

24.5 RAPPORT 5: KURATORE TEOLOGIESE SKOOL POTCHEFSTROOM – ADDISIONELE MANIERE VAN OPLEIDING (Artt 65, 109)

24.5 REPORT 5: CURATORS THEOLOGICAL SCHOOL POTCHEFSTROOM – ADDITIONAL WAYS OF TRAINING (Arts 65, 109)

- A. Prof HG Stoker stel die Rapport.
Prof HG Stoker tables the Report.
- B. **Besluit:** Punte 9.1 tot 9.3 word verwys na Ad hoc Kommissie 3 met opdrag: *Adviseer Sinode oor die verdere verloop en uitvoering van die drie voorstelle.*
Decision: Points 9.1 to 9.3 are referred to Ad hoc Commission 3 with instruction: *Advise Synod on the further course and execution of the three proposals.*
- C. In Ad hoc Kommissie 3 word ds DJ de Bruyn met ds LD Myburgh vervang.
In Ad hoc Commission 3, Rev. DJ de Bruyn is replaced with Rev. LD Myburgh.
- D. Ds LD Myburgh rapporteer namens Ad hoc Kommissie 3.
Rev. LD Myburgh reports on behalf of Ad hoc Commission 3.

E. RAPPORT / REPORT

<p>Verslag oor opdrag van die Algemene Sinode 2018 oor Beskrywingspunte van GK Die Kandelaar en Streeksinode Vrystaat en KwaZulu-Natal</p> <p>1. Opdrag Sinode 2018 Die volgende aanbeveling oor die Beskrywingspunte van GK Die Kandelaar oor die opleiding van predikante en van Streeksinode Vrystaat en KwaZulu-Natal is deur die Sinode goedgekeur en aan na die Senaat van die TSP in samewerking met die Kuratore opgedra:</p> <p>3.1 Aanbeveling: dat die Sinode gevolg gee aan die Beskrywingspunte op die volgende wyse:</p> <p>3.1.1 Die Algemene Sinode 2018 verwys beide Beskrywingspunte na die Senaat van die TSP in samewerking met die Kuratore om die besluite en studies van die onderskeie Sinodes te bestudeer en in ag te neem.</p> <p>3.1.2 (Punt 2.3.1) Dat die Senaat van die TSP in samewerking met die Kuratore die volgende Sinode adviseer met spesifieke voorstelle vir spoedige implementering vir addisionele en/of alternatiewe vorme van opleiding van predikante vir studente wie se moedertaal nie Afrikaans of Engels is waarvoor by die Senaat van die TSP in samewerking met die Kuratore voorsiening gemaak word nie.</p> <p>3.1.3 (Punt 2.3.2) Dat die Senaat van die TSP in samewerking met die Kuratore met die kerke, waar hierdie nood tans bestaan,</p>	<p>Report regarding the assignment of the General Synod 2018 regarding Points of description of GK Die Kandelaar and Regional Synod Free State and KwaZulu-Natal</p> <p>1. Mandate Synod 2018 The following recommendation regarding the Points of description of GK Die Kandelaar on the training of ministers and of Regional Synod Free State and KwaZulu-Natal was approved by the Synod and forwarded to the Senate of the TSP in collaboration with the Curators:</p> <p>3.1 Recommendation: that the Synod follow up on the Points of description in the following manner:</p> <p>3.1.1 The General Synod 2018 refers both Points of description to the Senate of the TSP in collaboration with the Curators to study and take into account the decisions and studies of the respective Synods.</p> <p>3.1.2 (Point 2.3.1) That the Senate of the TSP in collaboration with the Curators advise the next Synod with specific proposals for speedy implementation for additional and/or alternative forms of training of ministers for students whose mother tongue is not Afrikaans or English for which the Senate of the TSP in cooperation with the Curators is not provided for.</p> <p>3.1.3 (Point 2.3.2) That the Senate of the TSP in collaboration with the Curators with the churches, where this need currently</p>
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in gesprek tree rakende moontlike weë wat gevolg kan word ten einde die kerke te bedien.

3.1.4 Dat die Senaat van die TSP in samewerking met die Kuratore in gesprek tree met Mukhanyo Theological College, Docenda en alle tersaaklike opleidingsentra in KwaZulu-Natal (Nqutu en Richmond), om verdere terreine vir opleiding te ondersoek.

3.1.5 Wanneer bogenoemde in ag geneem word, word die noodsaak vir Woordbediening duidelik. In die lig hiervan, word die kundiges in kerkreg in die kerkverband versoek om die Senaat en Kuratore by te staan sodat die kerkreg, binne hierdie konteks, die bediening van die Woord kan dien.

Werkswyse

Die eerste twee besluite van die Algemene Sinode oor die gevolg gee aan die Beskrywingspunte van GK Die Kandelaar en van Streeksinode Vrystaat en KwaZulu-Natal, fokus veral op die belangrikheid en spoedige implementering van alternatiewe praktiese vorms van opleiding van predikante.

Die verdere drie besluite van die Algemene Sinode oor die gevolg gee aan die Beskrywingspunte van GK Die Kandelaar en van Streeksinode Vrystaat en KwaZulu-Natal, fokus veral op die moontlikhede hoe die spoedige implementering van alternatiewe praktiese vorms van opleiding van predikante kan plaasvind.

Vervolgens word eers op die eerste twee besluite gefokus en hoe dit sake in die Beskrywingspunte van GK Die Kandelaar en van Streeksinode Vrystaat en KwaZulu-Natal aanspreek en daarna op die laaste drie besluite:

Beredenering

Die Beskrywingspunte en die besluit van die Algemene Sinode 2018 oor die gevolg gegee daaraan, kan soos volg in ses punte saamgevat word, waaraan die Senaat van die TSP in samewerking met die Kuratore moet aandag gee:

1. Beide die Beskrywingspunte van GK Die Kandelaar en van Streeksinode Vrystaat en KwaZulu-Natal het gevra vir die aanwys van Deputate om die volgende Sinode met konkrete voorstelle te adviseer oor die identifisering en implementering van

exists, enter into discussions regarding possible ways that can be followed in order to serve the churches.

3.1.4 That the Senate of the TSP in collaboration with the Curators enter into discussion with Mukhanyo Theological College, Docenda and all relevant training centres in KwaZulu-Natal (Nqutu and Richmond), to investigate further sites for training.

3.1.5 When the above is taken into account, the need for Word ministry becomes clear. In light of this, the experts in church law in the church context are requested to assist the Senate and Curators so that church law, within this context, can serve the ministry of the Word.

Method of operation

The first two decisions of the General Synod on the follow-up to the Points of description of GK Die Kandelaar and of Regional Synod Free State and KwaZulu-Natal focus especially on the importance and speedy implementation of alternative practical forms of training of ministers.

The further three decisions of the General Synod on the follow-up to the Points of description of GK Die Kandelaar and of Regional Synod Free State and KwaZulu-Natal focus especially on the possibilities of how the speedy implementation of alternative practical forms of training of ministers can take place.

Next, the focus is first on the first two decisions and how they address issues in the Points of description of GK Die Kandelaar and of Regional Synod Free State and KwaZulu-Natal and then on the last three decisions:

Reasoning

The Points of description and the decision of the General Synod 2018 on the result given to them can be summarized as follows in six points, to which the Senate of the TSP in collaboration with the Curators must pay attention:

1. Both the Points of description of GK Die Kandelaar and of Regional Synod Free State and KwaZulu-Natal asked for the appointment of Deputies to advise the next Synod with concrete proposals on the identification and implementation of

<p>bykomstige en/of alternatiewe praktiese vorms van opleiding van predikante [1]. Die Algemene Sinode 2018 het besluit om die Beskrywingspunt saam met die een van Streeksinode Vrystaat en KwaZulu-Natal na die Senaat van die TSP in samewerking met die Kuratore te verwys.</p> <p>2. In die studie moet besluite en studies van die onderskeie Sinodes ook bestudeer en inaggeneem word (punt 3.1.1). Dit sluit aan by die opmerking van GK Die Kandelaar dat oor hoe die huidige opleidingsmodel aangevul kan word en so die nood aangespreek word, is reeds op heelwat meerdere vergaderings oor besin met talle voorstelle en alternatiewe, maar tot dusver was daar geen effektiewe stappe om iets aan die tekort te kon doen nie [3.5].</p> <p>3. GK Die Kandelaar se Beskrywingspunt het verder gevra dat die voorstelle sodanig moet wees dat daar so gou moontlik tot konkrete stappe oorgegaan kan word [1] Die Algemene Sinode 2018 het op grond hiervan besluit dat die voorstelle so spesifiek moet wees dat dit spoedige implementering vir addisionele en/of alternatiewe vorme van opleiding sal moontlik maak (punt 3.1.2).</p> <p>4. Die dringende implementering van alternatiewe praktiese vorms van opleiding moet volgens die Beskrywingspunt van GK Die Kandelaar gedoen word om in die steeds voortdurende tekort aan predikante te voorsien [2]. Die tekort in swart of Engelssprekende kerke word spesifiek genoem [2], asook dat byna 'n derde (31,1%) van alle kerke binne die GKSA vakant is [4.1.1] Die tekort in swart kerke is selfs groter (kyk ook Algemene Sinode Acta 2015:479 ev). Die isiZulu-sprekende Gereformeerde Kerke word deur GK Die Kandelaar as voorbeeld genoem [4.1.3-4.1.8]. Die Beskrywingspunt van Streeksinode Vrystaat en KwaZulu-Natal stel dat die krisis vererger word deur die baie hoë uitvalsyfer onder studente wie se moedertaal nie deel is van die amptelike taalbeleid van die Noordwes Universiteit nie {1} asook deur die leemte wat gelaat sal word deur die predikante in die isiZoeloesprekende kerke wat binnekort gaan emeriteer. Die Algemene Sinode 2018 vra op grond van bogenoemde vir voorstelle vir spoedige implementering vir</p>	<p>additional and/or alternative practical forms of training of ministers [1]. The General Synod 2018 decided to refer the Point of description together with the one from Regional Synod Free State and KwaZulu-Natal to the Senate of the TSP in collaboration with the Curators.</p> <p>2. In the study, decisions and studies of the respective Synods must also be studied and taken into account (point 3.1.1). This is in line with the comment of GK Die Kandelaar about how the current training model can be supplemented and the need addressed in this way has already been discussed at several meetings with numerous proposals and alternatives, but so far there have been no effective steps to do anything about not being able to make up the shortfall [3.5].</p> <p>3. GK Die Kandelaar's Point of description further asked that the proposals should be such that concrete steps can be taken as soon as possible [1]. The General Synod 2018 decided on the basis of this that the proposals should be so specific that they speedy implementation for additional and/or or alternative forms of training will make possible (point 3.1.2).</p> <p>4. The urgent implementation of alternative practical forms of training must be done according to the Point of description of GK Die Kandelaar to meet the still ongoing shortage of ministers [2]. The shortage in black or English-speaking churches is specifically mentioned [2], as well as the fact that almost a third (31.1%) of all churches within the GKSA are vacant [4.1.1]. The shortage in black churches is even greater (- see also General Synod Acta 2015:479 ff). The isiZulu-speaking Reformed Churches are mentioned by GK Die Kandelaar as an example [4.1.3-4.1.8]. The Point of description of Regional Synod Free State and KwaZulu-Natal states that the crisis is exacerbated by the very high dropout rate among students whose mother tongue is not part of the official language policy of the North-West University {1} as well as by the void that will be left by the ministers in the isiZulu-speaking churches that will soon retire. Based on the above, the General Synod 2018 asks for proposals for speedy implementation for additional and/or</p>
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<p>addisionele en/of alternatiewe vorme van opleiding van predikante vir studente wie se moedertaal nie Afrikaans of Engels is nie (punt 3.1.2).</p> <p>5. GK Die Kandelaar stel as moontlike oplossing voor dat ondersoek ingestel word dat studente wat voorgraads op afstand studeer, ook nagraads teologiese opleiding kan ondergaan sonder om vir daardie jare in Potchefstroom te woon [4.1.10]. Verder moet ook ondersoek ingestel word na 'n gekombineerde opleiding waartydens die student hom bekwaam vir predikant sowel as vir onderwyser. Hierdie vorm van tentmakery kan die verskil maak aan gemeentes wat 'n predikant dringend benodig, maar nie 'n predikant kan onderhou nie [6.6] Die Algemene Sinode noem verder as werkswyse om oplossings te vind, dat die moontlikheid van opleiding om die bedieningsnood aan te spreek ook in gesprek met kerke waar bedieningsnood bestaan gedoen moet word (punt 3.1.3).</p> <p>6. GK Die Kandelaar beklemtoon in sy Beskrywingspunt die belang van teologiese opleiding wat relevant is vir alle kulture wat deel vorm van die GKSA (punte 4.2-5). Verder vra dit dat ernstige oorweging geskenk word aan die daarstel van eie teologiese seminarie, asook die akkreditering van eie teologiese programme by die relevante onderwysbeheerliggame. In die verband kan vennootskappe binnelands en buitelands gevorm word en moet met binnelandse en buitelandse instansies gesprek gevoer word (punte 6.1-6.5). Die Algemene Sinode sluit hierby aan en noem dat gesprek gevoer moet word met Mukhanyo Theological College, Docenda en alle tersaaklike opleidingsentra in KwaZulu-Natal (Nqutu en Richmond) (punt 3.1.4). Verder word besluit dat kerkregtelikes moet saamwerk in die soek na oplossings, sodat die kerkreg, binne hierdie konteks, die bediening van die Woord kan dien (punt 3.1.5). Uit bogenoemde is dit duidelik dat die Beskrywingspunte van GK Die Kandelaar en van Streeksinode Vrystaat en KwaZulu-Natal na die Senaat van die TSP in samewerking met die Kuratore verwys is om as 'n dringende saak te ondersoek, en met konkrete voorstelle oor bykomstige en</p>	<p>alternative forms of training of ministers for students whose mother tongue is not Afrikaans or English (point 3.1.2).</p> <p>5. GK Die Kandelaar suggests as a possible solution, that an investigation be carried out so that students who study undergraduate distance learning can also undergo postgraduate theological training without having to live in Potchefstroom for those years [4.1.10]. Furthermore, an investigation must also be instituted into a combined training during which the student qualifies for minister as well as for teacher. This form of tentmaking can make the difference to congregations that urgently need a minister but cannot support a minister [6.6]. The General Synod also mentions as a way of working to find solutions, that the possibility of training to meet the ministering need also speak in conversation with churches where there is a need for ministry that needs to be done (point 3.1.3).</p> <p>6. In this Point of description, GK Die Kandelaar emphasizes the importance of theological training that is relevant for all cultures that form part of the GKSA (points 4.2-5). Furthermore, it calls for serious consideration to be given to the establishment of its own theological seminary, as well as the accreditation of its own theological programs with the relevant education control bodies. In this connection, domestic and foreign partnerships can be formed and discussions must be held with domestic and foreign institutions (points 6.1-6.5). The General Synod agrees with this and mentions that discussion should be held with Mukhanyo Theological College, Docenda and all relevant training centres in KwaZulu-Natal (Nqutu and Richmond) (point 3.1.4). Furthermore, it is decided that ecclesiastics must work together in the search for solutions, so that Church law, within this context, may serve the ministry of the Word of God. From the above it is clear that the Points of description from GK Die Kandelaar and from Regional Synod Free State and KwaZulu-Natal were referred to the Senate of the TSP in collaboration with the Curators to investigate as an urgent matter, and with concrete proposals on</p>
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<p>alternatiewe praktiese vorms van opleiding die volgende Sinode te adviseer. Hierdie voorstelle moet so spesifiek wees dat daar so gou moontlik tot konkrete stappe oorgegaan kan word. Dit moet ook sodanig wees dat dit die groot tekort aan predikante in die GKSA en spesifiek in die swart kerke kan aanspreek. Voorstelle wat onder andere ondersoek kan word is die eie akkreditering van teologiese opleiding, samewerking met andere en die daarstel van seminarie, tentmaking en om teologiese opleiding te kombineer met onderwysopleiding.</p>	<p>additional and alternative practical forms of training to advise the next Synod. These proposals must be so specific that concrete steps can be taken as soon as possible. It must also be such that it can address the great shortage of ministers in the GKSA and specifically in the black churches. Proposals that can be investigated include the own accreditation of theological training, collaboration with others and the establishment of seminaries, tentmaking and combining theological training with teaching training.</p>
<p>Uitvoering</p> <p>1. <u>Vraelyste en gesprekke spesifiek met swart en/of plattelandse gemeentes</u> In sy Beskrywingspunt aan die Algemene Sinode, vra GK Die Kandelaar dat ondersoek ingestel moet word dat studente wat voorgraads op afstand studeer, ook nagraads teologiese opleiding kan ondergaan sonder om vir daardie jare in Potchefstroom te woon [4.1.10]. Wanneer die Algemene Sinode gevolg gee, word gestel dat die moontlikheid van opleiding om die bedieningsnood in verskeie vakante kerke aan te spreek, ook in gesprek met kerke waar bedieningsnood bestaan gedoen moet word (punt 3.1.3). GK Die Kandelaar beklemtoon verder in sy Beskrywingspunt die belang van teologiese opleiding wat relevant is vir alle kulture wat deel vorm van die GKSA (punte 4.2-5). Om die aspekte aan te spreek is in 2019 'n vraelys onder leiding van proff Gert Breed en Lekgetho Moretsi na al die gemeentes in die kerkverband uitgestuur. 131 vraelyste is terugontvang en verwerk. Die volgende het daaruit na vore gekom:</p> <p>1.1 A need for the training of Elders in the context of the congregation, including</p> <ul style="list-style-type: none"> • Equip to make sermons • Equip to customize a sermon for congregation and to present it • Equip to do home visits and to supervise. • Equip to address current ethical and apologetic issues • Equip to understand the identity of the Church • The possibility of a Certificate for Elders? 	<p>Execution</p> <p>1. <u>Questionnaires and discussions specifically within black and/or rural congregations</u> In his Point of description to the General Synod, GK Die Kandelaar asks that an investigation be instituted so that students who study undergraduate distance learning can also undergo postgraduate theological training without having to live in Potchefstroom for those years [4.1.10]. When the General Synod follows through, it is stated that the possibility of training to address the ministerial need in several vacant churches must also be done in discussion with churches where ministerial need exists (point 3.1.3). GK Die Kandelaar further emphasizes in his Point of description the importance of theological training that is relevant for all cultures that form part of the GKSA (points 4.2-5). In 2019, a questionnaire led by prof Gert Breed and Lekgetho Moretsi sent out to all the congregations in the church context. 131 questionnaires were returned and processed. The following emerged from it:</p> <p>1.1 A need for the training of Elders in the context of the congregation, including</p> <ul style="list-style-type: none"> • Equip to make sermons • Equip to customize a sermon for congregation and to present it • Equip to do home visits and to supervise. • Equip to address current ethical and apologetic issues • Equip to understand the identity of the Church • The possibility of a Certificate for Elders?

<p>1.2 A need to make the following possible in the training of ministers</p> <ul style="list-style-type: none"> • Distance education with involvement in congregation, the supervision of church council and with the help of a minister • Possible block presentation of modules • Shorter training • Appropriate training aimed at own culture and problems of congregations • Continuous equipment of ministers <p>1.3 A need for</p> <ul style="list-style-type: none"> • The equipping of members • The training of evangelists • Tent making ministers • Multicultural congregations • Christian schools 	<p>1.2 A need to make the following possible in the training of ministers</p> <ul style="list-style-type: none"> • Distance education with involvement in congregation, the supervision of church council and with the help of a minister • Possible block presentation of modules • Shorter training • Appropriate training aimed at own culture and problems of congregations • Continuous equipment of ministers <p>1.3 A need for</p> <ul style="list-style-type: none"> • The equipping of members • The training of evangelists • Tent making ministers • Multicultural congregations • Christian schools
<p>Die volgende kan ten opsigte van bogenoemde antwoorde uit 'n teenwoordige aantal Gereformeerde gemeentes gestel word:</p>	<p>The following can be stated regarding the above answers from a number of Reformed congregations present:</p>
<p>1.1 Die opleiding van ouderlinge kan as deel van die verslag aan die Sinode van die Deputate wat hieroor gehandel het hanteer word asook punt 3 en 7 hieronder.</p>	<p>1.1 The training of elders can be dealt with as part of the report to the Synod of the Deputies who dealt with this as well as points 3 and 7 below.</p>
<p>1.2 Die volgende punte onder 1.2 word verder in hierdie verslag hanteer</p> <ul style="list-style-type: none"> • Distance education – See point 3 & 7 • Possible block presentation of modules – See point 3 & 7 • Shorter training – See point 7 • Appropriate training – See point 2 & 3 & 7 • Continuous equipment of ministers – This should be referred to the TSP/GTA as an urgent matter to attend to. It can be done in combination with points 3 & 7. 	<p>1.2 The following points under 1.2 are dealt with further in this Report</p> <ul style="list-style-type: none"> • Distance education – See point 3 & 7 • Possible block presentation of modules – See point 3 & 7 • Shorter training – See point 7 • Appropriate training – See point 2 & 3 & 7 • Continuous equipment of ministers – This should be referred to the TSP/GTA as an urgent matter to attend to. It can be done in combination with points 3 & 7.
<p>1.3 Die volgende punte onder 1.3 word verder in hierdie verslag hanteer</p> <ul style="list-style-type: none"> • The equipping of members – See point 3 & 7 • The training of evangelists – This is for the Synod to decide on. It can be done in combination with points 3 & 7 • Tent making ministers – See point 4 • Multicultural congregations – This is for local churches to work on. Training can be done in combination with points 3 & 7 	<p>1.3 The following points under 1.3 are dealt with further in this Report:</p> <ul style="list-style-type: none"> • The equipping of members – See point 3 & 7 • The training of evangelists – This is for the Synod to decide on. It can be done in combination with points 3 & 7 • Tent making ministers – See point 4 • Multicultural congregations – This is for local churches to work on. Training can be done in combination with points 3 & 7

• Christian schools – See point 5 & 6
Besluit: Punt 1 kennis geneem.

2. Gesprekke met Mukhanyo Theological College, Docenda en alle tersaaklike opleidingsentra in KwaZulu-Natal

Deel van die Algemene Sinode se besluit is dat gesprek gevoer moet word met Mukhanyo Theological College, Docenda en alle tersaaklike opleidingsentra in KwaZulu-Natal (Nqutu en Richmond) (punt 3.1.4).

- Verskeie gesprekke is met Mukhanyo gevoer en samewerkingsmoontlikhede is ondersoek. Die proses vir studente van Mukhanyo om verder aan die NWU/TSP te studeer om GKSA predikante te word is vergemaklik.
- Met Docenda is saamgewerk tot hulle ongelukkig hulle deur moes sluit.
- Die kandidaatstudente uit KwaZulu-Natal ondervind talle probleme wat hulle studies bemoeilik, waaronder wisselvallige elektrisiteit en internet, asook die druk wat op hulle geplaas word deur vakante gemeentes daar wat hulle hulp nodig het. Die Kuratore het besluit om twee KZN predikante te nader om as fasiliteerders vir hierdie studente te dien. Aangesien heelwat van die afstandstudente met die antieke tale sukkel, is 'n skakel na ekstra Hebreeuse aanlynklasse vir hulle gestuur, en moet die moontlikheid ondersoek word om hulp aan die student te verskaf deur 'n emeriti wat van tyd tot tyd vir byvoorbeeld 'n week daar klasgee.

Besluit: Punt 2 kennis geneem.

3. Akkreditering van die GTA en eie K6 opleiding

GK Die Kandelaar vra in sy Beskrywingspunt dat ernstige oorweging geskenk word aan die daarstel van eie teologiese seminarie, asook die akkreditering van eie teologiese programme by die relevante onderwysbeheerliggame. In die verband kan vennootskappe binnelands en buitelands gevorm word en moet met binnelandse en buitelandse instansies gesprek gevoer word (punte 6.1-6.5).

Ons Teologiese Skool het 'n ryk geskiedenis. Vanaf sy ontstaan in 1869 is

• Christian schools – See point 5 & 6
Decision: Point 1 noted.

2. Discussions with Mukhanyo Theological College, Docenda and all relevant training centres in KwaZulu-Natal

Part of the General Synod's decision is that discussion must be held with Mukhanyo Theological College, Docenda and all relevant training centres in KwaZulu-Natal (Nqutu and Richmond) (point 3.1.4).

- Various discussions were held with Mukhanyo and cooperation possibilities were explored. The process for students from Mukhanyo to study further at the NWU/TSP to become GKSA ministers has been facilitated.
- With Docenda until they unfortunately had to close their doors.
- The candidate students from KwaZulu-Natal experience numerous problems that complicate their studies, including erratic electricity and internet, as well as the pressure placed on them by vacant congregations there that need their help. The Curators decided to approach two KZN ministers to act as facilitators for these students. Since many of the distance students struggle with the ancient languages, a link to extra Hebrew online classes has been sent to them, and the possibility of providing help to the student through an emeriti who teaches there from time to time for, for example, a week, should be investigated.

Decision: Point 2 noted.

3. Accreditation of the RTA and own K6 training

GK Die Kandelaar asks in their Point of description that serious consideration be given to the establishment of his own theological seminary, as well as the accreditation of his own theological programs with the relevant education control bodies. In this connection, domestic and foreign partnerships can be formed and discussions must be held with domestic and foreign institutions (points 6.1-6.5).

Our Theological School has a rich history. From its inception in 1869, it is clear how

dit duidelik hoe die Here vir die Teologiese Skool gesorg het. Met verloop van tyd is honderde manne daar opgelei en toegerus om as bedienaars van die Woord in die Here se kerk en koninkryk werksaam te wees.

Gedurende die vorige eeu was die Teologiese Skool Potchefstroom (TSP) deur middel van ooreenkomste verbind aan die Potchefstroomse Universiteit vir Christelike Hoër Onderwys (PU vir CHO) en gevolglik aan die Fakulteit Teologie. Sedert 2004 setel die TSP in die Skool vir Predikantsopleiding van die Fakulteit Teologie, Noordwes-universiteit (NWU).

'n Ooreenkoms tussen die GKSA en NWU verskans die belange van die kerke in die teologiese opleiding deurdat die kerke professore beroep, wat dan deur NWU in die Fakulteit Teologie aangestel word. Die GKSA neem verantwoordelikheid vir 'n gedeelte van beroepe professore se vergoeding, terwyl die Jan Lion Cachet Biblioteek en die TSP gebou met NWU gedeel word. In die lig van Hoëronderryswetgewing het die Raad van NWU versoek dat die bestaande ooreenkoms tussen die NWU en die GKSA ingrypend hersien moes word. Kragtens wetgewing het die Universiteit alleenseggenskap oor die kurrikulum en aanstellings in die Fakulteit Teologie. Dit het deurslaggewende konsekwensies vir die opleiding van ons teologiese studente. Vir die kerke is dit naamlik ononderhandelbaar dat opleiding deur beroepe professore aan die hand van 'n kurrikulum geskied wat deur die kerke se Kuratorium goedgekeur is. Dit gaan immers om opleiding vir die amp van Bedienaar van die Woord.

Algemene Sinode 2018 het aan die Kuratore opdrag gegee om deurlopend alle moontlikhede te ondersoek om die Gereformeerde opleiding van kandidaat-studente te verseker. Ooreenkomstig hierdie opdrag is die Gereformeerde Teologiese Akademie (GTA) deur die Kuratorium opgerig. Die doelstelling is om te voorsien in die opleidingsbehoefte van die Gereformeerde Kerke in Suid-Afrika, sonder om dit uitsluitlik tot die Gereformeerde Kerke te beperk. Die proses om die Akademie as 'n Privaat Voorsiener van Hoër Onderwys te

the Lord took care of the Theological School. Over time, hundreds of men were trained and equipped there to work as ministers of the Word in the Lord's church and kingdom.

During the last century, the Theological School Potchefstroom (TSP) was connected by means of agreements to the Potchefstroom University for Christian Higher Education (PU for CHO) and consequently to the Faculty of Theology. Since 2004, the TSP has been based in the School of Ministerial Training of the Faculty of Theology, North-West University (NWU). An agreement between the GKSA and NWU secures the interests of the churches in the theological training by the churches calling on professors, who are then appointed by NWU in the Faculty of Theology. The GKSA takes responsibility for part of professional professors' remuneration, while the Jan Lion Cachet Library and the TSP building are shared with NWU. In the light of Higher Education legislation, the Council of NWU requested that the existing agreement between the NWU and the GKSA should be thoroughly revised. Under legislation, the University has sole authority over the curriculum and appointments in the Faculty of Theology. This has decisive consequences for the training of our theological students. Namely, for the churches, it is non-negotiable that training by professional professors takes place on the basis of a curriculum that has been approved by the churches' Curatorium. After all, it is about training for the office of Minister of the Word.

General Synod 2018 instructed the Curators to continuously investigate all possibilities to ensure the reformed education of candidate students. In accordance with this instruction, the Reformed Theological Academy (RTA) was set up by the Board of Trustees. The objective is to meet the training needs of the Reformed Churches in South Africa, without limiting it exclusively to the Reformed Churches. The process to register the Academy as a Private Provider of Higher Education has been launched. This will eventually lead to our Academy

registreer is van stapel gestuur. Dit sal uiteindelik meebring dat ons Akademie geakkrediteerde grade kan toeken. Ondertussen kan die GTA deur middel van kortkursusse en programme begin voorsien in ons huidige opleidings-behoefte t.o.v predikantsopleiding asook ander toerusting in die kerke en wyer.

Aan die GTA vorm beroepe professore 'n eie Raad, om in die besonder na GKSA Kandidate vir predikantsopleiding om te sien. Dit word in samewerking met die Kuratorium gedoen. Dit beteken dat die huidige Teologiese Skool in die GTA voortgesit word. Dit gaan hierin spesifiek om die kerklike kant en vereistes vir toelating tot die amp van bedienaar van die Woord in die GKSA. Oor die inrigting en volledige funksionering van die GTA sal Sinode 2023 besluite moet neem.

Finansieel word voorsien dat die totstandkoming van die GTA geen ekstra las op die kerke behoort te plaas nie. Bestaande reëlings rondom traktering van ons professore en ander personeel aan die TSP sal onveranderd voortgesit word. In 'n nuwe ooreenkoms met die NWU word voorsien dat ons professore, gebaseer op die kerklike bydrae tot hulle vergoeding, aan die GTA sal kan klas gee. Klasinge van studente sal aan die betrokke instansie, waar die student geregistreer is, betaalbaar wees. Dit sal 'n inkomste vir die GTA skep.

Ons vertrou dat die Here ons in hierdie tyd van verandering sal bly lei en bewaar. Die kerke se voorbidding en ondersteuning in hierdie krities belangrike saak bly van groot belang. Mag die Here gee dat die Gereformeerde teologiese opleiding in Suid-Afrika van krag tot krag sal groei: tot sy eer en tot opbou van sy kerke.

Besluit: Punt 3 kennis geneem.

4. Onderzoek na tentmakerbediening

In sy Beskrywingspunt aan die Algemene Sinode, vra GK Die Kandelaar dat ondersoek ingestel word na 'n gekombineerde opleiding waartydens die student hom bekwaam vir predikant sowel as vir onderwyser. Hierdie vorm van tentmakery kan die verskil maak aan gemeentes wat 'n predikant dringend

being able to award accredited degrees. In the meantime, the RTA can begin to meet our current training needs in relation to pastor training as well as other equipment in the churches and wider by means of short courses and programs.

At the RTA, called professors form their own Council, in particular to look after GKSA Candidates for ministerial training. This is done in collaboration with the Curatorium. This means that the current Theological School will be continued in the RTA. This specifically concerns the church side and requirements for admission to the office of minister of the Word in the GKSA. Synod 2023 will have to make decisions about the establishment and full functioning of the RTA.

Financially, it is foreseen that the establishment of the RTA should not place any extra burden on the churches. Existing arrangements regarding treatment of our professors and other staff at the TSP will continue unchanged. In a new agreement with the NWU, it is foreseen that our professors, based on the church's contribution to their compensation, will be able to teach at the RTA. Tuition fees of students will be payable to the relevant institution where the student is registered. This will create an income for the RTA.

We trust that the Lord will continue to guide and protect us in this time of change. The churches' intercession and support in this critically important matter remains of great importance. May the Lord grant that the Reformed theological education in South Africa will grow from strength to strength: to his honour and to the building up of his churches.

Decision: Point 3 noted.

4. Research tentmaker ministry

In his Point of description to the General Synod, GK Die Kandelaar asks that an investigation be carried out into a combined training during which the student qualifies for minister as well as for teachers. This form of tentmaking can make the difference to congregations that urgently need a minister but cannot support a minister [6.6].

benodig, maar nie 'n predikant kan onderhou nie [6.6].

Die vraag oor die moontlikheid van tentmakerbediening binne die GKSA word nie net in die Beskrwingspunt aan die Algemene Sinode van 2018 gevind nie, maar is ook die afgelope jare deur verskeie gemeentes geopper, en kom ook na vore in die antwoorde op die vraelyste (kyk punt 1 hierbo) wat aan gemeentes gestuur is. In die lig hiervan het die TSP Senaat 'n gespreksgeleentheid geloods om ondersoek in te stel na die beginsels van tentmakerbediening. Die bedoeling was om met omsigtigheid die saak vanuit verskillende hoeke te belig. Hierdie gespreksgeleentheid het 17 September 2021 plaasgevind. Verskeie kundiges het aanbiedings gelewer vanuit verskeie vakkundige hoeke. Die volgstukke en bevindinge van hierdie gesprek is saamgevoeg tot een dokument, en is beskikbaar.

Om die inhoud en bevindinge van die gespreksgeleentheid te reduseer tot 'n sinvolle opsomming, was geen geringe taak nie. Die hooftrekke van die gespreksgeleentheid kan soos volg saamgevat word:

- Ou-Testamentiese perspektief: Die priesters in die Ou Testament is versorg uit die offergawes. Hulle het egter ook lewensruimte ontvang om self in hulle verdere versorging te voorsien.
- Nuwe-Testamentiese perspektief: Die term "tentmaker" is 'n Nuwe-Testamentiese begrip, en is gebaseer op Paulus wat in Korinte gewerk het as tentmaker (Hand 18:3). Die locus classicus in hierdie verband is 1 Korintiërs 9. Die normale praktyk in Nuwe-Testamentiese tye was dat die prediker onderhou word. Paulus het egter nie hierop aanspraak gemaak nie, maar self in sy lewensonderhoud voorsien. Hy het dit gedoen ter wille van die effektiewe bediening van die evangelie, en om vir die gelowiges 'n voorbeeld te stel van iemand wat self in sy lewensonderhoud voorsien.
- Kerkhistoriese perspektief: In die Apostoliese era was daar redelike vryheid en ruimte vir tentmakerbediening. In die tweede en derde eeue oordeel die kerk positief oor

The question about the possibility of tentmaker ministry within the GKSA is not only found in the point of reference to the General Synod of 2018, but has also been raised by several congregations in recent years, and also emerges in the answers to the questionnaires (see point 1 above) which was sent to congregations. In light of this, the TSP Senate launched a discussion opportunity to investigate the principles of tentmaker ministry. The intention was to carefully illuminate the matter from different angles. This discussion event took place on 17 September 2021. Several experts gave presentations from various scholarly angles. The follow-up documents and findings of this discussion have been combined into one document and are available.

To reduce the content and findings of the discussion opportunity to a meaningful summary was no small task. The main features of the discussion event can be summarized as follows:

- Old Testament perspective: The priests in the Old Testament were cared for from the offerings. However, they also received living space to provide for their further care themselves.
- New Testament perspective: The term "tent maker" is a New Testament concept and is based on Paul who worked in Corinth as a tent maker (Acts 18:3). The locus classicus in this connection is 1 Corinthians 9. The normal practice in New Testament times was that the preacher was kept. However, Paul did not lay claim to this, but provided for his livelihood himself. He did this for the sake of the effective ministry of the gospel, and to set an example for the believers of someone who provides for his own livelihood.
- Church historical perspective: In the Apostolic era there was reasonable freedom and space for tentmaker ministry. In the second and third centuries, the church judged positively about ministers

bedienaars wat soos Paulus hande-
arbeid doen. In die vierde eeu was dit
algemeen dat kerklike amptenare ook
wêreldlike beroepe het. Tog vind ons
ook waarskuwings teen die misbruik
hiervan, en waarskuwings teen
verkeerde motiewe. In die Patristiese
era het voltyds getrakteerde bediening
stelselmatig begin posvat in ryker
gemeentes. Tydens die Reformasie
tree sommige predikante as tentmakers
op (vgl. bv. Luther). Meerdere
vergaderings laat ook
tentmakerbediening toe, maar moedig
kerke aan om predikante beter te
trakteer sodat tentmakerbediening nie
nodig is nie. Die laaste 150+ jaar is daar
al hoe meer 'n voorkeur vir voltydse,
opgeleide, getrakteerde predikante.

- Kerkregtelike perspektief: Die Nasionale Sinode van die GKSA wys in 1991 'n versoek af oor die wenslikheid van tentmakerbediening in die kerke. Die Sinode oordeel dat plaaslike kerke self oor tentmakerbediening behoort te oordeel (KO, art 30). Sodoende laat die Sinode die ruimte vir predikante om as tentmakers binne die GKSA op te tree. Die gebruik het egter nie wyd in die kerke inslag gevind nie.
- Missiologiese perspektief: Die nuwe werklikheid van 'n globaliserende en verstedelikende wêreld het gemaak dat die eindes van die aarde nou bereikbaar geword het. Die sendingveld is nou op ons voorstoep. Tentmakerbediening is een moontlike manier om die wêreld te bereik met die evangelie. Indien die moontlikheid ernstig oorweeg word, moet die kurrikulum en onderrigmetodes aangepas word om kandidate in staat te stel om Woordbedienaars te word wat gedeeltelik ook 'n ander beroep beoefen.
- Perspektief van die bediening in kleiner, plattelandse gemeentes: Die ideaal is dat 'n predikant nie sy eie inkomste hoef te genereer nie. Maar die realiteit is dat al hoe meer gemeentes nie 'n predikant kan bekostig nie. Die platteland sit met verskeie ekonomiese uitdagings. Een moontlike oplossing is dat studente die vaardighede geleer word om (gedeeltelik) in hulle eie

who, like Paul, do manual labour. In the fourth century it was common for church officials to also have worldly occupations. Yet we also find warnings against the abuse of this, and warnings against wrong motives. In the Patristic era, full-time tentmaker ministry began to systematically take hold in wealthier congregations. During the Reformation, some ministers acted as tentmakers (cf. e.g. Luther). Multiple meetings also allow tentmaker ministry but encourage churches to treat ministers better so that tentmaker ministry is not necessary. For the last 150+ years there has been more and more a preference for full-time, trained, ordained ministers.

- Church legal perspective: In 1991, the National Synod of the GKSA rejected a request regarding the desirability of tentmaker ministry in the churches. The Synod judges that local churches themselves should judge tentmaker ministry (CO, art 30). In this way, the Synod leaves room for ministers to act as tentmakers within the GKSA. However, the practice did not find widespread influence in the churches.
- Missiological perspective: The new reality of a globalizing and urbanizing world has made the ends of the earth now reachable. The mission field is now on our doorstep. Tentmaker ministry is one possible way to reach the world with the gospel. If the possibility is seriously considered, the curriculum and teaching methods must be adapted to enable candidates to become Ministers of the Word who partially also practice another profession.
- Perspective of the ministry in smaller, rural congregations: The ideal is that a minister does not have to generate his own income. But the reality is that more and more congregations cannot afford a pastor. The countryside faces various economic challenges. One possible solution is that students are taught the skills to (partially) provide for their own livelihood, preferably in a way that is

<p>lewensonderhoud te voorsien, verkieslik op 'n manier wat ten nouste aansluit by hulle werk as predikante. Om effektief op die platteland oor 'n afstand te bedien, kan elektroniese hulpmiddels (nog beter) gebruik word. Gevolglik kan teologiese opleiding studente leer om tegnologie effektief te gebruik in die bediening.</p> <ul style="list-style-type: none"> • Praktiese ervaring van 'n tentmaker: Die gedeeltelike versorging van tentmakers kan in beginsel geoorloof wees. Elke tentmaker en gemeente se situasie is egter uniek. Vir 'n tentmaker en gemeente om by mekaar aanklank te vind, moet daar 'n goeie "passing" wees en duidelike ooreenkomste bestaan van verwagtinge wat wedersyds gekoester word. Wedersydse kommunikasie, vertroue en liefde is deurslaggewend vir sukses en volhoubaarheid. Oorbelding van die predikant in tentmakerbediening is egter 'n wesenlike gevaar. Die Kerkraad en predikant moet goed toegerus wees om selfstandig vanuit die beginsels van Skrif en kerkreg oor sake te oordeel. <p>Die volgende voorlopige bevindinge kan gemaak word:</p> <ul style="list-style-type: none"> • Tentmakerbediening is geoorloof in die lig van die Skrif en Kerkorde, en is in 'n mindere of meerdere mate deur die loop van die kerkgeskiedenis beoefen. • Die ideaal is dat predikers eervol onderhou word om al hulle tyd en energie te spandeer in die verkondiging van die Woord. • Die realiteit van die veranderende wêreld en die finansiële toestand van baie gemeentes in die GKSA lei egter daartoe dat tentmakerbediening as 'n moontlikheid oorweeg moet word. <p>Die Senaat het op grond van die verslag besluit dat dit nodig is dat kandidaatstudente toegerus moet word om tentmakerbediening te kan beoefen indien hulle bedieningspraktyk dit sou vereis.</p> <p>Besluit: Punt 4 kennis geneem.</p> <p>5. Onderwysmodule as keusemodule vir nagraadse studente 'n Onderwysmodule as keusemodule vir nagraadse studente, asook vir predikante</p>	<p>closely linked to their work as ministers. To serve effectively in the countryside over a distance, electronic aids can be used (even better). Consequently, theological training can teach students to use technology effectively in ministry.</p> <ul style="list-style-type: none"> • Practical experience of a tentmaker: The partial care of tentmakers can in principle be permitted. However, every tent maker and congregation's situation is unique. For a tent maker and congregation to resonate with each other, there must be a good "fit" and clear agreements of expectations that are mutually cherished. Mutual communication, trust and love are crucial for success and sustainability. However, overloading the minister in tentmaking ministry is a real danger. The Church Council and minister must be well equipped to judge matters independently from the principles of Scripture and church law. <p>The following preliminary findings can be made:</p> <ul style="list-style-type: none"> • Tentmaker ministry is permitted in the light of Scripture and Church Order and has been practiced to a greater or lesser extent throughout church history. • It is ideal that preachers are honourably maintained to spend all their time and energy in preaching the Word. • However, the reality of the changing world and the financial situation of many congregations in the GKSA means that tentmaker ministry should be considered as a possibility. <p>Based on the Report, the Senate decided that it was necessary for candidate students to be equipped to be able to practice tentmaking ministry if their ministry practice required it.</p> <p>Decision: Point 4 noted.</p> <p>5. Education module as an elective module for postgraduate students An education module as an optional module for postgraduate students, as well as for</p>
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en ander gelowiges, word tans as kortkursus ontwikkel. Dit sal studente en predikante nodige agtergrond gee as hulle betrokke is of raak by skole, op die kerkterrein of elders. Ook sal dit gemeentes se skakeling met skole vergemaklik.

Besluit: Punt 5 kennis geneem.

6. NGOS aanvullend tot teologiese opleiding

In sy Beskrywingspunt aan die Algemene Sinode, vra GK Die Kandelaar dat ondersoek ingestel word na 'n gekombineerde opleiding waartydens die student hom bekwaam vir predikant sowel as vir onderwyser. Hierdie vorm van tentmakery kan die verskil maak aan gemeentes wat 'n predikant dringend benodig, maar nie 'n predikant kan onderhou nie [6.6].

Die Kuratorevergadering van November 2021 het besluit om "as deel van die verdere werksaamhede van die GTA" ondersoek in te stel "na die moontlike aanbieding van NGOS vir teologiese studente en ander wat sou belangstel". Daar is begin met 'n ondersoek na die daarstel van 'n eie NGOS en/of in samewerking met ander Gereformeerde instansies soos AROS en Mukhanya. Dit kan dit in die toekoms volhoubaar en makliker maak om aan kandidaatstudente en predikante die geleentheid te gee om NGOS te studeer. Deur dit uit te brei na ander studente in die teologie, by die NWU en elders, skep dit die geleentheid dat op 'n finansiële haalbare manier 'n diens te lewer sowel aan die kerke as aan 'n Christelike benadering tot onderwys. Dit sou selfs uitgebrei kan word na ander studente wat in 'n Christelike benadering tot onderwys opgelei wil word.

Navorsing van onder andere die Barna-groep wat bevind het dat slegs 2% Christen-jongmense (laerskool, hoërskool en jongvolwassenes) in die VSA 'n Christelike God-, mens- en wêreldbeskouing het. In Suid-Afrika het veral die openbare skoolstelsel so verander dat die Christelike beskouing gaandeweg vervang word met ander wêreldbeskouings – selfs al is 'n groot deel van die ouers van Christelike oortuiging. Dit sal goed wees as predikante meer

ministers and other believers, is currently being developed as a short course. This will give students and ministers the necessary background if they are involved or become involved in schools, on the church grounds or elsewhere. It will also facilitate congregations' connection with schools.

Decision: Point 5 noted.

6. PGCE supplementary to theological training

In his Point of description to the General Synod, GK Die Kandelaar asks that an investigation be carried out into a combined training during which the student qualifies for minister as well as for teacher. This form of tentmaking can make the difference to congregations that urgently need a minister but cannot support a minister [6.6].

The Curators' meeting of November 2021 decided to investigate "as part of the further activities of the RTA" "into the possible presentation of PGCE for theological students and others who would be interested". An investigation into the establishment of an own PGCE and/or in collaboration with other reformed institutions such as AROS and Mukhanya has begun. This could make it sustainable and easier in the future to give candidate students and ministers the opportunity to study PGCE. By extending this to other students in theology, at the NWU and elsewhere, it creates the opportunity to render a service both to the churches and to a Christian approach to education in a financially feasible way. This could even be extended to other students who want to be trained in a Christian approach to education.

Research from, among others, the Barna group found that only 2% of Christian young people (primary school, high school and young adults) in the USA have a Christian view of God, man and the world. In South Africa, the public school system in particular has changed in such a way that the Christian view is gradually being replaced with other worldviews – even if a large part of the parents are of Christian persuasion. It would be good if ministers could be more involved in schools, even as occasional

betrokke kan wees in skole, selfs as geleentheidsonderwysers met die aanbieding van vakke soos lewensoriëntering en mens-en-sosiale-wetenskappe. Hiervoor benodig hulle egter 'n onderwyskwalifikasie.

Omdat die Onderwysdepartement nie skole in nuwe "townships" bou nie, neem ouers en kerke self inisiatief om "skole" daar te stel. Baie van hierdie privaatskole het 'n Christelike basis en benodig Christenonderwysers en 'n Christelike kurrikulum. Hier is dus 'n nood en 'n geleentheid vir predikante om daarheen uitgestuur te word om saam met ander Christenonderwysers hierdie jongmense te laat groei in 'n Christelike wêreldbeskouing. Waar daar wel 'n kerkgebou is, kan dit ook aangewend word vir die daarstel van 'n Christelike privaatskool.

Vanweë ontvolking van die platteland het verskeie gemeentes van die GKSA baie klein geword, met die gevolg dat hulle nie meer self 'n predikant ten volle kan onderhou nie. Indien predikante die nodige onderwysopleiding het, kan die Kerkraad met 'n plaaslike skool 'n ooreenkoms aangaan dat die predikant as geleentheidsonderwyser kan optree. Dit gee vir die predikant verder geleentheid om by die gemeenskap betrokke te raak en die skool te ondersteun in die onderrig van 'n Christelike wêreldbeskouing. Ook verseker die finansiële voordeel wat die gemeente uit die werk van die predikant kan put, dat die bediening in die platteland kan voortgaan.

Baie gemeentes in die armer dele van Suid-Afrika is vakant en het groot nood aan bediening deur predikante. Predikante sal beroep kan word as hulle die opleiding het om terselfdertyd ook as onderwyser in 'n plaaslike skool te kan dien.

Meer jongmense wat die roeping het om predikante te word, sal opgelei kan word vir die bediening, aangesien onderwysopleiding saam met teologiese opleiding baie meer geleentheid bied om as predikante te dien, as wat op die oomblik die geval is met finansiële druk wat talle gemeentes beleef.

Die ondersoek na die aanbieding van NGOS sluit nie uit dat dit saam met 'n ander instansie soos byvoorbeeld AROS

teachers with the presentation of subjects such as life orientation and human and social sciences. However, for this they need a teaching qualification.

Because the Education department does not build schools in new "townships", parents and churches themselves take the initiative to establish "schools". Many of these private schools have a Christian base and need Christian teachers and a Christian curriculum. There is therefore a need and an opportunity for ministers to be sent out there to help these young people grow in a Christian worldview together with other Christian teachers. Where there is a church building, it can also be used for the establishment of a Christian private school.

Due to depopulation of the countryside, several congregations of the GKSA have become very small, with the result that they can no longer fully support a minister themselves. If ministers have the necessary teaching training, the church council can enter into an agreement with a local school that the minister can act as an occasional teacher. This also gives the minister an opportunity to get involved in the community and support the school in teaching a Christian worldview. The financial benefit that the congregation can derive from the work of the minister also ensures that the ministry can continue in the countryside.

Many congregations in the poorer parts of South Africa are vacant and in great need of ministering by ministers. Ministers will be able to be called upon if they have the training to be able to serve as a teacher in a local school at the same time.

More young people who have the vocation to become ministers will be able to be trained for the ministry, as teacher training together with theological training offers much more opportunity to serve as ministers, than is the case at the moment with financial pressure that many congregations are experiencing.

The investigation into the presentation of PGCE does not exclude that it can be planned and/or carried out together with

beplan en/of uitgevoer kan word nie. Die ondersoek kan ook insluit dat na moontlike kort kursusse gekyk word, waardeur predikante, voornemende predikante en lidmate van gemeentes opgelei word in die daarstel en bestuur van kleuterskole in en rondom kerkgeboue, asook die onderrig en beplanning van 'n Christelike kurrikulum.

Besluit: Punt 6 kennis geneem.

7. Moontlike wysiging aan nagraadse teologiese studies (K5 & K6)

Die dringende implementering van alternatiewe praktiese vorms van opleiding moet volgens die Beskrywingspunt van GK Die Kandelaar gedoen word om in die steeds voortdurende tekort aan predikante te voorsien [2]. Die tekort in swart of Engelssprekende kerke word spesifiek genoem [2], asook dat byna 'n derde (31,1%) van alle kerke binne die GKSA vakant is [4.1.1] Die tekort in swart kerke is selfs groter (kyk ook Algemene Sinode Acta 2015:479 ev). Die isiZulu-sprekende Gereformeerde kerk word deur GK Die Kandelaar as voorbeeld genoem [4.1.3-4.1.8]. Die Beskrywingspunt van Streeksinode Vrystaat en KwaZulu-Natal stel dat die krisis vererger word deur die baie hoë uitvalsyfer onder studente wie se moedertaal nie deel is van die amptelike taalbeleid van die Noordwes Universiteit nie {1} asook deur die leemte wat gelaat sal word deur die predikante in die isiZueloesprekende kerke wat binnekort gaan emeriteer. Die Algemene Sinode 2018 vra op grond van bogenoemde vir voorstelle vir spoedige implementering vir addisionele en/of alternatiewe vorme van opleiding van predikante vir studente wie se moedertaal nie Afrikaans of Engels is nie (punt 3.1.2).

In die lig van hierdie aspekte in die beskrywingspunte van GK Die Kandelaar en van Streeksinode Vrystaat en KwaZulu-Natal, waaraan die Algemene Sinode van 2018 gevolg gegee het dat dit bestudeer moet word en met voorstelle vir implementering gekom word, word die volgende voorgedhou:

Besluit: Punt 7 kennis geneem.

another institution such as AROS. The investigation may also include looking at possible short courses, through which ministers, prospective ministers and members of congregations are trained in the establishment and management of nursery schools in and around church buildings, as well as the teaching and planning of a Christian curriculum.

Decision: Point 6 noted.

7. Possible amendment to postgraduate theological studies (K5 & K6)

According to the Point of description of GK Die Kandelaar, the urgent implementation of alternative practical forms of training must be done in order to meet the ongoing shortage of ministers [2]. The shortage in black or English-speaking churches is specifically mentioned [2], as well as the fact that almost a third (31.1%) of all churches within the GKSA are vacant [4.1.1] The shortage in black churches is even greater (- see also General Synod Acta 2015:479 ff). The isiZulu-speaking Reformed church is mentioned by GK Die Kandelaar as an example [4.1.3-4.1.8]. The Point of description of Regional Synod Free State and KwaZulu-Natal states that the crisis is exacerbated by the very high dropout rate among students whose mother tongue is not part of the official language policy of the North-West University {1} as well as by the void that will be left by the ministers in the isiZulu-speaking churches that will soon retire. Based on the above, the General Synod 2018 asks for proposals for speedy implementation for additional and/or alternative forms of training of ministers for students whose mother tongue is not Afrikaans or English (point 3.1.2).

In the light of these aspects in the Points of description of GK Die Kandelaar and of Regional Synod Free State and KwaZulu-Natal, which the General Synod of 2018 followed up on that it must be studied and proposals for implementation come up, the following is presented:

Decision: Point 7 noted.

8. Samevatting

1. Die eenheid van opleiding in die GKSA is 'n sterkpunt wat sover moontlik op nagraadse vlak behoue moet bly.
2. Terselfdertyd is daar afstandstudente wat ingeskakel is by gemeentebediening waar hulle woon, wat dit moeilik maak om vir 'n paar jaar in Potchefstroom te kom woon. Finansiëel is dit ook nie vir almal haalbaar nie – veral die met gesinne – selfs al sou goeie finansiële ondersteuning deur die kerke vir individuele studente in die toekoms moontlik wees.
3. Daarby is die belangrikheid van teologiese studente se behoorlike blootstelling aan die bedieningspraktyk verskeie kere beklemtoon op verskillende kerklike vergaderings.
4. Die praktiese werk kan so gestruktureer word, dat die studente geleentheid kry om onder toesig van 'n ervare leraar en die plaaslike Kerkraad, van die bedieningsnood wat bestaan aan te spreek, ouderling en ander opleiding te doen, asook ervaring te kry in kerkplanting en kerkgroei.

Besluit: Punt 8 kennis geneem.

9. Voorstel

- 9.1 Aangesien die vier jaar B-graad opleiding van teologiese studente 'n graad van die NWU se Fakulteit Teologie is, word die Fakulteit versoek om saam met die spesifieke dosente te beplan hoe om in hulle modules spesifiek studente te ondervang wie se moedertaal nie Afrikaans of Engels is nie. Die daarstel van programme wat direk hieraan aandag gee, is egter ook nie uitgesluit nie.
- 9.2 Dat oorweeg word om na die vier jaar B-graad opleiding van teologiese studente, die studente in hulle K5 en K6 jaar 'n kerklike nagraadse diploma te laat doen wat onder andere die saak van kultuurgerigtheid duidelik aanspreek. Dat die opleiding sover moontlike deur blokkursusse / kort kursusse plaasvind, terwyl studente besig is met indiensopleiding / praktiese werk in gemeentes. Terwyl die studente in hulle K5 jaar in gemeentes met predikante kan werk, kan die K6 studente in vakante gemeentes onder leiding van konsulente en die TSP werk. Hierdie kort kursusse

8. Summary

1. The unity of training in the GKSA is a strength that should be preserved as far as possible at postgraduate level.
2. At the same time, there are distance students who are involved in parish ministry where they live, which makes it difficult to come and live in Potchefstroom for a few years. Financially, it is also not feasible for everyone – especially those with families – even if good financial support from the churches for individual students would be possible in the future.
3. In addition, the importance of theological students' proper exposure to ministry practice was emphasized several times at different church meetings.
4. The practical work can be structured in such a way that the students have the opportunity to address the ministry need that exists under the supervision of an experienced pastor and the local church council, do elder and other training, as well as gain experience in church planting and church growth.

Decision: Point 8 Noted.

9. Proposal

- 9.1 Since the four-year B-degree training of theological students is a degree of the NWU's Faculty of Theology, the Faculty is requested to plan together with the specific lecturers how to specifically accommodate students whose mother tongue is not Afrikaans or English in their modules not. However, the establishment of programs that directly address this is not excluded either.
- 9.2 That it is considered that after the four years of B-grade training of theological students, the students in their K5 and K6 years do a Church postgraduate diploma which, among other things, clearly addresses the matter of cultural orientation. That the training takes place as far as possible through block courses / short courses, while students are busy with in-service training / practical work in congregations. While the students in their K5 year can work in congregations with ministers, the K6 students can work in vacant congregations under the guidance of consultants and the TSP. These short

<p>behoort so opgestel te word indien moontlik, dat lidmate en ander belangstellendes dit ook kan bywoon.</p> <p>9.3 Dat die K5 en K6 studente vir wie dit moontlik is, toegelaat word om tydens hierdie twee jaar (of daarna), aan 'n MTh of 'n NGOS te werk.</p> <p>Besluit: Punte 9.1 tot 9.3 word verwys na AAd hoc Kommissie 3 met opdrag: Adviseer Sinode oor die verdere verloop en uitvoering van die drie voorstelle.</p>	<p>courses should be set up in such a way, if possible, that members and other interested parties can also attend them.</p> <p>9.3 That the K5 and K6 students for whom it is possible are allowed to work on an MTh or a PGCE during these two years (or after).</p> <p>Decision: Points 9.1 to 9.3 are referred to Ad hoc Commission 3 with instruction: Advise Synod on the further course and execution of the three proposals.</p>
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F. RAPPORT: AD HOC KOMMISSIE 3 / REPORT: AD HOC COMMISSION 3

<p>1. Opdrag</p> <p>1.1 Om die Sinode te adviseer rakende die praktiese implementering van die voorstelle wat deur die Kuratore voorgelê is in Rapport 24.5.</p> <p>Besluit: Kennis geneem.</p> <p>2. Beredenering</p> <p>2.1 Dit val nie binne die vermoë van hierdie Kommissie om die praktiese implementering uit te werk van 'n plan wat nog in ontwikkeling is nie.</p> <p>2.2 Die Kommissie gee erkenning aan die behoeftestudies wat deur die Kuratore onderneem is.</p> <p>2.3 Die bevindinge van die Rapport bevestig die dringende behoefte aan addisionele maniere van opleiding soos reeds deur die Sinode 2018 geïdentifiseer is.</p> <p>2.4 Die Kommissie is van mening dat die voorstelle werkbaar en haalbaar is, maar kan ongelukkig, as gevolg van 'n gebrek aan inhoud oor die presiese implementering daarvan, nie verder 'n mening hieroor uitspreek nie.</p> <p>2.5 Omrede die dringendheid van die saak, wat reeds in 2018 uitgewys is, is die Kommissie van mening dat die besluite van 2018 tog spoedeisend uitgevoer moet word. Die dringendheid van die implementering van die 2018-besluit raak al meer noodsaaklik. Uitvoering deur die Kuratore, in samewerking met die Senaat van die TSP, hetsy langs die weg van die moontlike Gereformeerde Teologiese Akademie (GTA) of enige van die ander instellings reeds gemeld in die Rapport, val egter binne die bestek van die Kuratore se staande opdrag.</p>	<p>1. Mandate</p> <p>1.1 To advise the Synod on the practical implementation of the proposals put forward by the Curators in Report 24.5.</p> <p>Decision: Noted.</p> <p>2. Reasoning</p> <p>2.1 It is not within the capacity of this Commission to work out the practical implementation of a plan that is still in development.</p> <p>2.2 The Commission acknowledges the requirement-studies undertaken by the Curators.</p> <p>2.3 The findings of the Report confirm the urgent need for additional ways of training as identified by the Synod 2018.</p> <p>2.4 The Commission believes that the proposals are workable and feasible, but unfortunately, due to a lack of content on their precise implementation, we cannot further express an opinion in this regard.</p> <p>2.5 Because of the urgency of the matter, which has already been pointed out in 2018, the Commission is of the opinion that the execution of the decisions of 2018 should nevertheless be expedited. The urgency of implementing the 2018 decision is becoming increasingly necessary. However, execution by the Curators, in collaboration with the Senate of the TSP, whether along the path of the possible Reformed Theological Academy (RTA) or any of the other institutions already mentioned in the Report, falls within the scope of the Curators' stated assignment.</p>
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<p>Besluit: Punte 2.1 tot 2.5 kennis geneem.</p> <p>3. Bevinding</p> <p>3.1 Die Vergadering kan nie staande hierdie Sinode verder oor die praktiese besonderhede enige besluite neem nie.</p> <p>3.2 Die Rapport word in sy geheel na die Kuratore terugverwys sodat daar verder aan die opdrag aandag gegee kan word soos reeds in die 2018-opdrag vasgestel is.</p> <p>Besluit: Punte 3.1 en 3.2 kennis geneem.</p> <p>4. Aanbeveling</p> <p>4.1 Dat die Sinode met dank kennis neem van die Rapport en die harde werk wat die Kuratore tot sover hieraan gedoen het.</p> <p>Besluit: Goedgekeur.</p> <p>4.2 Dat die Senaat van die TSP, in samewerking met die Kuratore, soos dit in die praktyk moontlik kan wees, soos aan Sinode 2023 voorgelê, gevolg moet gee aan hulle opdrag soos wat deur Sinode 2018 besluit is.</p> <p>Besluit: Goedgekeur (wysiging reeds aangebring – Deputate Handeling). Hiermee is punte 9.1 tot 9.3 afgehandel.</p>	<p>Decision: Points 2.1 to 2.5 noted.</p> <p>3. Finding</p> <p>3.1 The Assembly cannot make any further decisions on the practical details during this Synod.</p> <p>3.2 The Report in its entirety is referred back to the Curators so that further work can be done in line with the 2018-assignment as already established.</p> <p>Decision: Points 3.1 and 3.2 noted.</p> <p>4. Recommendation</p> <p>4.1 That the Synod takes note of the report with gratitude and of the hard work that the Curators have done so far in this regard.</p> <p>Decision: Approved.</p> <p>4.2 That the Senate of the TSP, in collaboration with the Curators, execute what was presented to Synod 2023 as far as is practically possible, in order to execute the assignment given by Synod 2018.</p> <p>Decision: Approved (amendment already made – Deputies Acta). With this, points 9.1 to 9.3 are settled.</p>
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