27.8 RAPPORT 8 – DEPUTATE KERKGROEIBEDIENING – OUDERLINGE TOERUSTING (Artt 210, 293, 295, 336)

27.8 REPORT 8 – DEPUTIES CHURCH GROWTH MINISTRIES – TRAINING OF ELDERS (Arts 210, 293, 295, 336)

A. Ds AJ Burger stel die Rapport.
Rev AJ Burger tables the Report.

B. **Besluit:** Verwys na ad hoc kommissie 2 met die toevoeging van di GC Verhoef en HS Coetzee tot die Kommissie.
Decision: Referred to ad hoc commission 2 with the addition of Revs GC Verhoef and HS Coetzee to the Commission.

C. Ds KP Steyn rapporteer namens ad hoc kommissie 2.
Rev KP Steyn reports on behalf of ad hoc commission 2.

D. **Besluit:** Verwys die Rapport terug na die volgende ad hoc kommissie: Dr De W Saaiman, di D Kotzee, MM Molekwane, MG Mdluli en oudl J Mokhine. Adviseurs: proff J Smit, RS Hobyane en IW Ferreira.
Decision: Refer the Report back to the following ad hoc commission: Dr De W Saaiman, Revs, D Kotzee, MM Molekwane, MG Mdluli and elder J Mokhine. Advisors: proff J Smit, RS Hobyane and IW Ferreira.

E. Ds D Kotzee rapporteer namens ad hoc kommissie 5.
Rev D Kotzee reports on behalf of ad hoc commission 5.

F. **RAPPORT / REPORT**

1. Opdrag Die opdrag aan die 2015 Deputate Kerkgroeibediening rakende ouderlinge is Acta 2015:528, 236: *Dat onafgehandelde opdragte van Sinode 2009 oor die diens van ouderlinge (Acta 2009:452, 5 en Acta 2009:824, 3.17) word verwys na die benoeme Deputate Kerkgroeibediening.* **Goedgekeur**.	**1. Assignment** The assignment to the 2015 Deputies Church Growth Ministries regarding elders is Acta 2015:528, 236: *"That unfinished assignments from Synod 2009 regarding the service of elders (Acta 2009:452, 5 and Acta 2009:824, 3.17) is referred to the to be named Deputy Church Growth Ministries.* **Approved**.
1.1 *Die onafgehandelde opdragte van Sinode 2009 behels eerstens die gebruik van 'preekhulpe' in Acta 2009:824, 3.17.* "3.17 versoek Deputate ... om die saak van preekhulpe verder te ondersoek en teen die agtergrond van besluite in ander Gereformeerde kerkverbande voorstelle te maak aan die volgende Sinode oor maniere waarop hierdie saak hanteer kan word wat (a) reg laat geskied aan die nood van kerke waar hierdie broeders optree en (b) voldoen aan die beginsels van die Kerkorde (2.4.4 teen die agtergrond van 2.1.1) **Goedgekeur**". Punt 2.4.4. teen die agtergrond van 2.1.1. waarna verwys word in hierdie	1.1 *The unfinished assignment of Synod 2009 firstly involves the practice of "preaching helpers" in Acta 2009:824, 3.17.* "3.17 request deputies … to investigate the matter of preaching helpers further and, in light of the background of decisions by other Reformed denominations, to make recommendations to the next Synod regarding ways in which this matter can be handled that would (a) do justice to the need in churches where the brothers minister and (b) comply with the principles of the Church Order. (2.4.4 against the background of 2.1.1) **Approved**". Point 2.4.4 against the background of 2.1.1 referred to in this assignment

opdrag (3.17) is ingesluit in die Bylae tot hierdie Rapport.	(3.17) is included in the Attachment to this Report.
1.2 *Die onafgehandelde opdragte van Sinode 2009 behels tweedens die toerusting van ouderlinge in Acta 2009:452, 5.* *"5.1 Om die werk in die aanbevelings vervat tot uitvoering te bring* *5.2 kerke behulpsaam te wees deur:* *5.2.1 toerustingskursusse op te stel* *5.2.2 alternatiewe kurrikulums en lesmateriaal beskikbaar te stel vir verdere akademiese opleiding van ouderlinge (diverse en gespesialiseerde bedieningswerk)* *5.3 Hierdie opdragte (moet) gelees word in die konteks van die besluit van Sinode 2006:805 en dat die besondere konteks in ag geneem word.* **Goedgekeur**". Die aanbevelings waarna 5.1 verwys is Acta 2009:451, 1-4, naamlik: *1. Dat kerke en leraars opgeroep word om groot erns met die opleiding en toerusting van ouderlinge te maak.* *2. Dat die TSP duidelike leiding aan voornemende predikante gee oor die aard, inhoud en standaard van ouderlingtoerusting.* *3. Dat kerke dit oorweeg om in gemeente- of Klassis- of Streeksinodeverband op 'n voortdurende basis kursusse vir ouderlinge aan te bied en so te sorg vir deurlopende opleiding en toerusting.* *4. Dat hierdie kursusse o.a. die volgende insluit:* *4.1 Onderrig in basiese, tersaaklike fasette van hermeneutiek, eksegese en openbaringsgeskiedenis.* *4.2 Onderrig in die leer van die kerk, met toespitsing op die Belydenisskrifte van die Gereformeerde Kerke.* *4.3 Beginsels en praktyk van Gereformeerde Kerkregering.* *4.4 Beginsels en praktyk van pastorale bediening.* *4.5 Beginsels en praktyk van Missiologie en Apologetiek.* **Goedgekeur**. Die konteks van (Acta 2006:805) waarna verwys word in opdrag 5.3 hierbo, is ingesluit in die Bylae tot hierdie Rapport.	1.2 *The unfinished assignment of Synod 2009 secondly involves the equipping of elders in Acta 2009:452, 5.* *"5.1 To execute the work contained in the recommendations* *5.2 churches to be assisted by:* *5.2.1 developing equipping courses* *5.2.2 providing alternative curricula and lesson material for further academic education of elders (diverse and specialised ministry work)* *5.3 These assignments (must) be read in the context of the decision of Synod 2006:805 and that particular context has to be taken into account.* **Approved**". The recommendations to which 5.1 refers is Acta 2009:451, 1-4, namely: *1. That churches and ministers are called upon to make great efforts with the education and equipping of elders.* *2. That the TSP gives clear guidance to prospective ministers about the nature, content and standard of elder equipping.* *3. That churches consider on congregational-, Classis- of Regional Synod-level the presentation of training on an ongoing basis for the education and equipping of elders.* *4. That these courses should amongst others include:* *4.1 teaching in basic, relevant facets of hermeneutics, exegesis and revelation history.* *4.2 teaching in the doctrine of the church, focusing on the Confessions of the Reformed Churches.* *4.3 Principles and Practice of Reformed Church Governance.* *4.4 Principles and practice of pastoral ministry.* *4.5 Principles and Practice of Missiology and Apologetics.* **Approved**. The context referred to in assignment 5.3 (Acta 2006:805), is included in Attachment to this Report.

2. Werkswyse	**2. Work Method**
2.1 Weens werkslading van die Deputate is ouderling AJ Burger van GK Pinetown op die Deputate gekoöpteer in ondersteuning van hierdie opdrag.	2.1 Due to the workload of the Deputies, elder AJ Burger from GK Pinetown has been co-opted to support with this assignment.
2.2 Die opdrag om orde te skep rakende preekhulpe is as eerste prioriteit hanteer. Eerstens, omdat dit die afskop was van hierdie saak in Algemene Sinode 2006 (Acta 2006:795-806); en tweedens, omdat besluite hieroor 'n wesenlike invloed sou kon hê op die tipe hulp aan kerke asook die inhoud van opleidings materiaal vir ouderlinge (die tweede deel van die opdrag).	2.2 The assignment to bring order regarding preaching helpers has been addressed as first priority. Firstly, since this was the initial matter brought before the General Synod 2006 (Acta 2006:795-806); and secondly, since decisions about this matter will have a substantial impact on the type of support to churches as well as the content of training material for the equipping of elders (which is the second part of the assignment).
2.3 Inligting oor die gebruik van preekhulpe is versoek van al die kerke in die GKSA dmv direkte e-pos aan die kerke asook via Korresponderende Kerkrade van elke Klassis. Dis gedoen as kwalitatiewe bevestiging of daar steeds 'n behoefte is na preekhulpe.	2.3 Information regarding the utilisation of preaching helpers has been requested from all churches in the GKSA by means of a direct e-mail to churches as well as to the Corresponding Church Council of each Classis. This was done as a qualitative confirmation of the continued need for preaching helpers.
2.4 Navraag is via die Deputate Ekumenisiteit (Buitelands) gerig aan buitelandse kerke met wie die GKSA ekumeniese EENHEID het rakende die gebruik (of nie) en regulering van prediking deur persone wat nie geroep en bevestig is as predikante nie.	2.4 Via the Deputies Ecumenical Affairs (Abroad) inquiries was made to church denominations abroad with whom the GKSA has ecumenical UNITY, regarding their utilisation (or not) and regulation of preaching by persons not called and ordained as ministers.
2.5 Ander bronne wat ook nagegaan is tesame met die inligting wat in reaksie op die navrae ontvang is, sluit in die Rapport van die Algemene Sinode Studiedeputate oor die Ouderlingamp (Acta 2009:430-452); die MTh verhandeling van ds PW Kurpershoek rakende eksegetiese studie oor die onderskeid tussen die ouderling en predikant dienste; verskeie Kerkreg bronne oor beide die beginsels van Gereformeerde Kerkregering en kommentare spesifiek oor KO, art 3 (wat voorheen reeds aangedui is as van besondere belang in die oorweging van preekhulpe) asook kerkordelike bepalings van Kerke met wie die GKSA ekumeniese EENHEID het.	2.5 Other sources considered together with the information gained from inquiries, includes the Report of the General Synod Study Deputy regarding the Office of Elder (Acta 2009:430-452); the MTh thesis of Rev PW Kurpershoek regarding an exegetical study regarding the differentiation between the offices of minister and elder; several literature on Church Polity both regarding the principles of Reformed Church Polity as well as commentaries on CO, art 3 (previously identified as specific concern in consideration of preaching helpers); as well as the church ordinances of churches abroad with whom the GKSA has ecumenical UNITY.
2.6 Inligting oor toerusting van ouderlinge is versoek van alle kerke in die GKSA via die Admin Buro.	2.6 Information regarding equipping of elders has been requested via the Admin Buro from all churches in the GKSA.
2.7 Weens tydsbeperking en die prioritisering van die opdrag om orde te bring in die gebruik van preekhulpe, is die	2.7 Due to time limitations and the prioritisation to bring order in the use of preaching helpers, the assignment

opdrag oor toerusting van ouderlinge nie voltooi nie. Inligting wat ontvang is van die kerke is in die verslag opgeneem asook ‘n aanbeveling oor die verdere uitvoering van die opdrag.	regarding equipping of elders has not been completed. Information obtained from the inquiries is included in the Report as well as a recommendation regarding continuation of the assignment.
2.8 Laastens is hierdie Rapport opgestel met aanbevelings om orde te bring in die gebruik van preekhulpe; en aanbevelings oor voortsetting van Deputate ter wille van steun aan kerke vir die toerusting van ouderlinge.	2.8 Finally, this Report has been compiled with recommendations to bring order in the utilisation of preaching helpers; as well as recommendations regarding continuation of Deputies to support churches in the equipping of elders.
3. Gebruik van preekhulpe	**3. Utilisation of preaching helpers**
3.1 *Terminologie* Om verwarring te voorkom is dit nodig om enkele terme wat in die konteks van die breër gesprek oor die onderwerp gebruik word te verklaar:	3.1 *Terminology* To avoid confusion, it is necessary to declare some terms used in the context of the broader discussion on the subject:
3.1.1 <u>Loopers</u> Die term “looper” dui op iemand wat op eie ingewing, met of sonder enige teologiese opleiding, op eie inisiatief, rondgaan en die Woord verkondig sonder enige roeping, bevestig of gevolglike toesig van die kerk. Hierdie praktyk word ten sterkste teengestaan in alle Gereformeerde kringe.	3.1.1 <u>Loopers</u> (wanderer?) The term “looper” or "wanderer" refers to someone who on his own impulse, with or without any theological training, on his own initiative goes around and proclaims the Word without any calling, confirmation or subsequent supervision of the church. This practice is strongly opposed in all Reformed circles.
3.1.2 <u>Lekeprediker</u> In enger sin verwys dit na enigeen wat die Woord verkondig sonder enige formele teologiese opleiding wat deur die kerke aanvaar word as voldoende vir die beroeping en bevestiging as Bedienaar van die Woord. Dit is in hierdie sin wat die term gebruik word in die nie-Afrikaanssprekende kerke in die GKSA, veral in landelike gebiede. Daarmee word dan verwys na geroepe en bevestigde ouderlinge sonder formele teologiese opleiding, wat opgeroep word om die Woord in die gemeente te verkondig. In sommige kringe word “loopers” en “lekepredikers” egter ineengevoeg sodat leke predikers dan ook verstaan word as iemand wat op eie inisiatief, sonder die kerk se roeping en toelating die Woord sou verkondig. (Dit word dan netso onaanvaarbaar soos “loopers”.) *Om moontlike verwarring te voorkom,*	3.1.2 <u>Lay Preacher</u> In strict sense, it refers to anyone who proclaims the Word without any formal theological training that is accepted by the churches as sufficient for the calling and confirmation as a Minister of the Word. It is in this sense that the term is used in non-Afrikaans-speaking churches in the GKSA, especially in rural areas. This refers to called and confirmed elders without formal theological training, which are called upon to proclaim the Word in the congregation. In some circles, however, “wanderers” and “laymen” are merged so that lay preachers is then understood as someone without theological training who, on their own initiative, would proclaim the Word without the church's calling and admission. (It thus becomes just as unacceptable as "wanderer".) *To avoid possible confusion, it was*

is in hierdie Rapport gekies om nie die term "leke predikers" te gebruik nie, maar eerder te verwys na 'n "preekhulp" of 'n "ouderling wat preek" – of uiteindelik waarskynlik "ouderling met preekkonsent".	*decided for this Report not to use the term "lay preachers", but rather to refer to a "preach helper" or an "elder who preaches" – or eventually probably "elder with preaching consent".*
3.1.3 <u>Preekhulpe en Ouderlinge wat "preek"</u> Puristies beskou sou dit beter wees om in kerkreg terminologie eerder te verwys na die "spreek van 'n stigtelike woord" in plaas van "preek". Dit is wanneer iemand anders as 'n bevestigde predikant, self 'n eie boodskap uit 'n teks voorberei en dit dan in die gemeente vir opbou voorhou. *In hierdie Rapport is egter gekies om die woord "preek" te gebruik omdat dit die algemene term is wat in die kerke, veral die nie-Afrikaanse kerke, gebruik word (en ook reeds in die Sinodestukke sedert 2006 so gebruik is)*. Hierdeur word gewaak om nie die indruk te skep dat hierdie Rapport oor iets nuuts en heel anders handel, as wat reeds in hierdie kerke bekend is nie en wat deur Sinodes oorweeg is in die verband nie. Vanuit die konteks van die Deputate opdrag, en vanuit die noodsaak dat God se roeping enige prediking voorafgaan word in hierdie Rapport geen "Preekhulpe" anders as geroepe en bevestigde ouderlinge bedoel nie. Selfs hoogs begaafde lidmate wat vir watter redes ook al nie geroep en bevestig is as ouderling nie, word nie ingesluit in hierdie Rapport se inhoud nie.	3.1.3 <u>Preaching Helper, and Elder who "preaches"</u> Strictly speaking, it would be better to refer in church polity terminology to the "speaking of an edifying word" instead of "preaching". That is when someone other than a confirmed minister, prepares his own message from a text and presents it in the congregation for their edification. *In this Report it was however, decided to use the word "preaching" because it is the common term used in churches, especially non-Afrikaans churches (and it is the word used in the Synod documentations on this matter since 2006).* This ensures that this Report is not viewed to be introducing something new or different from that already known in these churches and considered the Synod regarding this matter. From the context of the Deputies' assignment, and from the necessity that God's calling precedes any preaching, this Report does not refer to "Preaching Helpers" other than called and confirmed elders. Even highly gifted members who, for any reason, has not been called and confirmed (ordained) as an elder is not included in this Report's content.
3.2 *Behoefte aan preekhulpe bevestig* Hierdie saak dien reeds sedert 2006 op die Sinode nadat dit in die Rapport van die Kuratore van die TSP uitgelig is (Acta 2006:798-806). Die eerste oogmerk van die Deputate se versoek vir inligting van al die kerke in die GKSA (verwys na 2.3 in hierdie Rapport), was om kwalitatief te bevestig of die praktyk en derhalwe die behoefte om dit ordelik te reël, steeds bestaan. Die terugvoer, wat beide mondeling en skriftelik ontvang is, bevestig dat daar	3.2 *Need for preaching helpers confirmed* This matter has served on the Synod since 2006, when it has been highlighted in the Report of the TSP Curators (Acta 2006:798-806). The first aim of the Deputies' request for information from all the churches in the GKSA (refer to 2.3 in this Report), was to confirm qualitatively whether the practice and therefore the need to organise it still exist. The feedback, both oral and written, confirms that there is still a great need

steeds ‘n groot behoefte is aan preekhulpe. In Afrikaanssprekende Kerke is die gebruik hoogs uitsonderlik en meestal gefokus op bediening buite die gemeente soos bv in tronke en sendingpunte. In nie-Afrikaanssprekende kerke is daar groot en ‘n algemene behoefte vir preekhulpe. Dit is algemeen dat gemeentes op verskeie plekke bymekaarkom waar die Woord verkondig word – selfs 5 of meer bedieningspunte is nie uitsonderlik nie. Daarby is dit ook nie uitsonderlik dat een bevestigde predikant meer as een gemeente bedien nie, elk met verskeie bedieningspunte. Daar is ook bevestig in verskeie gevalle dat die lees van preke deur bevestigde predikante nie ‘n prakties haalbare oplossing bied in die nie-Afrikaanssprekende kerke nie. Verskeie redes word hiervoor aangevoer. *Die terugvoer het in oormaat bevestig dat sonder die gebruik van preekhulpe, die verkondiging van die evangelie en ook die voortbestaan van gemeentes geweldige skade berokken sou word.* Daar is dus kwalitatief bevestig wat die Nasionale Sinode Potchefstroom reeds van kennis geneem het vanuit die 2006 Kuratore Rapport (Acta 2006:798), naamlik dat, *“Erkenning vir die uitgebreide bedieningskonsep, waarin veral die amp van ouderlinge maksimaal ontsluit word, is hier broodnodig indien die swart kerke werklik ‘n tuiste moet vind binne die multikulturele GKSA. Sodanige erkenning sou ook ‘n reuse verligting in die bedieningsnood binne heelwat tradisionele blanke gemeentes van die huidige GKSA kon beteken. Baie blanke gemeentes gaan eweneens gebuk onder swak en oneffektiewe bedieningswerk omdat voltydse betaalde en hoogsopgeleide predikante nie meer ‘n bekostigbare opsie is nie”.*	for preaching helpers. In Afrikaans-speaking churches, the use is highly exceptional and mostly focused on ministry outside the congregation such as in prisons and in missionary setting. In non-Afrikaans-speaking churches there is a great and general need for preaching helpers. It is common for congregations to meet at various places where the Word is proclaimed – even 5 or more ministry points are not exceptional. In addition, it is not unusual for one ordained minister to serve more than one congregation, each with various meeting points of ministry. It has also been confirmed that in many cases the reading of sermons prepared by ordained ministers is not a practical solution in non-Afrikaans-speaking churches with several reasons cited for this. *The feedback abundantly confirmed that the proclamation of the gospel as well as the survival of many churches would be in jeopardy without the use of preaching helpers.* Therefore, the feedback qualitative confirms what the National Synod Potchefstroom has already noted from the 2006 Curator’s Report (Acta 2006:798), namely that, *”Acknowledgment for the extended ministry concept, in which especially the office of elders is maximally unlocked, is much needed here if the black churches really have to find a home within the multicultural GKSA. Such recognition could also mean a huge relief in the ministry distress within many traditional white congregations of the present GKSA. Many white churches also suffer from poor and ineffective ministry because full-time paid and highly educated ministers are no longer an affordable option”.*
3.3 *Is die gebruik van ouderlinge as preekhulpe geoorloof?* Die behoefte en selfs nood is egter nie die maatstaf van reg of verkeerd nie. Kerke is wel met groot vryheid geroep	3.3 *Is the utilisation of elders as preaching helpers permissible?* The need and even distress, however, is not the measure of right or wrong. Churches have indeed been called with

om binne hul eie spesifieke konteks, die evangelie van Christus onder leiding van die Heilige Gees aan mekaar en die gemeenskap te bedien in Woord en daad. Maar Christus bly die hoof van die kerk, sy liggaam, en daarom is dit nodig om te bevestig of die gebruik van preekhulpe deur Christus geoorloof word al dan nie. Binne die vryheid van Christus moet kerke hulle roeping ook met verantwoording aan ons Hoof nakom op 'n ordelike wyse wat tot opbou sal dien.
Die vraag of die gebruik van preekhulpe geoorloof is, word vervolgens oorweeg vanuit die Skrif (wat God se Woord is), die Belydenis (wat ons verstaan van die Skrif behels) en die Kerkorde (wat ons ooreenkoms is van hoe ons Christus se regering prakties en ordelik in die kerk tot uitvoer bring).

Vanuit die konteks van die Deputate opdrag (Acta 2006:803) word die ondersoek beperk tot die oorweging om reeds geroepe en bevestigde ouderlinge as preekhulpe te gebruik.

3.3.1 <u>Is die gebruik van ouderlinge as preekhulpe geoorloof vanuit die Skrif?</u>
Eerstens, is die Skrif duidelik dat dit God is wat mense roep of stuur om te preek. (Heb 5:4 *[4]En niemand neem die waardigheid vir homself nie, maar hy wat deur God geroep word, net soos Aäron.* En ook Rom 10:15 *[15]En hoe kan hulle preek as hulle nie gestuur word nie?*)
Die vraag is nie in die eerste plek of iemand die gawes of die begeerte het om te preek nie. Slegs wanneer God roep en stuur is dit geoorloof om te preek.
Tweedens, moet onderskei word tussen preek deur spesifiek geroepenes en getuienis van alle gelowiges. In Hand 8:4 lees ons dat al die gelowiges die evangelie verkondig het. In v5 lees ons dat Filippus, wat in Hand 6 deur die gemeente geroep is, ook die evangelie verkondig het. In die Grieks gebruik Lukas egter twee verskillende woorde – in v4 sê hy dat al die gelowiges die evangelie

great freedom to serve the gospel of Christ in word and deed to each other and to the community under the guidance of the Holy Spirit within their own particular context. But Christ remains the head of the church, his body, and therefore it is necessary to confirm whether or not the use of preach helpers is permitted by Christ. Within the freedom of Christ, churches must fulfil their calling with accountability to our Head in an orderly manner that will serve towards edification.
The question of whether the use of preach helpers is permitted is hereafter considered from the Scriptures (which is God's Word), the Confessions (which entails what we understand from the Scriptures) and the Church Order (our agreement on how to implement the governance of Christ in a practical and orderly manner.)
From the context of the Deputies' assignment (Acta 2006:803), the investigation is limited to the consideration of using already called and confirmed elders as preach helpers.

3.3.1 <u>Is the utilisation of elders as preaching helpers permissible from Scripture?</u>
Firstly, Scripture is clear that it is God who calls or sends people to preach. (Hebr 5:4 *[4]And no one takes this honour for himself, but only when called by God, just as Aaron was*. And also Rom 10:15 *[15]And how are they to preach unless they are sent?)*

The question is not in the first place whether anyone has the gifts or the desire to preach. Only when God calls and sends is it lawful to preach.

Secondly, distinction must be made between preaching by somone specifically called and the testimony of all believers. In Acts 8:4 we read that all believers preached the gospel. In v5 we read that Philip, who was called by the congregation in Acts 6, also proclaimed the gospel. In the Greek, Luke uses two different words. In v4 he said that all the believers εὐαγγελίζω (euangeliz̄ō) the gospel, that could also be translated "told" or "testified". Like

εὐαγγελίζω **(**euangelizō) wat ook vertaal sou kon word met "vertel" of "getuig" – soos toe Jesus aan die Emmaüs gangers op die pad getuig of vertel het. In v5 gebruik Lukas egter dieselfde woord as in Rom 10:15 κηρύσσω (kēryssō) wat goed vertaal word met "preek" of "proklameer". Dit is 'n sterker en meer spesifieke, formele verkondiging.	Jesus testified or told the travellers to Emmaus. In v5, however, Luke uses the same word as in Rom 10:15 κηρύσσω (kēryssō) which translates well with our use of "preaching" or "proclaiming". It is a stronger and more specific, formal preaching.
Daar is dus 'n onderskeid tussen God se roeping aan almal om van die evangelie te getuig, en party om die evangelie te preek. Vervolgens dan die besinning of dit geoorloof is spesifiek vir geroepe en bevestigde ouderlinge om as preek-hulpe die evangelie te verkondig, te preek.	*There is therefore a distinction between God's calling to all believers to testify of the gospel, and to someone called to preach the gospel.* Following now is the consideration if it would be permissible specifically for called and ordained elders to proclaim or preach the gospel.
'n Diepgaande Skrifondersoek is nie in die Deputate Kerkgroeibediening se opdrag nie aangesien dit reeds gedoen is, en in die Algemene Sinode van 2009 gerapporteer is (Acta 2009:430-452). Die studie was gedoen juis vanuit die konteks van die vraagstuk oor preekhulpe en het die moontlike uitbreiding van die ouderlingdiens ondersoek vanuit die volgende invalshoeke: Skrifstudie oor die Ouderling in die Nuwe Testamentiese Kerk; Skrifstudie oor die vereistes vir die ouderling diens; Kerkordelike aanduidings oor die diens van ouderling; Kerkhistoriese aanduidings oor die diens van ouderling; Onderskeid tussen lerende en regerende ouderlinge; en Traktering van ouderlinge.	A thorough Scripture examination is not within the assignment of the Deputies Church Growth Ministries, as it has already been done, and was reported in the 2009 General Synod (Acta 2009:430-452). The study was done precisely from the context of the issue of preach helpers and examined the possible expansion of the service/office of elder based on the following considerations: Scriptural study regarding the Elder in the New Testament Church; Scriptural study on the requirements for the elder service/ office; Church polity indications about the service of an elder; Church historical indications on the service of elder; Distinguishment between teaching and governing elders; and Payment of elders.
Die bevinding van die studie was dat die tradisionele onderskeid wat ons kerke in die praktyk maak tussen die diens van predikant en ouderling (bv die verskil in hulle roeping, bediening en ook hulle persoon) "nie Bybels verantwoordbaar is nie". Maw ons tradisie tref 'n baie groter onderskeid (selfs skeiding in sekere aspekte) as die Bybel.	The finding of the study was that the traditional distinction that our churches make in practice between pastor's and elder's service (eg the difference in their calling, ministry and their person) "is not Biblically accountable". In other words, our tradition makes a much greater distinction (even separation in certain aspects) than the Bible.
Dieselfde bevinding is reeds in 2002 gepubliseer in die MTh verhandeling van ds PW Kurpershoek met die titel: *"Die Bedienaar van die Woord en die ouderling: een of twee dienste? 'n*	The same finding was published in 2002 in the MTh Ddssertation of Rev PW Kurpershoek with the title: *"Die Bedienaar van die Woord en die ouderling: een of twee dienste? 'n*

Eksegetiese studie". In beide gevalle word die onderskeid wel bevestig tussen ouderlinge in die algemeen, en ouderlinge wat spesialiseer in die prediking, oftewel predikante. Maar beide bevind dat die verskille wat in praktyk voorkom, nie Bybelsgefundeerd is nie. Dat dit juis ouderlinge was wat aanvanklik in die Nuwe Testamentiese kerke geroep is om die evangelie te verkondig, word nie bevraagteken nie. Die vraag is eerder of daardie roeping opgehef is toe sommige ouderlinge hulle op prediking toegelê het, of daarin gespesialiseer het. Die breë onderskeid dat sommige ouderlinge meer op regering sou fokus, en die ander op prediking saam met regering, is ook nie onder diskussie nie. *Die vraag is eerder of dit ongeoorloof geword het vir ouderlinge wat nie spesialiseer in prediking nie, om by geleentheid die Woord te verkondig deur prediking.* *Die diepgaande studie oor die diens van ouderling (Acta 2009:430-542) het geen fundering gevind wat daarop sou dui dat die roeping (om te preek) wat aanvanklik van alle ouderlinge geldig was, gedeeltelik opgehef is vir sommiges (ouderlinge) toe ander (predikante) in prediking gespesialiseer het nie.* (Net soos die Algemene Praktisyn dokter se roeping om 'n ontsteekte blindederm te verwyder nie opgehef word in omstandighede wanneer die gespesialiseerde Chirurg nie beskikbaar is nie.)	*Eksegetiese studie".* Freely translated as: "The Minister of the Word and the Elder: one or two offices? An exegetical study". In both cases, the distinction was indeed confirmed between elders in general, and elders which specializes in preaching, or ministers. But both found that the differences that occur in practice are not Biblically founded. It is not being questioned that initially it elders who were called in the New Testament churches to proclaim the gospel. The question is rather whether that calling was lifted when some elders specifically focused on preached or specialized in it. The broader distinction that some elders would in large focus more on government, and others on preaching together with government, is also not under discussion. *The question is rather whether it became unlawful for elders who do not specialize in preaching, to occasionally proclaim the Word through preaching.* *The in-depth study on the service/office of elder (Acta 2009:430-542) found no foundation that would indicate that the calling (to preach) that was initially valid from all elders was partially lifted for some (elders) when others (preachers) specialised in preached.* (Just as the General Practitioner Doctor's call to remove an inflamed appendix is not lifted in circumstances when the specialist surgeon is not available.)
3.3.2 <u>Is die gebruik van ouderlinge as preekhulpe geoorloof vanuit Belydenisskrifte?</u> Met verwysing na Rom 10:15 bely die Dordtse Leerreëls in I.3 dat God verkondigers van die evangelie stuur. Soortgelyks bely NGB, art 31 dat ampsdraers tot hulle diens *"verkies moet word deur middel van 'n wettige verkiesing deur die kerk, onder*	3.3.2 <u>Is the utilisation of elders as preach helpers permissible from the Confessions?</u> In reference to Rom 10:15 the Canons of Dordt confesses in I.3 that God sends preachers of the gospel. Likewise the NGB (Belgic Confession) art 31 confesses that office bearers, "*ought to be chosen to their offices by a legitimate election of the church, with*

aanroeping van die Naam van God en in goeie orde, soos die Woord van God leer. Daarom moet elkeen terdeë daarteen waak om hom met onbehoorlike middele in te dring. Hy moet wag totdat hy deur God geroep word, sodat hy van sy roeping oortuig kan wees en sekerheid kan hê dat dit van God kom".	*prayer in the name of the Lord, and in good order, as the Word of God teaches. So everyone must be careful not to push himself forward improperly, but he must wait for God's call, so that he may be assured of his calling and be certain that he is chosen by the Lord".*
Hiermee bevestig die Belydenis dit wat die Woord leer, naamlik dat enige diens in die dienste (ook prediking), volg op God se roeping. Dit is wel belangrik dat iemand die gawes sal hê en die begeerte om te preek, maar dit is nie deurslaggewend nie. Net God roep en stuur sy predikers en Hy gebruik die gemeente se wettige verkiesing in goeie orde om sy roeping te bevestig. Met goeie orde word natuurlik ook ingesluit dat die gekose persone sal voldoen aan die karakter voorskrifte wat die Skrif stel.	The Confessions confirms what the Scripture teaches, namely that any service in the offices, (also preaching), follows from God's calling. It is indeed important that the person must have the gifts and the desire to preach, but that is not decisive. Only God calls and sends his preachers and He uses the congregation's legal election in good order to confirm his calling. Good order also includes that the chosen persons will conform to the character prescriptions that the Scripture sets.
Daar word in NGB, art 30 bely dat die drie dienste onderskei word wat die gemeente op 'n geestelike wyse moet bestuur. Die rol van herder, wat die Woord verkondig en Sakramente bedien; word onderskei van ouderling, wie se rol nie in die Belydenis verklaar word nie. Al drie dienste word saam as die een middel bely wat sorg moet dra vir die gemeente.	NGB, art 30 confesses that three services (offices) can be distinguished which should manage the congregation in a spiritual manner. The role of ministers or pastors, who preach the Word of God and administer the Sacraments, are distinguished from elder, whose role is not declared in the Confession. All three services together forms one means that must take care of the congregation.
Bestudering van kommentare[1] van die NGB het geen lig gewerp op enige moontlike beperking of uitsluiting of fundering daartoe om prediking spesifiek van ouderling se roeping te verwyder weens die onderskeid van die herder diens nie. Die gelyktydige en voldoende beskikbaarheid van al drie dienste blyk die basis te wees in die belydenis en die kommentare daaroor.	Examination of commentaries[1] of the NGB did not highlight any possible limitation or exclusion or foundation to remove preaching specifically from the elder's calling because of the distinction of the pastor/minister role. The simultaneous and sufficient availability of all three services appears to be the basis of the confession and the commentaries about it.
Die Heidelbergse Kategismus spreek nie die dienste direk aan nie. Dit bely wel dat die gemeenskap van heiliges (HK, Sondag 21, V&A 55) insluit dat elke lid van die gemeenskap van heiliges "*<u>verplig</u> is om sy gawes*	The Heidelberg Catechism does not address the services (offices) directly. It does however include that the confession of the community of saints (HK, Sunday 21, F&A 55) includes that every member of the community of

[1] J van Bruggen, Het Amen der Kerk – De Nederlandse Geloofsbelijdenis Toegelicht p150-155.
C Vonk, De Voorzeide Leer, Deel III De Nederlandse Geloofsbelijdenis, p150-159.
ADR Polman, Onze Nederlandsche Geloofsbelijdenis, Verklaard uit het Verleden Geconfronteerd met het Hede, 4de deel, p7-35.

	gewillig en met vreugde tot nut en saligheid van die ander lede aan te wend". Sonder duidelike en spesifieke Skriffundering, sou dit op verloëning van die belydenis en blus van die Heilige Gees (1 Tess 5:19) kon neerkom, indien 'n geroepe en bevestigde ouderling met die gawe om te preek daarvan weerhou word, wanneer die gemeente 'n nood het daarna. *Die Belydenisskrifte bely dat God se roeping bepalend is vir prediking en dat predikante geroep is om te preek. Die Belydenis verleen egter geen fundering om spesifiek prediking van die ouderling se roeping uit te sluit nie. Trouens, die gemeenskap van heiliges doen 'n appèl op kerke om gawes te benut tensy dit duidelik nie God se wil is nie.*		saints "*is duty-bound to use his gifts readily and cheerfully for the benefit and well-being of the other members".* Without clear and specific Scriptural foundation, it could result in the denial of the confession and quenching of the Holy Spirit (1 Thes 5:19), if a called and confirmed elder with the gift to preach would be prevented, when the congregation had a need for it. *The Confessions confirm that God's calling is decisive for preaching and that ministers are called to preach. The Confession, however, does not provide a foundation for excluding preaching specifically from the elder's calling. In fact, the community of saints places appeals to churches to utilize gifts unless it is evident not to be God's will.*
3.3.3	<u>Is die gebruik van ouderlinge as preekhulpe geoorloof vanuit die Kerkorde?</u> Die rol van die Kerkorde is om die reg wat Christus in die Woord voorskryf (hetsy direk of duidelik afleibaar) op 'n ordelike wyse, tot praktiese uitvoering te rig in die kerke. Die Kerkorde kan praktiese sake reël wat nie in die Skrif voorgeskryf word nie (soos bv reëlings oor afvaardiging na meerdere vergaderings) maar dit mag nie gemeentes se bediening belas met bepalings wat nie deur die Skrif voorgeskryf is, of eenvoudig daaruit afgelei kan word nie. Hierdie is 'n fundamentele beginsel in Gereformeerde kerkregering en word as sodanig baie spesifiek verwoord in die belydenis van die kerk. NGB, art 32 bely dat, *"Ons glo verder dat regeerders van die kerk, al is dit nuttig en goed om onder mekaar 'n bepaalde orde tot instandhouding van die liggaam van die kerk in te stel en te handhaaf, tog noukeurig moet oppas om nie af te wyk van wat Christus, ons enigste Meester, vir ons ingestel het nie. En daarom verwerp ons alle menslike versinsels en alle wette wat mense sou wil invoer om God te dien en om, op watter manier*	3.3.3	<u>Is the utilisation of elders as preaching helpers permissible from within the Church Order?</u> The role of the Church Order is to implement the law which Christ prescribes in the Word (whether directly or clearly deductible) in a practically and orderly manner in the churches. The Church Order may arrange practical matters not prescribed in Scripture (such as arrangements for delegation to major assemblies) but it may not burden the ministry in congregations by provisions which is not prescribed in Scripture, or which can not be derived simply from Scripture. This is a fundamental principle in Reformed church governance and as such is expressed very specifically in the confession of the church. NGB, art 32 confesses that, *"We also believe that although it is useful and good for those who govern the churches to establish and set up a certain order among themselves for maintaining the body of the church, they ought always to guard against deviating from what Christ, our only Master, has ordained for us. Therefore we reject all human innovations and all laws imposed on us, in our worship of God, which bind and force our consciences in any way".*

ook al, die gewetens daardeur te bind en te dwing".	
Daar moet dus baie versigtig gewaak word om nie enige beperkings te plaas wat nie pertinent in die Skrif is of duidelik daaruit afgelei is nie.	Therefore, care must be taken not to place any restrictions on churches that are not pertinent in Scripture or are clearly deduced from it.
Die Kerkorde handhaaf die Skrifbeginsel dat bediening in die spesifieke dienste (ampte) in die die gemeente net geoorloof is wanneer die Here hulle daartoe roep. Die beginsel van roeping word gestel in KO, art 3 en die verdere detail vir roeping van predikante in KO, artt 4, 5, 8, en 9. Behalwe die beginsel van roeping (KO, art 3) wat ook vir ouderlinge en diakens geld (Spoelstra[2]) word die detail roeping van ouderlinge verder in KO, art 22 aangespreek en van diakens in KO, art 24.	The Church Order maintains the principle of Scripture that ministry in the specific services (offices) in the congregation is only permitted when the Lord calls upon them. The principle of calling is stated in CO, art 3 and the further details for calling of ministers in CO, arts 4, 5, 8 and 9. In addition to the principle of calling (CO, art 3), which also applies to elders and deacons (Spoelstra[2]) the detail regarding calling of elders is further addressed in CO, art 22 and of deacons in CO, art 24.
Hierdie artikels (3, 4, 5, 8, 9, 22, 24) fokus egter in hoofsaak oor roeping – dat geroep moet word, wie kwalifiseer vir roeping en hoe geroep word. Die fokus is nie op die inhoud van die diens nie maar die roeping in sigself.	However, these articles (3, 4, 5, 8, 9, 22, 24) focus mainly on calling – the need to be called, who qualifies for calling and how to call. The focus is not on the content of the service but the calling in itself.
Die inhoud van die dienste word behandel in KO, artt 16 en 23 vir predikante en ouderlinge, en KO, art 25 vir diakens.	The content of the services is dealt with in CO, arts 16 and 23 for ministers and elders, and CO, art 25 for deacons.
KO, art 3 moet derhalwe in logiese orde en in konteks van KO, art 2 gelees en verstaan word waar die verskillende dienste (ampte) in die kerk gereël word. KO, art 3 se primêre oogmerk is nie om die inhoud van een van die dienste (predikant) uiteen te sit teenoor ander nie. Die fokus is om te reël dat niemand "die diens van die Woord en Sakramente", oftewel die "amp van predikant", sal uitoefen tensy hy daartoe geroep en toegelaat is nie. Dat hierdie vereiste nie net vir predikante geld nie is reeds hierbo aangetoon.	CO, art 3 must therefore be read and understood in logical order and in context of CO, art 2 where the different services (offices) in the church is acknowledged. CO, art 3's primary purpose is not to define the ministry content of one of the services (pastor) against the others. The focus is to regulate that no one will perform "the service of the Word and Sacraments", or "preacher's office" unless he is called and allowed to do so. It has already been indicated above that this requirement is also true for the other services (offices).
Om die bedoeling van KO, art 3 verder te bevestig word vervolgens dieselfde basiese interpretasie (hermeneutiese) reëls gebruik as by Skrifverklaring. Dit is om die skrywer(s) se bedoeling te verstaan en dit dan te oorbrug van die oorspronklike kon-	In order to confirm the intention of CO, art 3, the same basic interpretation (hermeneutic) rules are being applied as used when interpreting Scripture. It is to understand the intent of the author(s) and then to bridge it from the original context to the current context of

[2] Spoelstra; Gereformeerde Kerkreg en Kerkregering: Handboek by die Kerkorde; p36.

teks na die huidige konteks van preekhulpe in heelparty van die kerke in die GKSA. Uiteindelik om die interpretasie te vergelyk met ander Gereformeerde Kerke waarmee ons een is in geloof en kerkregering. Vervolgens word besin oor die oorsprong van hierdie artikel; dan die bedoeling deur oorweging van o.a. kommentare en onderlinge vergelyking met ander KO artikels; laastens volg 'n vergelyking met die interpretasie deur ander Gereformeerde Kerke.	preaching helpers in several of the churches in the GKSA. Eventually to compare the interpretation with other Reformed Churches with whom we are one in faith and church governance. Following below is a consideration of the origin of this article, and then the intention thereof by considering, amongst others commentaries and mutual comparison with other CO articles; lastly, a comparison with the interpretation by other Reformed Churches.
3.3.3.1 <u>Die oorsprong van KO, art 3</u> Die GKSA het die Kerkorde van die 1619 Sinode in Dordt as grondslag wat daarna van tyd tot tyd gewysig is. Ons huidige bewoording van KO, art 3 soos goedgekeur in 1964 is bykans identies aan die bewoording van die 1619 Dordtse Kerkorde, behalwe dat ons 'n gedeelte oor straf by oortreding weggelaat het. Volgens Kruger *et al*[3] is die eerste spore van die artikel reeds te vind in 1563 (vry vertaal) *"Dit is noodsaaklik dan niemand tot die diens van die woord of enige kerklike posisie toegelaat sal word sonder wettige roeping nie".* Hierdie bepaling was genoodsaak om dwalinge van "loopers" uit die kerke te weer. Dit gaan dus allereers om te verseker dat slegs diegene wat deur God geroep is die Woord mag preek (en in die dienste arbei). In praktyk beteken dit dat net diegene wat deur die gemeente (as God se instrument) volgens God se bepalings geroep en toegelaat is in die gemeente mag preek (bedien). Die historiese probleem was hoofsaaklik lering/prediking deur "loopers" en daarom die bewoording spesifiek gefokus op die diens van predikant, en nie die van ouderling en diaken nie. KO, art 3 reël daarvolgens dus dit wat in NGB, art 31 bely word, naam-	3.3.3.1 <u>The origin of CO art. 3</u> The GKSA has the Church Order of the 1619 Synod in Dordt as a basis which has since been amended from time-to-time. Our current wording of CO, art 3 as approved in 1964 is almost identical to the wording of the 1619 Church Order of Dordt, except that we have omitted a section on punishment if it is violated. According to Kruger *et al*[3], the first traces of the article can be found in 1563 (freely translated) "*It is essential that no one be allowed to the service of the word or to any church position without legal calling".* This provision was required to protect the churches from the heresy of the "loopers" ("wanderers"). The aim is therefore first and foremost to ensure that only those called by God may preach the Word (and serve in the offices). In practice, it means that only those called and permitted by the congregation (as God's instrument) in accordance to God's terms, may preach (serve) in the congregation. The historical problem was mainly the teaching/preaching of "loopers" and therefore the wording specifically focused on the service (office) of minister, and not of elder and deacon. CO, art 3 is therefore an arrangement to put into practice what is confessed

[3] Kruger, du Plessis, Spoelstra, Spoelstra; Handleiding by die Kerkorde van die Gereformeerde Kerk in Suid-Afrika, 1966, p51.

lik dat "*... elkeen terdeë daarteen waak om hom met onbehoorlike middele in te dring. Hy moet wag totdat hy deur God geroep word, sodat hy van sy roeping oortuig kan wees en sekerheid kan hê dat dit van God kom".*	in BC, art 31, namely that "… *everyone must be careful not to push himself forward improperly, but he must wait for God's call, so that he may be assured of his calling and be certain that he is chosen by the Lord".*
By al die verklaarders van die Kerkorde is hierdie vereiste van roeping die eerste en mees prominente verklaring van KO, art 3 se bedoeling.	In all the commentaries of the Church Order, this requirement of calling is the first and most prominent statement of CO, art 3's intention.
KO, art 3 (<u>of enige ander artikel</u>) bevat egter geen bepaling van wat 'n gemeente te doen sou staan wanneer 'n geroepe en bevestigde predikant nie beskikbaar is nie.	*CO, art 3 (<u>or any other article</u>) does not contain any provision of what a congregation should do when a called and confirmed minister of the Word is not available.*
Verklaarders van die Kerkorde verwys in hulle verklaring van KO, art 3 na die tradisionele wyse waarop kerke in die Westerse konteks hierdie dilemma hanteer het, naamlik lede van die gemeente (nie noodwendig ouderlinge nie) wat die preek van 'n bevestigde predikant voorlees.	Commentators of the Church Order refer in their commentaries of CO, art 3 to the traditional way in which churches in the Western context addressed this dilemma, namely by members of the congregation (not necessarily elders) who read the sermon of a confirmed minister.
Hierdie tradisie word egter voorgehou in die verklarings asof dit inherent ook die bedoeling van die artikel self was – dat die artikel self 'n verbod sou plaas op 'n gemeente om 'n ouderling te roep en toe te laat om te preek.	This tradition is then stated in the commentaries as if it was inherently part of the intention of the original article in itself – that the article itself would ban a congregation to call and allow an elder to preach.
Dat dit egter waarskynlik nie die geval is nie is sprekend uit 'n opmerking wat Bouwman[4] maak. Direk na die verwysing van die verbod in Gereformeerde Kerke van 'n ouderling om self te preek, stel hy dat 'n *"gewone lid van die gemeente met groot seën 'n stigtelike woord mog spreek"* want *"God is vrymagtig en nie gebonde aan die middel en die gawe en die amp nie".*	That this was probably not the case, is however evident from a comment from Bouwman[4]. Immediately after referring to the ban by reformed churches for an elder to preach himself, he states that an "*ordinary member of the congregation could speak an edifying word with great blessing"* because "*God is free and not bound to the gift and the office".*
Vanuit die oorspronklike bedoeling van KO, art 3 (om vrylopende 'predikers' te voorkom); en uit die struktuur van die Kerkorde (waar diensinhoud later spesifiek aangespreek word); is dit nie so duidelik dat KO, art 3, behalwe die noodsaak van spesifieke roeping, boonop ook nog 'n verbod wil plaas op	From the original purpose of CO, art 3 (to prevent free-wandering preachers); and from the structure of the Church Order (where service content is specifically addressed later); it is not so clear that CO, art 3, in addition to the prerequisite of specific calling, also places a ban on congregations who would consider to call and allow

[4] Bouwman, Gereformeerd Kerkrecht, 1928, p372.

	gemeentes wat sou wou oorweeg om ‘n ouderling te roep en toe te laat om die Woord te preek nie. Dit wil voorkom dat die praktyk om bevestigde predikante se preke te lees, en ‘n verbod om self boodskappe voor te berei, vanuit ‘n bepaalde historiese konteks by die artikel se interpretasie bykom en daarom, verkeerdelik as norm geneem word vir alle kontekste. Kan dit getoets word? Soos wanneer die interpretasie van ‘n minder duidelike Skrifgedeelte deur ander Skrifdele toegelig word in die hermeneutiek, word vervolgens besin oor moontlike onderlinge verklaring deur ander artikels in die Kerkorde. Daarna word die interpretasie van ander Gereformeerde Kerke vergelyk.		an elder to preach the word. It seems that the practice to read a sermon from a called and confirmed minister, and to ban the preparation of their own sermons, has been added to the interpretation of the article based on a wrong elevation of the preferred practice in one context as a norm for all. Can this be tested? As in the case where the meaning of a less clear Scripture portions is enlightened by comparison with other passages in hermeneutics, other articles is now considered towards a mutual interpretation. Thereafter, the interpretation of other Reformed Churches are compared.
3.3.3.2	<u>Artikel met artikel vergelyking</u> Daar is vier KO artikels wat moontlike lig kan werp op die vraag of dit geoorloof sou wees vir ouderlinge om te preek. Dit is naamlik, KO, art 15 wat die gemeente se selfstandigheid om God se roeping tot prediking bemiddel; KO, artt 16 en 23 wat die werk van predikante en ouderlinge in hoofsaak orden; en ook KO, art 55 wat sydelings verwys na die inhoudelike werk van predikante en ouderlinge. In KO, art 15 word die gemeente se selfstandigheid bevestig in toelating tot prediking. Hierdie bepaling staan egter nie los van die res van die Kerkorde of die beginsel van onderlinge gemeenskap tussen kerke om mekaar by te staan om God se wil na te speur en ten beste tot uitvoering te bring nie. Die gemeente het dus vryheid in sy oproep en toelating tot prediking, maar binne die bepalings van die Skrif en Belydenis en soos georden in die Kerkorde. KO art 16 bevat ‘n gedeelte wat vir die predikant bedoel is en ‘n deel wat vir beide predikant en ouderlinge geld. Op die oog af lyk dit asof slegs die uitoefening van kerklike	3.3.3.2	<u>Article to Article comparison</u> There are four CO articles that could potentially cast a light on whether it would be permissible for elders to preach. It is, CO, art 15, which regulate the congregation's independence to mediate God's calling for preaching; CO, arts 16 and 23, which governs the work of ministers and elders at large; and also CO, art 55, which also refers to the content of the work of ministers and elders. In CO, art 15, the congregation's independence is maintained regarding admission to preaching in the congregation. This provision is however not absolute and independent from rest of the Church Order, or from the principle of mutual fellowship between churches to assist each other in the contemplation and execution of God’s will. The congregation therefore has freedom in its call and admission to preaching, but within the provisions of Scripture, the Confessions, and the agreement for practical and orderly implementation with other churches – the Church Order. CO, art 16 contains a part intended for the minister and a part that applies to both minister and elders. On the surface, it seems as if only the execution of discipline in CO, art 16 is

dissipline in KO, art 16 vir die ouderlinge saam die predikant bedoel is, en die res slegs op predikante van toepassing is. So is dit ook tradisioneel in die Afrikaanssprekende kerke in die GKSA geïnterpreteer.	mutually applicable to ministers and elders. That seems also the traditional interpretation in the Afrikaans-speaking churches in the GKSA.
Tog word die roeping in KO, art 16 om ag te gee op medebroeders ook in art 23 aan die ouderlinge opgedra. Verder het volharding in gebede in KO, art 16, wat nie in KO, art 23 voorkom nie, sekerlik nie net op predikante toepassing nie? Dat bediening van die Woord meer klem kry by die predikant is reg en duidelik – maar tog nie uitsluitlik nie. Ouderlinge bedien tog ook die Woord amptelik in breër sin en moet daarin volhard (KO, art 23 "... *lidmate te vertroos en onderrig*". Dit blyk dat die duidelikheid van onderskeid in KO, artt 16 en 23 hang af van die historiese konteks en tradisie waarmee dit gelees word. Sonder die historiese interpretasie en gebruik in Gereformeerde Kerke in Nederland en Afrikaanse Kerke in die GKSA as basis, is die uitsluiting van bediening van die Woord deur ouderlinge nie duidelik vanuit KO, artt 16 en 23 insigself nie.	But the calling in CO, art 16 to take heed of fellow brothers' is also assigned to the elders in art 23. Furthermore, perseverance in prayers in CO, art 16, which does not occur in CO, art 23, certainly does not only apply to ministers. It is clear that the ministry of the Word gets more emphasis at the minister – but not exclusively. Elders also officially serve the Word in broader sense and must persevere in it CO, art *23 "... to comfort and instruct members".* The clarity of distinction in CO, arts 16 and 23 seems to depend on the historical context and tradition with which it is read. Without the historical interpretation and use in Reformed Churches in the Netherlands and the Afrikaans churches in the GKSA, the exclusion of the ministry of the Word by elders is not clear from CO, arts 16 and 23 in itself.
KO, art 55 het aanvanklik in 1619 gehandel oor die bewaring teen moontlike dwaalleer in gedrukte boeke. Sedert 1905 het die GKN en in 1964 die GKSA dit positief herfokus op die bewaring van die gesonde leer binne die gemeente. Alhoewel die artikel nie spesifiek op prediking fokus nie, is dit wel opvallend dat daar nie sprake is van enige uitsluiting of verbod op die wyse waarop ouderlinge die Woord (middel van lering, weerlegging, waarskuwing en vermaning – 2 Tim 3:16)) sou bedien nie. (Hier moet nie te veel ingelees word nie, aangesien dit nie die fokus is van hierdie artikel nie.)	CO, art 55 initially (1619) regulated the prevention of possible falsehood in printed books. Since 1905, the GKN and in 1964 the GKSA refocused it positively towards the conservation of the healthy doctrine within the congregation. Although the article does not focus specifically on preaching, it is noteworthy that there is no exclusion or prohibition of the way in which elders would minister the Word (the means of teaching, refutation, warning and admonition – 2 Tim 3:16). (One should however not read too much into this, as that is not the primary focus of this article.)
Onderlinge vergelyking met ander artikels in die Kerkorde gee nie 'n duidelike insig oor die moontlike verbod bepaling van KO, art 3 nie.	*Comparison with other articles in the Church Order does not give a clear insight into the possible prohibition of CO, art 3. It should be noted that the*

Dit dien wel opgemerk te word dat die artikels wat spesifiek fokus op wat 'n ouderling se diens inhou, (16 en 23) nie so 'n belangrike saak soos wat 'n verbod op prediking sou wees, enigsins aanspreek nie.	*articles that specifically focus on the service of an elder (16 and 23) do not address such an important issue as what a prohibition of preaching would have been.*
3.3.3.3 <u>Interpretasie deur ander Gereformeerde Kerke</u> Vervolgens word die interpretasie oorweeg van deur ander kerke met wie die GKSA ekumeniese EENHEID het, en wat ook dieselfde 1619 Kerkorde van Dordt as basis neem vir hulle kerkregering. Die vergelyking sluit 'n kombinasie in van hulle Kerkordelike bepalings[5] asook die antwoorde wat ontvang is op die Deputate se navraag. Die Dordtse KO, art 3 en die moontlike verbod dat nie-predikante nie geroep en toegelaat mag word om te preek nie, word as volg geïnterpreteer in die onderskeie Gereformeerde Kerke in die buiteland, met wie die GKSA ekumeniese EENHEID het: <u>CGK</u> – Christelijke Gereformeerde Kerken in Nederland: Hulle art 3 het soos die GKSA Kerkorde bykans die identiese 1619 bewoording: *"In de dienst van Woord en sacrament mogen alleen zij voorgaan, die daartoe wettig beroepen en bevestigd zijn".* Op navraag is bevestig dat binne hulle interpretasie van hierdie KO bepaling, enige manlike lid van die gemeente deur die Kerkraad aanbeveel kan word en dan deur die Klassis ondersoek kan word om toestemming te verkry om in eie gemeente 'n stigtelike woord te spreek. Die CGK ondervind dus geen botsing met die Kerkorde om nie-predikante te roep en toe te laat om te preek nie. <u>NedGK</u> – Nederlands Gereformeerde Kerken: Art 3. *"Niemand vervult een ambt zonder wettig geroepen en bevstigd zijn".*	3.3.3.3 <u>Interpretation by other Reformed Churches</u> The interpretation by other churches with whom the GKSA has Ecumenical UNITY and who also took the same 1619 Church Order of Dordt as the basis for their church governance is considered. The comparison is based on a combination of their Church Orders[5] as well as the feedback received upon the deputies' request for information. Article 3 of the Church Order of Dordt and the possible ban that non-ministers may not be called and allowed to preach, is interpreted as follows in the various Reformed Churches abroad, with whom the GKSA has ecumenical UNITY: <u>CGK</u> – Christelijke Gereformeerde Kerken in Nederland: Their art 3, similar to the GKSA, has virtually the same wording as the 1619 original by Dordt: (freely translated) "*in the service of the Word and sacrament my only those precede who have been lawfully called and confirmed for that*". Upon inquiry, it was confirmed that within their interpretation of this article, any male member from the congregation may be recommended by the Church Council and may then be investigated by the Classis to obtain permission to speak a word of edification (preach) in their own congregation. The CGK therefore does not encounter any conflict with the Church Order to call and allow non-ministers to preach. <u>NedGK</u> – Nederlands Gereformeerde Kerken: Art 3 (freely translated): *"Nobody fulfils an office without being lawfully called and confirmed".*

[5] Kerke se eie webblad of www.kerkrecht.nl / Own web pages of churches of www.kerkrecht.nl

Hulle interpretasie is dus dat KO, art 3 handel oor roeping. Verder dat die beginsel ook vir die ander dienste geld.	Their interpretation is that CO, Art 3 deals with calling. Furthermore, that the principle applies to other services.
Op navraag is eweneens bevestig dat die NedGK geen botsing vind met die KO deur preek toestemming te gee aan nie-predikante nie. Hulle KO, art 5.5 lui as volg, (vry vertaal) *"Selfstandige preekbevoegdheid – Wie verlang om voor te gaan in die erediens buite hul eie gemeente maar nie die opleiding tot die diens van predikant gevolg het, of nie meer 'n predikant is nie, kan vir preekbevoegdheid aansoek doen by die streeksvergadering van die gemeente waar hy lidmaat is volgens die reël vir kerklike ondersoeke".* *[Die oorspronklike lui: "Zelfstandige preekbevoegdheid - Wie verlangt om voor te gaan in een kerkdienst buiten de eigen gemeente maar niet de opleiding tot het ambt van predikant volgt of geen predikant (meer) is, kan daartoe preekbevoegdheid aanvragen bij de regiovergadering van de gemeente waartoe hij behoort volgens de regeling voor de Kerkelijke Onderzoeken".*	Upon inquiry, it was also confirmed that the NedGK do not experience conflict with the CO by giving preaching consent to non-ministers. Their CO, art 5.5 reads as follows (freely translated): "*Independent preaching competence – Whoever wishes to precede in the worship service outside their own congregation but has not followed the education required to become a ministers, or is no longer a minister, can apply for preaching consent at the regional assembly of the congregation where he is a member according to the rule for church inquiries".*
Die oorweging op streeksvergadering hou verband met die bevoegdheid om ook buite eie gemeente te mog preek.	The consideration at regional meeting relates to the concession of a non-minister to preach even outside of your own congregation.
Die NedGK, soos die CGK, ervaar geen konflik met die Kerkorde om nie-predikante te roep en toe te laat om te preek nie.	The NedGK, like the CGK does not experience any conflict with the Church Order to call and allow non-ministers to preach.
<u>GKV</u> – Gereformeerde Kerken Vrijgemaakt: KO art B6.3 "Voor het vervullen van de ambten is een wettige roeping nodig."	<u>GKV</u> – Gereformeerde Kerken Vrijgemaakt: CO art B6.3 (freely translated) "To perform any office a lawful calling is required".
Hulle interpretasie is dus ook dat KO, art 3 handel oor roeping en daarom netso geld vir die ander dienste van ouderling en diaken.	Their interpretation is therefore that CO, art 3 deals with calling and therefore also applies to other services of elder and deacon.
Op navraag is bevestig dat ook die GKV geen botsing met KO, art 3 ervaar wanneer nie-predikante getoets, geroep en toegelaat word om te preek nie. Hulle KO, art *B32.2 lui, "Aan niet-predikanten kan door de Classis preekbevoegdheid worden verleend in overeenstemming met*	Upon inquiry, it was confirmed that the GKV does not experience conflict with CO, art 3 when non-ministers are tested, called and allowed to preach. Their CO, art B32.2 reads (freely translated), "*The Classis can give preaching consent to non-ministers in accordance with the general regu-*

de generale regeling". CRCNA – Christian Reformed Church in North America: Hulle KO, art 3b lui, "*Only those who have been officially called and ordained or installed shall hold and exercise office in the church".* Hulle interpretasie van KO, art 3 is dat dit handel oor roeping en daarom van toepassing is op al die dienste, ook ouderling en diaken. Verder vind hulle geen botsing dat die Kerkraad (consistory) self besluit wie aangewys word om te preek nie. Hulle handhaaf wel dat preke van nie-predikante eers deur die Kerkraad (consistory) beoordeel moet word. Hulle KO, art 53 lui as volg: "*53 a. The worship services shall be led by the ministers of the Word and others appointed by the consistory. 53 b. Worship services may be led by persons licensed to exhort or by those appointed by the consistory to read a sermon. Such persons, however shall refrain from all official acts of ministry, and only sermons approved by the consistory (m.a.w. Kerkraad) shall be read in a worship service".* CRCA – Christian Reformed Church Australia: Hulle KO, art 3 lui dat, *"Only Communicant Members of the Church who meet the Biblical requirements for office-bearers are eligible for office. No one shall hold and exercise an office in the Church without a lawful call and ordination or installation".* Hulle interpretasie is dat KO, art 3 handel oor roeping en dat dit dus ook van toepassing is op ouderlinge en diakens. Verder ondervind hulle geen botsing met KO, art 3 deur nie-predikante te oorweeg en dan te roep en toe te laat om te preek nie. In hulle KO, art 58 word voorsiening gemaak dat die Kerkraad ander kan aanwys om eredienste te lei. Hulle art 58 b lui dat, *"When the session appoints persons other than the minister or those licensed to preach to present the sermon, such a sermon must be*	*lation".* CRCNA – Christian Reformed Church in North America: Their CO, art 3b reads, "*Only those who have been officially called and ordained or installed shall hold and exercise office in the church".* Their interpretation of CO, art 3 is that it deals with calling and therefore applies to all services, including elders and deacons. Furthermore, they do not find a conflict with the CO when the Church Council (consistory) itself decides who to appointed to preach. They do maintain that sermons of non-ministers should first be judged by the Church Council (consistory). Their CO, art 53 reads as follows: "*53 a. The worship services shall be led by the ministers of the Word and others appointed by the consistory. 53 b. Worship services may be led by persons licensed to exhort or by those appointed by the consistory to read a sermon. Such persons, however shall refrain from all official acts of ministry, and only sermons approved by the consistory (in our terms the Church Council) shall be read in a worship service".* CRCA – Christian Reformed Church Australia: Their CO, art 3 reads that, *"Only Communicant Members of the Church who meet the Biblical requirements for office-bearers are eligible for office. No one shall hold and exercise an office in the Church without a lawful call and ordination or installation".* Their interpretation is also that CO, art 3 deals with calling and that it therefore also applies to elders and deacons. Furthermore, they do not experience conflict with CO, art 3 by considering non-ministers and then calling and allowing them to preach. In their CO, art 58, provision is made for the Church Council to appoint others to lead worship services. Their art 58b states that, *"When the session appoints persons other than the minister or those licensed to preach to present the sermon, such a sermon*

approved in accordance with synodical regulations". En verder in KO, art 59a dat, *"In the worship services the minister or the person appointed by the session shall explain and apply the Scriptures".*	*must be approved in accordance with synodical regulations".* Furthermore CO, art 59a that, *"In the worship services the minister or the person appointed by the session shall explain and apply the Scriptures".*
RCNZ – Reformed Churches of New Zealand: Hulle KO, art 3 lui, *"Only Communicant Members of the Church who meet the Biblical requirements for office-bearers are eligible for office. No one shall hold and exercise an office in the Church without a lawful call and ordination or installation".*	RCNZ – Reformed Churches of New Zealand: Their CO, art 3 reads, *"Only Communicant Members of the Church who meet the Biblical requirements for office-bearers are eligible for office. No one shall hold and exercise an office in the Church without a lawful call and ordination or installation".*
Hulle interpretasie is dus soos die ander dat KO, art 3 fokus op roeping en daarom ook ouderlinge en diakens insluit.	Their interpretation, therefore, is the same as others that CO, art 3 focuses on calling and therefore includes elders and deacons.
In antwoord op navraag is bevestig dat hulle dit voorstaan dat slegs predikante, studente met preek toestemming, en emeriti sal preek as reël. Maar dat die Kerkraad ander, wat ouderlinge insluit, by uitsondering kan oorweeg om preke te lees of om self preke voor te berei en te preek.	In response to inquiry, it was confirmed that they assert that only ministers, students with preaching consent, and emeriti will preach as the rule. But the Church Council may consider others, including elders, to read sermons or to prepare and preach their own sermons.
Laastens word verwys na die interpretasie wat die GKSA Algemene Sinode van 1958 in beginsel goedgekeur het toe daar gewerk is aan 'n nuwer vertaling van die Kerkorde: KO, art 3: *"Niemand kan in die kerk in een van hierdie drie ampte dien sonder dat hy daartoe op wettige wyse beroep en daarin bevestig is nie".* Daardie hele Kerkorde vertaling is egter in 1961 terugverwys en die Sinode van 1964 het die huidige bewoording sonder beredenering goedgekeur wat meer direk volg vanuit die oorspronklike 1619 Nederlandse weergawe.	Lastly, reference is made to the interpretation that the GKSA General Synod of 1958 approved in principle when a more contemporary translation of the Church Order was made: CO, art 3*: "No one can serve in the church in one of these three offices without being lawfully called and confirmed in it".* That complete CO translation was however, referred back in 1961 and the Synod of 1964, without reasoning approved the current wording that follows more directly from the original Dutch version of the 1619.
Vanuit 'n vergelyking van hoe ander Gereformeerde Kerke wat dieselfde 1619 Dordtse Kerkorde as grondslag vir hulle kerkregering neem, en met wie die GKSA Ekumeniese EENHEID het, is die gevolgtrekking voor die handliggend: Dat KO, art 3 bloot die roeping tot die dienste in die kerke as vereiste stel en reël, en nie per se Woordbediening nie.	*From a comparison of how other Reformed Churches who take the same 1619 Dordt Church Order as the foundation for their church government, and with whom the GKSA has Ecumenical UNITY, the conclusion is quite evident: That CO, art 3 puts the lawful calling and confirmation as a prerequisite to service in the office of the Word as*

Verder, dat hulle interpretasie nie is dat KO, art 3 enige verbod wil plaas oor die inhoud van die diens van ouderlinge nie.	*well as the other services (offices). Furthermore, that they do not interpret the CO, art 3 to put a limitation or prohibition regarding the content of the service by an elder.*
3.3.4 Bestaande Sinodebesluite Die Handelinge van die Algemene Sinode en die Nasionale Sinode Potchefstroom is nagegaan om te bevestig of daar enige spesifieke besluite geneem is dat ouderlinge nie mag preek nie. Daar is wel heelparty besluite oor ouderlinge wat mag voorgaan in leesdienste (Acta 2009:699-712 is die laaste en verwys ook na voriges). Daar is egter geen pertinente besluit teen ouderlinge wat eie preke voorhou nie, of enige beredenering waarom dit ongeoorloof sou wees vir ouderling om te preek nie. Dit word wel implisiet veronderstel – waarskynlik weens die tradisionele aanvaarding in die Afrikaanssprekende konteks dat KO, art 3 dit sou verbied.	3.3.4 Existing Synod Decisions The Acts of the General Synod and the National Synod Potchefstroom were examined to confirm whether any specific decisions were taken that elders may not preach. There are quite a few decisions about elders who may lead in worship by reading sermons of ministers (Acta 2009:699-712 is the latest and it refers to previous ones). However, there is no pertinent decision against elders preparing and presenting their own sermon, or any reasoning why it would be unauthorized for an elder to preach his own sermon. It is implicitly assumed though – probably because of the traditional acceptance in the Afrikaans-speaking context that CO, art 3 would prohibit it.
3.3.5 Gevolgtrekking – Geoorloof, nie ongeoorloof nie Vanuit die Skrif oorweging (3.3.1) is die gevolgtrekking dat die Skrif geen aanduiding gee dat die spesialisering van sommige ouderlinge (predikante) die oorspronklike roeping van ander ouderlinge enigsins gedeeltelik verander of ophef nie. Dat daar 'n praktiese onderskeid is, is duidelik. Dat voorkeur gegee moet word om die beste, gespesialiseerde gawes aan te wend, is ook waar. Maar die Skrif plaas nie 'n verbod op 'n gemeente dat 'n ouderling nie geroep en toegelaat mag word om die Woord in die gemeente te verkondig deur prediking nie. Die Belydenisskrifte (3.3.2) bely die Bybelse beginsels dat slegs diegene wat deur God geroep word, en deur Hom gestuur is, mag preek. Daarom ook dat selfs diegene met wonderlike gawes en brandende begeerte moet wag totdat die Here (deur sy gemeente) roep. Maar dit plaas nie 'n verbod op 'n gemeente om 'n ouderling met die nodige gawes te	3.3.5 Conclusion – Lawful, not unlawful From the Scripture consideration (3.3.1), the conclusion is that Scripture does not indicate that the specialization of some elders (ministers) would change or partially eliminate the original calling of other elders. It is clear that there is a practical distinction. It is furthermore true that preference should be given to using the best specialized gifts. But Scripture does not put any ban on a congregation to consider an elder to be called and allowed to proclaim the Word in the congregation through preaching. The Confessions (3.3.2) echoes the Biblical principles that only those called and send by God may preach. Therefore, even those with wonderful gifts and burning desire must wait until the Lord (through his congregation) calls. But the confessions does not ban a congregation to call an allow elder with the necessary gifts to proclaim the Word through preaching. Rather,

roep om die Woord te verkondig deur prediking nie. Inteendeel, gelowiges word onder verpligting geplaas om hulle gawes aan te wend tot opbou van die gemeente.	believers are duty bound to use their gifts to build the congregation up.
Vanuit ‘n ontleding van die oorspronklike bedoeling van KO, art 3 is bevestig (3.3.3.1) dat dit die indringing van “loopers” wou voorkom wat nie deur God (by middels van die gemeente) geroep en toegelaat is om die Woord te verkondig nie. Verder is opgemerk dat die praktyk in die Nederlandse (en Afrikaanssprekende) kerke bykomend tot die artikel se verklaring as norm gestel word, sonder dat dit die oorspronklike bedoeling was. Die moontlikheid dat KO, art 3 waarskynlik nie ‘n verbod plaas nie, maar bloot die noodsaaklikheid van roeping wil reël, is getoets deur ander KO artikels te oorweeg en deur ander kerke se interpretasie te oorweeg.	From an analysis of the original intention of CO, art 3, it was confirmed (3.3.3.1) that the aim was to prevent the intrusion of “loopers” whom God (through the congregation) have not called and allowed to proclaim the Word. Furthermore, it was noted that the practice in Dutch (and Afrikaans-speaking) churches was added to the article's commentaries as a norm in all contexts, without it being the original intention. The potential that CO, art 3 probably does not propose a ban but simply regulates the necessity of calling, has been tested by considering other CO articles as well as the interpretation by other Reformed Churches.
Vergelyking met ander Kerkorde artikels het nie regtig ekstra duidelikheid bring nie (3.3.3.2).	Comparison with other Church Order articles did not really bring extra clarity (3.3.3.2).
Die interpretasie van ander Gereformeerde Kerke met wie die GKSA ekumeniese EENHEID het, en wat ook dieselfde 1619 Kerkorde van Dordt as grondslag vir kerkregering neem (3.3.3.3), is egter bevestiging dat KO, art 3 die noodsaak van roeping en bevestiging tot die dienste in die kerke reël, sonder die intensie om die inhoudelike van enige van die dienste te wil reël (by name dat ouderling nie mag preek).	The interpretation of other Reformed Churches with whom the GKSA Ecumenical UNITY, and which also takes the same 1619 Church Order of Dordt as the basis for church governance (3.3.3.3), is confirmation that CO, art 3 regulate the necessity of calling and confirming before serving in the services (offices) in the churches, without the intention to arrange the content of any of the services (namely that elders may not preach).
‘n Oorsig van bestaande Sinodebesluite (3.3.4) het geen besluit opgelewer wat spesifiek die voorhou van ‘n eie preek deur ‘n ouderling verbied nie. Al word dit onderliggend bloot aanvaar. Besluite wat dit aanneem het geen wysiging nodig nie aangesien dit steeds netso bly geld vir ouderlinge wat nie geroep en toegelaat is om self preke voor te berei nie, maar wat preke van predikante voorlees.	An overview of existing Synod decisions (3.3.4) did not identify a decision that specifically prohibits the an elder to prepare his own sermon. Even though it is accepted as subjacent. Decisions taken regarding elders reading sermons of ministers needs no change, as it continues to be valid for elders who are not called and allowed to prepare sermons but who read sermons of ministers.
Die gevolgtrekking is derhalwe dat nie die Skrif, of die Belydenisse, of die Kerkorde dit ongeoorloof maak vir Kerke om geroepe en bevestigde	*The conclusion is therefore that neither Scripture nor Confession, nor the Church Order, makes it unlawful for Churches to consider called and con-*

ouderlinge te oorweeg vir roeping en toelating om die Woord te verkondig met preke wat hulleself ontwikkel het nie.	*firmed elders to be called and allowed to proclaim the Word in the congregation through sermons they prepare themselves.*
3.4 *Aanpassings aan Kerkorde, art 3* Dit is strenggesproke nie nodig om enige aanpassings aan die bewoording van die KO, art 3 te maak nie. Tog is dit wenslik om verdere misverstande en langdurige debatte oor interpretasie en oorweging van kommentare vanuit bepaalde konteks te voorkom. Om seker te maak dat KO, art 3 reg verstaan word, (belyn met die oorspronklike bedoeling en die interpretasie deur ander Gereformeerde Kerke) as 'n reëling dat God se roeping (middellik deur die gemeente) noodsaaklik is vir diens in enige van die dienste word voorgestel dat KO, art 3 se bewoording gewysig word soos wat dit in 1958 Algemene Sinode in beginsel goed gekeur was*:*	3.4 *Changes to Church Order, art 3* It is strictly speaking not necessary to make any adjustments to the wording of CO, art 3. However, it is desirable in order to prevent further misunderstandings and lengthy debates on interpretation and consideration of commentaries from a specific context. In order to ensure that CO, art 3 is correctly understood (aligned with the original intent and interpretation of other Reformed Churches) as regulating the essential requirement of God's calling (by means of the congregation) before one is eligible to serve in any of the services (offices), it is proposed that CO, art 3's wording be amended as it was in principle approved by the 1958 General Synod, namely:
3.4.1 *KO, art 3: "Niemand kan in die kerk in een van hierdie drie dienste dien sonder dat hy daartoe op wettige wyse beroep en daarin bevestig is nie".*	3.4.1 *CO, art 3: "No one can serve in the church in any of these three services without lawfully being called and confirmed in it".*
3.5 *Ordereëling vir die oorweging om 'n ouderling te roep en toe te laat om te preek (om 'n stigtelike woord te spreek).* Verskeie kerkeverbande met wie die GKSA ekumeniese eenheid het, het wel onderlinge reëlings oor die oorweging en verlening van preekkonsent aan persone wat nie bevestig is as predikante nie. Daar sou gereken kon word dat die aanwending van ouderlinge 'n saak is vir die plaaslike kerk sonder inmenging van enige meerdere vergadering. Dit is hoe dit tans daar uitsien by kerke in die GKSA wat reeds ouderlinge roep en toelaat om in die gemeente te preek. Vanuit terugvoer op navraag blyk dit ook die gebruik te wees in die CRCNA, CRCA en die GKV, spesifiek vir ouderlinge wat preek. Al die kerke in die GKSA wat reeds preekhulpe gebruik, het terugvoer gegee dat dit op ordelike wyse gedoen word wat redelik ooreenstem: Ouder-	3.5 *Order arrangement for the consideration to call and allow an elder to preach (to speak an edifying word).* Several church denominations with whom the GKSA has ecumenical unity have mutual arrangements for the consideration and granting of preaching consent to persons that has not been confirmed as ministers. It could be argued that the utilisation of elders is a matter for the local church without interference from any major assembly. This is the situation in churches within the GKSA that already call and allow elders to preach in the congregation. From feedback upon inquiry, this is the approach in the CRCNA, CRCA and the GKV, specifically for elders that preach. All the churches in the GKSA who uses preaching helpers, have given feedback indicating that it is done in an orderly manner which seems reasonably similar:

linge met die moontlike gawe om te kan preek word geïdentifiseer en dan deur die predikant toegerus en geëvalueer. Die Kerkraad en gemeente se terugvoer word in ag geneem voordat die Kerkraad die ouderling dan roep en toelaat om by geleentheid in die gemeente te preek. By verskeie is die gebruik gevestig dat die ouderlinge wat preek gereeld saamkom waartydens hulle toerusting van die predikant ontvang en waar hulle mekaar ondersteun in bv Skrifuitleg en toepassing.	Elders with the possible gift for preaching are identified and then equipping and evaluated by the minister. The Church Council and congregation's feedback is taken into consideration before the Church Council then calls and allows the elder to preach in the congregation on occasion. In several cases the practice was established that the preaching helpers would gather regularly, receiving equipping from the minister and where they support each other for example in interpretation and application of the Scripture.
Tog is die uitgangspunt oor ouderlinge as preekhulpe binne die breër GKSA baie uiteenlopend. Daar word daarom aanbeveel dat dit tot stigting van die kerke in die GKSA sal wees om wel op 'n mate van orde ooreen te kom. Dit blyk ook die weg te wees van die volgende kerke gevolg het, nl: die CGK, GKV (vir nie-ouderlinge), RCNZ en ook die CRCC (Confessing Reformed Church in Congo).	Nevertheless, the views about of elders as preaching helpers in the broader GKSA is quite varied. It is therefore recommended that it would be to the benefit to the churches in the GKSA to agree on some common approach. This is the approach in the CGK, GKV (for non-elders), RCNZ and also the Confessing Reformed Church in Congo (CRCC).
In die oorweging om 'n onderlinge reëling voor te stel vir die kerke in die GKSA is die regulering deur ander kerke met wie die GKSA Ekumeniese Eenheid het oorweeg, tesame met die huidige praktyk en die spesifieke omstandighede hoofsaaklik in nie-Afrikaanssprekende kerke in die GKSA.	In consideration to propose a mutual arrangement for the churches in the GKSA, the arrangement by other churches with whom the GKSA has Ecumenical Unity has been considered, together with the current practice and the specific circumstances mainly in non-Afrikaans-speaking churches in the GKSA.
Die volgende *onderlinge Ordereëling word voorgestel vir kerke wat, wanneer omstandighede dit noodsaak, oorweeg om ouderlinge te roep en toe te laat om by geleentheid die Woord in die gemeente te bedien deur te preek ('n stigtelike woord te spreek):*	The following *mutual Order arrangement ir recommended for churches who, when circumstances necessitates it, considers to call and allow elders, on occasion to minister the Word in the congregation by preaching (speaking an edifying word):*
3.5.1 As normale reëling word slegs bevestigde predikante, emeriti, en teologiese studente met preekkonsent, geroep en toegelaat om te preek.	3.5.1 As normal arrangement, only confirmed ministers, emeriti, and theological students are preaching consent, would be called and allowed to preach.
3.5.2 Wanneer sodanige persone nie beskikbaar is nie, bly alle besluite rakende lees van preke van predikante of emeriti van krag soos besluit by vorige Sinodes (verwys spesifiek Acta 2009:699-712).	3.5.2 When such persons are not available, all decisions regarding reading sermons of ministers or emeriti remain in force as decided by previous Synods (refer specifically to Acta 2009:699-712).
3.5.3 Waar omstandighede dit noodsaak, kan gemeentes oorweeg om bevestigde ouderlinge met die nodige	3.5.3 Where circumstances necessitates it, congregations may consider called and confirmed elders with the necessary

gawes te roep en toe te laat om in die gemeente waar hulle as ouderlinge bevestig is te preek.	gifts to preach in the congregation where they have been confirmed as elders.
3.5.4 Verteenwoordigers van twee naburige kerke sal die aansoek oorweeg wat deur die Kerkraad gedoen word namens die gemeente, om 'n bepaalde ouderling te roep en toe te laat om te preek. *(Motivering:* a) *Die aansoek is deur die Kerkraad aangesien die roeping uitgaan van die gemeente en nie vanuit die ouderling se eie inisiatief of behoefte nie. b) Ander kerke ondersteun as hulp aan die gemeente om saam oor suiwer prediking te waak en om klein gemeentes of gemeentes sonder predikant teen sterk persoonlikhede te beskerm.)*	3.5.4 Representatives of two neighbouring churches should consider the application made by the Church Council on behalf of the congregation to call and allow a particular elder to preach. *(Motivation: a) The application is by the Church Council since the calling goes out of the congregation and not from the elder's own initiative or need. b) Other churches support the congregation to oversee sound preaching and to protect small churches or congregations without ministers against strong personalities.)*
3.5.5 Verteenwoordigers van twee naburige kerke (Classis contracta) oorweeg die aansoek as volg: *(Motivering: Dit sou gepas kon wees dat die saak deur die Klassis oorweeg word, maar binne die GKSA konteks is dit onprakties weens die taalverskille. Die oorweging sal in meeste gevalle in die taal van die betrokke ouderling gedoen moet word. Dit sal egter nie prakties moontlik wees in die volle Klassis vergaderings nie.)*	3.5.5 Representatives of two neighbouring churches (Classis contracta) consider the application as follows: *(Motivation: It could have been appropriate for the case to be considered by the Classis, but within the GKSA context it is impractical because of language differences. In most cases, the consideration of the elder should be in the language of the elder concerned. This would however not be practical in the full Classis meeting.)*
3.5.5.1 Die vergadering bevestig eerstens die Kerkraad se motivering dat die omstandighede hulle aansoek regverdig – waarom dit vir die gemeente nodig is om 'n ouderling vir prediking te oorweeg.	3.5.5.1 The meeting firstly considers the Church Council's motivation of the circumstances justifying their application – why it is necessary for the congregation to consider an elder for preaching.
3.5.5.2 Indien die vergadering oortuig is dat die gemeente se omstandighede dit nodig maak om 'n ouderling te wil roep en toelaat om te preek, word die toerusting van die betrokke ouderling oorweeg. Die volgende word aanbeveel – basiese Skrifinterpretasie (hermeneutiek), basiese geloofsleer (dogmatiek), en basiese beginsels van prediking (homeletiek). *(Toeligting: Sulke modules word nog in die vooruitsig gestel in die tweede deel van die Deputate opdrag. Verwys ook hieronder na interim reëlings vir ouderlinge wat reeds as preekhulpe dien.)*	3.5.5.2 If the meeting is convinced that the congregation's circumstances make it necessary to call and allow an elder to preach, they then consider if he is adequately equipped. The following is recommended – basic Scripture interpretation (hermeneutics), basic religious teaching (dogmatics), and basic principles of preaching (homiletics). *(Clarification: Such modules are still envisaged in the second part of the assignment. Refer also to interim arrangements below for elders who already serve as preaching helpers.)*

3.5.5.3	Indien die vergadering oortuig is van sy basiese toerusting, word die preekgawe van die betrokke ouderling getoets en bevestig deur oorweging van ten minste drie preke (een uit die Ou Testament een uit die Nuwe Testament, en een Kategismus) waarvan een deur die ouderling voor die vergadering gepreek word. *(Wenk: By beoordeling van preke kan gelet word op die praktiese uitvoering van die inhoud van toerusting in 3.5.5.2 genoem. Daarby kan byvoorbeeld gelet word op duidelike oordrag en logiese uiteensetting; of die boodskap vanuit die bepaalde teksgedeelte kom; of daar 'n balans is tussen wat God gee (indikatief) en wat Hy vra (imperatief); of Christus sentraal is in die preek; of die oproep om gehoorsaamheid/geloof duidelik is en netso of die afkeer en waarskuwing teen sonde duidelik; of daar 'n duidelike oproep is om te glo en/of te doen.)*	3.5.5.3	If the meeting is convinced of his basic equipment, the preaching of the elder concerned is tested and confirmed by considering at least three sermons (one from the Old Testament, one from the New Testament, and one Catechism). One of which is being preached by the elder before the meeting. *(Hint: In the assessment of sermons, reference could be made to the practical implementation of the contents of the equipping mentioned in 3.5.5.2. Additional attention could be given to the clarity and logic of expression, whether the message comes from the particular text section; whether there is a balance of what God gives (indicative) and what he asks (imperative; whether Christ is central to the sermon; whether there is a clear call to obedience/faith; whether the aversion and warning against sin is clear; whether there is a clear call to believe and / or to act.)*
3.5.5.4	Indien die vergadering oortuig is dat die gemeente se omstandighede dit nodig maak om 'n ouderling te wil roep en toelaat om te preek; en indien die toerusting voldoende is; en indien die preke geslaagd is, word preekkonsent verleen aan die ouderling om, vir 'n spesifieke periode tot 'n maksimum van 5 jaar, by geleentheid te preek binne die spesifieke gemeente waar die ouderling bevestig is.	3.5.5.4	If the meeting is convinced that the circumstances of the congregation make it necessary to call and allow an elder to preach; and if the elder is adequately gifted and equipped; and if the sermons are acceptable; then the meeting grants preaching consent to the elder to preach for a specific period up to a maximum of 5 years in the specific congregation where he is called and confirmed as an elder.
3.5.5.5	Na verloop van die spesifieke periode kan die gemeente weer aansoek doen om die konsent te verleng. Tydens besinning van verlenging deur verteenwoordigers van twee naburige kerke, word die gemeente se voortgesette omstandighede oorweeg, asook terugvoer van die gemeente en die ouderling se preek mentor aangaande sy prediking. Daar word ook weer een preek geëvalueer. Verlenging kan gegee word vir 'n spesifieke periode tot 'n maksimum van 5 jaar. Daar is geen beperking op die aantal verlengings wat aan 'n ouderling toegestaan kan word nie.	3.5.5.5	After the expiry of the specific period, the congregation may apply for a renewal of the preaching consent, at a meeting with representatives from two neighbouring churches. During consideration of the extension by representatives from two neighbouring churches, the congregation's ongoing circumstances are considered as well as feedback from the congregation as well as from the elder's preaching mentor regarding his preaching. The meeting again evaluates one sermon. Extension of preaching consent can be granted for a specific period up to a maximum of 5 years. There are no restrictions on

	the number of extensions that can be granted to an elder.
3.5.5.6 Die verteenwoordigers van naburige kerke lewer terugvoer in die daaropvolgende Klassis vergadering op 'n wyse wat die Klassis oordeel wat die koninkryk en die kerke in die Klassis die beste sou dien.	3.5.5.6 The representatives of neighbouring churches gives feedback in the subsequent Classis meeting in a manner which the Classis judges would best serve the kingdom and the churches within the Classis.
3.5.6 Van elke ouderling met preekkonsent sal verwag word om 'n bevestigde predikant of emerituspredikant te gebruik as mentor vir verdere toerusting en advies.	3.5.6 It is expected from each elder with preaching consent to use a confirmed minister or emeritus minister as mentor for further equipping and advice.
3.5.7 Preekkonsent aan 'n ouderling sal onmiddellik verval indien die ouderling vir enige rede nie meer 'n ouderling in die betrokke gemeente is nie, of wanneer die ouderling onder tug sou kom. Na afloop van die tug kan 'n heraansoek om preekkonsent oorweeg word soos by verstryking van die vasgestelde periode van preekkonsent.	3.5.7 Preaching consent to an elder will expire immediately if the elder is no longer an elder in the congregation for any reason, or if the elder would be under discipline. Following the discipline, a request to reinstate preaching consent could be considered in the same manner as an application for extension after expiry of fixed period of preaching consent.
3.5.8 Soos by die reëlings vir leesdienste (Acta 2009:699-712 en ander) sal ouderlinge wat preek nie geoorloof wees om enige seën uit te spreek nie, ook nie Sakramente te bedien nie, ook nie ampsdraers of huwelike te bevestig nie. Soos by leesdienste kan 'n ouderling met preekkonsent wel voorgaan met die Aflegging van Belydenis deur dooplidmate.	3.5.8 As in the case of elders reading sermons from confirmed ministers (Acta 2009:699-712 and others), elders who preach would not to be allowed to express any blessing, nor to administer any Sacraments, nor the confirmation of ministers/elders or deacons, nor the confirmation of marriages. As in the case of elders reading sermons of ministers, an elder with preaching consent can administer the Confession of Faith by baptised members.
3.5.9 Dit mag nodig wees om spesifieke <u>oorgangsmaatreëlings</u> te tref om van die huidige situasie oor te gaan na hierdie ooreengekome Ordereëling. Dit word aan elke Klassis opgedra om self op 'n prakties haalbare en regverdige oorgang ooreen te kom binne die konteks van die kerke in die ressort van die betrokke Klassis. *(Wenk: Sonder om voorskriftelik te wees kan oorweeg word om a) aan alle ouderlinge wat tans reeds binne gemeentes preek, konsent te gee vir 'n vasgestelde periode tot 'n maksimum van 5 jaar. b) dat enige heraansoek van hierdie ouderlinge wat reeds preek, na hierdie periode deur die Klassis hanteer word soos dit die koninkryk en die kerke die beste sou dien. c) Laastens, dat alle*	3.5.9 It may be necessary to make specific <u>transitional arrangements</u> to move from the current situation to this agreed arrangement. It is assigned to each Classis to agree on a practically achievable and fair transition within the context of the churches in the particular Classis. *(Hint: Without being prescriptive, consideration can be given to: a) Grant preaching consent for a fixed period to a maximum of 5 years to all elders who are currently preach within congregations. b) Any request for extension to these elders, is dealt with in a manner which the Classis deems would best serve the kingdom and churches. c) Lastly, that all new applications will be considered on this new agreed*

nuwe aansoeke oorweeg sal word op die nuwe ooreengekome reëling.)	*arrangement.)*
3.6 *Byvoeging tot Kerkorde art, 23* Om orde en harmonie binne die GKSA oor hierdie saak te bevorder word aanbeveel dat 'n byvoeging tot KO, art 23 gemaak word, soortgelyk aan die GKV en ook die NedGK. Daar word aanbeveel om die volgende sin onderaan die huidige bewoording van KO, art 23 by te voeg: 3.6.1 Byvoeging tot KO art 23: *"Waar omstandighede dit noodsaak, kan preekkonsent aan ouderlinge verleen word volgens die Ordereëling deur die kerke ooreengekom".*	3.6 *Addition to Church Order, art 23* In order to serve order and harmony within the GKSA regarding this matter, it is recommended that an addition to CO, art 23 be made, similar to the GKV and also the NedGK. It is recommended that the following sentence be added to the current wording of CO, art 23: 3.6.1 Addition to CO, art 23: "*Where circumstances necessitate it, preaching consents may be granted to elders according to the Orderly arrangement agreed to by the churches".*
Aldus die Rapport aangaande die Deputate opdrag om orde te skep rakende die gebruik van preekhulpe.	Thus the Report by the Deputies regarding the assignment to establish order regarding the use of preaching helpers.
4. Toerusting van ouderlinge Hierdie deel van die opdrag kon nie deur die Deputate afgehandel word nie, omdat binne die tyd beskikbaar prioriteit gegee is aan die opdrag om orde te skep in die gebruik van preekhulpe. Die uitkoms daarvan sou ook 'n wesentlike invloed kon hê op die aard en die inhoud van toerustingsmateriaal en moontlik ook die struktuur en formaat van aanbieding. Daar is wel inligting gevra vanuit die kerke in die GKSA om spesifieke gebruike en behoeftes vir inhoud van toerusting te bevestig; om vas te stel wat in praktyk die beste werk; watter struikelblokke ervaar word; en om spesifieke advies te vra in die praktiese uitvoering van hierdie opdrag. Heelwat terugvoer is veral vanuit die Afrikaanssprekende kerke ontvang. Die inligting is nie in diepte ondersoek nie, maar word wel oorhoofs in hierdie Rapport ingesluit om kontinuïteit te bied in die voortsetting van Deputate om hierdie opdrag te voltooi. Kerke mag selfs reeds voordeel vind in die kennisname van die terugvoer. Vervolgens 'n oorhoofse samevatting van die terugvoer wat ontvang is van die kerke.	**4. Training of elders** This part of the assignment could not be completed by your Deputies, because priority was given within the time available, to the assignment to bring order in the utilisation of preaching helpers. The outcome of that assignment would also have a significant influence on the nature and content and possibly the structure and format of equipping elders. Information from the churches in the GKSA has been requested to confirm specific practices and needs for content of equipping; to determine what works best in practice; what obstacles are experienced; and to ask for specific advice in the practical execution of this assignment. A lot of feedback has been received from mainly the Afrikaans-speaking churches. The information was not investigated in depth, but it is included in this Report to provide continuity in the continuation of Deputies to complete this assignment. Churches may even benefit from this feedback in itself.

4.1 *Aanbieder van toerusting* Toerusting word hoofsaaklik deur predikante aangebied. In enkele gevalle gaan ouderlinge self voor en word ook kundiges van buite gebruik.	4.1 *Equipping presentation* Equipping is mainly presented by ministers. In some cases, elders take the lead and outside experts are also utilised.
4.2 *Struktuur van toerusting* In meeste gevalle word toerusting ingesluit as ‘n deel van normale vergaderings van ouderlinge of ouderlinge saam diakens. By sommiges kerke is die toerusting informeel en by ander meer formeel. Enkele gevalle maak gebruik van meer gefokusde geleenthede soos ‘n jaarlikse ouderlingkamp of “‘bosberaad” van tyd-tot-tyd ‘n Saterdagoggendsessie met ontbyt; maandelikse aandsessie net vir toerusting; kwartaallikse Nagmaal huisbesoek tema; sesmaandelikse “dagberaad”; werkswinkels van ouderlinge en diakens saam; en persoonlike “afrigting” deur predikant tydens huisbesoek by ouderlinge. Een geval van ‘n jaarlikse samewerking tussen kerke in Klassisverband is ook ontvang.	4.2 *Structure of equipping* In most cases, equipping is included as part of normal meetings of elders or elders together with deacons. At some churches the equiping is informal and in others more formal. Some cases make use of more focused opportunities such as an annual camp for elders or “imbizo” (bush conference); some uses from time-to-time a Saturday morning session with breakfast; monthly evening sessions only focused on equipping; quarterly communion home visit theme; six-monthly “day conference”; workshops of elders and deacons together; and personal “coaching” by pastor during home visits to elders. One case of annual collaboration between churches in the Classis was also received.
4.3 *Inhoud van toerusting* In die meeste gevalle is die inhoud ’n vrye keuse deur die predikant, met of sonder spesifieke versoeke van ouderlinge. Die aanbieding fokus meestal op die praktiese implementering van die inhoud. Aanbiedings bied ruim geleentheid vir deelname en bespreking. Heelparty onderwerpe is uitgelig in die terugvoer, onder andere liturgie, huisbesoek, dissipelskap, Skrifkennis en toepassing, Kerkorde, die Formulier vir bevestiging, die vyf Sola’s van die hervorming, kwartaallikse huisbesoek tema, ‘n toepaslike boek/handleiding, take van ouderling in die gemeente, toerusting deur die Here, toesig oor prediking, gebedsbediening, en beginsels van toesigbediening. Laastens is ‘n aanbod ontvang van die Mukhanyo Teologiese Kollege om saam te werk in die ontwikkeling van toerustingsmateriaal.	4.3 *Content of equipping* In most cases, the content is a free choice by the minister, with or without specific requests from elders. The presentation mainly focuses on the practical implementation of the content. Presentations include ample opportunity for participation and discussion. Many subjects were highlighted in the feedback, including liturgy, home visits, discipleship, Scripture knowledge and application, Church Order, the Formula of confirmation of elders, the five Solas of the reformation, quarterly home visits theme, an appropriate book/manual, elder’s duties in the congregation, equipping by the Lord, preaching supervision, prayer ministry and principles of supervision. Finally, an offer was received from the Mukhanyo Theological College to collaborate in the development of material.
4.4 *Struikelblokke in toerusting* Terugvoer oor struikelblokke gaan hoofsaaklik oor vier sake – eerstens, moeite om momentum op te bou en te behou, werklike beperkings van beskikbare tyd van ouderlinge weens	4.4 *Obstacles in equipping* Feedback about obstacles was mainly about four issues – firstly, difficulty to build and maintain momentum, real limitations of available time of elders due to work- and life- pressures, and lack of

werks- en lewensdruk, en ‘n gebrek aan belangstelling deur ouderlinge; tweedens, ‘n tekort aan toerustingsmateriaal, veral by gemeentes sonder predikant; derdens, ouderlinge en predikante wat vasgevang is in spesifieke tradisionele verwagting van ouderling en predikant se rolverdeling; en vierdens ‘n probleem om dit wat geleer is in praktyk te implementeer.

4.5 *Aanbevelings deur kerke vir toerusting*

Terugvoer is ontvang oor die onderwerpe wat in toerusting aangespreek behoort te word soos Skrifkennis, kerkbegrip en kerkverband en kerkeenheid, praktyk van geestelike opbouende huisbesoek vir mense van verskillende lewensfases en situasies (siekte, sonde, onbetrokkenheid, verslawing, stukkende- en skewe-verhoudings), verder ook pastorale beginsels en praktyk, bemoediging en vermaning, liefdestug, onderlinge ondersteuning tussen ouderlinge self en ondersteuning van die predikant.

Verder is aanbeveel dat toerustingsmateriaal duidelik Skrifgefundeer moet wees maar spesifiek gerig op praktiese implementering.

Materiaal moet ook fokus om positief te inspireer tot volle roepingsvervulling in gehoorsaamheid aan die Skrif. Dat dit nie net taakgerig sal wees nie maar ook die groter prentjie van kerk wees sal insluit, asook geestelike aanvoeling van die onderskeid tussen wesenlike en middelmatige sake, en die nodigheid dat ook predikante toegerus moet word oor die Bybelsgefundeerde verwagting van ouderlinge se diens.

Spesifieke voorstelle is ontvang dat ‘n handleiding vir toerusting van ouderlinge saamgestel word. Een aanbeveling is dat so ‘n handleiding die volgende as inhoud sal hê, nl Skrifbegronding, Skrifvereistes, bevestigingsformulier, ondertekeningsformulier, praktiese take (Sondae, erediens toesig, gebede, regeer, toesig) Woordkennis, ondersteuning van die predikant, herderskap, leer en lewe van die gemeente.

‘n Ander voorstel is dat die beginsels

interest by elders; secondly, a lack of equipping material, especially in congregations without a minister; thirdly, elders and ministers which is trapped in specific traditional expectations of role differentiation between elders and ministers; and fourthly, a problem to implement what has been learned in practice.

4.5 *Recommendations by churches for equipping*

Feedback has been received on the topics that should be addressed in equipping such as Scripture knowledge, church concept and church denomination and church unity, the practice of spiritually constructive home visits for people of different phases of life and situations (illness, sin, un-involvement, addiction, broken- and skewed relationships), furthermore also pastoral principles and practice, encouragement and admonition, to discipline lovingly, mutual support between the elders themselves and supporting the minister.

It was also recommended that equipping material should be clearly founded in Scripture, but specifically aimed at practical implementation.

Material must also focus to inspire positively towards complete fulfilment of the call in obedience to Scripture. It should not only be task-oriented but also include the bigger picture of being church, as well as spiritual sense of the distinction between material and mediocre matters, and the need for ministers to be equipped with the Biblically-based expectation of elders’ service.

Specific suggestions have been received for compiling a manual for equipping of elders. One recommendation was that such a manual should have the following as content: Scripture foundation, Scripture requirements, form for confirmation of elders, declaration for signature by ministers and elders, practical tasks (Sundays, supervision of worship service, prayers, governance, supervision) Scripture knowledge, support to the minister, shepherdship, confession and life of the congregation.

Another suggestion was that the

van praktykgerigte en deurlopende toerusting gehandhaaf word en nie net by spesifieke geleenthede nie. Ook dat so 'n handleiding opgedeel word in 18 modules wat in herhaling hanteer sou word (6 per jaar vir drie jaar) en dat elke module in 10 tot 15 minute tydens vergaderings hanteer kan word. Verder dat so 'n handleiding verkieslik elektronies en sonder koste beskikbaar gestel sou word aan gemeentes.

Laastens is ook aanbeveel dat Deputate vir toerusting van ouderlinge groter sigbaarheid sal vestig deur werkswinkels en riglyne vir werkswinkels vir kerke saam in Klassis en/of Streeksinode.

5. Aanbevelings

Daar word aanbeveel dat die Sinode kennis neem van die rapport en die volgende sal goedkeur:

5.1 Punt 3.4.1, Aanpassing van KO, art 3.

5.2 Punte 3.5.1 tot 3.5.5.10, as onderlinge Ordereëling vir kerke wat, wanneer omstandighede dit noodsaak, oorweeg om ouderlinge te roep en toe te laat om by geleentheid die Woord in die gemeente te bedien deur te preek ('n stigtelike woord te spreek).

5.3 Punt 3.6.1, Byvoeging tot KO, art 23.

5.4 Dat die opdrag om die onafgehandelde opdrag van Sinode 2009 oor die toerusting van ouderlinge (Acta 2009:452, 5), met inagneming van hierdie Rapport en besluite van die Sinode 2018, verwys word vir uitvoering na die Ondersteuningsdiens vir Bedieningstoerusting en Begeleiding (OBTB) oftewel "Expando".

principles be adhered to of practice-oriented and continuous equipping and not only on specific occasions. Furthermore that such a manual be divided into 18 modules that should be repeated (6 per year for three years) and that each module scould be handled in 10 to 15 minutes during meetings. Furthermore, that the manual be made available electronically and without charge to congregations.

Finally, it was recommended that Deputies for equipping of elders should establish greater visibility through workshops and guidelines for workshops for churches together in Classis and/or Regional Synod.

5. Recommendations

It is recommended that the Synod notes the content of the Report and approves the following:

5.1 Point 3.4.1, Change of CO, art 3.

5.2 Points 3.5.1 to 3.5.10, as mutual Order arrangement for churches who, when circumstances necessitates it, considers to call and allow elders, on occasion to minister the Word in the congregation by preaching (speaking an edifying word).

5.3 Point 3.6.1, Addition to CO, art 23.

5.4 That a mandate to complete the unfinished mandate of Synod 2009 regarding equipping of elders (Acta 2009:452, 5), whilst taking into account the content of this Report and decisions of Synod 2018, be assigned to the Support service for Ministry Training and Coaching (SMTC) or rather "Expando".

BYLAE: RAPPORT – DEPUTATE KERKGROEIBEDIENING – OUDERLINGE TOERUSTING

1. Opdrag

1.1 *Agtergrond van "preekhulpe"*

Die eerste opdrag verwys na 2.4.4 en 2.1.1 in die Kuratorerapport Acta 2009:823 en 8813/4 onderskeidelik:

2.4.4 Preekhulpe In 2.1 hierbo is reeds verwys na omstandighede uit die voormalige Sinode Middellande, spesifiek met verwysing na voorgangers in eredienste op Sondag.

APPENDIX: REPORT – DEPUTIES CHURCH GROWTH MINISTRIES – ELDER TRAINING

1. Mandate

1.1 *Background of "preaching helpers"*

The first assignment refers to 2.4.4 and 2.2.2 in the Curator's Report Acta 2009:823 and 8813/4 respectively:

2.4.4 Preaching helpers In 2.1 above, reference has already been made to circumstances from the former Synod Midlands, specifically with reference to leaders in worship services on Sunday.

Dit is duidelik in terme van veral KO, art 3 dat die optrede van preekhulpe in eredienste op Sondag problematies is binne die Gereformeerde Kerkreg. Tog mag dit nie uit die oog verloor word dat die optrede van hierdie broeders 'n wesentlike en noodsaaklike deel van die kerklike lewe van veral die swart kerke is nie. *Die Kuratore wil graag meer uitgebreid nadink oor hierdie saak voordat konkrete voorstelle gemaak word. Konsultasie met Gereformeerde Kerke in die buiteland kan hierin van groot waarde wees. Die Gereformeerde Kerken (Vrijgemaakt) in Nederland het bv tydens hulle Sinodesitting in Zwolle in September 2008 'n besluit geneem waarvolgens preekkonsent ook toegeken word aan persone wat nie studente in die teologie is nie. Hierdie besluit, en moontlike ander besluite van ander Gereformeerde kerkverbande, mag as moontlike rigtingwysers dien vir die diskussie in die GKSA.* Die verwysing na 2.1.1. is te lank en uitgebreid om hier weer te gee. Verwys na Acta 2009:813/4.	*This is evident in terms of especially CO, art 3 that the conduct of sermons in worship by preaching helpers on Sunday is problematic within Reformed Church Polity. Nevertheless, it should not be forgotten that the service of these brothers are an essential and necessary part of the church life of especially the black churches.* *The Curators would like to consider this matter more extensively matter before making concrete proposals. Consultation with Reformed Churches abroad can be of great value in this regard. For example, the Reformed Churches (Vrijgemaakt) in the Netherlands made a decision in September 2008 during their Synod in Zwolle, whereby preaching consent are also awarded to persons who are not students in theology. This decision, and possible other resolutions of other Reformed Church Denominations, may serve as possible directions for the discussion in the GKSA.* The reference to 2.1.1 is too long and extensive to be replicated here. Refer to Acta 2009:813/4.
1.2 *Konteks van ouderlinge toerusting* Die tweede opdrag oor toerusting van ouderlinge moet volgens Acta 2009:452, 5.3 gelees word binne konteks van die besluit van die Sinode 2006:805. Dit behels die volgende: *2.3.7.6 besluit om Studiedeputate aan te wys om 'n diepgaande studie te maak van die amp van ouderling ten einde dit optimaal te benut in die lig van die behoeftes van die kerke aan persone wat verantwoordelikheid kan aanvaar vir diverse, spesifieke en gespesialiseerde bedieningswerk in die kerke (vgl 2.3.4.2).* **Goedgekeur**. *2.3.4.2 Opleiding vir diverse, spesifieke en gespesialiseerde bediening (nie-predikantsopleiding)* *(i) Kerke, veral kerke in die Afrika konteks (maar nie net hulle nie!) het 'n groot behoefte aan opgeleide persone wat as pastorale medewerkers in die gemeentes kan diens doen. Tot nou toe is hierdie persone dikwels evangeliste of preekhulpe genoem, maar kerkregtelik is dit nodig om orde op sake te*	1.2 *Context of elder equipping* The second assignment regarding the equipping of elders must, according to Acta 2009:452, 5.3, be read in context of the Synod decision 2006:805. This entails the following: *2.3.7.6 decide to assign a Study Deputy to make a comprehensive study of the service (office) of elder in order to make optimal use of it in the light of the needs of the churches of persons who can accept responsibility for diverse, specific and specialized ministry in the churches (cf. 2.3.4.2).* **Approved**. *2.3.4.2 Training for diverse, specific and specialized ministry (non-ministerial training)* *(i) Churches, especially churches in the African context (but not just them!) have a great need for trained people who can serve as pastoral helpers in the congregations. Until now, these people are often called evangelists or preaching helpers, but in church polity it is necessary to establish order in this*

stel. *(ii) Dit lyk wenslik om sodanige persone in die amp van ouderlinge te bevestig, en maksimale opleiding te verskaf.* *(iii) Oor watter kwalifikasies hiervoor voldoende gaan wees, moet daar nog gesprek met die kerke gevoer word.* *(iv) In hierdie verband versoek die Kuratore Sinode 2006 om 'n indringende studie van die amp van ouderling te doen, ten einde hierdie amp tot die maksimum te ontsluit met die oog op die bedieningsbehoeftes van die kerke, veral in die Afrika-konteks, maar ook met insluiting van alle ander kerke in die GKSA.*	*matter.* *(ii) It seems desirable to confirm such persons in office of elders and to provide maximum training.* *(iii) discussion with the churches is still required regarding what qualifications would be sufficient for this.* *(iv) In this regard, the Curators request the 2006 Synod to do an in-depth study of the office of elder in order to open this office to the maximum in view of the church's ministry needs, especially in the African context, but Including all other churches in the GKSA.*

G. **RAPPORT VAN DIE AD HOC KOMMISSIE 5 / REPORT OF THE AD HOC COMMISSION 5**

1. Opdrag Om die Sinode te adviseer met betrekking tot die hantering van die Rapport: Deputate Kerkgroeibediening – Ouderlinge toerusting. **Besluit: Kennis geneem.**	**1. Assignment** Abovementioned Report of the Deputies Church Growth Ministries is referred to ad hoc commission 5 to advise the Synod on the handling of the Report. **Decision: Noted.**
2. Aanbevelings 2.1 Dat die Sinode kennis neem van die Deputaterapport. **Besluit: Kennis geneem.**	**2. Recommendations** 2.1 That the Synod takes note of the Deputies' report. **Decision: Noted.**
2.2 Vanuit die bespreking wat voortgevloei het uit die Rapport het die Kommissie diep bewus geword van die uitdagings wat sommige plaaslike kerke in die gesig staar. Die Kommissie se voorstel sal in geen wyse die staande besluit van die GKSA met betrekking tot die strekking van die ouderlingamp affekteer nie. Met dit in gedagte stel die Kommissie voor dat die Sinode op die volgende wyse gevolg gee aan die aanbevelings van die Deputaterapport:	2.2 Because of the discussion that ensued from the Report we became critically aware of certain challenges facing certain churches. The following proposal will not affect the decisions of the GKSA on what an elder may or may not do in a service. Hence the Commission advises the Synod to give effect to the Deputies report in the following way:
2.2.1 Ouderlinge kan voorberei om eredienste te lei, op een van die volgende twee wyses:	2.2.1 Elders can prepare to conduct services in one of the following two ways:
2.2.1.1 Deur 'n preek te lees of voor te dra wat saamgestel is onder die leiding van 'n bevestigde predikant. **Besluit: Goedgekeur (wysiging reeds aangebring – Deputate Handelinge).**	2.2.1.1 By reading or delivering a sermon that is developed under guidance of a called minister. **Decision: Approved (amendment already added – Deputies Acta).**
2.2.1.2 Waar daar nie 'n bevestigde predikant is om ouderlinge te begelei in die voorbereiding nie, word die Klassisse versoek om die mees	2.2.1.2 Where there is not a called minister available to guide these elders, the Classes are request to make sure that the most appropriate person is

geskikte predikant as konsulent aan te wys, om die ouderlinge te help met die proses.	appointed as consulent to assist and guide elders.
Besluit: Goedgekeur (wysiging reeds aangebring – Deputate Handelinge).	**Decision: Approved (amendment already added – Deputies Acta).**
2.2.2 Plaaslike kerke word versoek om die Klassisse te verwittig indien hierdie nood ontstaan en advies te vra in ooreenstemming met KO, art 41 (Cf. Acta 2009:451, 1 en 3).	2.2.2 Local churches should take the initiative to request the Classes of their need and to ask the Classes' advise in accordance with CO, art 41 (Cf. Acta 2009:451, 1 and 3).
Besluit: Goedgekeur (wysiging reeds aangebring – Deputate Handelinge).	**Decision: Approved (amendment already added – Deputies Acta).**
2.2.3 Dat Senaat van die TSP hulle mandaat (Cf. Acta 2009:451) om materiaal en kort kursusse vir so-danige omstandighede te ontwikkel, so spoedig moontlik in samewerking met die Kerkgroeibediening deputate en Expando uitvoer.	2.2.3 That the Senate of the TSP execute their mandate (Cf. Acta 2009:451) to make available material and short courses for such circumstances as soon as possible along with Deputies Church Growth-ministry and Expando.
Besluit: Goedgekeur (wysiging reeds aangebring – Deputate Handelinge).	**Decision: Approved (amendment already added – Deputies Acta).**
2.2.4 Dat die opdrag om die onafge-handelde opdrag van Sinode 2009 oor die toerusting van ouderlinge (Acta 2009:452, 5), met inagneming van hierdie Rapport en besluite van die Sinode 2018, verwys word vir uitvoering na Expando.	2.2.4 That a mandate to complete the unfinished mandate of Synod 2009 regarding equipping of elders (Acta 2009:452, 5), whilst taking into account the content of this Report and decisions of Synod 2018, be assigned to Expando.
Besluit: Goedgekeur.	**Decision: Approved.**

H. **Ordevoorstel deur ds MA Modise**

Dat in alle dokumente na die "voormalige Sinode Middellande" en "voormalige Sinode Potchefstroom" en "voormalige Klassis Capricorn" verwys word.

Besluit: Goedgekeur.

Order proposal by Rev MA Modise

That in all documents be referred to the "former Synod Midlands" and "former Synod Potchefstroom" and "former Classis Capricorn".

Decision: Approved.