



DEPUTIES CURATORS OF THE FREE REFORMED CHURCHES IN SOUTH AFRICA

"Your word is a lamp to my feet and a light for my path." Psalm 119:105

REPORT OF THE DEPUTIES CURATORS OF THE FREE REFORMED CHURCHES IN SOUTH AFRICA TO THE 39TH SYNOD OF THE FREE REFORMED CHURCHES IN SOUTH AFRICA, SOSHANGUVE 2017

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1. Executive summary

The importance of the training and development of pastors in the FRCSA has increased drastically with the current shortage of ministers and expected future challenges in this regard. Delegates at the February 2016 Indaba unanimously agreed that the training of ministers needs to become a priority in the FRCSA. Deputy Curators have identified the following challenges with the calling of ministers:

- For decades the Afrikaans-speaking congregations have relied on the availability of Dutch ministers. For a short period the FRCSA conducted its internal training, delivering three ministers (J van der Linden, E van Alten, A Hagg). Synod 2006 adopted the 'Profile of a Minister of the Word' and a curriculum framework, but this was not transformed into a training programme due to the availability of the Theological University of Kampen. Furthermore the needs of our Sotho-speaking churches and the Tshwane and Cape mission fields were addressed through the use of Mukhanyo Theological College (MTC) and George Whitefield College (GWC), for which our sister churches abroad provided most funding. As a result congregations have become less informed and committed to the need to make sacrifices and commitments for theological training, e.g. stimulating young men to consider theological studies and increasing financial offerings.
- The pool of ministers from which we can call has shrunk drastically over the past few years. Sourcing ministers from the Netherlands has become problematic for several reasons, including the educational approach and Scriptural trustworthiness at the Theological University of Kampen (see FRCSA Synod 2011 and 2014) and trends towards new hermeneutics among professors, lecturers and ministers. Sourcing from Canada or Australia is limited to primarily English-speaking ministers, and is highly competitive as our sister-churches in Canada and Australia as well as in their mission fields also experience an increasing number of vacancies. The option to call ministers from the Reformed Churches of South Africa is not realistic due to the RCSA's own high number of vacancies (they have a higher percentage of vacancies than the FRCSA), as well as the Scriptural trustworthiness of the theological training in Potchefstroom.
- Having ministers of the Word from different cultural backgrounds as well as being trained in different places, may in a small federation of churches easily lead to different approaches and tension among congregations and ministers. A single or converging theological training is one of the best ways to promote ecclesiastical unity.
- Immigration restrictions in South Africa have become so prohibitive that it is difficult for a minister without previous SA connection (citizenship) to get a work permit in South Africa.
- Furthermore, South Africa is becoming an increasingly more difficult and unpopular destination for ministers from abroad due to our unique circumstances, such as a small, diverse and widely-spread bond of churches, cultural and language differences, a problematic public education system and huge distance from countries of origin.
- Some students receiving their studies abroad may become reluctant to return to South Africa, due to family relations and callings from churches abroad.
- Based on Synod 2006 and 2014 decisions on standards of training, Deputy Curators have now set higher standards, while using the Canadian Reformed Theological Seminary (CRTS) in Hamilton as a benchmark for measuring end results of training. However, due to their educational background our Sotho-Speaking students experience challenges with

regard to a number of skills. Deputy Curators have been mandated to develop training trajectories that will converge in order to ensure all students reach the same standards. Implementing this mandate is demanding for all people involved, and requires additional manpower.

- The above describes our current and long-term reality and if we do not diligently pursue the objectives set by synods, our congregations may be without ministers in the next 15-20 years when the current ministers have retired or accepted calls from abroad.

The recent call that candidate Johan Bruintjes accepted to FRC Cape Town illustrates some of these problems. Even though he was born in SA and only immigrated when he was ten years old, he now encountered serious immigration challenges. In addition, he will also be preaching in English for the first six months. It was only by the grace of God that he decided to accept the call to Cape Town, as he had a total of 8 calls.

Consequences of accepting responsibility for training of own ministers

Synods in the past have accepted the responsibility of our churches for the training of our ministers. Accepting responsibility is not identical to having a fully-fledged theological training ourselves. Yet accepting responsibility is a *sine qua non*. Synods have continuously mandated Deputies Curators to ensure that appropriate theological training is provided. Since a large part of the training has to be outsourced, Synod 2006 have clearly defined the standards of training and set targets.

The realisation that we must train our own ministers under the above problematic conditions has consequences we have to face. First, congregations and individual members must realise the severity of the need for well-trained and dedicated ministers in our churches, and keep praying to the Lord that He will provide in this need. Let us all bring the need for ministers before His throne all the time.

Second, the bond of churches needs to make bold decisions and commit resources to ensure that deputies curators are able to train in the next 15 years as many ministers as possible and in accordance with the requirements as adopted by Synod 2006 (see Annexure E). For the coming years this entails the appointment of a full-time (anchor) theologian for the studies post the Baccalaureus degree. This appointment should be effective as soon as possible, yet latest as from January 2018. Third, our consistories and parents will have to identify possible ministers at an early age where the gifts and holiness are present in young men and to guide them to accept the calling to become ministers of the Word. This has implications for choices of school subjects. In addition, we will have to identify mature men (already in other professions) that have the gifts to become ministers and train them, most likely under circumstances that add to the challenges, such as family support during career shift.

Fourth, Deputy Curators need strong support from Synod in their engagements with congregations, consistories and individual church members. To date in a few instances parents and students decided on study trajectories or selection of institutions without consultation with Deputy Curators. As a result we are of the opinion that it may not be possible to call such students after completion of their studies.

Deputy Curators' submission to the synod is that the training of men of God for the future of His church must become a high priority in our bond of churches, not only for deputies and consistories, but for all members.

Review of the last four years

We are very grateful to the Lord who has blessed our work during the past four years. We can report that great progress has been made with the mentor program,—which is central to quality assurance in the development of our current students. The students experienced the additional work somewhat onerous but in reality it has greatly contributed to their development. Although we cannot confidently say that we could fulfil our mandate in training according to the standards set by the synod of 2006 and the full requirements set in the adopted curriculum, we can report definite progress in the quality of our training and in finding solutions to previous divergent training approaches. For example, the two main trajectories for training that were adopted at previous synods are now converging towards a single approach, content and outcome.

Before we report on all our activities in response to Synod 2014 instructions in this report for the period under review, we present a vision going forward to develop a theological training solution for the churches within our unique set of circumstances and within our means. We trust that the churches will share our views on the problematic situation of sourcing ministers, that they submit our needs to the Lord, and that they commit themselves to contribute to the implementation of our proposals.

Memorandum of Understanding and Cooperation with Canadian Reformed Theological Seminary

One of the highlights of the period under review has been the signing of a memorandum of understanding and co-operation with Canadian Reformed Theological Seminary (CRTS) of our sister-churches in Canada (Annexure A). This Memorandum opened the door for using CRTS training material for the M Div studies for our students who will not be able to follow the CRTS studies in Canada. This development greatly contributes to achieving equal end results. The four-year course material will be digitally collected and used over the next few years, and will be supported by an anchor theologian, in cooperation with mentors, guest lecturers and local ministers. We have commissioned a pilot to video-record first year lectures at CRTS and are very excited with the results. We will continue to build the relationship with the CRTS as it will present us with many opportunities for our theological training, and assist us in addressing the problems that have been highlighted above. The churches will be kept informed on developments through our reports and student recruitment activities. Students who will be able to study at CRTS will still follow this trajectory.

2. Strategic Plan 2017-27

2.1 Strategic direction 2017-27

Although for planning purposes Deputy Curators use a strategic planning model, it must be emphasised that the development of theological training is foremost a calling by the Lord Himself, who wants his church to grow in depth and numbers. The work ahead must thus always be started

and carried by the prayers of the churches and of the Deputies Curators. Without Him, everything is in vain, and we will be building on his foundation Jesus Christ without expecting everything from Him.

2.1.1 Fulfilling requirements of Profile of Minister of the Word

Synod 2006 approved the Profile of a Minister of the Word and the proposed curriculum to ensure that the churches receive ministers who can serve to the honour of the Lord and the wellbeing of His flock. Synod 2014 adopted our proposal for two main trajectories which enable students from different cultural and language backgrounds to become minister of the Word. The proposal made provision for various challenges such as

- a) different backgrounds, domestic circumstances and educational levels of incoming students,
- b) the training provided by service providers, and
- c) the nature of congregations both self-governing and on the mission field.

In order to provide for the differences in education levels and domestic circumstances of students, students from the African and Coloured townships were advised to enrol at Mukhanyo Theological College (MTC; Northern Region) and George Whitefield College (GWC; Southern Region), and subsequently enrol at a university for higher level language studies (minimum 2 years). Students who could go to university directly were encouraged to enrol for a BA degree (languages), and after completion enrol at the Theological Seminary in Hamilton.

Although these two trajectories provided for needs of specific students, questions were raised to what extent the trajectories fulfilled the requirements of the Profile and Curriculum which aimed at equal results from both trajectories. There was also an assumption that African and Coloured students would mainly serve in the mission field.

Increasingly, Deputies Curators and the congregations have realised that such differences and assumptions may cause division in the body of Christ. Over the past four years Deputies Curators have worked towards convergence in the training in order to achieve equal results to the benefit of the churches.

2.1.2 Towards convergence of study trajectories

The proposed two trajectories have been amended to ensure that a) students from both trajectories benefit from the Masters Degree courses at CRTS through use of CRTS MDiv material in South Africa; b) have sufficient training in Biblical languages and theological subjects, c) receive mentorship to ensure their personal spiritual and academic growth, as well as d) practical experience in congregations during holidays and over weekends. The equal benefit from CRTS courses allows students who cannot enrol at CRTS due to lack of an applicable BA degree qualification to follow the CRTS courses through video material from CRTS after completion of MTC/GWC and a specialised languages course (see Figure 1 below). Furthermore, Deputies Curators continue with offering the opportunity to qualifying students to attend CRTS for a 6-10 month period at the end of their studies. Figure 1 shows the two trajectories and how mentorships and specialised courses lead to equal end results.

Figure 1: Converging trajectories of training

Route A 3 + .5 + 4 = 7.5y	BA at University (Pretoria or other) 3 years	6 months Language Preparation and Practicum (Jan-Jun)	Masters in Hamilton 4 years	<u>Outcome:</u> Masters (of CRTS) Qualification – comply to Profile	
Student qualifying for university training	Heb 3, Gr 3, Latin 1, English	<i>Practicum annually in SA as part of CRTS</i>			
				ALL STUDENTS WILL HAVE COMPLETED TRAINING ON SAME LEVEL <i>All practicums will be completed in SA</i>	
Route B 3/4 + 1 + 4 + .5 = 8.5/9.5 y	BTh at Mukhanyo Theol. College or George Whitefield College 3 or 4 years	Language Bridging 1 year (at the moment still two to three years Language Studies at UP)	Facilitation of content of Masters of Hamilton , 4 years in SA	Followed by 6-10 months in Hamilton, not for Qualification purposes	<u>Outcome:</u> Certificate (of FRCSA) on <i>same level</i> as Masters (of Hamilton) – comply to Profile
Student-adapted route because of circumstances	<u>3 years compulsory, may enrol one extra year (4 years for MTC Qualification)</u>	Hebrew and Greek for purpose of Exegesis to comply with Hamilton Masters (lecturers on contract)	<i>Practicum in SA as part of facilitated modules, continuously</i>		

2.1.3 Increasing need for resources

The above model requires additional resources mainly to appoint an anchor lecturer/theologian to present the CRTS MDiv with the help of the video recordings of the lectures in Hamilton.

Funding for contracted lecturers for Hebrew and Greek for 1 year will also be required in Route B, although according to Deputies Curators' calculations the costs for this will not be more than the current situation, where a student who have completed MTC or GWC, have to enrol for two years language studies at a university.

2.2 Basis for strategy

2.2.1 Need for more Ministers of the Word

As argued above the FRCSA need more Ministers of the Word, both in congregations and mission field in the next 15-20 years. The estimate is that we need to train at least 10 Ministers in this time period. These Ministers must fulfil the requirements of the Profile and the Curriculum.

2.2.2 Thankful for new opportunities

The Memorandum of Understanding and Cooperation between Deputy Curators and CRTS enables Deputy Curators to offer CRTS Master courses in South Africa for students who cannot go to Canada. The full M Div course will be video recorded and provided to the mentors.

2.2.3 Accepting FRCSA realities

Not all FRCSA students will be able to study languages at a formal university and thus obtain entry at CRTS. Even if a BA degree is obtained, not all students will be able to study at CRTS due to family and cultural circumstances. Deputies Curators advise students on their trajectory and provide mentorship and specialised training to increase levels of the students.

Sometimes students who study languages at a university encounter problems as university departments and lecturers often accept the new hermeneutical approach. We strongly recommend that students must study at a university that is nearby one of the FRCSA congregations. This will enable the student to benefit from and continue growing within an environment that adheres to Biblical integrity. One aspect is the role of the congregation and its activities, such as Bible studies, as a support system, which cannot be overemphasised. Another important aspect is the participation in our mentorship.

2.2.4 Central role of mentorship

As accepted by previous synods, the mentorship is a crucial part of the theological training, providing additional academic training, spiritual development and convergence of trajectories. Deputies Curators emphasise that students who study languages at a university also need mentoring in order to strengthen the student's theological integrity.

2.2.5 Need for more resources

Deputies Curators have extended the mentorship program by adding the CRTS project to it. The CRTS project entails offering all the MDiv classes of Hamilton in South Africa through video recordings. The anchor lecturer/theologian will discuss the video presentations with the students, and the students will have the same assignments and tests as the

students at CRTS, which will be evaluated by the anchor lecturer. We have already done a pilot of this project, and CRTS is willing to continue cooperation in this endeavour.

The costs of offering the CRTS video course are high due to the need to contract a full-time anchor lecturer. The aim is to also involve some of the ministers of the FRCSA in this project. Rev Jopie van der Linden remains available as mentor for a maximum of one day a week.

As mentioned, we will need one full-time lecturer/theologian/ (anchor) for this project. It will not be possible to offer all these classes without a full-time person in charge of the program. Deputies Curators have worked out a Plan A and a Plan B with regard to the financing of this project (see the proposed budget nr. *13 Budget 2018-2020*). Plan B, however, will only be possible, if new agreements can be made with the current students. Because Plan B will mean that the anchor lecturer will only be available halftime for the coming three years, meaning the current students study trajectory will become longer.

If we as FRCSA can make this sacrifice to appoint somebody for this task, Deputies Curators believe that the churches will see the advantages of this theological training model in the academic competency and the godliness of our future ministers.

For us as churches this kind of theological training will be sustainable. We are still making use of other providers, but in the final years of the student we ourselves can be part of the forming and supervision of the students.

2.2.6 Phasing in of new trajectories

Deputies Curators realise that the converging model based on the CRTS M Div course material has to be phased in to make it affordable and sustainable. One of the proposals to Synod is that Synod accepts the proposed developments as a matter of principle, and that Deputy Curators receive the mandate and resources to implement it over the next few years (see budget Plan A and Plan B).

2.3 Admission requirements

Deputies Curators maintain an admission requirement of APS 25 for admission to theological studies, irrespective of the trajectory that will be followed.

2.4 Contextual factors

In previous reports to Synod the Deputies Curators have highlighted contextual factors that influence the choice of trajectory. Such factors require that Deputies Curators develop specific trajectories for each applicant student, and continuously engage with them for possible changes. It must be emphasised that the differentiation according to ethnicity or location will most likely fall away over time. For example, the trend that students from the townships get married at an early stage of their studies must be addressed through pastoral guidance.

2.5 Study trajectories (Figure 1)

Study trajectories as approved by previous synods will be changed as follows:

2.5.1 Students with potential to enrol at CRTS

- These students will have an APS of 25 and fulfil university entry requirements.
- Deputies Curators advise on choice of university and subjects to be enrolled for, a focus on Biblical languages, English and theologically-related subjects (e.g. Latin, philosophy, classical cultural studies).
- Mentors regularly meet with students to discuss progress and nature of language studies

- After completion of a BA degree (Languages) students will receive additional 6 months of training to ensure their language capacity is at the level required by CRTS.
- Deputies Curators support graduate students in application for enrolment at CRTS and accommodation in Hamilton.
- Students return to South Africa during CRTS recess for practical work in FRCSA churches.
- Student receives formal qualification and is eligible for calling in the FRCSA.

2.5.2 Students who will most likely not enrol at CRTS

- Student enrolls at MTC or GWC for 3 years compulsory studies, but may enrol one extra year for formal qualification.
- After completion of studies, student receives one year of Hebrew and Greek for purpose of Exegesis to comply with Hamilton Masters. This preparation is now being done by enrolling for the BA languages at University Pretoria but in future it may be possible to use contracted lecturers or available theologians within the FRCSA.
- Student enrolls for 4 years of M Div courses in South Africa, as arranged by Deputies Curators
- After completion of M Div student enrolls at CRTS for 6-10 months for additional exposure and enrichment.
- Student receives accreditation from Deputy Curators and recognition in the FRCSA through the normal process of classis examination.

2.6 Mentorship

Mentorship will provide the following services:

- Support and additional training during undergraduate studies.
- Additional training after completion of undergraduate studies, including languages and preparation for M Div course.
- Facilitation of M Div courses in South Africa.
- Spiritual and academic support throughout studies.
- Advise to Deputies Curators on development of training model, detailing of curriculum, decisions on universities, guidance and motivation of congregations and potential students.

3. Stimulation and recruitment of theological students

Deputies Curators want to emphasise the need to increase the awareness of the need for more ministers within the FRCSA. This process involves:

- Production and dissemination of a brochure setting out all aspects of theological training;
- Presentations to congregations;
- Advise and meetings with potential students; and
- Deputies remaining informed about contextual issues within the various congregations.

4. Outsourcing of training

The use of different service providers (theological / language training) sets challenges for students, their parents and Deputies Curators. Determining various trajectories and their options and limitations may be difficult at the beginning of students' studies. We recommend that parents and students keep their focus on the outcomes of the studies (Need of FRCSA churches, Profile and Curriculum) when determining the first step. For that purpose prospective

students must ask Deputies Curators and mentors for guidance to make an informed choice, e.g. for the first phase of the studies. The outcomes will guide choices of learning institutions and the way students follow the trajectories. For example, principled commitment should supersede personal or social influences (family life, social relationships). It is thus very important that students remain determined and committed to achieving the outcome, and that Deputies Curators and mentors guide the student all the way.

5. Meetings

Deputies Curators met on the following dates:

- 2014: May 9th; July 21st; Aug 18th; Sep 15th; Nov 3rd
- 2015: Jan 19th; Feb 12th (with MTC); Feb 23rd; May 18th; Jul 20th; Jul 30th; Aug 6th; Oct 19th; Oct 28th (with MTC); Nov 30th
- 2016: Feb 1st; Apr 11th; Jun 23rd; Jul 18th; Sep 12th; Sep 22nd (information session with prospective theological students); Nov 14th; Nov 30th
- 2017: Jan 12th; Feb 23rd (with all role players in project Dr Hannes Breytenbach); March 30th; May 11th

6. Project Curators Support to Churches

In 2015 Deputies Curators submitted a proposal to various FRCSA parties for the calling of Rev Hannes Breytenbach as a missionary with special tasks. This proposal which is now titled Project Curator Support to Churches as it does not depend on Rev Breytenbach's availability but rather the synod 2014's request (point 10.9 below), had the following outcomes:

- Decision to establish a partnership between affected parties within the Bond of Churches for effectuating the instruction by Synod 2014. A formal partnership was established and further developed as the process evolved.
- Parties involved:
 - Deputies Curators, with the responsibility for
 - supervising the time allocation to each part of the project;
 - supervising the activities related to theological training;
 - sourcing funding for the project;
 - contributing part of the funding.
 - Mission Deputies of South Africa, with the responsibility of
 - contributing part of the funding.
 - Deputies Art, 11 of the FRCSA, with the responsibility of
 - channeling the part of the funding coming from the Australian sister churches to Curators
 - Mission Committee of the FRC Pretoria-Maranata, with the responsibility of
 - supervising the activities related to the mission churches and missionaries
- Developments:
 - Rev Breytenbach was called as a Missionary with Specific Task by FRC Pretoria.
 - Initially Rev Breytenbach reported to Deputies Curators only, with pastoral care (including material care – funded as arranged by various parties) provided by FRC Pretoria.
 - Funding was obtained from Mission Deputies South Africa, Deputies Art 11 (Australia) and Curators.
 - As proposed by MDSA it was agreed that Rev Breytenbach's work within the mission field will henceforth be supervised by the Mission Committee of the FRC Pta-Maranata, while Deputies Curators will be kept informed about progress.

- During the course of 2016 Rev Breytenbach was withdrawn from MTC, but his return was agreed on in 2017 through negotiations between Deputies Curators and MTC leadership.

7. Involvement with Mukhanyo Theological College

To support the training at Mukhanyo Theological College because of its role as service provider, the federation made financial as well as lecturing and managerial contributions in the past. Most of the time two representatives of the FRCSA served on the Board of the College. At this stage there is only one representative, Rev Piet Magagula, not appointed by the Curators but by the Board. From June 2013 to December 2015 Rev Hannes Breytenbach served the College as Academic Dean. From beginning 2016 Rev Breytenbach served the Federation in the Mentoring of Theological Students and the Training of Elders. He had to resign from the position of Academic Dean but continued lecturing in the BTh program until mid-2016.

During 2016 an Agreement with MTC was signed by the Curators (like the one with George Whitefield College in Cape Town signed in the past), with an aim to promote cooperation, and to support FRCSA students at MTC with regard to funding, studies and theological integrity.

During 2016 Deputies Curators were informed about issues regarding the management of MTC and the responsibilities of the Principal and the Board, and the involvement of rev Breytenbach in a situation of conflict. Subsequently, Deputies Curators withdrew Rev Breytenbach and engaged with MTC about the issues. After a request by Deputies Curators for information on the decision by the MTC Board about the issues, Deputies Curators were informed that all issues had been resolved and the principal was retained without further action. As a result Deputies Curators are now engaging MTC on the return of Rev Breytenbach to MTC to lecture in the BTh program one day a week as a contract worker of the Curators.

In general, Deputies Curators are concerned about the academic standard of teaching at MTC which may result in an ever increasing gap between the BTh delivered by MTC and the Profile and Outcomes set by Synod 2006. An important task of Rev Breytenbach at MTC will be support of FRCSA students and contributing to MTC's theological and academic integrity. For that reason the programs of the service providers have to be evaluated and compared with the Profile and Outcomes and the exact needs for the students to reach the outcomes have to be decided on.

8. Indaba 2016

See Annexure B for the Curators' report submitted to the Indaba.

The Indaba 2016 resulted in important recommendations with regard to theological training (the Indaba had no official minutes):

In the *Kompas* edition of April 2016 (p.14) the following was reported with regard to theological training: “n Baie sinvolle opmerking was dat Skriftuurlike teologiese opleiding en goeie prediking die lewensbloed van ons kerke is. Een probleem is dat ons te min nuwe teologiese studente het. Tans is ons, wat teologiese opleiding betref, grootliks aangewese op Hamilton, Kanada en op Mukhanyo. Maar daar is probleme. Een is dat studente volledig afgesonder is

van hul eie milieu. Een afgevaardigde het 'n vurige betoog gelewer vir afstandsonderrig vanuit Hamilton. Bied tegniese ontwikkelings nie baie ruimte daarvoor nie?"¹

It was in reaction to the plea from the churches at the Indaba to work towards more unity in theological training that curators decided to send two of their members to the CRTS in Hamilton, which resulted in the *Memorandum of Cooperation*. Curators are actively working towards one training solution for all students from the FRCSA, which is delivered as much as possible locally.

9. Mentorship project

The mentorship during the past few years consisted of support in academic development, spiritual development and personal development. This focus worked itself out in classes (lectures) on theological issues and pastoral issues, in discussions on issues in the churches and in the office, and in personal pastoral discussions about the lives and struggles of the students individually.

One of the big challenges we have in the mentorship is to find the continuation on what was discussed at Mukhanyo or University of Pretoria. Often the mentors do not know what will be discussed in the classes at these institutions in the coming weeks, and it is then difficult to have discussions and guide the students in all matters. In this sense the mentorship has unfortunately not always formed a good unity with what the students are studying at their respective training facilities.

The past year we have started to use some of the video recordings of the Canadian Reformed Theological Seminary. The way we work with these videos is by pausing the video lecture at specific places and then discussing the content with the students. We use these "pauses" to clarify what was said, to add presupposed knowledge, to emphasize and to contextualize. This works very well. With this system we see the huge advantage of having a lecture, but also being able to guide and mentor the students at the same time. The level and depth of the CRTS content also helps the students to grow even more in their academic and spiritual forming.

It must be understood that the mentors can only offer a few of these lessons in a year, since the students also have their normal studies. These lectures are not a replacement of the Mukhanyo or George Whitefield programs. The CRTS lectures are at a MDiv level, and therefore ideal to be used after the students have completed their B.A degree. To do this MDiv CRTS program we need students who will be able to study full time on this course.

By trying to implement this CRTS program in South Africa, we as churches have a huge opportunity to guide and supervise our own students, without needing an own seminary. It is the ideal kind of situation for a small church federation like ours. Our students will have the advantage of having studied at other seminaries (Mukhanyo, George Whitefield – even going a year to the CRTS itself), but also being formed by our own bond of churches.

10. Report on theological students

At the moment we have three theological students. Jacob Mnisi and Solomon Makwakwa are studying at University of Pretoria, and Rofhiwa Ramphabana is studying at Mukhanyo Theological College.

¹ "A significant remark made was about the reality that Scriptural theological training and good preaching are the life blood of our churches. One problem is that we have too few new theological students. Currently we are with regard to theological training largely dependent on Hamilton, Canada, and Mukhanyo. But there are challenges. One is that students become completely separated from their own environment. One delegate has strongly pleaded for distance training from Hamilton. Do technological developments not offer opportunities in this regard?"

Meeting with the Students

Once a month on a Friday Rev. Breytenbach meets with the students for mentoring. Their attitudes are positive and they are enthusiastic about their studies.

We open with Scripture reading and prayer. For the first part of the meeting we discuss their difficulties and challenges and also their joy. Thereafter the progress of their studies is discussed. We end the meeting with working on the Timothy Leadership Training Course: From harm to harmony – overcoming violence in the family.

Student Jacob Mnisi

Jacob passed the modules he enrolled for in 2016 at the University of Pretoria: Hebrew 1, Greek 1 and Ancient Culture.

This year he enrolled for Hebrew 2, Greek 2, and English 1.

He enjoys the Hebrew, doing exercises from prose as well as poetic texts. The results are not yet announced.

Greek is difficult. There were revision tests. The syntax is a challenge. Marks for assignments are better than for the tests.

The syntax of the English is helpful for the study of Hebrew and Greek. The way of doing exercises from the text book helps a lot.

Jacob is doing reasonably well.

Student Solomon Makwakwa

Solomon passed BTh at MTC in 2016.

He enrolled for Hebrew 1, Greek 1, English 1, Ancient Culture at the beginning of 2017.

He disciplines himself to study in a routine Hebrew and Greek. He struggle a bit with English, perhaps had spent too much time on Hebrew and Greek.

Ancient Culture is going well according to the marks.

So far Solomon has a distinction in Hebrew according to his marks and for Greek above 70.

Student Rofhiwa Ramphabana

Rofhiwa Ramphabana is in his fourth and last year at Mukhanyo Theological College. He has received a lot of gifts from the Lord, and has a lot of potential to become a good theologian. He achieves good marks from Mukhanyo. His language marks (at MTC) are also reasonably well.

It is remarkable that for Rofhiwa his studies are an integral part of his life. He thinks about the things he is studying and makes it part of his life and worldview. He lives a godly lifestyle and enjoys his studies. He has a good involvement in church life.

Rofhiwa is growing in leadership, but will need to grow a bit more in taking initiative and confidence.

General:

We are grateful for these gifts the Lord has given us as churches. With all three men we see a future of leadership and service in our churches.

11. Synod 2014 Instructions and results

After having outlined thus far the proposed strategy for theological training, point 11 now reports on the results from Synod 2014 instructions.

11.1 To set an APS of 25 as the admission requirement for theological studies in the FRCSA.

Deputies Curators adhered to this requirement and propose this again for the future. At the same time, Curators assist in the equipping of people for other ministries in the churches, as is evident from this report as well (see office bearers training, men's conferences). Deputies Curators also ask synod's attention for the special request coming from Classis South as for training. With the availability of a choice of material from the CRTS, Curators believe that they can very well assist in this need as well.

11.2 Prospective students for theological studies must apply for access through admission procedures set by curators

In the last three years only one student started with his theological studies: Nico Snijder. Curators communicated with him and his parents about the study route to take. Unfortunately he and his parents later decided to take their own route. After having started with his BA-languages degree, he terminated his studies at UP after the first year, leaving to start with theological studies in Kampen, Netherlands. It was communicated to him and his parents that the FRCSA synods 2011 and 2014 discouraged students henceforth to study any longer in Kampen. Although we understand his personal circumstances, nevertheless curators are very concerned about the final decision.

As for the future, curators urge prospective students and especially parents and consistories, not to follow their own independent and private views on theological training, but to be attentive to what was decided by the churches together at synod. Theological training is a sensitive matter. The right training can be a huge blessing for the churches in future. Yet students pursuing a training not recognized by the churches, will either alienate from the churches or come with a detrimental theological influence.

We want to urge all consistories and church members to take synod decisions about theological training serious, just as all other synod decisions.

11.3 In cases where deputies curators and mentor(s) conclude that the applicant for theological studies lacks basic competencies for theological studies, the student will follow a foundation course that is determined by the curators, and pass this course successfully

In two instances young brothers applied for theological studies, yet they lacked basic competencies. Curators assisted them through aptitude tests, from which it became clear that they will not be able to complete a matric with university qualification.

11.4 Theological students must follow one of the following trajectories:

11.4.1. Three years BA language studies (Hebrew III, Greek III) at an accredited tertiary education institution (university), followed by a four year MDiv course at the Canadian Reformed Theological Seminary in Hamilton. This trajectory will include practical work in South Africa during the CRTS summer recess.

11.4.2. Foundation course, followed by a BA languages studies (Hebrew III, Greek III) at an accredited tertiary education institution, followed by a four year MDiv at the CRTS. This trajectory will include practical work in South Africa during the CRTS summer recess.

11.4.3. Foundation course, followed by a BTh at an accredited tertiary education institution (currently Mukhanyo Theological College or George Whitfield Theological College), followed by at least two years of language studies (Hebrew II and Greek II) and at least one year at CRTS.

For the implementation of these trajectories, see the *Report on theological students* above.

a. Curators and mentor(s) can advise students to change their study trajectory at any stage of their studies

In the mentorship program there is ongoing communication with the students, creating clarity about the future course of their studies. On an annual basis curators also meet with the students personally.

11.5 To merge Deputies Curators with Deputies Article 19 CO, and to appoint one deputy Article 19 CO to become a member of Deputies Curators.

This happened and one member of the previous Deputies Art. 19 CO joined the curators.

11.6 To work towards the possibility of presenting the 1st year of the Master of Divinity of the CRTS locally via distance learning

In May 2016 Br Ronald Meeske and Rev Pieter Boon visited the CRTS in Hamilton to discuss possibilities in this regard. Their visit was fruitful and resulted in a memorandum of understanding and cooperation (see Annexure A)

After the necessary technical equipment was delivered and installed, the pilot began end of 2016. The first experiences from the pilot are promising. It offers the possibility – at this stage for our black students – to do their theological studies locally, by making use of the lectures and material provided by CRTS, with the assistance of a local mentor. Only a last phase of the studies will be completed in Hamilton, as it happened in the past when (now) Rev. Phineas Kgatle visited Hamilton for half a year. It should be added though that Hamilton does not award an official degree to such students doing this distance program (they are not entitled by Canadian law to supply formal distance education). They only share their intellectual / academic property with the South African sister churches. So the accreditation is the responsibility of curators, ensuring that they achieve the level of competencies required by the churches (as set in the Profile & Outcomes of Synod 2006).

During his visit to South Africa (as agreed upon in the Memorandum of Agreement), due in July 2017, Prof Jason VanVliet of the CRTS will be engaged on proposed future developments of the MDiv course in South Africa, and related matters. Deputy Curators will update synod 2017 on this important matter.

11.7 To appoint mentors for all students for the coming 3 years until the next synod

Curators have appointed Rev. Jopie van der Linden to mentor the students for the equivalent of one day per week. In addition curators have appointed Dr Hannes Breytenbach to assist Rev Jopie in this task to the equivalent of one day per week.

11.8 To present on an annual basis a training opportunity for office bearers, a men's conference, and a pastors' seminar for the churches

Pastors' Seminars:

- In October 2014 a pastors' seminar was held with the topic **Biblical stewardship versus prosperity gospel**. It was attended by most pastors as well as the theological students. Everyone presented an exegesis on key Bible passages in this regard: Deut 15, 28; 1 Chronicles 4 (Prayer of Jabez); Jer 29; Mal 3; Matt 7; Luke 11; John 14; James 1; 2 Cor 8.
- In October 2015 a pastors' seminar was held on the topic of **Church membership**. The following lectures were presented:
 - On which conditions were people added to the church in the book of Acts?
 - How the early church received members through teaching of the basics and baptism
 - Membership in South African mission history
 - The use of the Heidelberg Catechism in preparing people for membership
 - What kind of knowledge and discernment are needed before people can celebrate the Lord's Supper (and be admitted as confessing members)?
 - Membership and regeneration: Is it necessary and possible to determine whether new members are born again?
 - Promoting / protecting the holiness of the church in the admission process and afterwards
 - How can we teach convincingly that everyone who believes must join the church?
 - Growing further after becoming a member of Jesus Christ's church.
- In October 2016 a pastors' seminar was held on the topic of **Apologetics**. The following lectures were presented:
 - Is the Bible trustworthy?
 - How to defend the Christian faith against other religions
 - Why does God allow so much suffering?
 - The enduring contribution of C.S. Lewis as a Christian apologist
 - The focus on defending the truth in preaching Scripture
 - Paul's apologetic approach in Acts 17 & "Apologetics according to 1 Peter 3:15,16
 - Apologetics in the early church

Furthermore a special session was also held with the pastors' wives on the following topic: "How to survive/thrive as pastor and wife in the ministry"

Office Bearers and Men's Conferences

- On October 25th (in Bellville) and on November 1st 2014 (in Pretoria) a Men's Conference was held for the churches on the following topic: **Desiring a noble task (1 Tim 3:1) – training of theological students and ongoing training of pastors**. Attention was given to the following aspects:
 - Is being a pastor still a noble task?
 - Profile and ethical code for a pastor – isn't this unrealistic?
 - When are there too many or too few theological students?
 - How do we stimulate a new generation?
 - Synod decisions on theological Training – where do we stand?
 - How, where and when can I study Theology?

- Prognosis for the future
- Annual study bursary for ongoing training of pastors – implications for consistories and pastors
- Role of Deputies Curators
- On August 8th (in Pretoria) and on August 15th 2015 (in Bellville) an Office Bearers Conference was held for the churches on the topic: **Pastoral care for married couples**. The following lectures / workshops were presented:
 - Marriage – Achilles heel of the office?
 - Pastoral care for married couples in practice
- From May 20th - 21st 2016 a conference was held in Gauteng (focusing especially on the youth) on the topic of **Evolutionism and Christian worldview**. This conference was presented in cooperation with Creation Ministries International as well as the Thusano Fund.
- On May 13th 2017 a similar conference was organised in Bellville for the churches in Classis South, however everybody who was interested was invited. Topics during this conference were:
 - Genesis: Foundation of the Gospel
 - The Christian worldview and human dignity
 - How scientific is the theory of evolution?
 - The Christian worldview and technology

As curators we experience the pastors' seminars and conferences of vital importance for the ongoing training of pastors, office bearers and the potential future office bearers. It is only a pity that so often there is a lack of time to organise more conferences.

11.9 To offer all ministers in the FRCSA the possibility to attend a conference once a year and/or to enable ministers to follow post graduate studies

As for conferences, we can refer to the previous section. As for post graduate studies, curators were not actively involved in this during the past years, so this mandate could not yet be fulfilled.

Some pastors pursue on their own initiative and making use of their own resources, post graduate studies. In 2015 Rev PG Boon successfully defended his PhD at the University of the Free State on the topic of the South Africa mission history: "Hans Peter Hallbeck and the Cradle of Missions in South Africa" (<http://hdl.handle.net/11660/1133>).

He furthermore presented a paper on an international conference in Pennsylvania USA in October 2016: "Moravian Encounters with Vagabonds (War Refugees) in South Africa".

11.10 To financially support approved students according to the parameters set by synod for the study towards the ministry of the Word, in accordance with Article 19 CO and the synodical regulations

During the last three years four students were financially assisted according to Art 19 CO to study theology. The assistance of one student was terminated however, as his theological studies were suspended. A financial statement is attached in Annexure C.

11.11 To assess the churches for the calendar years 2015 – 2017 with the equivalent of an amount of R190 for 2015, R 215 for 2016 and R 240 for 2017 (according to the old system, to be calculated for the various congregations according to the adopted differentiated contribution model

Curators started the period 2015-2017 with a surplus fund. By the end of 2017 this surplus fund will be depleted because of the extra commitment curators accepted with regard to the Project *Curators Support to Churches* (training of office bearers by Dr Hannes Breytenbach). This project will continue to run until 2020 when Dr Breytenbach will retire. Whether the project will continue beyond 2020 will be evaluated by curators and the other role players well in advance.

11.12 To implement plans to create a reserve fund

Curators have not yet been able to take steps towards this mandate. Curators have, however, entered into financial cooperation with the Mission Deputies (MDSA) for the financial support of Dr Hannes Breytenbach's work re office bearers training for the mission, and with Deputies Art. 11 CO for the financial support of Dr Hannes Breytenbach's work re theological training in general. For the sake of clarity, in this regard Deputies Art. 11 CO only function as a channel for funds coming from the FRCA.

11.13 To submit an interim report for discussion during an Indaba to be held end 2015 or beginning 2016

This report has been submitted – see Annexure B

12. Members of Deputies Curators

Synod Bethal appointed the following persons as curators:

Br. R. Meeske (convener); Rev. P.G. Boon; Rev. J.A. Breytenbach; Br. A. de Lange (being previously member of Deputies Art. 19 CO); Br. G. Hagg, Br. A. Smit (Treasurer); Rev. E. Viljoen;.

Br. A. Smit asked to be relieved from his duty as treasurer, after which curators co-opted br. Jean Goodey as treasurer. After he asked to be relieved from this duty, curators co-opted br. Rigardt Hoving as treasurer.

In 2016 Rev. E. Viljoen withdrew as member of the Free Reformed Church of Cape Town and consequently ceased to be a curator.

After Dr. Hannes Breytenbach accepted the call to be involved with theological training and equipping office bearers in Classis North and on the mission field, he ceased to be a curator. Curators regarded this as proper, since they have to supervise his work.

Beginning of 2017 Curators decided to co-opt br. Henk Schuring as an additional curator.

13. Budget 2018-2020

For the detailed budget 2018-2020 see Annexure D.

For the detailed budget 2018-2020 as for art. 19 (supporting needy students), see Annexure C.

Plan A:

On the basis of the budget (see Annexure D) Curators request synod to assess the churches for the calendar years 2018 – 2020 with the equivalent of an amount of

2018: R 1,162 per member (plus R 140 per member for art. 19)

2019: R 1,244 per member (plus R 220 per member for art. 19)

2020: R 1,331 per member (plus R 240 per member for art. 19)

(according to the old system, to be calculated for the various congregations according to the adopted differentiated contribution model). This calculation is based on the assumption that there are 1200 paying members in the federation. If this assumption is not correct, the assessment should be changed to reflect the real situation.

Curators are convinced that the reason behind this huge increase in contributions is clearly explained in this report.

Plan B:

Curators however, as a Plan B, recommend synod also mandates curators to try to reach an agreement with a local church over the next three years in sharing the *anchor theologian*. This might result in a local church funding half of the costs for the *anchor theologian* and curators the other half. This will result in a situation that the *anchor theologian* will have 50% of his time available for theological training, whilst for the other 50% he will be in the service of the local church. Curators emphasize that this should be seen as a Plan B, only if Synod is truly convinced that the churches will not be able to fulfil the financial obligations of Plan A, since this will put more time pressure on the *anchor theologian and mentors*. In the case of Plan B the churches will have to be assessed as follows:

2018: R 746 per member (plus R 140 per member for art. 19)

2019: R 798 per member (plus R 220 per member for art. 19)

2020: R 854 per member (plus R 240 per member for art. 19)

14. Instructions Synod 2017

Deputies propose Synod 2017 to decide:

- 1 To appoint Deputies Curators to execute the decisions listed below.
- 2 To maintain decisions 1-3 of Synod Bethal 2014 re Deputies Curators.
- 3 Theological students must follow one of the following trajectories:
 - a. Three years BA language studies (Hebrew III, Greek III mandatory and English and Latin advised) at an accredited tertiary education institution (university) close to a FRCSA congregation. This will be followed by dedicated language tuition (Hebrew and Greek) for six months, since the SA academic year ends in November and the Canadian academic year starts in August. This will be followed by a four year MDiv course at the Canadian Reformed Theological Seminary in Hamilton. This will include practical work in South Africa during the CRTS summer recess.
 - b. BTh at either George Whitfield Theological College or Mukhanyo Theological College (3 or 4 years). This will be followed by dedicated language tuition (Hebrew and Greek) for a minimum of one year. This will be followed by four years of MDiv studies presented under responsibility of Deputies Curators, with the help of material supplied by the CRTS. This will be followed by an end course at CRTS for 6-10 months.
- 4 To mandate Deputies Curators to appoint an *anchor theologian* in cooperation with a local congregation of the FRCSA, who will ordain him as their pastor with a special task (by making use of either Plan A or B). The task of the anchor theologian will be to maintain the proper functioning of study trajectories a. and b. listed above. The *anchor theologian* will report to Deputies Curators on his work on a bi-annual basis in writing and by attending all meetings of Deputies Curators. The local congregation will be responsible for his

pastoral care and all practical matters re stipend, transport and housing. Deputies Curators are responsible to ensure the local congregation receive the funds needed for this.

- 5 To mandate Deputies Curators to pursue further negotiations with CRTS with the aim of presenting trajectory A. above fully in South Africa as well.
- 6 To mandate Deputies Curators to assist the mission churches with office bearers training, in line with the request coming from Classis South, and making use of the material made available by the CRTS.
- 7 To mandate Deputies Curators to continue with the current *Mentorship program* during the period 2018-2020, in which Rev. J. van der Linden is made available for one day per week. Deputies Curators have to report to the next synod as for the need for the continuation of the mentorship program in its current form.
- 8 To mandate Deputies Curators to continue with the Project *Curators Support to Churches* during the period 2018-2020, in which Curators pays 20% of the costs related to this project. Deputies Curators, after timely consultation with the other role players, will report to the next synod as for the need for the continuation of this project.
- 9 To present on an annual basis a training opportunity for office bearers, a men's conference, and a pastors' seminar.
- 10 To financially support approved students according to the parameters set by synod for the study towards the ministry of the Word, in accordance with Article 19 CO and the synodical regulations.
- 11 To approve the budget for the period 2018-2020 as proposed in the report of Deputies Curators (Annexures E and G).
- 12 To assess the churches for the calendar years 2018-2020 with the equivalent of an amount per member of R 1,162(Plan A) or R 746 (Plan B) for 2018, R 1,244 (Plan A) or R 798 (Plan B) for 2019, and R 1,331 (Plan A) or R 854 (Plan B) for 2020 (according to the old system, to be calculated for the various congregations according to the differentiated contribution model).
- 13 To assess the churches for the calendar years 2018-2020 for CO art. 19 (needy theological students) with the equivalent of an amount per member of R 140 for 2018; R 220 for 2019 and R 240 for 2020 (according to the old system, to be calculated for the various congregations according to the differentiated contribution model).
- 14 To submit an interim report for discussion during an Indaba to be held end 2018 or beginning 2019.
- 15 To report to the next synod and formulate recommendations according to Article 11 of the Rules of Synod.

Annexure A: Memorandum of Understanding with CRTS

Memorandum of Understanding between CRTS and Deputies for Theological Training in FRCSA¹

May 26, 2016

1. CRTS understands that the FRCSA have some unique needs concerning theological education which include, but are not limited to, the following: a) their students come from diverse backgrounds, levels of education, and language groups; b) their theological training is pulled together from various “service providers”; c) their federation presently has a high vacancy rate both among established congregations and mission posts; d) tertiary education in South Africa does not always have consistent standards. As encouraged by the CanRC synods, Burlington 2010, Carman 2013 and Dunnville 2016, CRTS agrees to give heartfelt assistance to the FRCSA deputies in ways that address their specific needs.
2. The FRCSA deputies understand that CRTS is a seminary that is accredited by ATS, an agency that also has specific regulations concerning extension and distance education programs. The FRCSA deputies agree that when they make requests for assistance they will bear this fact in mind, realizing that as CRTS extends assistance it also has to uphold the integrity of the on-campus educational programs at CRTS and these ATS regulations.
3. CRTS takes note that FRCSA Synod Bethal 2014 decided that all theological students must follow one of the following trajectories in order to meet the outcomes set by the FRCSA Synod 2006²:
 - a. Three years B.A. language studies (Hebrew III, Greek III) at an accredited tertiary education institution (university), followed by a four year M.Div. course at the Canadian Reformed Theological Seminary in Hamilton. This trajectory will include practical work in South Africa during the CRTS summer recess.
 - b. Foundation course (an individualized program in order to bring high school education up to the proper standard), followed by B.A. languages studies (Hebrew III, Greek III) at an accredited tertiary education institution, followed by a four year M.Div. at the CRTS. This trajectory will include practical work in South Africa during the CRTS summer recess.
 - c. Foundation course, followed by a B.Th. at an accredited tertiary education institution (currently Mukhanyo Theological College or George Whitfield Theological College), followed by at least two years of language studies (Hebrew II and Greek II) and at least one year at CRTS.
4. CRTS and the FRCSA deputies understand that trajectories a) and b) do not need much further discussion at this point. If there is a South African student who wants to follow either of these trajectories, the normal process of application to the M.Div. program at CRTS will apply. However, concerning trajectory c) the FRCSA has the following specific request: *that CRTS begin a pilot project in Sept 2016 in which the lectures and classroom interaction in one or two courses be recorded via the Internet so that the theological students in South Africa can benefit from these courses as the equivalent of virtual auditors.* CRTS agrees to implement this pilot project, while the deputies of the FRCSA agree: 1) that they will provide funding for the technology necessary to make this happen; 2) that professors at CRTS will not be expected to do any assessment of the South African students.
5. CRTS understands that this pilot project may grow, under the Lord’s blessing, to include more courses in the future. The deputies of the FRCSA understand that in the future, if there is a

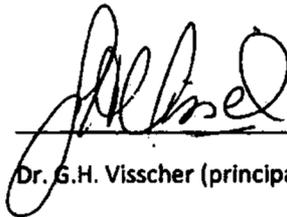
¹ For more details on the context of this agreement please see Appendix 1: *CRTS Senate Minutes Special Meeting with Deputies from South Africa May 26-27, 2016.*

² See Appendix 2: “Profile & Outcomes Theological Training FRCSA Synod 2006”

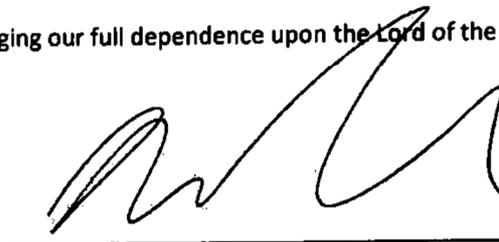
desire among South African students to be registered CRTS students via distance education rather than virtual auditors, significant discussions will need to take place due to ATS regulations (see point 2 above).

6. CRTS understands that at this point the relationship between the FRCSA and CRTS is a reality that is more on paper than it is personal. In order to strengthen this relationship and make it more concrete, the deputies of the FRCSA have the following specific request: *that each year for a minimum of one week a professor from CRTS will come to visit and give lectures to the FRCSA and their theological students.* CRTS agrees to this request for a period of five years, after which time the arrangement will be re-evaluated. The FRCSA agrees to carry the costs for these visits.
7. CRTS and the deputies of the FRCSA agree that the situation is fluid and may need to be changed after an initial period of testing and evaluation. Under the Lord's blessing, both parties look forward to working together to explore opportunities and address challenges in the future.
8. All of the above is subject to approval by the Board of Governors of CRTS and the FRCSA Deputies for Theological Training.

All this the undersigned agree upon, acknowledging our full dependence upon the Lord of the church in this endeavour.



Dr. G.H. Visscher (principal of CRTS)



br. Ronald Meeske (convener of FRCSA Deputies)

Annexure B: Report to 2016 Indaba

Report of Deputies Curators to the Synod Indaba of 26 February 2016

Introduction

Synod 2014 instructed Deputies Curators to report to the Indaba that is scheduled for 2016. This report follows the instructions as set out in the Acts of the synod Art 34 8(i).

1. To set an APS of 25 as the admission requirement for theological studies in the FRCSA.

The APS of 25 is now set as the admission requirement for theological studies, and applied to applicants. As a result one applicant was requested to re-write his matriculation examination in 2015. One adult applicant has been tested by curators and has been advised not to pursue formal training. Curators are currently investigating the possibility of a full-time or part-time elder position for gifted applicants who will complete some theological training but not all theological training required to become a minister in our church federation. A proposal will be tabled at the next synod.

2. Prospective students for theological studies must apply for access through admission procedures set by curators.

A new application form has been designed and is made available to prospective students.

3. In cases where deputies curators and mentor(s) conclude that the applicant for theological studies lacks basic competencies for theological studies, the student will follow a foundation course that is determined by the curators, and pass this course successfully.

The curators have not yet developed a foundation course, but Mukhanyo Theological College offers such a course. No applicant students from the FRCSA have been advised to follow the foundation course.

4. Theological students must follow one of three trajectories:

4.1. Three years BA language studies (Hebrew III, Greek III) at an accredited tertiary education institution (university), followed by a four year MDiv course at the Canadian Reformed Theological Seminary in Hamilton. This trajectory will include practical work in South Africa during the CRTS summer recess.

One student, Nico Snijder, has enrolled for a BA languages at the University of Pretoria in 2015. Curators and mentors will advise him on the studies.

4.2. Foundation course, followed by a BA languages studies (Hebrew III, Greek III) at an accredited tertiary education institution, followed by a four year MDiv at the CRTS. This trajectory will include practical work in South Africa during the CRTS summer recess.

No students have been advised to follow the foundation course.

4.3. Foundation course, followed by a BTh at an accredited tertiary education institution (currently Mukhanyo Theological College or George Whitfield Theological College), followed by at least two years of language studies (Hebrew II and Greek II) and at least one year at CRTS.

One student, Jacob Mnisi, has completed his BTh at MTC but could not enrol for languages at the University of Pretoria for 2015 as registration had closed. Curators have assisted Jacob in registering for Hebrew and Greek at UP for 2016. In 2015 Jacob received extra guidance from the mentor and also did a course in Biblical Counselling. Solomon Makwakwa completed his third year at Mukhanyo Theological Seminary, passing all his subjects well. Rofhiwa Ramphabana is also a good student who recently completed his second year at Mukhanyo Theological Seminary.

5. Curators and mentor(s) can advise students to change their study trajectory at any stage of their studies.

Curators assess students' progress on a continuous basis, with assistance by the mentor. Students are advised once a year on their progress at a meeting with Curators.

6. To merge Deputies Curators with Deputies Article 19 CO, and to appoint one deputy Article 19 CO to become a member of Deputies Curators.

The merger of Deputies Curators with Deputies Article 19 CO (Needy Students) has been concluded.

7. To approve the budget for the period 2015-2017 as proposed in the report of Deputies Curators and to merge it with the approved budget for Deputies Article 19 CO.

The budgets of the two deputies have been merged, but are documented in separate accounts to ensure accountability.

8b. To work towards the possibility of presenting the 1st year of the Master of Divinity of the CRTS locally via distance learning.

Discussions with CRTS have not been concluded. CRTS is reluctant to engage through distance learning.

8c. To appoint mentors for all students for the coming 3 years until the next synod.

Deputy Curators have appointed Rev Jopie van der Linden as mentor, and have managed the calling of Rev Hannes Breytenbach by the FRC Pretoria. Rev Breytenbach has received a call and is now assisting Rev van der Linden with mentorship work. Rev Mnisi has helped with guiding the students in pastoral work. Rev Breytenbach will develop a program for the practical work the students need to get involved with in their theological studies.

8d. To present on an annual basis a training opportunity for office bearers, a men's conference, and a pastors' seminar for the churches.

Curators have organised an office bearers' conference in Pretoria and Cape Town, which dealt with the topic of marriage and the office. The conferences were well-attended.

Curators have also organised a pastors' seminar with the theme "Rules and principles for admission of new members" in Pretoria. Attendance of the pastors' seminar was satisfactory, although not all pastors from the Cape attend.

8e. To offer all ministers in the FRCSA the possibility to attend a conference once a year and/or to enable ministers to follow post graduate studies.

Some of our pastors attend the Grace Ministers Conference.

8f. To financially support approved students according to the parameters set by synod for the study towards the ministry of the Word, in accordance with Article 19 CO and the synodical regulations.

Four students have been supported financially, to a total amount of R252 231

8g. To assess the churches for the calendar years 2015 – 2017 with the equivalent of an amount of R190 for 2015, R215 for 2016 and R240 for 2017 (according to the old system, to be calculated for the various congregations according to the adopted differentiated contribution model).

The churches have been assessed according to the above amounts. Income until 31 December 2015 was R156 406

8h. To implement plans to create a reserve fund.

Deputies Curators have a reserve fund of R498 726 (31 Dec 2015), which will be partly used to fund the call of Rev Breytenbach.

Annexure C: Financial Statements art. 19 CO & Budget 2018-2020

Expenses	Escalation: 1.07 7%						Budget - 2017		
	Actual 2015	Actual 2016	Budget 2017	Budget 2018	Budget 2019	Budget 2020	Stipend per month	Study costs	Book Allowance
Student									
Rofhiwa Ramphabana	R 70 707.00	R 69 118.00	R 76 500.00	R 81 855.00	R 87 584.85	R 93 715.79	R 4 500.00	R 20 000.00	R 2 500.00
Jacob Mnisi	R 39 028.00	R 51 930.00	R 64 500.00	R 69 015.00	R 73 846.05	R 79 015.27	R 3 500.00	R 20 000.00	R 2 500.00
Solomon Makwakwa	R 90 121.00	R 89 638.00	R 90 900.00	R 97 263.00	R 104 071.41	R 111 356.41	R 5 700.00	R 20 000.00	R 2 500.00
Andre Mulongo (Congo)	R 117 407.00	R 111 802.00	R -	R -					
Extra Student					R 88 500.77	R 94 695.82			
	R 317 263.00	R 322 488.00	R 231 900.00	R 248 133.00	R 354 003.08	R 378 783.30			
Amount per member	R 100.00	R 120.00	R 140.00	R 140.00	R 220.00	R 240.00			
Members	1229	1200	1200	1200	1200	1200			
# students	4	4	3	3	4	4			
Income :									
Interest and offerings	R 1 500.00	R -	R 2 500.00	R 2 500.00	R 2 500.00	R 2 500.00			
Contribution FRCSA Churches	R 94 676.00	R 242 396.67	R 168 000.00	R 168 000.00	R 264 000.00	R 288 000.00			
Contribution The Netherlands	R 159 158.00	R 180 000.00	R 100 000.00	R 100 000.00	R 100 000.00	R 100 000.00			
	R 255 334.00	R 422 396.67	R 270 500.00	R 270 500.00	R 366 500.00	R 390 500.00			
Oor/-Tekort	R -61 929.00	R 99 908.67	R 38 600.00	R 22 367.00	R 12 496.92	R 11 716.70			

Annexure E: Profile & Outcomes for the Ministry of the Word (FRCSA Synod Cape Town 2006) (updated version)

Contents	page
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2 Outcomes Theological Training	7
3 Matrix indicating relationship between Profile & Outcomes	21

1 Profile of a Minister of the Word

1.1 Different Dimensions in Developing a Minister of the Word

The profile of a minister of the Word consists of different aspects, which must receive proper attention during the training phase and should be part and parcel in shaping the personality of the prospective minister.

- 1.1.1 One aspect that must be clear is the calling by the living God. In this regard attention should be paid to his personal devotion, and the motivation behind his desire to become a minister of the Word.
- 1.1.2 A minister of the Word should not be tossed to and thro and carried about with every wind of doctrine. The knowledge and skills to be acquired should be more than scientific skills and cannot be entertained without a personal faith and loyalty to the Confessions of the church.

1.1.3 This spiritual dimension is not in conflict with developing a level of expertise (vocational proficiency) within the area of a minister's work responsibilities. Skills and understanding should be developed in order that the person may become proficient in his vocation.

1.1.4 A prospective minister of the Word should have acquired sufficient social and communicational skills, including the ability of self-critique and knowing how to deal with critique from others in a spiritually mature way.

The different dimensions are applied to the different work-areas of a minister in order to establish a clear profile of the minister.

1.2 DIMENSION: SPIRITUALITY

Profile of the theological student who has completed his studies icw spirituality:

- i) He is aware of his calling by God.
- ii) He is eager and convinced to take up his calling as a minister of the Word within the FRCSA.
- iii) He is aware that he is called to serve and not to lord over those entrusted to him.
- iv) He has acquired a firm spirituality, enabling him to work as a servant of God and not as a servant of people.
- v) He considers his calling as a splendid task and expects to find joy and fulfilment therein, despite possible burdens being part and parcel of the ministry.
- vi) He is aware of and accepts his own weaknesses and trusts that God will give him power.
- vii) He shows himself to be dedicated in the service of God and committed to his congregation.
- viii) He knows his strong and weak points and allows himself rest to be able to perform his physical and mental tasks in a good and sound manner.
- ix) He knows his own sins and weaknesses and seeks reconciliation from Jesus Christ. He is eager to reconcile himself with people he sinned against or who he has treated badly.
- x) He realises that he should lead by example.
- xi) He can be characterised as having integrity, wisdom and faithfulness in words and deeds.
- xii) He is able to give good account of his work, before God and his own conscience, to the consistory, the congregation and others
- xiii) He shows transparency and congruence in his words and deeds and has no hidden agenda.

1.2 DIMENSION : CONVICTION

Profile of the theological student who has completed his studies icw conviction:

- i) He loves the Word of God and accepts wholeheartedly the Reformed doctrine the Confessions of the church profess.
- ii) He rejects everything that is in conflict with Scripture and the Confessions of the church and accepts his calling to refute and oppose heresies and at the same time defend the sound doctrine and propagate it.
- iii) He allows his own insights and opinions to be nursed, guided and tested by the Word of God. Should he come to an opinion which deviates from the doctrine of the church he accepts the way such situations are dealt with in the church and considers him bound by judgments and decisions made by the church in such matters.
- iv) In dealing with insights, opinions and convictions of himself or others he takes into account that these matters must serve the spiritual edification of the congregation.
- v) He is capable to reflect on matters of present day actuality and lead the congregation with a clear and solid Biblical perspective.
- vi) He is loyal to his own theological and ecclesiastical tradition, and at the same time not afraid to critically reflect on his own tradition in the light of God's Word.
- vii) He has a clear and well defined conviction on the ecclesiastical offices, especially that of minister of the Word, and the relationship of the offices to the office of all believers.

1.3 DIMENSION: PERSONALITY

Profile of the theological student who has completed his studies icw personality:

- i) He has sufficient self-knowledge and is able to reflect critically with regards to his personal functioning. He knows his own capabilities, gifts and restrictions.
- ii) He is prepared to change aspects of his personal functioning and behaviour when deemed necessary for the proper execution of his office.
- iii) He is able to handle in a constructive way matters like personal stress, emotions, praise, critique, resistance.
- iv) He has the courage to ask for time and understanding in order to deal with his own troubles and sorrows.
- iv) He does not act in a dominating manner, but also does not let him be pushed around as a non-entity.
- v) His conduct is characterised by authenticity.
- vi) He displays a willingness to listen to others, having empathetic manners towards others.
- vii) He gives personal attention to people and treat them with respect and dignity.
- viii) He is capable and willing to enter into a relationship of trust with others, whilst at the same time guarding a professional distance.
- ix) He refrains from expressing a superficial opinion or judgment, but endeavours to verbalise his critique in a positive and caring manner.
- x) He is willing and capable to meet and address people in all walks of life.
- xi) He is capable to formulate clearly, formulating his message in a transparent way.
- xii) He shows congruency in his verbal and non-verbal communication and is capable to reflect critically on his own communication and is willing to adapt or change if necessary.
- xiii) He has a co-operative attitude and is capable to work together, giving others the opportunity to partake.
- xiv) He is capable to deal with differences of opinion and conflicts in a constructive way.
- xv) He has leadership abilities, being able to stimulate and inspire others, being able to take initiative when required.
- xvi) He can function well in a position of authority, whilst at the same time accept the authority of others.
- xvii) He is aware that his personal conduct is considered to be exemplary to others.

1.4 DIMENSION : EXPERTISE

The prospective minister should have sufficient knowledge, insight and skills to be able to fulfil the main tasks of his calling as a minister of the Word. His main tasks are summarized as follows:

- Preaching and propagating the Gospel and leading the worship services.
- Teaching.
- Pastoral care.
- Church governance, leadership and edification of the congregation in general.

1.4.1 Academic work and cognitive standards

Profile of the theological student who has completed his studies icw academic work and cognitive standards:

- i) He is able to find information, digest and understand issues; distinguish between main and side-issues; acquire insight of complex situations; recognise problems (both theological and non-theological), analyse and resolve matters; and give account of his actions based on a sufficient theoretical framework.
- ii) He is able to adopt his work style to accepted policies.
- iii) He keeps abreast of new developments in theology.

1.4.2 Vocational qualifications to fulfil main tasks

1.4.2.1 General conditions:

- i) He has a thorough knowledge of and insight in the Holy Scriptures and good knowledge of the history and dogma of the church.
- ii) He has skills to perform exegesis, based on sufficient knowledge of the original languages of the Bible and by utilising the resources like dictionaries and commentaries.
- iii) He has insight in society and its culture and the developments taking place and is able to draw conclusions pertaining to Christian life and the life of the congregation.

1.4.2.2 Proclaiming the Gospel and leading the worship services:

- i) He is able to preach the Biblical message to people within and outside the church community, and apply the message for today.
- ii) In his sermons he is able to clearly formulate the message of the text, respecting the Reformed doctrine and taking into account the level of understanding of his audience.
- iii) He has knowledge of and insight in relevant homiletical theories and is able to utilise them for his sermons.
- iv) He can deliver his sermon in a clear and compelling way, being able to make use of different linguistic forms and styles, and being personally involved.
- v) He has a good understanding of the liturgy and is able to lead the worship service accordingly.
- ix) He is able to lead in prayers in a transparent and responsible manner.

1.4.2.3 Facilitating of learning processes:

- i) He is able to teach young people catechetical classes, being well acquainted with the material itself and maintaining proper pedagogical and didactical standards.
- ii) Through his personal conduct and presentation he stimulates a conducive pedagogical climate for the learning process.

1.4.2.4 Pastoral Care:

- i) He has a clear vision concerning what pastoral care is, and is able to give account of actions in line of this vision.
- ii) He is able to hold pastoral conversations, maintaining a good balance between coming close and holding a distance.
- iii) He is able to view the personal life of the members of the congregation in the light of God's Word and in this way guide them, giving assistance and also to reprimand.
- iv) In his pastoral care he is able to apply relevant Scriptural texts and to pray with and for people.
- v) He recognises the limits of pastoral care and refers (when necessary) to third parties (e.g. social work, psychotherapy).
- vi) He is capable to work together with (and if necessary) to guide others who are also involved (office-bearers, pastoral workers, church members).
- vii) He is able to stimulate and equip people in mutual care.

1.4.2.5 Church governance and edification of congregation:

- i) He has knowledge and insight with regards to the church polity and order. He is able to apply it to concrete questions and situations.

- ii) He has knowledge and insight with regards to the functioning of the congregation in all its aspects. He is able to take his position within the congregation and to give to others theological support and guidance for the edification of the congregation
- iv) He has basic expertise in the technique of chairing meetings and how to deal with and resolve conflicts.

2 Outcomes of the Theological Training

Based on the Profile of a Minister of the Word (above) the following Outcomes of the training have been formulated.

2.1 Competencies and Expertise of a Minister of the Word

- Reformed ministry of the Word, preaching and defending of the Gospel (**preaching**)
- Teaching (didactical, catechetical, evangelistic) (**teaching**)
- Pastoral duties, prayer, communication (**pastoral**)
- Leadership in the congregation and the federation of churches (**leadership**)
- Able to lead in the propagation of the church, church planting, expansion, evangelism (**missionary**)
- Mature in personal development including 'soft skills', self-knowledge; conflict management (**personality**)
- Able to practice competencies (**personality**)

2.2 Course outcomes and objectives per subject, showing the link of each subject with the competencies

The Curators are responsible that a prospective minister of the Word in the FRCSA has completed at least the subjects/courses mentioned below.

N.B. As to the extent of subjects, an indication is given in percentages, implying that 100% stands for the whole theological training period. However, the practical part and specialisation ARE NOT INCLUDED.

2.2.1 OT Hebrew

A study of the Hebrew language in order to master the basic principles of its grammar, orthography, morphology and syntax. Reading of Old Testament passages: narrative; prophetic and poetic. The student has to complete successfully two years of Hebrew study at a registered university, or in another way of which the equivalent standard should be proved.

Extent of subject: 7%

Link with competencies: OT Hebrew is indispensable for independent exegesis of the OT as well as evaluating the exegesis of others (for example found in commentaries). It forms the foundation of a responsible preaching from the OT. As to the other competencies, having access to the OT in its original language is desirable regarding his task of teaching convincingly.

2.2.2 Text of the OT

A study of the transmission of the OT text, the history and significance of the versions, and the practice of textual criticism with the aid of the text-critical apparatus of the Hebrew OT.

Extent of subject: 0,5%

Link with competencies: Text of the OT is indispensable for preaching from the OT in a reliable way, being well aware of and making responsible use of the knowledge on the transmission on the OT text. It is also strongly advised regarding his task of teaching convincingly with regard to the nature and historicity of the OT.

2.2.3 OT Exegesis

The study to equip the student to be able to exegete the OT in a historically and hermeneutically responsible way. Exegesis of selected passages from the Pentateuch, Prophets and Poetic literature, with special emphasis on the text, translation and message, making independent use of the original text, grammars, lexicons and commentaries, and being able to incorporate the knowledge acquired into other subjects.

Extent of subject: 7%

Link with competencies: OT exegesis is indispensable in the sermon making process (preaching). For teaching and missionary duties it is also strongly advised, enabling him to make responsible and exhaustive use of the OT text.

2.2.4 History and Institutions of OT Times

OT history in the context of the history of the ancient Near East. This includes attention to geographical, archaeological and historiographical subjects. Furthermore, attention to religious and social institutions found in the OT, taking into account the ancient Near Eastern cultural setting.

Extent of subject: 1%

Link with competencies: Hist. & Inst. of OT times is indispensable for a pastor with regards to his duties of preaching and teaching, in that it enables him to make use of the OT in a historically sound way, preventing him from jumping to wrong conclusions. This subject is also advisable as to his missionary tasks, enabling him to preach and teach clearly and convincingly as to the reason behind OT customs and institutions, in comparison with (superficially compared) similar customs on the mission field.

2.2.5 History of Revelation in the OT (Historia Revelationis)

A study of the history of God's revelation in the OT from creation to the end of prophecy. Included is an orientation in and critical discussion of past and current OT theologies.

Extent of subject: 1,5%

Link with competencies: Hist. Rev. OT is indispensable to preach and teach from the OT in a redemptive historically sound way, as well as to be able to independently judge the way others (ab)use the OT. As for his missionary tasks, this subject is strongly advised in order to enable him to locate the position of people (for example on the mission field) in the time frame of God's redemptive historical plan. Especially as to the primal religions, the history of revelation enables him to teach being aware of the broader framework of God dealings with mankind through the ages. It is also advised with regards to his preaching and leadership duties, enabling him 'not see the wood for the trees' in more complex matters.

2.2.6 OT Canonics

A study of the origin and specific character of the books of the OT. The authorship, date, contents, and structure as well as the special place or purpose of each book is discussed. A general knowledge of the contents of all the books of the OT is acquired. Attention is also given to the history of the study of Canonics as well as current trends in this field.

Extent of subject: 4%

Link with competencies: OT Canonics is indispensable for *preaching* (exegeting and applying OT texts in a responsible way within their specific context), *teaching* and *missionary activities*. It will help him to foster a knowledge of and love for the OT (all its books and genres). Furthermore, it is advised with regards to his *pastoral* and *leadership* competencies, because it will be of much benefit to be well versed in the contents and character of the OT books. It is also desirable as to his *character*, because a profound knowledge of the content of God's Word will be very formative for his character.

2.2.7 NT Greek

A study of the Greek language in order to master the basic principles of its grammar, orthography, morphology and syntax. Attention is also given to the specific grammar and idioms of NT Greek. Reading of NT passages (Gospels, Acts, Pauline Epistles, Hebrews, Catholic Epistles and Revelation) as well as from the Septuagint and the Apostolic Fathers. The student has to complete successfully two years of Greek study at a registered university, or in another way of which the equivalent standard should be proved.

Extent of subject: 7%

Link with competencies: NT Greek is indispensable to a theologian in his task of independent exegesis of the NT as well as evaluating the exegesis of others (for example found in commentaries). This forms the foundation of a responsible *preaching* from the NT. As to the other competencies, having access to the NT is desirable regarding to his task of

teaching convincingly. It is also enriching in so far that it gives him access as well to many texts of the early church in their original language.

2.2.8 Text of the NT

A study of the transmission of the NT text and the history and significance of the versions. Attention is given to the practice of textual criticism with the aid of the text-critical apparatus of the Greek NT. Attention is also given to the history of Bible translation and the requirements for and different methods of Bible translation.

Extent of subject: 0,5%

Link with competencies: Text of the NT is indispensable for *preaching* from the NT in a reliable way, being well aware of and making responsible use of the knowledge of the transmission of the NT text. It is also strongly advised regarding his task of *teaching* convincingly with regard to the nature and historicity of the NT.

2.2.9 NT Exegesis

The study to equip the student to be able to exegete the NT in a historically and hermeneutically responsible way. Exegesis of selected passages from the Gospels, Epistles and Revelation, with special emphasis on the text, translation and message, making independent use of the original text, grammars, lexicons and commentaries, incorporating the knowledge acquired in other subjects dealing with the NT.

Extent of subject: 7%

Link with competencies: NT exegesis is indispensable in the sermon making process (*preaching*). For *teaching* and *missionary* duties it is also strongly advised, enabling him to make responsible and exhaustive use of the NT text.

2.2.10 NT Background

Study of the larger Judaic and Greco-Roman context in which the NT events took place. Attention is given to the extra-Biblical sources for much of that knowledge, to the inter-testamental history, to the sects and movements within Israel that were current and the broader religious map, to the geography, culture, and the nature of daily life in NT times.

Extent of subject: 1%

Link with competencies: NT background is indispensable for a pastor with regards to his duties of *preaching* and *teaching*, in that it enables him to make use of the NT in a historically sound way, preventing him from jumping to wrong conclusions. This subject is also advised as to his *missionary* tasks, enabling him to preach and teach clearly and convincingly as to the reason behind phenomena we find in the NT, in comparison with (superficially compared) similar phenomena on the mission field.

2.2.11 Historia Revelationis NT

Study of the concept of a 'history of revelation'. Study of several phases of this history in the NT era.

Extent of subject: 1,5%

Link with competencies: Hist. Rev. NT is indispensable to *preach* and *teach* from the NT in a redemptive historically sound way, as well as to be able to independently judge the way others (ab)use the NT. As for his *missionary* tasks, this subject is strongly advised in order to enable him to locate the position of people (for example on the mission field) in the time frame of God's redemptive historical plan, as it is unfolded in the NT for the era of the new covenant.

2.2.12 NT Canonics

NT Canonics deal with the grounds for and the history of the recognition of the books in the NT as holy and canonical. These books are also studied with respect to their contents, and their place and purpose in the canon. A general knowledge of the contents of all the books of the NT is acquired. Attention is also given to current trends in this field.

Extent of subject: 4%

Link with competencies: NT Canonics is indispensable for *preaching* (exegeting and applying NT texts responsibly within their specific context), *teaching* and *missionary activities* (being able to transfer knowledge and love for all the NT genres and books in their colourful variety, as well as regarding their contents). Furthermore, it is advised with regards to his *pastoral* and *leadership* competencies, because it will be of much benefit to be well versed into the contents and character of the NT books. It is also desirable as to his *character*, because a profound knowledge of the content of God's Word will be very formative for his character.

2.2.13 Introduction to Theology (Encyclopedia)

This course addresses the meta-question what theology should be from the Reformed perspective. Topics include the specific subject matter of theology, its relation to other disciplines, and the division of theology.

Extent of subject: 0,5%

Link with competencies: Encyclopedia is strongly advised in order to enlarge the competency of *teaching* convincingly the doctrine of the Bible, because it enables him to teach being aware of the broader framework of the whole of theology, also being aware of how it is related to other disciplines. It is also advised with regards to his *preaching* and *leadership* duties, enabling him 'not to see the wood for the trees' in more complex matters.

2.2.14 Dogmatics

Focus on introductory questions, such as nature, method and source of dogmatics, revelation and Scripture. Systematical study of the different loci dealing with the doctrine of Scripture. Acquiring insight in how the doctrines of the church are related to the doctrine of Scripture. Acquiring capability of evaluating different views on the doctrine of Scripture and the church. Attention to the interaction between dogmatics and ethics, symbolics and the bibliological disciplines.

Extent of subject: 7%

Link with competencies: Dogmatics are indispensable for preaching, teaching and missionary activities, since it provides competency in having a broad and balanced knowledge of and love for the doctrine of Scripture, also being aware of how the church dealt with and applied Scripture through the ages. It prevents him from going astray, perhaps with good intentions. It enables him to defend the doctrine of God's Word. As to his pastoral duties, it is advised in the sense of giving sound guidance to people, and the same applies as to his duty of leadership within church and society. It is also enriching as to his character, being equipped with a broad and balanced knowledge of the doctrine of Scripture.

2.2.15 Hermeneutics

Study of the history and Reformed principles of the interpretation of Scripture. Study of hermeneutical and methodological issues, with special attention to the treatment of Biblical texts. Study of deviant hermeneutical methods.

Extent of subject: 2%

Link with competencies: Hermeneutics is indispensable for the sermon making process (preaching), for it helps the preacher to guard at the right use of the Scriptures, as the Holy Spirit intended the church of Christ to make use of them through the ages, and to defend them against misuse. The same applies as to his task of teaching. For his pastoral duties, it is also advised that he should follow this subject, in order to lead others in the way of using the Scriptures in a sound way. On the mission field, or in evangelistics, or in contact with other religions, it is also strongly advised that the minister should be well equipped in making sound use of the Scriptures, and to be aware of deviant hermeneutical methods.

2.2.16 Missiology

Study of the Biblical principles of Reformed mission, history of missions, and methodology of missions. Special attention is given to church planting, building of a church federation, in the context of the local situation and requirements.

Extent of subject: 3%

Link with competencies: Missiology is indispensable for a minister to be involved in the calling of the Lord to propagate his church (missionary). It is also strongly advised with regard to his duties of preaching and teaching, that should be

permeated with a missiological dimension, just as we find in the Scriptures (especially the NT). It is also advised that the minister should be missiologically sensitive in his pastoral activities, and this is desirable also to his duties of leadership.

2.2.17 Evangelistics

Study of the principles and practice of the church's calling to propagate the Gospel to the people in the church's direct environment. Attention is given to developments of increasing multi-culturalism. Contemporary evangelistic methods and courses are evaluated (e.g. the Alpha Course). The ability of evangelistically sensitive speaking and writing is practiced.

Extent of subject: 3%

Link with competencies: Evangelistics is indispensable for a minister to be involved in the calling of the Lord to propagate his church (missionary).

It is also strongly advised with regards to his duties of preaching and teaching, to master the ability and desire of evangelistically sensitive speaking. It is also strongly advised with regards to his pastoral activities, as it is desirable to his leadership activities, setting the good example.

2.2.18 Elenctics

A study of the Biblical view on false religions, and on adherents to false religions. A study of the major false religions of the world, such as Islam, Judaism, Hinduism, Buddhism, and especially of African Traditional Religions. A study of the history of elenctics and apologetics. Attention is also given to current trends in apologetics. Practicing the ability of dealing with critique against the Christian faith in a convincing, responsible and faithful way.

Extent of subject: 3%

Link with competencies: Elenctics is indispensable with regards to missionary activities. The pastor shall know how to deal with rival religions and the adherents to these false religions. In order to do this, knowledge of the contents and driving forces behind these religions are indispensable. From his teaching and preaching it should also become clear that he is not ignorant to the principles of Biblical elenctics.

2.2.19 Church History

A study of the character and place of Church History in the framework of the theological disciplines.

A study of the specifics regarding the historiography of the church, in comparison with other forms of historiography.

A study of the history of the church from Pentecost to the Reformation, with special attention to the doctrinal controversies of the early period.

A study of the history of the church from the Reformation to circa 1800. Special attention is given to the Reformation in various Western European countries such as the Netherlands, England, Germany and France.

A study of the history of the church from 1800 to the present, with special attention to the controversies in the nineteenth century, leading towards the 'Afscheiding' and the 'Doleantie', and the 'Vereeniging' in the Netherlands, as well as the 'Vrijmaking' in the Netherlands.

A study of the history of the church in Southern Africa, including the history of the RCSA and the FRCSA.

Extent of subject: 7%

Link with competencies: Church history is indispensable for sound preaching and teaching, because in it Christ provides us with innumerable examples to follow, and to be aware of apostasies and heresies. Especially for missionary endeavours it is also strongly advised, learning from the growth of the church in its different phases from the past. A leader will gain experience, also from studying the past, therefore it is certainly advised for leadership.

2.2.20 Symbolics

A study of the text of the three Ecumenical Creeds and the Three Forms of Unity, with the purpose of acquiring a thorough knowledge of these creeds and confessions. A study of the history of these creeds and confessions. A study of other confessions, such as the Westminster Confession. In detail study of a number of articles of the Belgic Confession, Heidelberg Catechism and Canons of Dordt.

Extent of subject: 4%

Link with competencies: Symbolics are indispensable for Reformed preaching and teaching. This applies specifically when dealing with the symbols of the church. To lead the congregation in the right direction, knowledge of and commitment to the confessions are indispensable. For pastoral and missionary duties it is (strongly) advised to make use of the creeds and confessions, and to be aware of the process of their birth in the past, and furthermore the calling to be a confessing church in the present.

2.2.21 Homiletics

Introduction to the field of Homiletics, with special attention to the character of preaching from the Scriptures, aided by the Reformed Confessions. Study of the various stages of the sermon making process. Study of the specifics of Catechism preaching. Study of important issues in Reformed homiletics, such as redemptive-historical preaching. Study of the specifics of preaching through the church year, preaching on special occasions and evangelistic preaching. Presentation and evaluation of a number of sermon proposals on the OT, NT and from the Catechism. Initially texts are selected for the students, and in a later stage students themselves choose the text. Study of the history of preaching, with special reference to preaching in the early church, the church of the Reformation, Puritan preaching, and the preaching tradition in the FRCSA. Attention to contemporary homiletical issues and debates, such as experiential preaching, redemptive-historical preaching, and the place of the hearer in preaching.

Extent of subject: 8%

Link with competencies: Homiletics are indispensable for being able to preach. This subject teaches (in theory and practice) how to make and deliver Biblically sound, that is Reformed sermons, being relevant to the congregation. Homiletics are also desirable for the task of teaching and missionary duties. It enables the servant of the Gospel to be faithful, transparent, convincing and relevant in all of his speaking and writing.

2.2.22 Ethics

Study of the Ten Words of the Covenant, and how the Mosaic law elaborates on them, and their authority in OT and NT. Study of the character of Christian life (individual and communal) in the light of God's Word. Study of ethical issues, both old and new.

Extent of subject: 2,5%

Link with competencies: Ethics are indispensable for the task of preaching and teaching, since it equips the minister with knowledge and skills how to concretize a true Christian life. For pastoral and leadership duties, it is also strongly advised, being able to apply the will of the Lord as to the specific and concrete situations of everyday life.

2.2.23 Catechetics

A study of the principles, history and practice of Catechism teaching, with special attention to the formation of a curriculum for Catechism teaching. A study of the pedagogical principles for catechetical teaching. A study of developmental psychology with special attention to teenagers.

Extent of subject: 2,5%

Link with competencies: Catechetics are indispensable in order to teach clearly, convincingly and in a relevant way. This subject is also strongly advised with regards to preaching. The making of effective sermons will undoubtedly benefit from an awareness of various pedagogical and psychological realities and principles. It is also advised as to missionary activities, where the teaching of the basics of the Gospel are so important.

2.2.24 Poimenics

A study of the principles and practice of pastoral and diaconal care for individuals and families in the church of Christ. A study of different aspects of pastoral care of the congregation, including counselling of various categories of church members, with special attention to the cooperation with professional care givers such as social workers and psychologists.

Extent of subject: 4%

Link with competencies: Poimenics are indispensable in order to function well as a pastor, acquiring a thoroughly knowledge of the Biblical revelation concerning pastoral care, the (origin of the) offices of elder and deacon, and a basic

knowledge of different situations one might come across, and how to react to them. This subject is also strongly advised as for preaching, to guarantee relevant application of the Biblical message. As to teaching and leadership, poimenics are also advised, supplying a solid basis for competency in these fields.

2.2.25 Church polity

An introduction to Reformed Church Polity, its foundation, character as well as its place within the framework of theological disciplines. A study of the nature and history of the church order as well as various other forms of church government and their backgrounds. Selected articles of subsequently all the sections of the Church Order of Dordt (or a church order based on it like that of the FRCSA) are dealt with in detail. Relations with churches in a national and international setting are also dealt with.

Extent of subject: 2,5%

Link with competencies: To guarantee competent leadership a thorough knowledge of church polity is indispensable. It is also strongly advised as to preaching and teaching, being able to defend and further the peace in the church.

2.2.26 Liturgics

A study of the principles, the historical development, and the practice of the worship service of the Christian church, with special reference to the Reformed tradition. Study of the contents and historical background of the liturgical forms and prayers of the FRCSA. A study of hymnology (Psalms, hymns and church music).

Extent of subject: 1%

Link with competencies: As to leadership and teaching a broad knowledge of liturgics and the basic principles underlying it are indispensable, in order to educate people and to set and keep the right direction in these matters. And because of preaching being an essential part of the liturgy, it is also strongly advised in this regard. As to missionary involvement, it is also desirable to have a good knowledge on why things in the church are done as they are.

2.2.27 Philosophy

The history of philosophy from antiquity is dealt with in broad outlines, with special reference to the history of modern philosophy since Descartes. Acquiring the ability of using and evaluating philosophical terminology, frameworks and methods. Special attention is given to the interaction between philosophy and theology through the ages. Some selected philosophers are dealt with in detail, with special emphasis on the theological implications of their positions.

Extent of subject: 1%

Link with competencies: Philosophy is strongly advised with regards to the task of teaching. It enables the minister to discern trends and basic ways of thought and behaviour.

As to preaching it is also advised to take this subject, for it enhances the ability of preaching in a relevant and communicative way, taking the hearers along leading them from a sinful worldview towards a God-fearing perception on the whole of life. The same applies as to missionary involvement.

2.2.28 Personal functioning and skills

Practical courses enhancing the functioning and skills of the student as to:

- **Personal management**
 - conflict management
 - mediation
 - stress management
 - financial management
- project management
 - **Leadership**
 - leadership skills
 - chairing and minuting of meetings
 - **Diverse literacy**
 - research methodology
 - English proficiency

- computer literacy
- public speaking

Extent of subject: 7%

Link with competencies: For teaching, pastoral and leadership activities personal functioning and skills are indispensable, making the minister well equipped, balanced in his character, being aware of his strengths and weaknesses, having acquired the necessary skills expected from a personality in a public and leadership position. As to missionary activities these skills are advised strongly as well. It is also advised as to preaching, contributing to a better communication of the Word of God. Finally, it is strongly advised to develop a God-fearing and balanced character more and more.

2.3 Matrix indicating relationship between competencies and subjects

Deputies Curators drafted a matrix indicating the weight of each subject in relationship to the competencies in the ministerial profile. The weight of each subject is categorized from 1 (superfluous) to 7 (indispensable)

Legend:

- | | | |
|------------------|----------------------|-------------------|
| 1 = superfluous | 4 = desirable | 7 = indispensable |
| 2 = nice to have | 5 = advised strongly | |
| 3 = enriching | 6 = strongly advised | |

	<i>Subjects</i>	Preaching	Teaching	Pastoral	Leadership	Missionary	Personality
1	OT Hebrew	7	4	1	1	2	3
2	Text of the OT	7	6	2	2	2	2
3	OT Exegesis	7	6	4	3	6	3
4	History & Inst of OT Times	7	7	2	2	5	3
5	Historia Revelationis OT	7	7	3	4	6	3
6	OT Canonics	7	7	5	5	7	4
7	NT Greek	7	4	1	1	2	3
8	Text of the NT	7	6	2	2	2	2
9	NT Exegesis	7	6	4	3	6	3
10	NT Background	7	7	2	2	5	3
11	Historia Revelationis NT	7	7	3	4	6	3
12	NT Canonics	7	7	5	5	7	4
13	Encyclopedia	5	6	2	5	3	3
14	Dogmatics	7	7	5	4	7	3
15	Hermeneutics	7	7	5	4	6	3
16	Missiology	6	6	5	4	7	3
17	Evangelistics	6	6	6	4	7	3
18	Elenctics	5	6	4	4	7	3
19	Church History	7	7	4	5	6	4
20	Symbolics	7	7	6	7	5	5
21	Homiletics	7	4	3	3	4	3
22	Ethics	7	7	6	6	4	4
23	Catechetics	6	7	3	3	5	3
24	Poimenics	6	5	7	5	4	4
25	Church Polity	6	6	3	7	4	4
26	Liturgics	6	7	3	7	4	3
27	Philosophy	5	6	3	4	5	3
28.1	Personal – Management	5	7	7	7	6	6
28.2	Personal – Leadership	5	7	7	7	6	6
28.3	Personal – Literacy	5	7	7	7	6	6