

Neem kennis dat die Afrikaanse weergawe die amptelike weergawe is,

ARTIKEL	KERKORDE VAN DIE GEREFORMEERDE KERKE IN SUID-AFRIKA	CHURCH ORDER OF THE REFORMED CHURCHES IN SOUTH AFRICA	MELAO YA KEREKE YA GEREFORMEERDE E AFRIKA BORWA
	<i>Die Sinode van Reddersburg het die Dordtse kerkorde van 1618/1619 vir die kerkregering van die Gereformeerde Kerke in Suid-Afrika aanvaar. Verskillende sinodes het dit ooreenkomstig artikel 86 gewysig om nou soos volg te lui</i>	<i>The Synod of Reddersburg accepted the church order of Dordrecht 1618/1619 for the church government of the Reformed Churches in South Africa. Several synods, in accordance with Article 86 as amended to read as follows:</i>	<i>Melao ya Kereke, e leng e hlophisitsweng ke Sinode sa Dordrecht sa 1618-1619, e bile ya amohelwa e le melao ya Kereke ya Gereformeerde Afrika Borwa. Ho sebediswa tsamaisong ya ditshebeletso tsa Kereke ho ya ka ho fapafapana ha dinaha kamoo ho ka bonahalang ka teng mabapi le diphutheho. (Sheba Sinodo Reddersburg 1862, Artikele 19.) Sinodong sa Reddersburg sa 1927, ho ne ha dumellanwa ho fetotela di-Artikele tsena tsa melao ka se-Afrikaanse le hore di be di hatswe jwalo. Mme Sinodo sa 1930 sona se ile sa tlama tiiso ya hore se leng ka Kerkordeng ya Nederland, e be sona feela hloleho le itshetleho ya Kerkorde ya rona. (Sheba Artikele 183.)</i>
1	Om goeie orde in die kerk van Christus te onderhou, is daarin nodig: die dienste, samekomste, toesig oor die leer, sakramente en seremonies en die kerklike tug, waaroor hierna agtereenvolgens gehandel word.	To maintain good order in the Church of Christ, it is necessary that there should be: offices; assemblies; supervision over doctrine, sacraments and ceremonies; and church discipline. These matters are dealt with in the Articles that follow:	Hore tsamaiso e ntle ka har'a phutheho ya Kreeste e tle e e-be teng, ho hlokahala hore: Ditshebeletso, dikopano, kelohloko mabapi le dithuto, Di-sakramente le mekete, hammoho le dikotlo tsa Sekreste tseo ho tla buuwang ka tsona ho ya ka ho latellana ha tsona bukaneng ena, e ka kgona di e-be teng.
	<b>OOR DIE DIENSTE</b>	<b>THE OFFICES</b>	
2	Daar is vier soorte dienste: die van die bedienaars van die Woord, die van die professore aan die Teologiese Skool, die van die ouderlinge en die van die diakens.	There are four types of offices: ministers of the Word, professors at the Theological School, elders and deacons.	Ho na le ditshebeletso tsa mefuta e mene (4), e leng: (i) Tshebeletso ya baruti, (ii) ya dingaka, (iii) ya baholo le (iv) ya bahlanka
3	Dit sal vir niemand geoorloof wees om die diens van die Woord en Sakramente uit te oefen sonder dat hy wettig daartoe beroep en toegelaat is nie.	No person shall be permitted to proclaim the Word and administer the sacraments unless he has been lawfully called to do so and has been admitted to the office.	Ha ho motho ofe kapa ofe, le hoja e ka ba Ngaka, kapa Moholo, kapa Mohlanka ya tla dumellwa ho tsamaaisa Tshebeletso ya Lentswe le Disakramente kante ho pitso-ka-molao. Motho mang kapa mang ya ka etsang jwalo, mme a hana ho mamela kgalemelo ka baka leo, kamora' hoba a kgalemelwe hangata-ngata, yeo, o tlameha ho ahlolwa ke Klassisi; ho feta mono, a ka n'a nkuwa e le sepjhatli; le teng a ka tshwanelwa ke kahlolo efe kapa efe e ka fumanwang e mo loketse.

<p>4</p>	<p>Die wettige beroeping en toelating van iemand wat nie tevore in die diens van die Woord gestaan het nie en wat deur die klassis waarin hy woonagtig is, voorbereidend (preparatoir) geëksamineer is, bestaan uit:</p> <p>ten eerste, die verkiesing na voorafgaande gebede, deur die kerkraad en die diakens volgens die reëling wat daarvoor plaaslik in gebruik of soos deur die kerkraad vasgestel is en verder in kerke met slegs een bedienaar van die Woord, ook met advies van die klassis of van die konsulent wat hiervoor deur die klassis aangewys is;</p> <p>ten tweede, die ondersoek na die leer en lewe (peremptoir) van die beroepene deur die klassis (waar die beroeping ter goedkeuring voorgelê moet word) wat met advies van die deputate van die streeksinode moet plaasvind;</p> <p>ten derde, die approbasie en goedkeuring deur die lidmate van die betrokke kerk wat daarin bestaan dat daar, nadat die naam vir minstens drie Sondae in die kerk afgekondig is, geen wettige beswaar ingedien is nie;</p> <p>ten laaste, die openlike bevestiging voor die gemeente in teenwoordigheid van die klassikale deputate, volgens die formulier wat daarvoor vasgestel is.</p>	<p>The lawful calling and admission of a person who has not previously served in the office of the Word, and who has been examined preparatively (preparatoir) by the classis in which he resides, shall comprise the following:</p> <p>first, after prayers have been said, the election by the church council and deacons according to the customary local procedure or as determined by the church council; and, in churches with only one minister, with the advice of the classis or the counselor (consulent) appointed by the classis for this purpose;</p> <p>secondly, examination by the classis (to whom the call shall be submitted for approval) into the doctrine and life (peremptoir) of the person to be called, which shall involve the advice of the deputies appointed by the regional (partikuliere) synod;</p> <p>thirdly, approbation and approval by the members of the church in question, which implies that no legitimate objection was lodged after the name of the person to be called had been announced in church for at least three Sundays;</p> <p>finally, the public ordination of the person in the presence of the congregation and of the deputies of the classis according to the form prescribed for this purpose.</p>	<p>Pitso-ka-Molao ya motho yeo a-s'o ka a bitswa pele le hoja a ka bitswa mahaeng kapa kante, e eme tjena:</p> <p>PELE: Pitso ena e ka kgona e be e entsweng ke Lekgotla la Kereke hammoho le Bahlanka ba Kereke kamora' thapelo le tokiso e tiisitsweng ke Lekgotla la Kereke hore bano ba bitswang la pele, e leng ba bitswang Tshebeletso ya Lentswe la Modimo, ba ka bitswa feela haebaneng e le ba seng ba kile ba dulela hlahlobo ya bona Klassising le Dikerekeng tseo ho leng baruti ba sa feteng a le mong; moo ho tla sebetwang ka keletso ya Klassisi kapa ya mo-Konsolente.</p> <p>II. Mmitsuwa e ka kgona a hlahlojwe thuto le mabapi le bophelo ba hae, e leng hlahlobo e matleng a Klassisi, athe le yona Klassisi e tlameha ho y'a beha tshohle Sinodong; (e leng Partikuliere Sinodong).</p> <p>III. Mmitsuwa hape o na le ho hlahlobiswa le ke yona phutheho ya mono a bitswang kamora' hoba 'bitso la hae le tsebiswe phuthehong ya Kereke ya Gereformeerde ka matsatsi a 14, mme ho hlokahetse kgahlano.</p> <p>IV. Mmitsuwa o tlameha ho hlahlojwa phatlalatsa ka mohli'a hlomamiso ya hae pel'a phutheho, moo a tlang ho botswa dipotso ka bottlalo, a rapellwa, a be a bewa matsoho ke moruti ya tla beng a le tsamaisong ya hlomamiso (mahlong a baruti bohle ba tla beng ba le teng tshebetso). Tsohle tsena di tla tsamaya feela ka ho ya ka ho latela tsela ya Formuliere ya tsamaiso ya morero ona. (Sheba Koketsa A leq. 31, Kerkordeng.)</p>
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5	<p>Waar 'n bedienaar van die Woord van een kerk na 'n ander binne die kerkverband beroep word, geskied dit soos volg:</p> <p>ten eerste, die verkiesing deur die kerkraad en die diakens na voorafgaande gebede, met onderhouding van die reëling wat daarvoor plaaslik in gebruik of deur die kerkraad vasgestel is en van die algemene ordinansies vir die beroepbaarheid van diegene wat buite die Gereformeerde Kerke in Suid-Afrika gedien het en verder in kerke met slegs een bedienaar van die Woord, ook met advies van die klassis of van die konsulent wat hiervoor deur die klassis aangewys is;</p> <p>ten tweede, die goedkeuring deur die lidmate van die betrokke kerk, as daar, nadat die naam vir minstens drie Sondae in die kerk afgekondig is, geen wettige besware ingedien is nie;</p> <p>ten derde, die kontrolering deur die kerkraad saam met die klassikale deputate van die goeie kerklike getuienis ten opsigte van leer, lewe en ampsbediening en van die losmaking.</p> <p>ten laaste, die openlike bevestiging voor die gemeente volgens die Formulier wat daarvoor vasgestel is.</p>	<p>The calling of a minister of the Word from one church to another in the same fellowship of churches shall comprise the following:</p> <p>first, after prayers have been said, the election by the church council and deacons, with observance of the customary local procedure or as determined by the church council, and of the general ordinances applying to persons who have served outside the Gereformeerde Churches in South Africa to determine whether they qualify for a call; in churches with only one minister of the Word, this process shall involve the advice of the classis or of the counselor (consulent) appointed by the classis for this purpose;</p> <p>secondly, approval by the members of the church in question, provided that no legitimate objections were lodged after the name of the minister had been announced in church for at least three Sundays;</p> <p>thirdly, ascertainment by the church council in conjunction with the deputies of the classis that there exists sound ecclesiastical evidence of the minister's doctrine, his life, the performance of his office and his release;</p> <p>finally the public installation in the congregation according to the Form accepted.</p>	<p>Haele ka baruti ba seng ba le ditshebeletsong, mme ba bitswa ke diphutheho tse ding, le bona ba ka na ba bitswa diphuthehong tsa mahaeng kapa tsa ka ntle ka tshadimisiso ya Lekgotla la Kereke hammoho le Bahlanka ba Kereke ho ya kamoo Lekgotla le tla be le beile ka teng, le ho ya ka mokgwa wa tlwaelo wa hlomamiso ya pitso ya yeo a seng a kile a sebetse kantle ho Dikereke tsa Gereformeerde, Afrika-Borwa – Dikerekeng tse ka tlas'a tsamaiso ya moruti a le mong hape ka tlas'a keletso ya Klassisi kapa mo-Konsolente ya laelletsong maemo ano ke Klassisi mme le bo-jwaleng a santsane a le mono.</p> <p>Ho fela ho le jwalo dikerekeng tsohle hore motho ya seng a kile a bitswa, le hoja a ka boela a bitswa hape tulong tse ding; kelo-hloko ya Klassisi e ntse e mengwa ho thusa hore: Mangolo a eno a phallo, a bolelang ka bophelo ba hae le metsamao ya hae hammoho le thuto ya hae, e ka kgona a hlahlobiswe hantle ke ditho tsa phutheho ya Kereke ya Gereformeerde ya mono a bitsweng haebaneng ho kgoneha; e le kamora' hoba 'bitso la hae le tsebiswe ka matsatsi a 14 mme ho hlokahtse kgahlano. Ha tsena tsohle di se di phethilwe, mmitsuwa jwale a ka hlomamiswa ka mokgwa wa tlwaelo ka ho ya ka ho latela Formuliere e lokiseditsweng morero ona, le ka merapelo. (Sheba Koketsa A. Leqephe 37, Kerkordeng.)</p>
6	<p>Geen bedienaar van die Woord mag onder 'n beskermheer of in gestigte of op 'n ander wyse diens van die Woord aanvaar nie, tensy hy daarvoor toestemming verkry het en toegelaat is volgens die voorgaande artikels; en hy is ook net soos die ander aan die Kerkorde onderworpe.</p>	<p>A minister of the Word shall on no account assume the office of the Word under the auspices of a patron or in institutions or in any other way unless he has received permission to do so and has been admitted according to the foregoing Articles; and he, like the other ministers, remains subject to the Church Order.</p>	<p>Ha ho moruti ofe kapa ofe ya tla amohela Bosebeletsi ka tlas'a taolo kapa ka tlas'a tshireletso kapa ka mokgwa ofe kapa ofe kantle ho hoba pele a fumane tokelo le tumello ya ho etsa jwalo e le ho ya ka ho latela se seng se boletswe ke di-Artikele tsa pele; mme le yena o tla nkellwa ka oona mokgwa oo ba bang ba nkilweng ka oona Kerkordeng.</p>
7	<p>As iemand tot die diens van die Woord in 'n bepaalde kerk beroep word, moet hy op die bepaalde plek gevestig wees, tensy hy gestuur word om elders kerke te vergader</p>	<p>If a person has been called to the office of the Word in a specific church, he shall live in that locality, unless he is sent to gather churches elsewhere.</p>	<p>Ha ho motho ofe kapa ofe ya tla dumellwa ho tsamaisa Tshebeletso ya Lentswe, kapa hona ho ka hlomamiswa tulong e itseng, kantle ho hoba e be ka ho rongwa ho y'a hlomamisa phutheho mona kapa mane.</p>

8	Iemand wat nie gestudeer het nie, sal nie tot die diens van die Woord toegelaat word nie, tensy daar sekerheid is van sy buitengewone gawes, godsaligheid, ootmoedigheid en ingetoënheid, goeie verstand en onderskeidingsvermoë sowel as gawes van welsprekendheid. As so iemand hom aanmeld, moet die klassis, as die streeksinode dit goedvind, hom eksamineer en na gunstige bevinding hom vir 'n tyd lank private preekproewe laat lewer, om dan met hom te handel soos die klassis stigtelik oordeel.	Anyone who has not studied shall not be admitted to the office of the Word, unless that person displays unmistakable evidence of extraordinary gifts, piety, humility and modesty, sound intellect and discretion, and eloquence. If someone presents himself for this office, the classis, with the approval of the regional synod, shall examine him, and if the outcome of such examination is favorable, he has to present a number of private probatory sermons after which the classis shall deal with the matter according to its judgement and in an edificatory manner.	Motho mang kapa mang ya sa kang a rutelwa boruti, a keke a dumellwa ho kena maemong a boruti; leha e ka ba mosue kapa mohwebi. Haese ha feela mohlomong ho ka lemohuwa hobane motho eno o na le dineo tsa moya tse itseng, a bile a fumanwa a le motho ya pelo-e-nolo le ya masene. Batho ba mofuta ono, e ka kgona ba hlahlojwe ke Klassisi le ke Sinodo sa Partikuliere mme ha ba fumanwe ba lekane hlahlobong, le teng e ka kgona le hoja ba ile ba kgotsofatsa hlahlobong, ba dule ka tlas'a tiso ha ba ntse ba rera-Lentswe ka nako e telele, ke hona kamora' mono ba ka hlomamiswang ho ya kamoo ho tla be ho fumantshitswe ka teng. (Sheba Koketsa A. Leq. 38, Kerkordeng.)
9	Predikers wat uit ander kerke of een of ander sekte aansluit, sal nie tot die kerkdiens toegelaat word nie, behalwe met groot versigtigheid en dit eers nadat hulle vir 'n sekere tyd goed beproef is.	Preachers that join the church from other churches or sects shall not be admitted to the office of the Word, except with great circumspection and only after they have been subjected to a severe trial period.	Baruti ba batjha, le baruti-ka-phoso, le bathaothi hammoho le bohle ba tswang dikerekeng tsa thetso, ba keke ba dumellwa le ka mohla o le mong tsamaisong ya Tshebeletso – empa haebaneng ho hlokahala, e ka kgona e be ka kelohlolo e kgolo le teng e be kamora' hlahlobisiso ya nako e teletsana.
10	'n Bedienaar van die Woord wat eenmaal wettig beroep is, mag die kerk waaraan hy verbonde is, nie sonder bewilliging van die kerkraad met die diakens en toestemming van die klassis verlaat om op 'n ander plek 'n beroep op te volg nie; en geen ander kerk mag hom ontvang voordat hy van die kerk en klassis wat hy gedien het, wettige getuienis van sy losmaking getoon het nie.	A minister of the Word who has been lawfully called to a church shall not leave that church in order to obey a call to another church without the consent of the church council and the deacons of the church where he holds office and the permission of the classis in question; and no other church shall receive him unless he has shown legal evidence of his release from the church and classis where he had served.	Moruti ya bitsitsweng ke phutheho ka molao, h'a na tshwanele ya ho tlohela phutheho ya hae feela mme a amohela pitso ya tulo e nngwe kantele ho tumellano le Lekgotla la Kereke le kopaneng le Bahlanka ba Kereke (diakens); le kantele ho tumello ya Klassisi. Le teng, ha ho Kereke e ka amohelang moruti wa mofuta ono pele a e-s'o ka ha hlahisa mangolo a hae a bopaki, a mo pakelang tokoloho ya hae e tswang Kerekeng la Klassising ya moo a tswang. (Sheba Koketsa A. Leq. 39, Kerkordeng.)
11	Die kerkraad wat die kerk verteenwoordig, is verplig om sy bedienaars van die Woord met behoorlike onderhoud te versorg en mag hulle nie die onderhoud weerhou of hulle uit hulle diens ontslaan sonder kennis en goedkeuring van die klassis met advies van die deputate van die streeksinode nie	The church council, which represents the church, shall provide adequate means of support to their ministers of the Word and shall not deny them support nor dismiss them from office without the knowledge and approval of the classis, with advice from the deputies of the regional synod.	Ka ng'ennngwe, Lekgotla la Kereke le emetseng phutheho, le tlameha ka botlalo bohle ho baballa baruti ba lona hantle, le hore Lekgotla le se ke la fallisetsa moruti wa lona tulong e nngwe kantele ho tsebo le hlahlobisiso ya Klassisi le Sinodo (e leng Partikuliere Sinode). (Sheba Koketsa A. Leq. 39, Kerkordeng.)
12	Omdat 'n bedienaar van die Woord wat eenmaal wettig beroep is, lewenslank aan die kerkdiens verbonde is, mag hy nie tot 'n ander staat van die lewe oorgaan nie, behalwe om gewigtige redes waaroor die kerkraad en die klassis moet oordeel met advies van die deputate van die streeksinode	Since a minister of the Word, once he has been lawfully called as described above, is bound to the service of the church for life, he shall not enter upon a secular vocation except for such weighty reasons as shall receive the approval of the church council and the classis with advice from the deputies of the regional synod.	Ya bitsitsweng ka molao – e leng ya bitsedi – tsweng Tshebeletso ya Lentswe, ka mkgwa wa toka o seng o boletswe, mme a amohetse pitso ena a be a inehela Tshebeletsong ka kano ya bophelo bohle, a keke a dumellwa le ka mohla o le mong ho fallela mofuteng o mong wa bophelo – kantele ho hoba a hlahise mabaka u atlwahalang, le teng a maholo le a bohlokwa, a lokelang ho behwa Klassising mme kamorao ho hoba Klassisi e tsebiswe, ke yona e tla ahlola kamoo e bonang. (Sheba Koketsa A. Leq. 40 le leq. 45, Kerkordeng.)

13	As 'n bedienaar van die Woord, volgens oordeel van die kerkraad met goedkeuring van die klassis en advies van die deputate van die streeksinode onbekwaam word vir die uitoefening van sy diens weens ouderdom, siekte of andersins, behou hy die eer en die naam van 'n bedienaar van die Woord en moet die kerk wat hy gedien het, hom in sy nooddruf eervol versorg	A minister who, in the opinion of the church council and with the approval of the classis and the advice of the deputies of the regional synod, has become incapable of performing the duties of his office as a result of age, illness or otherwise, shall nevertheless retain the honour and title of a minister of the Word, and the church which he has served shall provide honourably for him in his need.	Haebaneng ka baka la ho kula, kapa ho hola, kapa ho hong ho itseng ho ka fokodisang mmele, mme ha baka hore moruti a hlolehe ho sebeta, kapa mohlomong moruti a ka phahamisetswa bo-profesareng ba tsa Thuto e halalelang, eno, a keke a lahlehelwa ke lebitso la hae la hlomphe boruting (ke hore, o tla nne a bitswe MORUTI ka nako tsohle). – Baruti ba mofuta ono, ba tla nne ba baballwe ke diphutheho tseo ba di sebeleditseng, ka hlomphe ho tsohle tseo ba di hlokang. (Ho tla fela ho le jwalo le ho bahlohadi le dikgutsaneng ka ngeng ya paballo.) (Sheba Koketsa A. Leq. 43 le leq. 45, Kerkordeng.)
14	'n Bedienaar van die Woord wat weens siekte of om enige ander rede sy diens 'n tyd lank moet onderbreek, wat nie sonder bewilliging van die kerkraad en advies van die klassis mag gebeur nie, bly steeds onderworpe aan die beroeping van daardie kerk.	A minister who is compelled to interrupt his service for some time because of illness or any other reason shall at all times be and remain subject to the calling of his church. Such interruption shall be subject to the permission of the church council and the advice of the classis.	Haeba mohlomong ka baka la mabaka a seng a boletswe Artikeleng 13, moruti a ka hloleha hohle-hohle ho kgutlela mosebetsing wa hae, eno, a keke a roneha maemong a hae a boruti. (O y'a nne a dule a le moruti kamehla.) (Sheba Koketsa A. Leq. 44, Kerkordeng.)
15	Geen bedienaar van die Woord mag in 'n ander kerk die Woord of sakramente bedien sonder bewilliging van die kerkraad van daardie kerk nie en niemand wat die diens van sy kerk onderbreek of nie in vaste diens staan nie, mag hier en daar gaan preek sonder die toestemming van die klassis of 'n streeksinode nie	No minister of the Word shall proclaim the Word or administer the sacraments in any other church without the consent of the church council of that church, and nobody who has interrupted his ministry or is not an ordained minister in a local church may proclaim the Word wherever he pleases without the consent of the specific classis or regional synod.	Ha ho motho ofe kapa ofe ya lahlileng mosebetsi wa hae wa Kereke (Tshebeletso), kapa ya se nang maemo a matle, a tiileng, a nepahetseng, ya dumellwang kapa ya ka dumellwang – ho tshwara Tshebeletso kae kapa kae kante ho tumello ya Sinodo kapa ya Klassisi. – Le teng, ha ho motho ya tla tshwara Tshebeletso ya Thero ya Lentswe kapa Tsamaiso ya Disakramente Kerekeng kante ho tumello ya Lekgotla la Kereke eno
16	Die amp van die bedienaars van die Woord is om in die gebede en bediening van die Woord te volhard, die sakramente te bedien, om goed ag te gee op hulle medebroeders, op die ouderlinge, op die diakens sowel as op die gemeente en eindelijk om saam met die ouderlinge die kerklike dissipline uit te oefen en te sorg dat alles betaamlik en ordelik plaasvind	The office of a minister of the Word is to persevere in prayers, proclaim the Word and administer the sacraments, attend to and oversee his fellow ministers, the elders, the deacons and church members, and ultimately, in conjunction with the elders, exercise the discipline of the church and ensure that everything in the church takes place in an orderly and proper manner.	Mosebetsi wa baruti ke ho tiiselletsa merapelong le ho ntshetsapele Tshebeletso ya Lentswe, le ho aba Disakramente; hammoho le ho hlomphe Baena e leng Baholo le Bahlanka esita le yona phutheho; hape le hore bona Baruti hammoho le Baholo, ba tshetse tsamaiso ya Kereke (kgalemo), le ho bona hore tshohle di ya hantle.
17	Waar daar meer as een bedienaar van die Woord aan 'n kerk verbonde is, moet in hulle dienspligte sowel as in die ander opsigte volgens die oordeel van die kerkraad en, indien nodig, van die klassis, soveel moontlik gelykheid bestaan. Dit moet ook in die geval van die ouderlinge en die diakens onderhou word.	When there is more than one minister of the Word in a church, there shall be as much equality as possible with respect to their duties as well as all other aspects, according to the judgement of the church council and, if necessary, with the advice of the classis. The same principle applies to elders and deacons.	Ntho ya bohloka haholo basebeletsing ba Lentswe ke hore ntho tshohle di ke di ye ka ho lekalekana ho ya kamoo Lekgotla le ka bonang ho le molemo ka teng, le kamoo Klassisi le yona e ka bonang ka teng. (Taba ena e akareditse hammoho le Baholo le Bahlanka.)
18	Die dienspligte van die professore aan die Teologiese Skool is om bedienaars van die Woord op te lei, die Heilige Skrif uit te lê en die suiwere leer teen die ketterye en dwalinge te verdedig.	The duties of professors at the Theological School are to instruct ministers of the Word, interpret and explain the Word of God, and defend the true doctrine against heresies and false doctrines.	Mosebetsi wa Dingaka le ma-Profesara a Sekolo sa Boruti ke ho hlophisa le ho ngola Mangolo a Thuto e halalelang le ho sireletsa thuto e phethahetseng, ya nnete, kotsing ya bathetsi.
19	Die kerke moet soveel nodig sorg dat daar studente in die Teologie is wat deur hulle ondersteun word.	The churches should ensure that there are a sufficient number of students of Theology and that they receive financial support from the churches.	Dikereke di tshwanetse ho leka kahohle ho bona hore barutwana ba Boruti ba be teng Sekolong sa Boruti, e le ba baballwang ke tsona. (Sheba Koketsa A. Leq. 51, Kerkordeng.)

20	By die afsterwe van 'n bedienaar van die Woord moet die kerk wat hy gedien het of in die geval van 'n professor aan die Teologiese Skool, die kerkverband, sy weduwee en wese eervol in hulle nooddruf versorg.	At the demise of a minister of the Word, the church which he has served, or in the case of a professor, the church fellowship, shall care and provide in an honorable way for his widow and children in their need.	Dikerekeng tseo ho tsona ho leng teng ba bonahalang ba itekanetse mme ho ya ka ho latela Artikele 8, ba shebeha ba itokiseditse kapa ba ikemiseditse Tshebeletso ya Lentswe, ba Ka newa sebaka sa Thero-Hlahlobo (Proef-preek). (Sheba Koketsa A. Leq. 51, Kerkordeng.)
21	Die kerkrade moet toesien dat die ouers die skoolonderrig aan hulle kinders in die vrees van die Here laat geskied.	Church councils shall ensure that parents observe their responsibility in seeing to it that their children's school education comprises the training and instruction of the Lord.	Lekgotla la Kereke le ke le ye-sedi ho bona hore mosuwe wa bana e be mosuwe ya lokileng, ya se neyeng bana thuto ya ho bala feela, le ho ngola le dithuto tse ding jwalo, tjhè. Empa a ba fe le tsona dithuto tsa Moya hammoho le Katekisma. (Sheba Koketsa A. Leqephe 52, Kerkordeng.)
22	Die ouderlinge word deur die gemeente onder die leiding van die kerkraad verkies volgens die reëling wat daarvoor plaaslik in gebruik of deur die kerkraad vasgestel is. By hierdie reëling staan dit elke kerkraad vry om vooraf aan die gemeentelide geleentheid te gee om die aandag op geskikte persone te vestig en om saam met die diakens vir die verkiesing die nodige aantal ouderlinge aan die gemeente vir approbasie voor te dra of om tweetalle of 'n dubbele getal te stel waaruit die gemeente die nodige aantal kies. Die verkose broeders word, nadat hulle name verskillende male afgekondig is en geen wettige beswaar ingekom het nie, bevestig volgens die formulier wat daarvoor vasgestel is.	Elders are elected by the congregation under the guidance of the church council according to the customary local procedure or as determined by the church council. Each church council may offer church members the opportunity to direct the attention to able persons before the election. The church council, with the deacons, may present the required number of elders to the church members for approbation, present them as pairs of which one should be elected in each case, or present a list of names from which the congregation may elect the required number. After their names had been announced on several occasions and no legal objection was lodged, the elected brothers are ordained according to the form prescribed for this purpose.	Baholo ba tshwanetse ho kgethuwa ke Kerkraad (Lekgotla la Kereke) hammoho le Bahlanka ho ya ka ho latela kamoo Lekgotla le emisitseng ka teng le kamoo maemo a mono a leng ka teng. Tokisong ena, Kereke ka nngwe e na le tshwanelo ya ho kgetha ba nepahetseng, ba tshwanehang mosebetsing ono ... E ka ba Baholo ba ba-kae kapa ba ba-kae, ha ho etse letho ha feela ho se kgahlano. Mme e tla re ka morao ho hlahlobisio ya phutheho, le ka merapelo, hlomamiso e latele Ha ho thibelwe letho le hoja ho ka kgethuwa se-bedi; mme ba kgethuweng ba ka hlomamiswa ka oona mokgwa wa tlwaelo wa Formuliere. (Sheba Koketsa A. Leqephe 52, Kerkordeng.)
23	Die amp van die ouderlinge is, benewens dit wat hulle gemeenskaplik saam met die bedienaar van die Woord moet doen soos in artikel 16 neergelê, ook om toesig te hou dat bedienaars van die Woord, hulle mede-ouderlinge en die diakens hulle ampte getrou bedien; verder om huisbesoek te doen tot stigting van die gemeente soos die omstandighede van tyd en plek dit toelaat, sowel voor as na nagmaal, om die lidmate veral te vertroos en te onderrig en om ook ander tot die Christelike godsdiens op te wek.	The office of elders includes, besides the duties jointly performed by them and the minister of the Word as provided in Article 16, to exercise the necessary supervision so as to ensure that the ministers of the Word, their fellow elders and the deacons conduct their offices faithfully; to conduct home visitations, as permitted by time and locality, both before and after the Lord's Supper, in order to build up the church; to take particular care to comfort and instruct church members; and to evangelize other people to adopt the Christian faith.	Hodim'a tse boletsweng Artikeleng ya 18, mabapi le Baboledi ba Lentswe, mosebetsi wa baholo ke ho ela dintho hloko; hore baruti hammoho le bona baena ba thusanang le bona, esita le bona Bahlanka ba ke ba sebetse ka botshepehi. Ho tloha mono, ketelo ya matlo le yona e tlameha ho eba teng pele ho Selallo le morao ho sona. Sepheo-pheo sa maeto ana ke ho y'a kgothatsa ditho tsa phutheho le ho y'a kgothalletsa ba bang Tshebeletsong ya bo-Kreste. (Sheba Koketsa A. Leq. 52, Kerkordeng.)
24	Wat gebruiklik is in die geval van die ouderlinge, moet ook onderhou word by die verkiesing, goedkeuring en bevestiging van die diakens.	The procedure applying to elders must also be observed in the election, approval and ordination of deacons.	Ka oona mokgwa oo Baholo ba kgethuwang ka oona, Bahlanka le bona ba kgethelwa mosebetsi wa bona jwalo; e leng, ho hlahlojwa le ho hlomamiswa.

25	Die amp van die diakens is om sorg te dra dat die gemeente hulle eenheid in Christus in daadwerklike onderlinge liefde beoefen. Hulle opdrag is om almal in die gemeente te besoek en uit die Skrif toe te rus en aan te spoor tot daadwerklike liefde teenoor almal, in besonder teenoor die medegelowiges; verder sien hulle toe dat niemand om watter rede ook al van die geloofsgemeenskap vervreem raak nie. Die liefdesgawes moet sorgvuldig ingesamel, met wysheid bestee en met vertroosting uit die Skrif uitgedeel word. Die diakens doen in die kerkraad verslag van hulle werksaamhede en, indien verlang, ook voor die gemeente soos wat die kerkraad dit geskik ag.	The office of the deacons is to ensure that the congregation actively practice their unity in Christ in mutual love. Their mission is to visit everyone in the community and according to Scripture equip and actuate mutual love for everyone, especially fellow believers; furthermore to assure that no one is estrange from the community of believers. The collections must be gathered carefully, distributed wisely with the comfort of Scripture. The deacons must report their actions in the church counsel and, if necessary, report to the congregation according to the instruction of the church council.	Mosebetsi wa Bahlanka ka botlalo ke: (i) ho bokella dinthonyana tsohle tse hlokehang ho thusa bafumanehi; le ho di aba ka botshepehi (di ke di abelwe hammoho bafumanehi ba lehae le ba-di-tjhaba); (ii) ho tjhaka-tjhakela bahloki le ba leng ditsietsing; ho ya ba kgothatsa le ho ba isetsa dithuso tseo ba di hlokang; (iii) ho bona hore dimpho di ajwa ka tshwanelo, mme kamora' tsohle, ba ise raporoto (peho) Lekgotleng la Kereke – le ho isa yeo mohlomong a lakatsang ho hlaha phuthehong kapa Lekgotleng
26	Die diakens moet ander liggame of instellings wat aan behoeftiges hulp verleen, versoek om met hulle oorleg te pleeg sodat die gawes des te beter uitgedeel kan word onder die wat die meeste gebrek het.	The deacons must request other bodies and institutions, who also provide help to the poor, to consult with them so that the gifts may be distributed more advantageously among those who have the greater need.	Bahlanka ba lokela ho n'o boledisana le ba mmuso ka 'thuso tsenamme ba sebedisane-mmoho e le hore dikabelo di tle di kgone ho abelwa bao di ba tshwanelang (ba di hlokang).
27	Die dienstyd van ouderlinge en diakens word deur die kerkraad gereël soos hy tot die meeste stigting van die kerk ag. By periodieke aftreding na minstens twee jare diens of meer, moet 'n eweredige deel jaarliks aftree.	The period of service of elders and deacons shall be determined by the church council in the best interests of the particular church. In the case of periodical retirement after at least two years, the same proportionate number of office bearers must retire annually.	Ho ya ka ho latela tlwaelo, Baholo le Bahlanka e ka kgona ba sebetse dilemo tse pedi feela, mme selemo ka seng ho thehe palo e lekaneng. Ba theohileng, ba tshwanetse ho nkuwa-tulo ke ba bang. Empa leha ho le jwalo, motho ya theohileng, a ka n'a kgethuwa hape ho ya kamoo Kereke e bonang, le ho ya ka ho latela di-Artikele 22 le 24. (Sheba Koketsa, A. Leq. 53, Kerkordeng.)
28	Soos dit die plig van die owerhede as instellings van God is om aan die kerk en sy ampsdraers hulp en beskerming te bied, so is dit die plig van alle predikante, ouderlinge en diakens om die gehoorsaamheid en eerbied wat aan die owerheid verskuldig is, getrou en ywerig by die gemeente in te skerp en hulle moet trag om in die vrees van die Here, die guns van die owerheid jeens die kerke op te wek en te behou in belang van die kerke. Dit is ook die plig van die kerklike vergaderings om korrespondensie met die owerheid te onderhou om die nodige medewerking van die owerheid te verkry en in voorkomende gevalle as kerk van Christus voor die owerheid te getuig.	Precisely as civil authorities, as institutions of God, are obliged to assist and protect the church and its office bearers, it is likewise the duty of all ministers, elders and deacons to impress upon church members, faithfully and diligently, the need to obey and honour the government. They must also endeavour, in the fear of the Lord, to arouse and retain the goodwill of the civil authorities towards the churches in the best interest of the churches. Church assemblies must communicate with the government in order to acquire the necessary cooperation of the government and, as the church of Christ, must bear testimony to the government in cases where the need to do so occurs.	Ke tlameho ya Mmuso wa Bokreste ho etsa ka matla 'ohle le ka hohle ho bona hore Tshebeletso e halalelang e tswela pele le ho e ntshetsa pele le ho sireletsa baruti, baholo le bahlanka ba Kereke ditsietsing tsohle tse ka ba hlahelang. Mme baruti, le baholo hammoho le bahlanka ba Kereke le bona ba tlameha ho sebeletsa phutheho ka botshepehi le ka mafolofolo le ka hlompheho jwaleka moo le bona ba ratang Mmuso o ba etsetsa ka teng.  Batho bohle ba Kereke ba tshwanetse ho eba mohlala (example) (voorbeeld) diphuthehong; e le hore ka baka la metsamao ya bona e metle, le ka kutlo le hlompheho ya bona Molaong, tjheseho le tjhesehello di be teng. Mme ka baka leo, haeba motho ka mong a ka etsa jwalo ka matla a hae oohle, tshabong ya Morena, balatedi ba hae bohle ba tla mo latela ka botshepehi, hlompheho ya Kereke
	<b>OOOR DIE KERKLIKE VERGADERINGS</b>	<b>CHURCH ASSEMBLIES</b>	<b>KA TSA DIKOPANO TSA KEREKE</b>
29	Kerklike vergaderings wat onderhou word, is: kerkraad, klassis, streeksinode en algemene sinode.	There are the following kinds of church assemblies: the church council, klassis, regional synod and general synod.	Ho na le dikopano tsa mefuta e tharo (3) tsa Kereke tse lokelang ho elwa-hloko: (i) Ke Lekgotla la Kereke; (ii) Ke Klassis; le (iii) Sinodo-Kakaretso (Algemene Sinode).

30	Kerklike vergaderings moet alleen kerklike sake en dit op kerklike wyse behandel. Op meerdere vergaderings moet alleen sake behandel word wat nie in mindere vergaderings afgehandel kan word nie of sake wat by die meerdere vergaderings tuishoort.	Church assemblies shall deal only with ecclesiastical matters and shall do so in an ecclesiastical manner. Major assemblies shall deal only with matters that could not be finalized in minor assemblies or that concern all the churches in question collectively.	Dikopanonng tsena, ha ho taba efe kapa efe yeo e seng ya bo-Kereke e ka buuwang ho tsona. Teng ho buuwa ka tse amanang le Kereke feela. Le kwana Kopanonng tse kgolo, ho buuwa feela tseo Makgotla a Manyenyane a kekeng a di kgona; kapa a di sebetsa, kapa tseo e leng tsa Kopano e Kgolo feela. (Sheba Koketsa A. Leq. 55, Kerkordeng.)
31	As iemand 'n klagte het dat hy deur die uitspraak van 'n mindere vergadering verontreg is, mag hy hom op 'n meerdere vergadering beroep. Wat met 'n meerderheidstem besluit is, sal vir vas en bindend beskou word, tensy bewys word dat dit met die Woord van God of die artikels van die Kerkorde in stryd is.	If someone complains that he has been wronged by the decision of a minor assembly, he may call upon a major assembly for relief. A decision reached at a church assembly by a majority of votes shall be considered settled and binding, unless it is subsequently proven that it conflicts with the Word of God or the Articles of the church order.	Motho ya ngongorehang ka hore Kopano ya Lekgotla le Lenyenyane ha ea ka ya mo sebetsa hantle, yeo, o na le tshwanelo le tokelo ya ho isa taba ya hae Kopanonng ya Lekgotla le Leholo; mme teng se tla dumellanwang ke bongata ke sona se tla amohelwang se be se nkuwa e le qeto; kantie ho hoba mohlomong ho ka fumantsheha e le taba e leng kgahlanong le Lentswa la Modimo kapa kgahlanong le melao ya bukana ena, e santsaneng e e-s'o ka e fetolwa ke Sinodo. (Sheba Koketsa A. Leq. 57, Kerkordeng.)
32	Alle vergaderinge moet met aanroeping van die Naam van God geopen en met danksegging gesluit word.	All assemblies shall be opened by calling upon the Name of God and be concluded by giving thanks to Him.	Dikopano tsohle di tlameha ho bulwa ka thapelo ya kopo ya thuso, le ho kwalwa ka thapelo ya teboho
33	Die afgevaardigdes na die meerdere vergaderinge moet hulle geloofsbriewe en opdragte saambring, onderteken deur die wat hulle stuur; en elke afgevaardigde sal 'n keurstem hê, behalwe in sake wat sy eie persoon of kerk in die besonder aangaan.	Delegates to major assemblies shall bring along their credentials and instructions, signed by the people who are sending them, and they shall have a vote in all matters, except such as particularly concern their person or church.	Baromuwa bohle ba yang dikopanonng ba tshwanetse ho ya le mangolo a bona a pakang hore ke baromuwa, hammoho le ditaello tsa bona. Magolo ano, a tlameha hoba e be a saennwang ke ba ba romileng. Ke hona he, ba ka fumanang kamohelo Sebokeng – kantie ho ditaba tse amanang le bona feela. (Sheba Koketsa A. Leq. 58, Kerkordeng.)
34	In alle vergaderinge moet by die praeses 'n skriba gevoeg word om noukeurig op te skrywe wat noodsaaklik opgeteken moet word.	In all assemblies a secretary shall assist the praeses and keep faithful record of all the important matters.	Dikopanonng tsohle, ho tlameha ho eba le Modula-setulo hammoho le Mongolli wa hae, ho ngola tsohle tse hlokalalang (Metsotso, jwalo-jwalo).
35	Op meerdere vergaderinge presideer 'n bedienaar van die Woord en die werk van die praeses is om voor te dra en te verduidelik wat behandel moet word, toe te sien dat elkeen op sy beurt spreek, om die wat redetwis en alte heftig spreek die swye op te lê en as hulle geen gehoor gee nie, die gepaste sensuur oor hulle uit te oefen. Sy amp hou op as die vergadering beëindig is.	At major assemblies a minister of the Word shall preside over the meeting. The task of the chairman is to state and explain the matters to be dealt with, to ensure that everyone awaits his turn to speak, to silence anyone who is quarrelsome or speaks too vehemently, and to discipline him suitably if he persists. His office shall cease when the assembly is concluded.	Mosebetsi wa Modula-setulo ke ho-eta-pele, hape le ho hlalosa ka bophara tsohle tse buuwang Sebokeng, le ho hlokomela hore e mong le e mong a bue ka ho latellana; le ho kgalemela ba batlang ho tsosa meferefere. Mme ha bano ba kgalemelwa, empa ba hana ho utlwa, le teng ntse e le mosebetsi wa Modula-setulo ho ahlola kamoo a bonang ho lebane. Hobane Seboka se fete, maemo ana a Modula-setulo le oona a fella hona mono
36	Dieselfde seggenskap het die klassis oor die kerkraad wat die streeksinode oor die klassis, die algemene sinode oor die streeksinode.	A classis has the same authority over a church council as a regional synod has over a classis, or as a general synod has over a regional synod.	Ka oona mokgwa ono (e leng o seng o boletswe Artikeleng ya 35), Klassisi le yona e na le matla a taolo hodim'a Lekgotla la Kereke, ha Sinodo sa Partikuliere le sona se na le matla a taolo hodim'a Klassisi; athe Sinodo-Kakaretso (Algemene Sinode) le sona se e-na le matla a taolo hodim'a Sinodo sa Partikuliere. (Sheba Koketsa A. Leq. 59, Kerkordeng.)



37	In alle kerke moet 'n kerkraad wees wat bestaan uit die bedienaar(s) van die Woord en die ouderlinge, wat gereeld vergader onder voorsitterskap van die bedienaar van die Woord of die bedienaars om die beurt as daar meer as een is.	In all churches there shall be a church council composed of the minister(s) of the Word and the elders. The church council shall meet regularly under the chairmanship of the minister, or the ministers alternately if there is more than one.	Dikerekeng tsohle ho lokela hore ho ebe teng Lekgotla la Kereke le hlophisitsweng tjena: "Le be le moruti le Baholo bao haebaneng e le diphuthehong tse kgolo, ba tlamehang ho kopana bonnyane hang ka veke." Kopanong eno, moruti ke yena Modula-setulo. Mme haeba mohlomong ho ka eba teng baruti ba bangata kopanong eno, e ka kgona ba fapanele botsamaisi ka ho latellana.
38	Waar 'n kerkraad vir die eerste maal of opnuut ingestel word, moet dit geskied met advies van die klassis. As die aantal ouderlinge klein is, kan die diakens deur plaaslike reëling by die kerkraad gereken word; dit moet egter altyd gedoen word waar die aantal ouderlinge minder as drie is.	When a church council is instituted for the first time, or reinstated, it must be done with the advice of the classis. If there are only a small number of elders, the deacons may be considered to form part of the church council by way of local arrangement; this shall apply only in cases where there are less than three elders.	Moo e leng kgetlo la pele Lekgotla la Kereke le kopanang teng, kapa ho leng kgopolo ya ho le thea, ho elwe hloko hore ho uwe ka keletso ya Klassisi mme letho le se ke la estwa kantle ho keletso eno. Haeba ho fumantsheha hore palo ya baholo e nyenyane haholo, ho ka etswa tokiso, mme Bahlanka ba kennngwa ho bona ho tlatso palo. Taba ena e ka kgona e etswe kamehla haebaneng palo e le ka tlas'a 3. (Leq. 59.)
39	Plekke waar nog geen kerkraad kan wees nie, moet deur die klassis onder die sorg van 'n naburige kerkraad gestel word.	Places where as yet no church council can be constituted shall be placed under the care of a neighbouring church council.	'Tulong tseo ho seng Lekgotla la Kereke teng, teng ho thusa Klassisi ka ho laella Lekgotla la Kereke le haufinyane le mono. (Sheba Koketsa A. Leq. 59, Kerkordeng.)
40	Die diakens moet gereeld saamkom om met die aanroeping van die Naam van God te handel oor die sake wat hulle amp aanbetref en die bedienaar(s) van die Woord moet daarvoor goed toesig hou en, indien nodig, daarby teenwoordig wees.	The deacons shall meet regularly and, after calling upon the Name of God, deal with matters pertaining to their office. The minister(s) of the Word shall watch carefully over their activities and, if necessary, attend the meeting.	Bahlanka le bona ba tlameha ho kopana haeba ho hlokeha ka veke le veke ho tlotlisa Bitso la Morena bakeng la mesebetsi ya bona. Kopano eno moruti o tshwanetse ho e ela-hloko; mme haeba ho hloka hahala, ke hantle a be teng le yena.
41	Die klassis is 'n vergadering van naburige kerke wat elkeen 'n bedienaar van die Woord en 'n ouderling of, waar nie 'n bedienaar is nie, twee ouderlinge afvaardig. Die plek en die tyd van die volgende vergadering word deur die vorige vergadering bepaal. Op hierdie vergadering moet die bedienaars van die Woord om die beurt presideer of anders die een wat deur die vergadering gekies word, maar dieselfde bedienaar mag nie op twee agtereenvolgende vergaderinge gekies word nie. Die praeses moet onder andere vra of die kerke kerkraadsvergaderings hou, of die kerklike tug uitgeoefen word, of die armes en die skole versorg word en of daar iets is waarin 'n kerk die oordeel en die hulp van die klassis vir sy regte bestuur nodig het. Op die laaste vergadering voor die streeksinode moet die afgevaardigdes na hierdie sinode gekies word.	The classis is a meeting of neighbouring churches of which each delegates a minister and an elder, or two elders if there is no minister, to represent them. The venue and time of the next classis is determined at each meeting. Such meetings shall be held at least once every three months. The various ministers shall preside over the classis in rotation, or one shall be chosen by the meeting; however, the same minister shall not be chosen twice in succession. The chairman shall inquire whether the churches hold meetings of the church council, exercise church discipline, take good care of the poor and the schools, and whether any of the churches require the advice and assistance of the classis in any matter regarding proper management At the last meeting prior to the regional synod, delegates must be chosen to attend the synod.	Dikopano tsa Klassisisi di hlophisitswe ka Dikereke tse ahisaneng; (ke hore, tse bapileng); tseo e nngwe le e nngwe ya tsona e tlamehang ho romela moruti le moholo Sebokeng ka lengolo la molao, e leng tulong yeo Seboka ka seng, ho kwalweng ha sona, se e kgethang. Pitso ya Seboka seno, le yona e se ke ya arohana haholo; ke hore Seboka se se ke sa dieha ho kopana ka nako e fetang 'kgwedi tse tharo. 'Kopanong tsa mofuta ona, baruti ba tlameha ho eba bona Badula-ditulo ka ho adimana setulo, kapa e mong wa bona ya ka kgethuwang ke Seboka. Motho eno, a se ke a kgethuwa makgetlo a mabedi ka ho latellana ha Diboka. Modula-setulo o tshwanetse ho botsa e mong le e mong wa baromuwa haebaneng ba ye ba tshware dikopano tsa Lekgotla la Kereke h'abobona, le hore ekaba dikgalemelo tsa Kereke di teng, na; hape le hore a bafumanehi ba hlokomelwa; dikolo le tsona a di etswe-hloko; ba boela ba botswe haebaneng hape mohlomong ho teng letho leo ba hlokang thuso ya Klassisi bakeng la lona. Kopanong ya qetelo, ke hore e latelwang ke Sinodo, ho tla tshwanela hore ho kgethuwe baromuwa ba tla ya Sinodong sa Partikuliere. (Sheba Koketsa A. Leqephe 60, Kerkordeng.)

42	Waar in 'n kerk meer as een bedienaar van die Woord is, kan ook die wat nie volgens die bogenoemde artikel afgevaardig is nie, in die klassis teenwoordig wees met adviserende stem.	When a church has more than one minister of the Word, the minister who has not been delegated according to Article 41 may also attend the classis and shall have an advisory vote.	Kerekeng e nang le baruti ba ka fetang a le mong, teng, ho ka etswa hore: Baruti ba bang ba sa kgethuwang ho ya boromuwa Klassising, le bona ba be teng kopanong. Ba hlahe Klassisi dikeletso
43	Aan die einde van die klassikale en ander meerdere vergaderings moet sensuur uitgeoefen word oor die wat iets tugwaardigs in die vergadering gedoen of die vermaning van die mindere samekomste verontagsaam het.	At the conclusion of a classis and other major assembly, anyone who has done something in the meeting that merits discipline or who has ignored an admonition by a minor assembly shall be censured.	Qetellong ya Klassisi, e ka kgona ho buuwe ka kgalemo ho ba neng ba le leqhooko le ba neng ba le manganga ditabeng, kapa ba seng ba kile ba nyatsa ho natsa kgalemo ya Makgotla a Manyenyane
44	Die klassis moet minstens twee van die oudste, mees ervare en geskikte bedienaars van die Woord as visitatore benoem om in alle kerke van die klassis gereeld kerkvisitasie te hou, vas te stel of die ampsdraers hulle ampte getrou waarneem, by die suiwerheid van die leer bly, die Kerkorde in alles onderhou, die stigting van die gemeente en onderwys van die jeug behoorlik na hulle vermoë bevorder, sodat hulle diegene wat nalatig in een of ander bevind word, betyds broederlik kan vermaan en met raad en daad alles kan help reël wat bevorderlik is vir die vrede, die opbou en belange van die kerk.	The classis shall authorize at least two of the oldest, most experienced and competent ministers to conduct regular visitations at all the churches in the classis. They must ascertain whether the office bearers perform their duties faithfully, adhere to sound doctrine, comply with the church order at all times, and apply themselves diligently, as far as they are able to do so, to building up the congregation and promoting the education of the youth. If anyone should be found to be negligent in his office, they must admonish him in a brotherly spirit, and they must assist the church, through word and deed, in the management of everything that is conducive to peace and the building up of the church in its best interests.	Klassisi e tlameha ho ela-hloko hore e kgethe baruti ba yona ba babedi ba seng e le ba kgale mosebetsing, ba hodileng, hape ba makgethe mosebetsing, ba tshepahalang, mme e ba laele ho ya le dikereke tsohle, e ka ba tsa ka ntle, kapa tsa mahaeng, ho di tjhakela le ho y'a di lekola ka selemo se seng le se seng. Ho ya hlahlobisisa hore ekaba baruti le Makgotla a Dikereke le mesuwe ba tsheditse mesebetsi ya bona ka botshepehi, le hore na ekaba ba dutse bohleweking ba thuto, (ba kgomaretse hleweko ya thuto), le hore teng ho uwa ka ho latela Kerkorde, esita le yona hlomamiso ya phutheho; le hore Batjha le bona ba ka tlas'a kaloso ya bona ka mantswe le ka diketso. Mme a tsohle di ya hantle. Ka ho eta jwalo, ke hobane e tl'e re haebaneng mohlomong ho ka fumanwa ba hlaswang mosebetsing wa bona, har'a bona, ba ke ba buiswe ka makwa wa Sééna mme ba hakollwe, (ba eletswe); ho tla tsohle di tsebe ho kgutlela tokeng e tla hahang kgotso, e tla bontshang bohlokwa ba Dikereke le Dikolo Klassisi e nngwe le e nwe e tshwanetse ho tshheheta mokgwa ona wa tjhakelo 'karolong tsa yona haeba e bona ho le molemo; haese haebaneng mohlomong Motjhakedi ka bo-yena a ka ikopela Klassising ho lokollwa ka mabaka a itseng.
45	Elke meerdere vergadering benoem 'n korresponderende kerkraad of deputate vir korrespondensie wat alle stukke en dokumente van die vergadering ontvang en bewaar en sy handelinge op die volgende vergadering besorg. Eweneens benoem elke meerdere vergadering 'n roepende kerkraad om die volgende vergadering op te roep en te ontvang op die vasgestelde tyd en plek of anders op die tyd en plek wat die roepende kerkraad in die geval van die streeksinode, volgens advies van sy klassis en in die geval van die algemene sinode, volgens advies van sy streeksinode, bepaal.	Every major assembly shall appoint a church council or deputies for ecclesiastical correspondence who must receive and keep all correspondence and documents of the meeting and present the minutes of that meeting to the next assembly. Every major assembly shall also appoint a church council to call the next assembly and to receive it at the time and place determined for it; or, in the case of a regional synod, at the place and time determined according to the advice of its classis, and, in the case of a general synod, according to the advice of its regional synod.	Kereke yeo Klassisi kapa Sinodo se kopanelang ho yona, e ke e hlokomele hore Metsotso ya kopano e fetileng e hlahiswe Kopanong.

46	Sake vir behandeling op meerdere vergaderings moet nie opgestel word voordat die besluite van die voorgaande sinodes oor die voorgestelde punte nagegaan is nie, sodat wat eenmaal afgehandel is, nie weer voorgestel word nie tensy dit noodsaaklik geag word om iets te verander.	Matters to be dealt with in major assemblies shall not be prepared for discussion until the decisions of previous synods regarding these matters have been studied, in order that matters which had already been finalized were not tabled yet again unless it be considered necessary to review such matters.	Ditaelo mabapi le ditaba tse tshwanetseng ho buuwa Dikopanong tse-Kgolo, di se ke tsa hlophiswa pele ho hoba Sinodo se dutseng se etse qeto kapa ditlamo mabapi le dintlha tse leng mono; kapa pele ho hoba Sinodo se di hlahlobisise. Ka ho etswa jwalo, ke hore e ti'e re haeba har'a ditaba tseno ho le teng e seng e kole ya buuwa hang feela, e se ke ya boela ya boellwa hape haese haeba mohlomong ho le teng nthonyana e itseng e hlokang ho fetolwa tabeng tseno.
47	Die streeksinode is 'n vergadering van naburige klassisse waarheen elke klassis 'n gelyke aantal bedienaars van die Woord en ouderlinge afvaardig soos deur die streeksinodes bepaal. Die streeksinode vergader jaarliks tensy dit na die oordeel van minstens twee klassisse noodsaaklik geag word om 'n buitengewone vergadering byeen te roep.	The regional synod is an assembly of neighbouring classes, to which each classis delegates an equal number of ministers of the Word and elders, as determined by the regional synod. The regional synod shall meet annually, unless, in the opinion of at least two classes, it has become essential to call an extraordinary regional synod.	Diklassisi tse bapileng esita leha ho ka thwe tse Seterekeng se le seng di tshwanetse ho n'o kopana jwaleka Sinodo sa Partikuliere selemo se seng le se seng; (haese ha ho ka hlaha ntho e itseng e ka bakang kgutshufatso ya nako). Sinodong seno, Klassisi ka nngwe e tlameha ho romela baruti ba babedi le baholo ba babedi. Sinodo se nang le Diklassisi tse tharo kapa tse nne (4) feela, sona se ka romela leha e le baromuwa ba bararo feela. Ho kwalweng ha Sinode, leha e ka ba Sinodo sa Partikuliere kapa sa Kakaretso (Algemene), ho tshwanetse ho kgethuwe Kereke yeo, ka keletso ya Klassisi e tla kgethang moo Sinode se latelang se tla kopanela teng le nako yeo se tla kopanang ka yona.
48	Onderskeie klassisse, streek- en/of algemene sinodes onder kerke in algemene sinodale verband, kan met naburige klassisse, streek- en/of algemene sinodes onderskeidelik, korrespondensie hou soos elkeen dit vir die algemene welsyn die beste ag.	Each classis, regional synod and national synod in general synodical context may conduct correspondence with neighbouring classes, regional synods and national synods when, according to its judgement, this will promote the general welfare of the church.	Sinodo se seng le se seng, se ka etsa tshbedi-sona-mmoho le Sinodo se seng se bapileng le sona ho ya ka moo ho ka fumanwang ho loketse. (Sheba Koketsa A. Leqepeng la 61, Kerkordeng.)
49	Elke meerdere vergadering benoem deputate om wat besluit is, uit te voer volgens 'n welomskrewe opdrag. Die streeksinode benoem in elk geval deputate om aan klassisse hulp te bied in voorkomende moeilikhede en om teenwoordig te wees by die proponent-eksamen (peremptoir). Vir die onderskeie belange, moet soveel moontlik afsonderlike groepe deputate benoem word. Hierdie deputate hou van al hulle handelinge notule om aan die meerdere vergadering verslag te doen. Slegs die betrokke meerdere vergadering kan hulle van hierdie opdrag onthef.	Each major assembly shall appoint deputies to implement the resolutions of the meeting according to explicit instructions. A regional synod as a matter of course appoints deputies to assist classes in dealing with problems that may develop and to be present at the examination of candidates for the ministry. For other purposes, as many different groups of deputies as possible must be appointed. These deputies shall keep proper record of all their activities so as report back to the major assembly. Only the major assembly which appointed them can release them from their office.	Sinodo se seng le se seng se tshwane ho kgetha Man'gosa a ho hlahlobisisa tsohle tseo se di tlameng, le ho thusa Diklassisi ho qhaqholla mathata a leng mono. Dinthoyana tsohle ho ya ka mefuta ya tsona le ka ho fapa-fapana ha tsona, e ka kgona di kgethelwe Man'gosa a tsona a di hlahlobisang. Mme ditabeng tsohle ho tshwanetse ho be teng ba babedi kapa ba bararo ba lokelang ho ba teng dihlahlobong tsa ba hlahlobelwang qeto. Man'gosa ana 'ohle a lokela ho ngola Metsotso ya mesebetsi ya oona yohle mme a e ise Sinodong, haeba ho hloka hla ba be ba tlatselletse ka ho etsa qaqiso. Man'gosa ana, a keke a itlosa mosebetsing wa oona feela ka boithatelo, tjhè; kantle ho hoba Sinodo ka bo-sona e be sona se a neang tokelo eno.

50	Die algemene sinode is 'n vergadering van al die streeksinodes (of betrokke mindere vergaderings) waarheen elke streeksinode (of betrokke mindere vergadering) 'n gelyke aantal bedienaars van die Woord en ouderlinge, soos die algemene sinode bepaal, afvaardig. Die algemene sinode vergader driejaarliks tensy dit na die oordeel van minstens twee streeksinodes (of betrokke mindere vergaderings) noodsaaklik geag word om 'n buitengewone vergadering byeen te roep.	The national synod is an assembly of all the regional synods (or the minor assemblies concerned) to which each regional synod (or the minor assembly concerned) delegates an equal number of ministers of the Word and elders, as determined by the national synod. The national synod shall meet every three years unless, in the opinion of at least two regional synods (or the minor assemblies concerned), it has become essential to call an extraordinary meeting.	Sinodo Kakaretso (Algemene Sinode) se tlameha ho tshwarwa hang feela ka selemo se seng le s seng sa boraro, haese haeba mohlomong ho ka hlaha ntho e nngwe e itseng ya bohlokwa, mme e' potlakileng, ke moo he nako ena ya selemo-tharo (drie jaar) e ka kgutshufatswang. Partikuliere Sinode e nngwe le e nngwe e tlameha ho romela baruti ba babedi le baholo ba babedi Sinodong sena. Kereke e kgethilweng ho hlophisa nako le tulo ya moo Sinodo-Kakaretso se tla kopanelang, e tlameha ho fumana keletso Sinodong sa Partikuliere sa yona mabapi le nako le tulo ya bokopanelo ba Sinodo-Kakaretso haebaneng e le ho ya ka moo Di-Sinodo Partikuliere tse pedi di seng di bona ka teng – hore pitso ya Sinodo e hlile ea lokela nakong eno na. (Sheba Koketsa A. Leq. 62, Kerkordeng.)
51	Die algemene sinode stel 'n sendingorde vas in sover algemene bepalings daarvoor nodig is.	The general synod determine a Code for Missions	Sinodo-Kakaretso se lokela ho hlophisa ka moo Dikereke tsa Gereformeerde tsa ba Basweu tse kantele ho Republiki di amanang ka teng le tsa mona Republikiing.
52	Kerklike korrespondensie en samewerking of kontak met kerke en kerklike instansies buite die algemene sinodale verband, word in 'n algemene sinode gereël.	Ecclesiastical correspondence and cooperation or contact with churches and ecclesiastical institutions outside the general synodical context shall be directed by the general synod.	Ho fela ho le jwalo le mosebetsing wa Boromuwa ba Kereke, o lokela ho hlophisetswa ka kakaretso tsohle tse hlokehang ke Sinode-Kakaretso. (Sheba Koketsa A. Leq. 68, Kerkordeng.)
	<b>OOR DIE LEER, SAKRAMENTE EN ANDER SEREMONIES</b>	<b>DOCTRINE, SACRAMENTS AND OTHER CEREMONIES</b>	<b>TSA THUTO, LE DISAKRAMENTE, LE DIKGOTHATSO (KAPA) DITSHEBELETSO TSE DING</b>
53	Die bedienaars van die Woord en ook die professore aan die Teologiese Skool moet die drie Formuliere van Eenheid soos vasgestel op die Sinode van Dordrecht 1618-19 onderskryf en onderteken en die wat weier om dit te doen, moet metterdaad in hulle diens geskors word deur die kerkraad of klassis en in die geval van professore, deur die algemene sinode, totdat hulle hul daaroor volledig verantwoord het. As hulle hardnekkig weier, moet hulle heeltemal van hulle diens afgesit word.	Ministers of the Word and professors at the Theological School shall endorse and sign the three Forms of Unity as established by the Synod of Dordrecht 1618-19. A minister who refuses to do so shall de facto be suspended from his office by the church council or classis, and a professor by the national synod, until such time as he has given full account of himself. If he obstinately persists in refusing, he shall be deposed.	Ho ya ka ho latela setlamo sa Sinodo sa Dordrecht sa 1618-1619, baruti ba tlameha ho saena Formuliere ya Bokgethehi. Mme baruti ba hanang ho etsa jwalo ba tlameha ho suruswa mesebetsing ya bona ke Lekgotla la Kereke kapa ke Klassisi ho fihlella ba be ba itemohelle tabeng eno; empa ha ba ka tswela-pele le honga-nga ha bona, ka hona ho hana ho saena Formuliere, ba' qetella ba kgaotswe hohle-hohle. (Taba ena a akaretsa ma-Profesara a Sekolo sa Boruti.) (Sheba Koketsa A. Leq. 73, Kerkordeng.)
54	Ook die ouderlinge en die diakens en diegene wat deur 'n klassis as proponente toegelaat word, moet die genoemde Formuliere van Eenheid onderskryf en onderteken.	Elders, deacons and those candidates who have been admitted to the ministry shall likewise endorse and sign the aforementioned Forms of Unity.	Baholo le Bahlanka, esita le bohle ba bang ba dumelletsweng ka molao ke Klassisi ditshebeletsong, le bona ba tlameha ho saena Formuliere ena ya Bokgethehi.
55	Om die suiwere leer in die gemeente te handhaaf en om die valse leringe en dwalings te weer, wend die bedienaars van die Woord en die ouderlinge by die uitoefening van hulle onderskeie ampte, by die bediening van die Woord, by die kategetiese onderrig en by die huisbesoek, die middele van lering, weerlegging, waarskuwing en vermaning aan.	To uphold sound doctrine in the church and to ward off false doctrines and deviations, ministers of the Word and elders shall employ the means of instruction, refutation, warning and admonition in the performance of their respective offices, in proclaiming the Word, in catechism instruction, and in home visitations.	Baruti le Baholo ba tshwanetse ho tihakela matlo le ditulo tsa dithuto tsa bodumed. Maetong ano, ba lokela ho ruta thuto e molemo ka matla le ho bontshisa seo thuto e ntle e leng sona, le ho kgalema ka matla kgahlanong le thuto ya thetso kapa e kgelohileng – ba ntse ba eletsa le ho hakolla kghalanong le thuto eno.

56	Die verbond van God moet so spoedig moontlik aan die kinders van die Christene in die erediens met die Heilige Doop beseël word volgens die Formulier wat daarvoor vasgestel is.	As soon as it is feasible, the covenant of God shall be sealed unto the children of Christians through Holy Baptism during a church service according to the Form established for this purpose.	Selekane sa Modimo e ka kgona se kenngwe baneng ba Bakreste ka Kolobetso kante ho tieho. Tshebeletso ena ya Kolobetso e tshwanetse ho etsetswa sebokeng sa bohle, mahlong a bohle, pontsheng; ka morao ho thero. (Sheba Koketsa A. Leq. 74, Kerkordeng.)
57	Die bedienaars van die Woord moet toesien dat die vader, moeder of voogde die doop vir hulle kinders aanbied.	Ministers of the Word shall ensure that fathers, mothers or guardians present the baptism for their children.	A e be mosebetsi wa moruti ho bona hore nta'a ngwana ya kolobetswang a mo tlise Kolobetsong. Haeba mohlomong e le ka diphuthehong tseo tiwaelo ya boemedi ba ntate kapa ba paki e leng teng, le teng ho ka amohelwa e le bopaki ba thuto e hlwekileng le metsamao e metle. (Sheba Koketsa A. Leq. 74, Kerkordeng.)
58	Die bedienaar van die Woord moet by die doop van klein kinders sowel as van volwasse persone die onderskeie formuliere gebruik wat daarvoor vasgestel is.	In administering baptism to children and adults, the Minister of the Word shall use the form established for the respective cases.	Dikolobetsong tsohle, ekabang tsa bana ba banyenyane kapa tsa batho ba hodileng, baruti ba tshwanetse ho sebedisa Formuliere e hlophise-ditsweng ditshebeletso tseno ka bobedi.
59	Volwassenes word deur die doop in die kerk van Christus ingelyf en as lidmate van die kerk opgeneem en daarom is hulle verplig om die Nagmaal van die Here te gebruik soos hulle by hulle doop belowe het om te doen.	Through their baptism, adults are incorporated into the church of Christ and are accepted as members of the Church. They shall therefore partake of the Lord's Supper as they had promised at their baptism.	Batho ba kolobetswang ba se ba hodile ba kenngwa phuthehong ka Kolobetso ka morao ho Kolobetso, ba amohelwe jwaleka diho tse tletseng. Ka baka leo ba tlameha ho amohela le sona Selallo sa Morena, seo ba bileng ba tlameha ho tshepisa ka sona kolobetsong ya bona.
60	Die name van die gedooptes en van hulle ouers of voogde sowel as die datums van geboorte en doop moet opgeteken word.	The names of the persons that have been baptized, together with the names of their parents or guardians, and the dates of birth and baptism shall be recorded.	Mabitso a bao ba sa tswa kolobetswa, hammoho le a batswadi ba bona, esita le oona a dipaki, a tshwanetse ho kena Bukeng la Lenaneo la Dikolobetso. Mme le ona mohla wa Kolobetso (datum) o tshwanetse ho ngolwa Bukeng
61	Tot die Heilige Nagmaal word alleen diegene toegelaat wat volgens gebruik van die plaaslike kerk belydenis van die Gereformeerde godsdiens gedoen het en 'n goeie getuienis van 'n vrome wandel besit. Sonder sodanige getuienis moet ook diegene wat uit ander kerke kom, nie toegelaat word nie.	Only those persons shall be admitted to The Lord's Supper who, according to the custom of the local church, have confessed their belief in the Reformed faith and are reputed to lead a life of piety. Without such testimony anyone who is a member of another church shall not be admitted either.	Ha ho motho ya dumellwang ho amohela Selallo sa Morena ya sa yeng ka ho ya ka ho latela mokgwa wa kamohelo, wa Kereke yeo a inehetseng ho yona, e leng ya sa kang a etsa Boipolelo ba Tumelo ba Kereke ya Gereformeerde ho tla le yena a be paki ya bophelo bo botle, (bo kgethehileng). Kante ho bopaki bona, le bao ba tswang 'kerekeng tse ding ba keke ba dumelliwa Selallong sa Morena. (Sheba Koketsa A. Leq. 77, Kerkordeng.)
62	Elke kerk moet die nagmaal hou op die wyse wat na sy oordeel tot die meeste stigting dien. Dit moet egter goed verstaan word dat die uitwendige seremonies wat in die Woord van God voorgeskryf is, nie verander mag word nie, dat alle bygeloof vermy moet word en dat na die preek en algemene gebede, die formulier van die Heilige Nagmaal, asook die gebed wat daarby behoort, gelees moet word.	Each church shall celebrate the Lord's Supper in the way it considers most conducive to edification, provided, however, that the external ceremonies as prescribed in the Word of God be not changed and all superstition be avoided and that, at the conclusion of the sermon and the usual prayers, the form for administering the Lord's Supper, together with the prayer included in it, shall be read.	Kereke e nngwe le e nngwe le nngwe e tla tshehetsa oona mokgwa ono tshhebeletsong ya Selallo, ho ya kamoo le yona e bontshisang maemo ka teng. A ho ke ho utlwisiswe (ho elwe-hloko) hore ditshebeletso tsa kante empa e le tse leng teng Lentsweng la Modimo (Bibeleng), di se ke tsa be tsa fetolwa, le hore ditumelonyana tsa maiketsetso tse kgelohileng, di ke di phengwe; mme kamorao ho thero le merapelo ka kakaretso, ho balwe Formuliere ya Selallo, hammoho le yona thapelo e hlophiseditsweng morero wa Selallo. (Sheba Koketsa A. Leq. 78, Kerkordeng.)
63	Die nagmaal van die Here moet minstens elke drie maande gehou word	The Lord's Supper shall be administered at least every three months.	Bonnyane kgwedding tse tharo e ka kgona Selallo sa morena se be teng

64	Die bediening van die nagmaal vind alleen in 'n erediens plaas onder toesig van die ouderlinge.	The administering of the Lord's Supper shall take place only during a church service under the supervision of the elders.	Tshebeletso ya Selallo e ka eba teng feela moo ho leng teng kelo-hloko ya Baholo, e le ho ya ka ho latela TOKA ya Kereke, le teng e tshwanetse ya tshwarelwa mahlong a bohle , pontsheng ya phutheho yohle.
65	Lykpredikasies of lykdienste mag nie ingevoer word nie.	Death rites shall not be introduced.	Tshebeletso ya phupu e se ke ya eba teng. (Ha ho tshebeletso ya phupu.) (Sheba Koketsa A. Leq. 79, Kerkordeng.)
66	In tye van oorlog, pestilensie, algemene volksrampe en ander groot beproewings waarvan die druk oral in die kerke gevoel word, moet die klassis wat daarvoor deur die algemene sinode aangewys is, 'n dag van verootmoediging en gebed uitskrywe.	In times of war, pestilence, national disasters and other great afflictions, the pressure of which is felt throughout the churches, the classis appointed by the general synod for this purpose shall proclaim a day of humiliation and prayer.	Mehlang ya ntwā, le ya ditsietsi tse ding tse hlahelang setjhaba, hammoho le tse ding jwalo tse amang maikutlo a dikereke, e ka kgona Klassisi e kgethe letsatsi la thapello leo Sinodo-Kakaretso sa qetello mehlang eno se tla be se le boletse. (Sheba Koketsa A. Leq. 79, Kerkordeng.)
67	Die onderhouding van die Christelike feesdae, Kersdag, Paasfees, Pinkster en Hemelvaartsdag word aan die vryheid van die kerk oorgelaat.	The observation of Christian feast days, such as Christmas, Easter, Pentecost and the Day of Ascension, is left to the discretion of the local church.	Diphutheho di tlameha ho boloka matsatsi a Keresemese le a Paseka le a Tsholoho ya Moya (Pentekosta) hammoho le a Nyolohelo. (Re sa bueng ka Disontaha). Empa leha ho le jwalo, ho ka tswa maikutlong a dikereke polokeng ya matsatsi a mang a mekete ho a seng a boletswe (kante ho la Keresemese).
68	Die bedienaars van die Woord moet op Sondag, gewoonlik in die tweede diens, die hoofinhoud van die Christelike leer soos vervat in die Heidelbergse Kategismus uitlê en soveel moontlik jaarliks afhandel volgens die Sondagsafdeling daarvan.	On Sundays, usually during the second service, the ministers of the Word shall interpret and explain the essence of Christian doctrine as summarized in the Heidelberg Catechism, and endeavor to complete as much as possible of this confession in the course of every year according to the division of the Catechism into Lord's Days.	Baruti ba tlameha hore ka Sontaha se seng le se seng haholo-holo ditshebeletsong tsa bobedi, ba sebedise Thuto ya borapedi e leng Katekismeng ya Heidelberg, ba e ootla-ootle ka bokgutsshwanyane, e le hore ba tle ba kgone ho e tataisa ka dikarolo-karolo tsa yona tsamaong ya selemo – ba ntse ba habile ho e qeta le selemo.
69	In die kerke moet die 150 Psalms, die Tien Gebooue, die Onse Vader, die Twaalf Artikels van die Geloof, die Lofsange van Maria, Sagaria en Simeon gesing word. Ander skrifberyminge en Skrifgetroue liedere wat die sinode goedgekeur het, word in die vryheid van die kerke gelaat.	In the Churches only the 150 Psalms and the rhymed versions of the Ten Commandments, the Lord's Prayer, the Apostolic Confession, and the Hymns of praise of Mary, Zacharias and Simeon shall be sung. The use of other rhymed versions of Bible verses or Hymns according to Scripture which have been approved by the synod, is left to the jurisdiction of each church.	Dikerekeng, ho tshwanetse hore binwe Dipesaleme tsa Davida tse 150, le Melao e Leshome, le Thapelo ya Morena le Di-Artikele tse 12 tsa Boipelo ba Tumelo, le sefela sa thoko sa Maria, le sa Sakaria hammoho le sane sa Simeone feela. (E le ho ya ka ho latela qaqiso ya Sinodo sa 1913 le sa 1942 Artikeleng ya 86.) (Sheba Koketsa A. Leq. 79, Kerkordeng.)
70	Kerkrade moet toesien dat die huwelik as heilige verbintenis in die Here aangegaan word volgens die Formulier wat daarvoor vasgestel is.	Church councils shall ensure that the matrimonial state is solemnized as a holy union in the Lord according to the Form prescribed for this purpose.	Makgotla a Dikereke a tshwanetse ho ela-hloko hore kamehla tshebeletsong ya manyalo, ditaello tsa manyalo di balwe pel'a phutheho ya Krete ho ya ka ho latela Formuliere ya manyalo, e leng e hlophiseditsweng morero ono. (Sheba Koketsa A. Leq. 80, Kerkordeng.)
	<b>OOR DIE KERKLIKE TUG</b>	<b>CHURCH DISCIPLINE</b>	<b>TSA DIKOTLO LE DIKGALEMELO TSA KEREKE</b>
71	Die kerklike tug is geestelik, daarom is, afgesien van die burgerlike straf, die kerklike sensuur noodsaaklik om die eer van God te handhaaf, die sondaar met die kerk en sy naaste te versoen en die aanstoot uit die gemeente van Christus weg te neem.	Since Christian discipline is of a spiritual nature, censure by the church is essential, in addition to civil punishment, so as to uphold the honour of God, reconcile the sinner with the church and his neighbour, and erase all offence given to the Church of Christ.	Kotlo ya Sekreste ke ya Moya. Mme ka ho rialo, hase hore e ka lokolla motho ofe kapa ofe ya leng ka tlas'a kahlolo ya molao. Ho fela ho le jwalo, jwaleka ha molao o ahlola, Kereke le yona e na le dikotlo tsa yona tsa bohlokwa tseo ka tsona e le kang ho boelanya moetsadibe le Kereke ya h'abo esita le wa h'abo, le ho tlosa bobbe Kerekeng ya Krete.

72	As iemand dan ten opsigte van die suiwerheid van die leer of vroomheid van die wandel sondig, moet, in sover dit heimlik is en geen openbare aanstoot gegee het nie, die reël onderhou word soos Christus duidelik in Mattheus 18 voorskrywe.	If someone deviates from the true doctrine or from a pious way of life, the rule clearly prescribed by Christ in Matthew 18 shall be followed, provided that the transgression occurred secretly and did not cause public offence.	Haeba e mong a ka etsa sebe, leha e ka ba se leng kgahlanong le thuto e hlwekileng kapa bophelo bo botle, ha feela tshebo ena e santsane e le lekunutung, mme e e-s'o ka e hlahela pontsheng, e ka kgona ho tshhehetswe taelo ya Kreste e boletsweng ho Mattheu 18.
73	Die heimlike sondes waaroor die sondaar berou het nadat hy deur een persoon afsonderlik of in teenwoordigheid van twee of drie getuies vermaan is, moet nie voor die kerkraad gebring word nie.	Secret sins, of which the sinner repents after being admonished by one person in private or in the presence of two or three witnesses, shall not be reported to the church council.	Tshito eo moetsi wa yona a e itshwabelang, empa e sa le lekunutung, kamorao ho hoba a e kgalemellwe ke dipaki tse pedi kapa tse tharo, ha e lokele ho hlahela pel'a Lekgotla la Kereke.
74	As iemand, nadat hy deur twee of drie persone in liefde oor 'n heimlike sonde vermaan is, geen gehoor gee nie of 'n openbare sonde bedryf het, moet dit by die kerkraad aanhangig gemaak word.	If anyone who has been admonished in a spirit of love by two or three persons for a secret sin and then refuses to heed it, or if anyone has committed a public sin, the matter shall be reported to the church council.	Haeba motho a ka etsa tshito lekunutung mme a hana kgalemelo kapa tayo ya ba babedi kapa ba bararo ba buisanang le yena mabapi le tshito yena ka lerato, ho fihlella taba ena e hlahela pontsheng, yeo, e ka kgona taba ya hae e iswe Lekgotleng la Kereke.
75	Die versoening oor alle sondes wat uit hulle aard of deur veragting van die kerklike vermaninge openbaar geword het, moet, as daar genoegsame tekens van boetvaardigheid is, in so 'n vorm en op so 'n wyse plaasvind soos elke kerkraad dit vir die stigting van die kerk nodig oordeel. Indien daar verskil is in die kerkraad oor die vraag of die versoening in bepaalde gevalle in die openbaar moet plaasvind, moet daarvoor met advies van twee naburige kerkrade beslis word.	The reconciliation of all such sins which were revealed as a result of their public nature or because the transgressor had despised the admonition of the church shall be undertaken (provided there is sufficient evidence of repentance) in the form and manner that the church council in question considers necessary for the edification of the church. If there is a difference of opinion among members of the church council as to whether such reconciliation should take place in public, the matter should be decided after the advice of two neighbouring churches has been sought.	Ditshito tse jwaleka lenyatso kgalemelong ya Kereke kapa leha e ka ba tsa mofuta o feng feela wa tsona, tseo di qetellang di bile tsa ba pontsheng, empa tseo ho bonahalang motshwao a tshokoloho moetsing wa tsona, 'tshito tsa mofuta ono, di ka iponelwa ke Lekgotla la Kereke e nngwe le e nngwe ya moo di etsahaletseng, kamoo di ka nkuwang ka teng, poelanyong. (Athe le teng, mabapi le setlamo sena sa qetelo, e leng sa Artikele ena, Sinode sa 1904 se se se kile sa ahloa ka hore Lekgotla le leng le le leng le ka sebetsa taba ena ho ya ka ho latela moetlo le mokgwa wa naha y'abo rona), boikemelong nnotshi.
76	Diegene wat hardnekkig die vermaning van die kerkraad verwerp en ook die wat 'n openbare of anders 'n growwe sonde gedoen het, moet van die sakramente van die Here afgehou word.	Anyone who obstinately rejects the admonition of the church council or who has committed a public or otherwise gross sin, shall be suspended from participation in the sacraments of the Lord.	Ba ngangang kgalemelong ya Kerkraad, e leng ba nyatsang kgalemelo ya lekgotla la Kereke, hammoho le ba sebileng pontsheng, ba tshwanetse ho hanelwa kamohelo ya Selallo sa Morena. Mme kamora' hoba ba thijwe Selallong le kamora' hoba ba buiswe ka makgetlokgetlo mabapi le taba eno, empa ba ntse ba hloka kutlo, kapa hona ho bontsha leha e le hlase ya tshwabo, e tla kgona jwale ho sebediswe pheko ya qetelo – e leng ho kgaolwa. E le ho ya ka ho latela Lentswe la Modimo e hlophiseditsweng morero ono. Empa leha ho le jwalo, ha ho motho ya lokelang ho kgaolwa kante ho keletso ya Klassisi pele. (Sheba Koketsa A. Leq. 81, Kerkordeng.)

77	<p>Diegene wat na afhouding van die sakramente en na herhaalde vermanings geen teken van boetvaardigheid laat blyk nie, maar hardnekkig in die sonde volhard, moet eindelijk met die laaste tugmiddel, die afsnyding van die gemeenskap van die kerk afgesny word volgens die formulier wat daarvoor vasgestel is. Die finale afsnyding moet voorafgegaan word deur drie openbare afkondigings daarvan aan die gemeente, waarin vermeld moet word wat die oortreding van die sondaar is, dat daar veel arbeid aan hom bestee is deur bestraffing, afhouding van die sakramente en menigvuldige vermaninge en dat hy hom nie bekeer het nie. In hierdie afkondiging moet die gemeente opgewek word om met die sondaar te spreek en vir hom te bid. By die eerste afkondiging moet die naam van die sondaar, om hom enigins te spaar, nie genoem word nie. By die tweede moet met advies van die klassis ook sy naam genoem word. By die derde moet aan die gemeente bekend gemaak word dat die sondaar, as hy hom nie bekeer nie, van die gemeenskap van die kerk afgesny sal word, sodat sy afsnyding met die stilswyende bewilliging van die gemeente kan plaasvind as hy hardnekkig bly. Die kerkraad bepaal die tyd wat vir elke afsonderlike geval tussen die drie afkondigings moet verloop.</p>	<p>Anyone who has been suspended from participating in the sacraments and who, after repeated admonitions, shows no signs of repentance but persists in sin, shall eventually be excommunicated as the extreme means of church discipline according to the form prescribed for this purpose.</p> <p>The final excommunication shall be preceded by three public announcements thereof to the congregation. In each announcement the sin committed by the transgressor shall be mentioned and it must be pointed out that the church council has devoted a lot of time to the transgressor in the form of censure, suspension from participation in the sacraments and repeated admonishments but that he had nevertheless not repented and reformed his ways. In these announcements the congregation must be exhorted to speak to and pray for the transgressor.</p> <p>At the first announcement the name of the transgressor shall not be mentioned so as to spare him to some extent.</p> <p>At the second announcement, on the advice of the classis, his name shall be mentioned.</p> <p>At the third announcement the congregation shall be informed that, unless the transgressor repents, he shall be excommunicated from the church; this implies that, should he remain obstinate, his excommunication may take place with the tacit approval of the church members.</p> <p>The church council determines the interval between the three announcements.</p>	<p>Pele ho hoba motho a kgaolwe ho tshwanetse hore kamorao ho hoba a thibelwe Selallong le kamorao ho hoba a buiswe makgetlo-kgetlo tabeng tseno, bo-hlooho-e-thata kaba bongangi ba hae bo tsebiswe phuthehong pontsheng, mme le tsona ditshito tsa hae di bolellwe phutheho, hammoho le kamoo ho iphilweng matsapa ka yena ka teng – mme le yona phutheho e kopuwe ho buisana le yena le ho mo rapella.</p> <p>Ntho tse na tse tharo tse latelang di tshwanetse ho etswa kgalemelong:</p> <p>(i) Lebitso la moetsadibe le se ke la bolelwa ha ntse ho buuwa ka yena, le mpe le baballwe</p> <p>(ii) empa le ka bolelwa ka Keletso ya Klassisi feela. (Ke hore haeba ho itsatso Klassisi.)</p> <p>(iii) Ho tsebiswe phutheho hore haeba-neng a sa sokolohe, o tla tlameha ho tloswa se-eneng sa Kereke; e le hore ho kgaolwa ha hae ho tle etsahalle kgutsong le kgotsofalong ya Kereke h'a santsane a le manganga.</p> <p>Haele mabapi le bolelelele ba nako ya kotlo, teng ho tlohellelwe matsohong a Lekgotla la Kereke.</p>
78	<p>As iemand wat afgesny is hom weer deur boetvaardigheid met die gemeente wil versoen, moet dit - voor die viering van die Heilige Nagmaal, of anders wanneer dit geleë is - tevore aan die gemeente bekend gemaak word, sodat hy by die eersvolgende nagmaal, as niemand daarteen beswaar inbring nie, openlik met betuiging van sy bekering weer opgeneem kan word volgens die formulier wat daarvoor vasgestel is.</p>	<p>When someone who has been excommunicated shows repentance and wishes to become reconciled to the Church, it shall be announced to the congregation, either before the celebration of the Lord's Supper or at some other appropriate time, so that the penitent, provided that nobody lodges any objection, may be publicly reinstated after the declaration of his repentance, according to the form prescribed for that purpose.</p>	<p>Haeba motho ya kgaotsweng a ikutlwa tshwabo, mme a lakatsa ho boelana le phutheho, taba ya hae e tshwanetse ho tsebiswa phuthehong pele ho Selallo se atametseng kapa ka nako e bonahalang e tshwanelehile, e le hore haeba ho ka se be le motho ya etsang kgahlano le taba ena, eo a tsebe ho amohelwa phuthehong hape ha ho se ho pakilwe tshokoloho ya hae pontsheng ho ya ka ho latela Formuliere e hlophiseditsweng morero ono.</p>



79	As ampsdraers 'n openbare growwe sonde bedryf wat in die kerk skandelik of ook by die owerheid strafbaar is, moet hulle deur die kerkraad dadelik voorlopig in hul amp geskors word; ouderlinge en diakens moet dan deur die kerkraad en 'n naburige kerkraad of deputate van twee naburige kerkrade in hulle amp geskors of daarvan afgesit word. Bedienaars van die Woord moet deur die kerkraad en deur die naburige kerkraad of deputate van twee naburige kerkrade egter net geskors word, waarna die klassis met advies van die deputate van die streeksinode oordeel of hulle heeltemal uit hulle amp afgesit moet word.	When an office bearer has committed a gross sin, which is a disgrace to the church or deserves punishment by the authorities, he shall immediately be temporarily suspended by the church council. Elders and deacons shall then be suspended or expelled from their office by their church council in conjunction with a neighbouring church council or deputies from two neighbouring church councils. However, ministers shall only be temporarily suspended by the church council in conjunction with the neighbouring church council or deputies from two neighbouring church councils. The classis, with the advice of the deputies of the regional synod, shall then decide whether they should be dismissed from their office.	Baruti kapa Baholo kapa Bahlanka ba etsang tshebo e ka senyang 'bitso la Kereke (e hlabisang dihlong), kapa eo molao o ka e fumanang e tshwanelwa ke kahlolo, haeba e le Baholo kapa Bahlanka ba tshwanetse hore ba suruswe maamong a bona kapa ba kgaolwe kantie ho ho senya nako; e le ho ya kamoo Lekgotla la mono le boneng ka teng, le kamoo phutheho e bapileng le mono le yona e boneng ka teng tabeng eno. Klassisi e tshwanetse ho hlahlobisisa haebaneng bano ba tshwanetse ho kgaolwa hohle-hohle kapa jwang – mme e etse Jwalo e le ka keletso ya Man'gosa a Sinodo sa Partikuliere. (Sheba Koketsa A. Leq. 83, Kerkordeng.)
80	Onder die growwe sondes wat skorsing in of afsetting uit die diens verdien, is die volgende die vernaamste: valse leer of kettery, openbare skeurmakery, openbare godslastering, simonie, trouelose verlating van die diens of indringing in die diens van 'n ander, meineed, egbreuk, hoerery, diefstal, geweldpleging, gewoontedronkenskap, vegtery, onregverdige winsbejag - kortom al die sondes en misdade wat die bedrywer by die wêreld en die kerk eerloos maak.	The primary gross sins, which merit suspension or deposition from office, include false doctrine or heresay, public schism, public blasphemy, simony, faithless desertion of office or intrusion upon that of another, perjury, adultery, fornication, theft, violence, inebriety, brawling, and profiteering; in other words, all the sins and transgressions which render the perpetrators infamous in the eyes of the world and the church.	Ditshito tseo motho a ka di surusetswang maamong a hae kapa tshebeletsong ya hae le tseo motho a lokelwang ke ho kgaolwa ka baba la tsona ke tse na tse latelang: Thuto ya thetso (e kgelohileng); pjhatlo kapa thubo ya phutheho pontsheng; ho tlontolla Tshebeletso kapa 'Bitso la Modimo; ho rekisa dintho tsa-Kereke ka thetso le bolotsana; esitaneng le hona ho di reka. Ho tlhela mosebetsi kantie ho tumellano le Kereke kapa hona ho ikela mosebetsing wa 'Kereke tse ding kantie ho tumellano le Kereke. Ho tlaela ka Bitso la Jehova (kapa ho ana ka lona, athe e le ka thetso). Bohlola; ho feba; boshodu; leqhooko; botahwa; bolwani ba lefeela le mekorotlo e bakang dintwa. Athe ka bokgutshwanyane ho ka thwe feela: Diketso tsohle tse tlontolla tse nyenyefatsang mahlong, tse tlosang motho seriti mahlong a lefatshe; tse na tsohle ke tse bakelang motho ho kgaolwa phuthehong haeba e le setho sa Kereke.
81	Die bedienaars van die Woord, die ouderlinge en die diakens moet onder mekaar die Christelike sensuur uitoefen en mekaar oor die bediening van hulle amp vriendelik vermaan.	Ministers of the Word, elders and deacons shall exercise Christian censure among themselves and admonish one another in a friendly spirit with regard to the fulfillment of their offices.	Baruti le Baholo hammoho le Bahlanka ba tshwanetse ho n' o kgalemelana ka mokgwa wa Sekreste le ho buisana mabapi le maemo a bona.
82	Aan diegene wat uit die gemeente vertrek, moet die kerkraad 'n attestasie (getuienis) van hulle belydenis en wandel saamgee wat deur twee van sy lede onderteken is.	The church council shall provide those who move out of the boundaries of that church with a document of attestation concerning their confession and conduct which shall be signed by two of its members.	Bakeng la ba fallang phuthehong, bano, ba tshwanetse ho fuwa mangolo a pakang hobane ke diitho tsa phutheho, a bile a paka le mekgwa ya bona mabapi le boitshwaro bophelong. Mangolo ano, b'a fuwa ke Lekgotla la Kereke. Mme a lokela ho saenwa ke batho ba bapedi, kapa haeba e le mangolo a nang le setempe sa Kereke, a ka saenwa ke motho a le mong. (Sheba Koketsa A. Leq. 84, Kerkordeng.)

83	Aan armes wat om gegronde redes uit die gemeentes vertrek, gee die diakens soveel middele as wat hulle nodig oordeel en hulle pleeg oorleg oor die verdere versorging met die diakens van die gemeente waarheen die armes vertrek het.	The deacons shall provide poverty-stricken church members, who are moving out of the boundaries of that church because of sound reasons, with sufficient means of support according to their judgement. They must also consult with the deacons of the church to which these church members are moving about further care for them.	Bahlanka ba Kereke ba tshwanetse ho fa bafumanehi ba fallang tjehelete e lekaneng, e tla lekanang leeto la bona ho ya kamoo bona Bahlanka ba bonang ho lekane ka teng. Hape Bahlanka ba Kereke hammoho le Lekgotla la Kereke, ba ke ba bone hore ba se ke ba n'o rwea dikereke tse ding morwalo wa bona ka ho tlohella bafumanehi ba bona dikerekeng tse ding.
84	Geen kerk mag oor ander kerke, geen bedienaar van die Woord oor ander bedienaars van die Woord, geen ouderling oor ander ouderlinge en geen diaken oor ander diakens enige heerskappy voer nie.	No church, minister of the Word, elder or deacon shall in any way dominate other churches, ministers, elders or deacons respectively.	Ha ho kereke e tla renang hodim'a dikereke tse ding; kapa moruti hodim'a baruti ba bang, kapa moholo hodim'a baholo ba bang, kapa mohlanka hodim'a bahlanka ba bang
85	In middelmatige dinge moet die buitelandse kerke by wie ander gebruike as by ons in swang is, nie veroordeel word nie.	In nonessential matters, churches whose customs differ from ours shall not be denounced.	
86	Hierdie artikels wat betrekking het op die wettige orde van die kerk, is so opgestel en aangeneem met algemene stemme dat hulle, as die belang van die kerk dit anders vereis, verander, vermeerder of verminder kan word en behoort te word. Geen besondere kerk, klassis of sinode het egter die reg om dit te doen nie, maar hulle moet hul daarop toelê om dit te onderhou, totdat die algemene sinode anders verorden.	These Articles, relating to the legal order of the Church and having been drafted and adopted by common consent, may, and ought to be, modified, augmented or reduced, if the interests of the church require it. However, no particular church, classis or synod, may do so but shall endeavor to uphold these Articles until it be otherwise ordained by the general synod.	

OPENLIKE VERKLARING	OPEN DECLARATION
<p>Die sinodale/ klassikale vergadering van die Gereformeerde Kerke verklaar openlik en elke lid vir homself as volg:</p> <p>Ons omhels van harte en met 'n goeie gewete die Formuliere van Eenheid wat deur die Sinode van die Gereformeerde Kerke in Nederland, gehou in Dordrecht in die jare 1618-19, vasgestel en uitgegee is, naamlik die Heidelbergse Kategismus, die 37 Artikels van die Nederlandse Geloofsbelydenis, die Dordtse Leerreëls of 5 Artikels teen die Remonstrante as ons Belydenis en ons beloop om dit deur die genadekrag van die Heilige Gees volgens Gods Woord te handhaaf, elkeen volgens sy ampspligte.</p> <p>Ook die Liturgie deur genoemde sinode vasgestel aanvaar ons as voorskrif in die uitoefening van die heilige erediens.</p> <p>Met betrekking tot die Kerkregering sal ons ons hou aan die kerkorde van bogenoemde sinode van Dordrecht soos dit gewysig is deur die sinodes van die Gereformeerde Kerke in Suid-Afrika.</p> <p>Almal wat met ons dieselfde dierbare geloof verkry het deur die genade van die Heilige Gees en dit met ons wens te bely en te betrag nodig ons hartlik uit tot ons kerklike gemeenskap.</p> <p>Ons wens is om met alle kerke in hierdie wêrelddeel en in ander lande wat dieselfde met ons bely en betrag, die innigste broederlike gemeenskap en korrespondensie te onderhou.</p> <p>Mag dit die Here genadiglik behaag om sy dierbare Woord aan baie harte te heilig. Dit is die wens en bede van bogenoemde sinodale vergadering dat daardeur en deur die werking van die Heilige Gees al die uitverkorenes vergader en al die ware gelowiges in een kerklike gemeenskap verenig word (Acta 1863:8).</p>	<p>The synod / classes meeting of the Reformed Churches declare openly and each member for himself as follow:</p> <p>We do hereby, sincerely and in good conscience before the Lord, declare that we heartily believe and are persuaded that the doctrinal standard decided on the Synod of the Reformed Churches in the Netherlands at Dordrecht in the year 1618-19, published and taught in the Heidelberg Catechism, the Belgic Confession and the Canons of Dordt, does fully agree with the Word of God and that we will abide to it by the grace of the Holy Spirit, each one according to his office.</p> <p>We also accept the liturgy as decided on by the mentioned synod for our corporate worship. We will keep to the Church Order of the afore mentioned synod of Dordrecht as altered by the Synods of the Reformed Churches of South Africa in the ruling of our church.</p> <p>We heartily invite to our church community all who received the same precious belief through the grace of the Holy Spirit and want to confess and adhere to it.</p> <p>It is our wish to keep close brotherly community and correspondence with all local churches and those abroad who confess and adhere to the same standards. May the Lord graciously sanctify his precious Word to many hearts. It is the desire and prayer of this meeting that through it and through the work of the Holy Spirit all the elect gather and all true believers will be united in one churchly community.</p>