

***THE ROLE PLAYED BY THE CHURCH MANAGEMENT AND THE  
COURT OF LAW IN LEGITIMISING THE STATUS OF LEBOWAKGOMO  
CONGREGATION***

***BY***

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Wa bophelo le maatla;  
O mphe le ge e le hlase,  
E boneše ka go nna”.**

**LEBOWAKGOMO**

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## SUMMARY

Lebowakgomo congregation is situated in the Northern Province the growth point of former Lebowa Government. The study was based on the understanding the procedures and processes which were followed when legitimising the congregational secession .

Secession is an act to withdraw formally from a union, especially from a religious organisation.

The secession of Lebowakgomo congregation from Lerato congregation took a decade before it was implemented. The secession was delayed by technical problems such as the expulsion of the minister, the death of an elder's son, the arrival of three ministers and various interpretations of the Church Order.

The Process of secession was affected by the legacy of change within the community. That is, the idea of secession was introduced to the congregation by the minister in trying to curb congregation administration problems. This process could not take off because some of the congregants had not fully conceptualised the idea.

The process of secession ended into conflicts of ideology and also in the interpretation of the Church Order of which lead to additional attitudinal developments within the management structures of the NGKA. The church council of Lebowakgomo also developed an attitude against the Synodical commission which lead to the involvement of the court of law as an arbitrator.

The hypothesis tested in this thesis is:

“Is Lebowakgomo congregation a legitimate congregation within the structures of the NGKA?”

Lebowakgomo congregation is the first to challenge a decision made by the Synod. It is the first to demand its rights through the court of law. This was a drastic change with regard to the Church history of the NGKA. Thus, this study has traced the development of Lebowakgomo secession until it was legitimised by the court of law.

The main thrust of this study was to provide academic reasoning to the following questions,

x

**Is secession legitimised after being approved by:**

- the Church council?**
- the Presbytery council?**
- after a secession ceremony was held?**
- after registration by the Synodical commission secretary?**
- after being published in the Church news paper?**

**The positive ruling by the court of law in legitimising Lebowakgomo congregation within the structures of the NGKA, was noted in spite of dissatisfaction expressed by some church structures and church management. This clearly indicated that the role of church managers in a changing society is one in constant metamorphosis with regard to reconstructing and developing church organisation and management.**

# **CHAPTER 1**

## **ORIENTATION AND BACKGROUND**

### **1.1 ORIENTATION**

The new era has just dawned in South Africa. Changes have taken place in the social and political fields and in the religious system. These changes have presented numerous problems induced by socio-political manipulation and by the ravages of apartheid. Issues such as racially segregated churches, growing numbers of independent churches and the growing edge of uniting the reformed churches, can be cited as an example of these problems.

In any society, the pattern of people's lives and their living conditions take the forms which they do, not so much because somebody somewhere makes a series of decisions to that effect, but in large part because certain social mechanisms, principles, and assumptions are taken for granted. The favoured group enjoys effective power. They do not need to do so for so much at least simply because things work their way in any case (Stacy et.al.,1981:9).

The change in South Africa implies among other things that there should be transformation of the entire religious system. The old spiritual order which was based on apartheid had not brought about inconsistency in the profession of religion but also has created disparities and attitudinal problems. Thus, Lebowakgomo congregation is not an exception to this phenomenon.

A host of critical problems at Lebowakgomo congregation have emanated from a legacy of change, attitudinal developments and interpretation of the Church order. The conflict between the Lebowakgomo congregation and its Church senior management has been precipitated by sweeping changes, developments in science, technology, industry, commerce and a combination of other factors common to a mass society; but the Church must always be the Church (Heyns, 1977: 91). In the same tone, the Church will have to come to grips with this phenomenon; it will have to work out with the congregation the full implications of the fact that it is a community of believers, so that the experience of community becomes an inalienable ingredient of its life (Heyns, 1977: 91).

Kritzinger in his book, **Missionere bediening** admits that the Church has changed from its traditional principles of governance: "maar ook gemeentelik het die kerklike toneel verander. Die gemeente met sy funksies, organisasie, sy tradisies en moontlikhede het nou n volwaardige bedieningstaak geword wat 'n leraar ten volle in beslaag kan neem. Dit is nie meer sending nie, maar gemeente" (Kritzinger, 1979: 19), into active congregation governance structures.

To sum up this orientation of the behaviour of Lebowakgomo congregation, one assumes that they understood the use of the words of the masses that the Church is the people. The Church means a complete new community life among its members and as regards to those who are outside it (Heyns, 1977: 84).

### **1.1.1 HISTORICAL BACKGROUND OF LERATO CONGREGATION**

The Lerato congregation was once part of Potgietersrus congregation and was officially known as Potgietersrus - Oos. In 1957, Lerato congregation was officially disestablished from its mother congregation. The Zebediela and Mphahlele wards formed the congregation. The Zebediela ward was composed of the Ndebele's and the North Sotho speaking tribes. The area stretched from Groothoek Hospital, Zebediela orange farm, Rakgwatha, Moletlane, Mogoto, Ga-Rafiri, Magatle, Droogte, Ga-Molapo, Bolatlhakgomo and Matome. Ga-Mphahlele composed of Tooseng, Makurung, Dithabaneng, Seleteng, Mamaolo, Lenting, Maseleseleng, Mathabatha, Malemati, Mashite and Ga-Maleka. By then, Lebowakgomo was not yet established including the former self governing state of Lebowa.

The Groothoek hospital was part of the Lerato congregation. Ds Mahlabegoane, who is the minister of Lerato congregation at present, is amongst the founders of Lerato congregation. He stated that the first minister was Ds Fick and he was his assistant as an Evangelist. After Ds Fick's departure, several white ministers served the congregation. The first black minister to serve the congregation was Ds Leshilo, who was housed at gaMphahlele, Maleka ward where there is a mission house. Ds O.J.Olivier took charge of the congregation from 1980 to 1983. In 1983 he was called by the Pietersburg NG Sendingkerk. Ds E.M.Phatudi took over after the departure of Ds Olivier and died in November 1983. In 1984, Ds M.C.Mpe took charge of the congregation until 1985. Ds Mpe was relieved from serving the

congregation after the dispute over money between the church council and himself. In 1985, Ds van der Merwe was called to serve the congregation. In 1986, he was joined by Ds Mashabela. They were joined by Ds Mahlabegoane in 1987 after completing his diploma at Turfloop theological institution. All three were experienced ministers.

In 1991, Lebowakgomo ward disestablished itself from the mother congregation, Lerato.

### **1.1.2 HISTORICAL BACKGROUND OF LEBOWAKGOMO CONGREGATION**

Historically, Lebowakgomo was a trust land of gaMphahlele area. When the former Lebowa government came into being, the Mphahlele tribe had intentions of buying the area to be part of the farms they had bought for cattle grazing land. The former Lebowa government built houses at Lebowakgomo to house the nursing staff of Groothoek hospital after the hospital was presented to the Lebowa government on 1 April 1976 (Crafford, 1982: 330).

The founders of Lebowakgomo ward were elder L.R.T. Kutumela and the late Mr Makwala, who were nurses at the Groothoek hospital. They organised their families to hold prayer meetings together at their houses. Ds Leshilo was the first minister to give services to the ward. The group for prayer meetings was later joined by Mr P.G.Malatji, who was employed by the department of Agriculture, Mr L.M.Mphahlele who was a teacher at gaMphahlele district school and Mr J.M.Nonyane, a magistrate at Thabamooopo district. These

people that are mentioned above became the church council members of Lerato congregation representing Lebowakgomo ward.

The village was growing at a fast pace and the Lebowakgomo ward was also affected. When the group member houses could no longer accommodate the congregants, the prayer meetings were held at Little Bedfordview Primary school. The Lerato church council then realised the need for a church building for Lebowakgomo ward. The Lebowakgomo ward congregants then pledged to contribute a hundred rands per family towards the building of a church. Ds Olivier motivated the Mphahlele wards also to contribute towards the building of the church realising that it would serve as a central point of the Lerato East wards. An iron and steel roofed structure was erected which unfortunately was destroyed by a storm.

After the departure of Ds Olivier, the late Emeritus Ds E.M.Phaturi, who on 5 December 1982 retired from Tshwane congregation in Atteridgeville, was ordained as the minister in charge of Grootoek hospital and acted as the minister in charge of the Lerato congregational activities. He ordained more councillors from the Lebowakgomo ward.. They are: Messrs J M Nonyane, D R Motshela, T S Kgatla, P G Malatji, S L Mogano, C P Senyatsi, W Meso, J Maisela, L M Mphahlele, J M Malebana, H Segolela, M H Mojapelo, Majakhunane Mphahlele, L R T Kutumela and A M Mashiane.

In 1983, the Sinodale Sending Kommissie donated a sum of seventy thousand rand to the Lerato congregation. This was to aid and honour the role that was played by the Ds Phaturi for his involvement in pastoral work and community development from 1943 to 1983. In 1983 the church council preferred the

church building to be built by a professional building contractor who would complete the structure and furnishing at seventy thousand rand within a period of three months. Ds Phatudi died on 9 November 1983, before the contract could be signed. In 1984, the Lerato church council reviewed its decision against the church being built by the professional contractor. They opted for an own builder approach. Messrs. D R Motshela, S T Kgatla, M H Mojapelo and P G Malatji. were nominated to supervise the construction. The Goldstone labourers were employed and could only build the structure in their free time. The process was very slow due to the mismanagement of funds. Hence the church building structure was only completed in 1987. When the new congregation, Lerato -Botlhabela, was established from the Lerato congregation, the church had no interior furnishing. The Lerato-Botlhabela bought raw timber from Tzaneen and requested Mr LL Ledwaba to undertake the carpentry project. The fitting process was undertaken by the church councillors under the supervision of Mr S T Kgatla. The Christian women's league (CVV) bought floor tiles and red carpet. The church building was officially opened by Ds O J Olivier on 19 May 1990.

The ward had no house for their minister. Thus Ds van der Merwe requested a donation from the mother church, the NGK in Pretoria. An amount of thirty thousand rand was donated to the Lerato congregation with the purpose of building a parsonage. The parsonage was built by the Goldstone labourers. They were also supervised by S.T.Kgatla. One should take note of the role played by S T Kgatla in the construction of the church building, the parsonage, fitting of furniture and the church bell. The objection which was raised against him was due to his role and dedication to church work.



The first minister to stay in the church parsonage at Lebowakgomo was Ds Mashabela, who was housed at Mphahlele old parsonage. This issue will be discussed later in chapter four.

## ***1.2 STATEMENT AND FORMULATION OF THE PROBLEM***

The problem derived from 1.1 is how effective was the NGKA Church Law in effecting a decision at Lebowakgomo congregation management level; why they had to seek arbitration of the court of law to solve their problems and differences with regard to afstigting from Lerato congregation (mother body) which was introduced for the first time on 29 August 1981 at the full sitting of Lerato Church council held at Lebowakgomo ward. This process divided the congregation into three sections, that is, Zebediela, Lebowakgomo and Mphahlele (Lerato Church council minutes, 1981: 29 August). At that stage the congregation had one minister, J.O.Olivier.

With the above statement in mind, this investigation was undertaken to tell something about the ideology and conflict of interest between:

- the semi developed and rural area communities,
- the congregation and its management structures
- different interpretations of the NGKA Church order

### ***1.3 DELIMITATION OF THE FIELD OF STUDY***

This study will focus on the historical establishment of the NGKA Lebowakgomo congregation which is situated at the Northern Province, the growth point of former Lebowa government ( See Appendix 1 - Map :Lerato congregation).

### ***1.4 PURPOSE OF STUDY***

After one has read various sources that deal with the history of the Church, one discovers that not a single historian book deals with Church secession holistically. The book of Kleinhans does not mention the procedure that should be followed in establishing the new congregation. The book of Crafford mentions many various congregations and their development but does not explain the procedure followed and reasons behind forming many congregations.

The book of Maree, *Lig in Soutpansberg*, is not an exception because it does not give a full background on the establishment of congregations and the procedures that were followed. Thus, on the ground of the problem formulated, the purpose of this study is to establish whether the Lebowakgomo congregation is a legitimate congregation within the structures of the NGKA.

## ***1.5 METHOD OF RESEARCH***

The subjective method will be used in the compilation of the history of Lebowakgomo. One has opted for the above method because of the experience that one has incurred during the development of the congregation. One will not single out the objective method. In order to gain insight into the problem as determined in paragraph 1.2, the following was done:

- a literature study was conducted to determine the degree and nature of current research relating to the Church history of the NGKA.
- The following sources have been used:
- Congregation minutes
- NGKA management minutes
- Church archive letters
- Court of law case documents
- Oral communication
- NGKA Kerkorde aanvullende bepalinge, 1988 and 1991.

## ***1.6 DEFINITION OF CONCEPTS AND THE NGKA CONSTITUTION***

One wishes to give a guideline on the constitution of the NGKA in order to verify whether Lerato and Lebowakgomo congregations had followed the principles in establishing another congregation.

### **1.6.1 CONSTITUTION OF THE NGKA**

The church order of the NGKA was adopted on 7 May 1963 at Kroonstad. It was the amalgamation of the following churches:

- a) The Nederduitse Gereformeerde Sendingkerk in die Oranje Vrystaat
- b) The Nederduitse Gereformeerde Sendingkerk in Transvaal
- c) The Nederduitse Gereformeerde Bantoekekerk in Suid Afrika
- d) The Nederduitse Gereformeerde Sendingkerk in Natal

The constitution of the Nederduitse Gereformeerde Kerk in Afrika is known as “Kerkorde” that is Church Order. Kleynhans (1982: 3) explains Church Order as “ die geheel van wette waarna die kerk hom as inrigting organiseer, kerklike wetgewing kononieke reg.”

The Church Order is the conviction of the rules that regulate binding organisational obligations.

The constitution of the NGKA implies that God is the God of order, His entire creation be orderly arranged and also in His church. He decided that all should go well and orderly (Cor. 14:40). The constitution also maintains that the head and the king of the Church is the Lord Jesus Christ. On earth the lord has, however, instructed the duties to teach his Church, to govern and to exercise his discipline by his word and spirit to office bearers in the Church. The church order contains the general guidelines for the maintenance and the development of good order in the church and it should be put side by side with other decisions of the synod.

The constitution is arranged in two parts, “article” or section and “bepalling” or provision as regulations that deal with the services, meetings, work, governing and discipline of the church and the relationships of the church with those outside the church (Kerkorde, 1991: 4).

### ***1.6.2 ARTICLE / SECTION***

From an Oxford Learners dictionary an article means a separate clause or an item in an agreement. Landau (1978: 40), defines it as a distinct preposition, statement or stipulation in a series of such in a constitution. The NGKA has 61 articles. This study will only concentrate on sections that are of relevance to the establishment of a new congregation.

#### **a) Article 1 - confession of the church**

The NGKA is built upon the foundation of Jesus Christ, founded upon the Bible, the holy and the unfailing word of God. The teaching which the church confesses in accordance to the word of God, is expressed in :

1.1 The Formularities of Unity as determined at the Synod of Dord in 1618 - 1619, namely the Belgic confession, the Heidelberg Catechism, the Canons of Dord and the Belhar confession, and

1.2 The ecumenical confession, namely, the Apostle’s Creed, the Nicene Creed and the Creed of Athanasius (Kerkorde, 1991: 5).

## b) Article 2 - Denomination

The NGKA, is in the common belief and connection to the same Lord and his word, one with the NGK, the Nederduitse Sendingkerk in Suid Afrika, the Reformed Church in Africa and with all Nederduitse Gereformeerde connected churches in Africa.

## c) Article 3

- The NGKA is the connection of all local congregations with the above confession and who accept this church order and who , in the future, will be recognised as congregations by the church.
- Every local congregation consists of all confessing members, their baptised children and other baptised members whose membership has been approved by the church council in accordance with the church regulations.
- There is also a relationship between the unbaptised children of confessing members as well as converts in the catechism class.
- Synods of other churches may, on account of the universal faith in Christ and the acceptance of the above confession and this church order, after approval by the general synod, be accepted in this denomination.

## d) Article 4 - The offices of the church

Every believer who has accepted the salvation in Christ and who is a member of the church, stands in the office of believer and has a work to do in the congregation. Through this office of the believer Christ calls, through his church, people to serve for a shorter or a longer period in the particular offices in the church.

- The scripture recognises the following particular offices in the church, namely, the teaching elder, the ruling elder and the deacon who constitute the church council.

#### **(A) CHURCH COUNCIL - KERKRAAD**

Every congregation has its own Church council which is elected from or by the members of the congregation. Its role is to govern the Church activities (NGKA Kerkorde, 1991: Art. 20). With regard to the establishment of the new congregation, the council is to facilitate the provision 43 and 44 as mentioned on pages 15 - 16.

#### **(B) PRESBYTERY COUNCIL - RING**

The presbytery is constituted by all congregation ministers and one elder or an evangelist from each congregation which falls within the circuit. Its function is Church visitation, to oversee the normal running of a congregation and also the establishment and disestablishment of congregations on the request of the church council and the arrangement of congregational boundaries which are in conjunction with provisions 45 -47 as explained on pages 17 - 18. The handling

of cases which are brought to it either in the first instances or on appeal (NGKA Kerkorde, 1991: Art. 25).

### **(C) SYNOD**

The synod is constituted by all ministers of congregations from the same region accompanied by an elder. Their role is to act in an advisory capacity in the running of the congregation (NGKA Kerkorde, 1991: Art. 26). The regional synod retains full authority over all its property, finances, activities which it had before amalgamation or which is attained afterwards, with the exception of those transferred to the general synod according to the 1991 church order, or kept in trust by the general synod; the treatment of matters brought to them in the first instance or of matters brought to him on higher appeal. Another function is the treatment of all matters in common to the local congregation in the area with the exception to matters belonging to the presbytery. With regard to the establishment of the congregation, its role is to facilitate provision 47.3 as tabled on page 18.

### **Article 5**

This article states that nobody can serve in any of the particular offices, unless he has been called or chosen in a legal way (elected or nominated by the members of the congregation) and the necessary approval has been received, and he has been confirmed in his office.



- The office is usually connected to a specific congregation, and no office bearer will be allowed to act in other congregations without prior consent of the church council.
- In the execution of his calling, no office bearer may rule over other office bearers because Jesus Christ is the only head and master of his church.

### ***1.6.3 BEPALING- PROVISION***

Bosman et.al.(1982: 74), defines bepaling as a clause of a separate statement or provision in a legal document. Provision is a regulation which regulates the administration of the Church. The provision can not be used without being referred to an article. Thus for the governing of the Church, it is the Church Order which is next to the word of God and the confession writing of the Church which is the most important part which must be consulted. Provisions in the Church are subject to the Church Order and are subject to the guidelines which are laid down by the sections, more in particular to specific cases (NGKA Kerkorde, 1991: 13). This study will focus on Bepaling 43 to 47.5 which deals with the procedure followed when establishing a new congregation. When arrangements are made for “afstigting”, sections 20 and 25 are taken into consideration.

(a) Provision 43, indicates preparatory steps which are to be taken in forming a new congregation:

1. Members of one or more congregations identify the need for the formation of the new congregation and request the Church Council to look into the matter.
2. When the church council feels the need to establish a new congregation, or
3. When the presbytery decides that the formation of the new congregation is desirable. The presbytery will on the other hand guard against congregations which are too large , more than 800 members, and on the other hand it guards against the cutting up of congregations.

(b) Provision 44 - procedure and preparation for establishing a congregation

1. "Afstigting" is prepared when the church council grants leave to members who directed the request for afstigting to have the afstigting forms completed by the interested members of the congregation or when the church council fills in the forms on its own.
2. In case it appears that the new congregation will be formed out of parts of more than one existing congregation, the church council at which the case was brought for consideration will approach directly the church councils of the other congregations concerned and request their co-operation.

3. In case it appears to the involved church council, from the documents received that there is a sufficient support for the support of the new congregation, the council will compile recommendation in connection with the establishment of the new congregation such as the proposed boundaries, the conditions for the establishment, the name of the new congregation, and any other matters which may be of importance, such as an arrangement of the present workforce, and place the documents before the presbytery council.

(c) Provision 45 - participation of the presbytery council in the establishment of the new congregation:

1. When an application is made to the presbytery for the establishment of the new congregation, the presbytery will assess the documents received. If the presbytery is convinced that the new congregation will be able to exist without the assistance from outside leave for afstigting to take place will be granted.
2. The presbytery council will instruct the commission of the presbytery to carry out the afstigting.
3. If the congregation which must be established, will have consisted of congregations which fall under more than one presbytery, then the documents concerned will have to be placed before both presbyteries. The presbyteries will mutually decide which presbytery will further be burdened with the direction of the afstigting and the

other presbytery will grant leave to the secretary of that presbytery for the afstigting of the new congregation.

(d) Provision 46 - establishing boundaries

1. The commission of the presbytery determines carefully the boundaries of the new congregation on the basis of the recommendation from the side of the presbytery or presbyteries concerned.
2. The boundary changes of existing congregations also take place through the commission of the presbytery when addressing the church council concerned with notice to the secretary of the regional synod.
3. Disputes between church councils over the boundary changes will be settled by the presbytery.

(e) Provision 47 - The formal establishment of the congregation

1. The formation of the new congregation takes place by the commission of the presbytery on the instruction of the presbytery, at a meeting of which prior notice is given in an official organ to invite all the interested parties to the establishment of the new congregation.

2. The commission of the presbytery nominates a relieving minister, declare what the name of the new congregation will be and to which presbytery the new congregation will fall.
3. The secretary of the presbytery will give notice of the establishment of the new congregation to the secretary of the regional synod with the stating of the boundaries in view to the publication thereof in the official church organ. The secretary of the regional synod gives the Registrar of deeds notice of the existence of the new congregation.
4. The secretary of the presbytery will furnish the church council of the new congregation with an extract from the minutes of the presbytery wherein all the particulars in connection with the establishment of the new congregation are mentioned.
5. The name of the new congregation will be registered as follows:

**Nederduitse Grereformeerde Kerk in Afrika Congregation**  
 ..... established on .....

#### ***1.6.4 AFSTIGTING***

The illustrated contemporary dictionary (Landau and Bogus, 1978: 660), defines "afstig" - secede, as an act to withdraw formally from a Union, fellowship etc., especially from a religious organisation. Thus, afstigting - secession, is then defined as an act of seceding. Another word for afstigting is disestablishment. Webster's third new international dictionary (1976: 649)

defines disestablishment as an act to deprive a church of the status and privileges of an established church. This implies that disestablishment is an act of a mother congregation in sundering the relationship between it and its established congregation.

Afstigting is a term used in this research since it is a term which is well understood by the NGKA congregation when a new congregation is established.

#### **1.6.5 FORM 12**

Form 12 is a form that must be filled by every member of the congregation which is to be established. The form gives a full assessment of whether the new congregation will be able to finance its minister, to pay its debts and services. It also gives the number of the congregates who support the establishment of the congregation. See Appendix 20. It is in line with proviso 44.1 which states that when the church council grants leave to the members who directed the request for afstigting to have the afstigting forms completed by the interested members of the congregation. According to Ds Mankoe who is the chairperson of the presbytery council, Form 12 is only filled in by the congregation if there is any sign of a dispute between the concerned congregants. Form 12 was used for the first time in the history of the NGKA when the afstigting of Lerato/Lebowakgomo congregation was established in 1990.

### ***1.6.6 THE CONSULATE/RELIEVING MINISTER***

The consulate or relieving minister, is appointed by the presbytery council at their general annual meeting. Provision 40, describes his function as:

1. to act as a chairperson of the church council whenever he is asked to do so by the council or by the minister of the congregation.
2. The consulate should visit the congregation at least four times per year if there is no minister in that congregation, in order to hold church council meetings and serve church sacraments. The church council of the vacant congregation, will pay travelling expenses and supply lodging whenever necessary. The consulate will report on his work in the vacant congregation.
3. The consulate will receive a complete inventory of all the possessions of the congregation when the minister leaves the congregation and he will handover the list to the new minister.

In this document, the writer will use consulate to describe the role of the relieving minister.

### ***1.7 RESEARCH PROGRAMME***

In order to realise the aims as outlined above, the research will assume the following structure:

Chapter 1 deals with the orientation and identification of the problem , discusses the aims and method of the research and how information was collected.

In chapter 2, the historical background of Lebowakgomo congregation in relation to afstigting will be presented. That is, a summary of all developments leading to afstigting and the results thereof.

Chapter 3 will focus on the afstigting procedure followed by the Lebowakgomo congregation as ward of the NGKA Lerato congregation.

Chapter 4 will focus on the conflict between the decision taken by the synod with regard to recognition of the Lebowakgomo congregation and how it was resolved.

Chapter 5 will focus on conclusions and recommendations. The most important findings on the literature surveyed and the empirical survey carried out will be summarised. As a result of the exposition certain conclusions will be reached on whether the Lebowakgomo congregation is a legitimate congregation within the structures of the NGKA.



## **CHAPTER 2**

### **HISTORICAL DEVELOPMENT OF THE LEBOWAKGOMO CONGREGATION IN RELATION TO AFSITING.**

#### **2.1 INTRODUCTION**

In this chapter, the discussion will be based on four applications which were made by the Lebowakgomo congregation in seeking afstiging from its mother congregation, Lerato.

It is indeed tragic that so many interpretations and meanings are read into these afstigtings that even members of the presbytery who approved them four times started to doubt themselves. One hopes that at the end of this chapter the historical background of the Lebowakgomo congregation afstigtings will be seen in perspective.

#### **2.2 THE FIRST AFSITING APPLICATION, 29 AUGUST 1981.**

The idea of afstiging of the Lerato congregation was introduced for the first time on 29 August 1981 at the full sitting of Lerato Church council held at Lebowakgomo. The original idea was to divide the congregation into three sections, that is,

- Zebediela to remain as Lerato congregation,
- Lebowakgomo as a new congregation,
- Mphahlele also as a new congregation.

At that stage the congregation had one minister J.O.Olivier. The matter was shelved until such time as the congregation should have three congregations (See Appendix 2).

At its meeting on the 10 July 1982 at Groothoek the Church council again addressed itself to afstigting. At that meeting it was unanimously agreed to establish three congregations.

Reasons given for this idea were the following:

1. The congregation was too big and was spread over a big area,
2. Various movements in the congregation, like the Church council, women's league and youth could not meet regularly because of the distance,
3. Vigorous growth would be realised and generation of finance and human resources as well as responsibility would be encouraged,
4. Lebowakgomo was a growth point of the former Lebowa government (Lerato Church council minutes, 10 July 1982).

Four months later the committee was elected at the Church council meeting and the following constituted it: Messrs J.L.Madigoe, J.M.Nonyane, L.M.Mphahlele, P.G.Malatji, Ev.L.J.Tladi and Rev O.J.Olivier. The function of this committee was to look carefully at the ways and means of applying for the establishment of the congregation and approaching the presbytery of Burger in terms of Bepaling 43 of the Church order.

On 19 February 1983 the committee reported to the Church council. The secretary of the committee, Mr P.G.Malatji, reported as follows:

1. The Lerato congregation is to be divided into two congregations, that is, Zebediela ward will remain as Lerato congregation while Lebowakgomo and Mphahlele wards form one congregation,
2. "Bydrae"( financial contributions) were very satisfactory in the congregation as a whole,
3. The committee recommended that the application should be handed in to the presbytery sitting in March 1983.
4. They further recommended that afstigting should be implemented within two months (Lerato Church council minutes, 19 February 1983).

The formal request was presented to the Presbytery of Burger in 1983 but the approval could not be given because the Church council did not comply with Bepaling 44.1. Necessary afstigting forms were supposed to be filled in either by the congregation or by the Church council to comply with the said provision (Ds Mankoe, oral communication: June 1995).

### ***2.3 DEVELOPMENTS IN AND AFTER 1984***

In 1983, the Lerato congregation was under the leadership of the late Emeritus Ds E.M.Phaturi. He retired on 5 December 1982 at Tshwane congregation. On 20 January 1983, he was ordained as a temporary minister assigned to serve the Grootboek Hospital. Ds Phaturi took charge of the congregation after Ds Olivier received a calling in April 1983 to Pietersburg Sending congregation.

Ds Phatudi advised the Lerato Church council to call a minister who had the experience and knowledge of the Church Order. Ds M.C.Mpe was called and ordained as a minister of Lerato congregation on the 20 January 1984.

At the Church council meeting of 10 March 1984, held at the Lebowakgomo ward, Ds Mpe explained the procedure of afstigting to the congregation.

The second application was made to the Ring of Burger. The application was signed by the following on behalf of the Church council and the congregation,- Ds Mpe, Mr P.G.Malatji, Mr L.M.Mphahlele and L.R.T.Kutumela( See Appendix 3).

At its meeting at Motetema on 22 March 1984, the Presbytery meeting of Burger approved the application for the first time on the grounds that all the members of the Church council had signed the afstigting forms as provided by Bepaling 44.1. The case was referred to the Presbytery Commission for implementation on receipt of the afstigting forms (Ring van Burger minutes, 1984).

On 7 April 1984, the Church council met and signed the afstigting forms (Appendix 3). The form was signed by 31 out of 47 members, that is the form that was signed by two thirds of the Church council. The date for a ceremony and formal afstigting was set for 6 May 1984 (Church council Meeting, 1984).

The Presbytery of Burger approved the Lerato Afstigting on 22 March 1984 on the following grounds:

1. The newly established congregation will rest to the East of Lerato congregation.

2. It will be demarcated by Magaga-Matala Mountain and Makotse village, which is in the east and Motangtanyane in the west.
3. Then followed the Thabampoopo-Mokerong electoral demarcation (These were the boundaries of former Lebowa Government).

## ***B. ALLOCATION OF POSTS***

### ***I. THE MOTHER CONGREGATION***

The Mother congregation (Lerato) retained two posts; one for a Black minister and the other for a White missionary along with a post of an Evangelist and two social workers.

### ***II. THE NEW CONGREGATION***

The new congregation was allocated one ministerial post and one subsidised Evangelist post and one social worker. The name of this congregation would be: Lerato-Oos (Lerato-Botlhabela).

## ***2.4. IMPLEMENTATION AND FAILURE OF 1984 AFSSTIGTING***

During the Church council meeting of 7 April 1984, the date for formal secession (afstigting) was set for 6 May 1984 and arrangements for the big feast were made. A task team was appointed by the Church council under the leadership of Ds Mpe. The duties of the Task team were to explain the purpose and advantages of secession (afstigting) to the various wards.

While the preparations for the great day were on, the Church council received information from the Presbytery Commission to suspend arrangements for afstigting because of Ds Mpe's case. The case was about an R8000.00 (eight thousand rand) loan which was made by Ds Mpe from the congregation coffers( Oral communication, Ds Mankoe).

## ***2.5 BACKGROUND TO THE DS MPE'S CASE***

1. Lerato congregation had an accommodation problem with regard to the Parsonage of ministers. Lerato had one house at Moletlane which was an old house and the other house in Groothoek, a cottage which was meant for the white missionary who served the black congregations and was paid for by the mother church, the NGK. At that stage Lebowakgomo ward was busy with the erection of the church building. It could not afford to build the parsonage. The contract of Ds Mpe with Lerato congregation was to stay at Lebowakgomo in order to facilitate and supervise the church building process.

On arrival, Ds Mpe, was housed at house number 1761 in Lebowakgomo ward. The house belonged to someone else and was hired as temporary accommodation where the pastor could be housed until the church could build its own parsonage.

At the church council meeting held on 7 April 1984, Ds Mpe made a formal request for a loan. The main purpose was to buy house number 1761 as his own property. The church council took a decision that the loan be granted if the plaaslike sending kommissie(PSK) had no objection. It was regarded as a logical

step that the cashier, Mr J.M.Nonyane should issue a cheque to Ds Mpe as approved, but he refused (Lerato Church council Minute Book, 1984). After a follow-up by Ds Mpe, Mr J.M.Nonyane signed a blank cheque for Ds Mpe. It was alleged by elder Nonyane that Ds Mpe wrote the cheque himself to the amount of R8000.00.

The former cashier, elder Mphahlele lodged a complaint with the Presbytery Commission. Thus afstigting was stopped until the matter of the cheque between Ds Mpe and the Lerato Congregation was settled.

In the presbytery commission report 1984, it is minuted that Ds Mpe was found guilty because he insisted that he be issued with a cheque from the former cashier L M Mphahlele. Mr Nonyane issued a signed blank cheque for Ds Mpe to furnish all details. The commission found that it was irregular for a person to address a cheque to himself. Thus, Ds Mpe was found guilty of writing a cheque to himself and was relieved, "bandelos", from his duties as a minister in charge of the Lerato congregation (Presbytery Commission minutes, 1984). He accepted a call to Malunga Congregation in Vendaland (Former Venda Republic).

The Lerato congregation could no longer continue with the afstigting because it had no minister. One should not conclude that afstigting is determined by the minister, but his role is to chair the meeting of the council when discussing important issues such as afstigting.

## ***2.6 THE ARRIVAL OF THREE MINISTERS AT THE LERATO CONGREGATION.***

At the end of 1985, Ds I van der Merwe was called to the Lerato congregation. In 1986, Ds P.W.Mashabela and in 1987, Ds Mahlabegoane were ordained to serve the Lerato congregation. All three ministers found afstigting arrangements completed and the congregation expected them to execute afstigting as approved by the Burger Presbytery.

A spark of conflict was raised on the arrival of Ds Mashabela. On his arrival, he declared that he was not in favour of the establishment of the new congregation and he would fight it to the bitter end. The reason he gave was that he was not present when afstigting was approved. The process had to start afresh (Oral Communication, C.P.Senyatsi).

On 10 May 1987 at the local Church council (Wykskerkraad) at Lebowakgomo, Ds Mashabela reported that he was opposed to the afstigting and requested members of the Lebowakgomo Church council to join forces and help him to destroy it. He gave a report that he had already succeeded in convincing the Mphahlele ward members of the council that afstigting was not a good move for the congregation of Lerato( Church council Meeting, 10 May 1987). In that meeting of 10 May 1987, no resolution was taken for or against afstigting. The council told Ds Mashabela that the general Church council was responsible for all decisions and the matter was referred to it. From that period, the effect of delaying afstigting and the negative contribution of Ds Mashabela started to affect the Lerato Church council in that various subcommittees failed to form quorums. This happened at the meetings of 16 May 1987, 23 May 1987, 13 June 1987, 11 July 1987 and 20 August 1987.



Ds Mashabela mobilised the congregation of Lebowakgomo ward when he did house visitations. He influenced the congregation against afstigting. Mr Kutumela who was an elder at Lerato congregation and the founder of the Lebowakgomo ward said that the morale of the Church council and the congregation attendance was very low, and he was amazed by the ministers reaction. The minister boastfully said that: "afstigting ke e fošitše godimo ga mohlare, ga go na yo a ka go e fagolla" (I have hanged afstigting on top of a tree, there is no one who could bring it down).

Ds Izak van der Merwe and Ds Mahlabeoane who were stationed at Groothoek and Moletlane (Zebediela area), motivated the Elders and Deacons from Lebowakgomo and Zebediela to attend Church council meetings since the Church management was also becoming affected (Oral communication, Ev.L.J.Tladi).

After encouragement by the two ministers, the council managed to form a quorum on 14 November 1987. At that meeting Ds Mashabela presented his case which was anti afstigting. He was supported by the following Church Elders:

- |                          |                  |
|--------------------------|------------------|
| 1. L.J.Madigoe           | Mphahlele ward   |
| 2. L.M.Mphahlele         | Lebowakgomo ward |
| 3. P.G.Malatji           | Lebowakgomo ward |
| 4. Oud Segolela          | Lebowakgomo ward |
| 5. Majakhunane Mphahlele | Lebowakgomo ward |
| 6. M.Ntsoane             | Mphahlele ward   |
| 7. "Fastmove" Malebane   | Lebowakgomo ward |

From the Zebediela and Groothoek wards no support was shown.

The Church council discussed afstigting and unanimously agreed that a committee be formed which should involve the members who were against the afstigting. The commission was formed by the following members:

1. Ds Mashabela,
2. Ds Mahlabegoane,
3. Ds van der Merwe,
4. For afstigting: A.M.Mashiane
  - M.S.Seloma,
  - L.J.Tladi,
  - C.P.Senyatsi,
  - L.L.Ledwaba
5. Those against: L.J.Madigoe
  - L.M.Mphahlele
  - P.G.Malatji (Lerato Church council Minutes, 14 November 1987).

On 14 May 1988, the general Church council meeting was held at Grootboek.. The report concerning afstigting was tabled and the Church council found it to be overdue and decided on the date of 26 June 1988 to implement the afstigting. The reason was given that the financial year would soon be coming to an end(Lerato Church council minutes, 14 May 1988).

Ds Mashabela objected to the acceptance of the SSK (Sinodale Sending Kommissie) financial contract which was written in 1983. The Church council decided at the same meeting that a new contract be obtained (Lerato Church council minutes, 14 May 1988). On the 16 June 1988 the new contract was

written (Appendix 4). The letter acknowledges that the Sinodale commission would continue financing the congregation even after the new establishment of the congregation..

The committee for the preparation of afstigting coopted S.T.Kgatla for his knowledge of theology. The committee was further instructed to report back to the Church council on 18 June 1988 for final approval of the expenditure to be incurred by the move.

## ***2.7. THE POSTPONEMENT OF AFSTIGTING***

The Church council meeting of the 18 June 1988 was postponed because of the funeral of the son of the cashier L.M.Mphahlele and consequently the afstigting on the 26 June 1988 was affected( Oral communication, C.P.Senyatsi,1994). The next meeting was held on 16 July 1988 at Groothoek where the council heard for the first time that Ds Mashabela was intending to appeal at the Presbytery meeting against the decision of the council to continue with afstigting.

The Lerato council later acknowledged that Ds Mashabela was also campaigning and seeking support from the ministers of the Burger circuit (Presbytery). Ds Mashabela told them that Ds van der Merwe was aiming to freeze the SSK subsidy after the establishment of the new congregation. Thus, that was the main reason Ds Mashabela was opposed to afstigting (Oral communication, Ds Mankoe, 1994).

The council however, decided that the afstigting be postponed for the fourth time and awaited the outcome of Ds Mashabela's appeal. Ds Mashabela

indicated to the council that he would appeal to Synod if the presbytery did not decide in his favour. At the same meeting the council stressed the fact that Ds Mashabela's appeal should be referred to the council so that the council might prepare itself well for the next sitting of the Burger Presbytery. The Lerato church council never met to discuss the objections of Ds Mashabela.

## ***2.8 ANNUAL BURGER PRESBYTERY MEETING: 25 - 28 AUGUST 1988***

At its sitting at Klipspruit on 25 - 28 August 1988, the Presbytery attended to the appeal of Mashabela against afstigting of Lerato. After three hours of deliberations, Ds Mashabela withdrew his appeal against afstigting paving the way for its implementation. The Presbytery approved the afstigting application for the second time (Burger Presbytery minutes, 25 August 1988).

On his return from the Presbytery, Ds Mashabela organised seven members of the Church council to appeal to the Synod which was to sit at Mamelodi from the 20 September 1988. This was done without considering the fact that the appeal should first be handled through the local Church council and the presbytery. The team of seven composed of Malatji P.G., Mphahlele L.M.; Elder Ntsoane; Elder Madigoe; Elder Segolela, directed their appeal directly to the synod (Oral communication, L.Kutumela, 1994).

The Lerato Church council heard about the developments on the 15 October 1988 during the council meeting. Two reports were presented by the delegates from the Presbytery of Burger and the Synod respectively. In the Church

council meeting at Lebowakgomo, the council took a decision that 6 November 1988 was a suitable date for the establishment of the Lerato-Botlhabela congregation (Lerato Church council minutes, 15 October 1988).

The Church council also reported that the Church council secretary (Mr Mashiane) had received a letter from the Actuaries of the NGKA Northern Transvaal Synod which instructed the council to postpone the afstigting due to the dissatisfaction of other sector of the congregation, including Ds Mashabela. Further more, the letter was also discussed at the presbytery meeting and the Presbytery gave the go ahead ( Appendix 6: Letter from the actuaris).

In October 1988, Ds Mashabela sent a delegation of ten women under the leadership of Mrs Mashabela (wife of the minister) from Mphahlele location to Ds Mojapelo of Burger to call on him to help stop the afstigting. Ds Mojapelo was the consulate minister to Lerato congregation. (Kutumela L.R.T. oral communication, 1994).

## ***2.9 6 NOVEMBER 1988 - AFSTIGTING LERATO BOTLHABELA***

On the 6 November 1988, Ds Mojapelo did not turn up for the formal constitution of the afstigting. According to the Bepaling 47.1, afstigting is constituted by the Presbytery commission. It was a fortunate blessing in disguise that all members of the Presbytery were present under the leadership of Ds Ngobene who was stationed at the Philadelphia congregation, and was a member of the Burger Presbytery.

Ds D Ngwenya conducted the service. After the service the afstigting ceremony was held. The Church council of Lerato-Botlhabela was nominated by members of the new congregation. This was done in accordance with the Church Order of the NGKA. It was also the first time that women were nominated for the Church council in the Lerato congregation.

Ds Mashabela and his supporters were not present at the ceremony. After the ceremony, the first Church council meeting of the new congregation was constituted under the leadership of Ds D Ngwenya.

In the first meeting of Lerato-Bohlabela church council which was held on 6 November 1988, the following members were elected into office: M A Mashiane as secretary, J R Phatudi as vice secretary, P M Moloto as cashier, S T Kgatla as coordinator of all committees and J M Nonyane as chairperson of the council in the absence of the consulate. In the same meeting, the council called Ds Mashabela to be the minister of the new congregation. It was unfortunate that he did not reply to the call.

## **CHAPTER 3**

### **THE AFSTIGTING PROCEDURE FOLLOWED BY LEBOWAKGOMO CONGREGATION**

#### **3.1 INTRODUCTION**

As from the 6th November 1988, Lerato congregation had a new born baby named Lerato-Botlhabela (East). The newly formed congregation was an amalgamation of Lebowakgomo (the capital city of former Lebowa) and the whole of Ga-Mphahlele district. It is a pity that the newly formed congregation lasted only six months.

In this chapter, emphasis will be based on the nullification of the newly formed congregation, that is, Lerato-Botlhabela. Secondly, the application and the procedure followed by the Lebowakgomo ward in seeking disestablishment from its mother body, will be discussed.

The writer has indicated in chapter 2 that Ds Mashabela was not present on 6 November 1988 when the afstigting ceremony was held. After the ceremony the first meeting was held and the church council took a decision that Ds Mashabela be called as the minister of the newly formed congregation.

The Church council, through the advice of the Presbytery Commission, did not follow the procedure of the Church Order. i.e. Bepalling 67 whereby a roll call (Gros-lys) should be formed and followed by secret ballot. No elimination was

formed. The council took a unanimous decision to call Ds Mashabela as a minister so that he would be able to unite Lebowakgomo and Mphahlele wards because he was the person who had caused the tension and division of the two wards.

The Church council was composed of the following:

- |                       |   |
|-----------------------|---|
| 1. Mr P. Moloto       | Cashier: Brigadier  |
| 2. Mr Mashiane        | Secretary: Lebowakgomo Magistrate   |
| 3. Mr Nonyane         | Chairperson of Church Council in the absence of the consulate: Magistrate |
| 4. Dr S.T.Kgatla      | Coordinator Church Council: UNIN Lecturer                                 |
| 5. Mr R.E.Rasefata    | Magistrate  |
| 6. Mr P.E.Kgohloane   | Senior Land Surveyor  |
| 7. Mr C.P.Senyatai    | <b>Senior Manager: Lebowa Education Department</b>                        |
| 8. Mr P.O.Modiba      | Contractor/Businessman  |
| 9. Mr J.R.Phatudi     | Teacher   |
| 10. Mr A.S.Maphutha   | Economics analyst   |
| 11. Mr C.Maleka       | Senior Administrator Lebowa Government                                    |
| 12. Mr M.N.Hiine      | Pensioned teacher   |
| 13. Mr L.J.Thobela    | Pensioner   |
| 14. Mr M.N.Petja      | Teacher   |
| 15. Ms Legodi         | Nursing-Sister  |
| 16. Mr L.J.Mojalefa   | Lecturer, Mamokgalake Chuene College                                      |
| 17. Mr L.S.Mogano     | Teacher, In-service Training Centre                                       |
| 18. Mr L.R.T.Kutumela | Male Nurse  |
| 19. Mr M.D.Mothiba    | Senior administrator - Lebowa   |
| 20. Ms M.D.Sebola     | Administrator - Lebowa  |



21. Ms T.V.Meso	Teacher
22. Mr J.L.Maesela	Administrator - Lebowa
23. Ms Debeila	Teacher
24. Ms Nthane	Nurse
25. Mr M.H.Mojapelo	Secretary of the Dept. Works

### ***3.2 TRAINING OF THE CHURCH COUNCIL***

The newly elected members were divided into committees (See Appendix 5), note also the programme of the Church service which was drawn up immediately after afstigting , Appendix 5. This proved that Lerato-Botlhabela was a fully constituted congregation.

### ***3.3 COURSES OF ELDERS***

The Church council requested Dr. S.T.Kgatla to conduct a course for Church Elders in order to update the members on what is: (1) Church Order, (2) the procedure of church management, (3) duties of church elders, See Appendix 8. The purpose of the course was to train new elders and deacons who were never exposed to the constitution of the NGKA. Secondly , it was to educate the council as to what was expected of them morally and the status they had acquired. The course brought good fruits to the congregation because presently the congregation is rated as the best managed at the Burger presbytery council. The congregation was able to raise a sum of R24 000.00 in their annual fund

raising projects (basaar). The purpose of the project was to augment church coffers.

### ***3.4. CANCELLATION OF LERATO-BOTLHABELA.***

#### ***3.4.1 COMPLAINT OF DS MASHABELA AT SYNODICAL LEVEL***

In chapter 2 it was indicated that Ds Mashabela was prepared to fight to the bitter end for the rejection of afstigting. He sent his objection(beswaar) to the Synodical Commission. In the minutes of the Synodical Commission which was held on 29 November 1988, it was noted that they had received the letter of complaint from the said minister and on the other hand had received the notification from the Secretary of the Presbytery which informed them about the establishment of the congregation, Lerato-Botlhabela. In this Synodical meeting, the matter was discussed and resolved as follows:

Die Ringskriba sal ontvangs erken, maar die Ring versoek om alvorens die saak verder publiseer in bevredigende uiteensetting van die hanteering van die beware aan ons te voorsien, Ons sal oortuig dat aan alle vereiste voldoen is.

The Synodical Secretary immediately wrote letters to the secretary of the Lerato congregation and the Presbytery of Burger - Ds van der Merwe, who was stationed at Lerato congregation. From the replies of the two secretaries, one can deduce the date on which Dr Kritzenger wrote the letter and the objection of Ds Mashabela and his followers.

From the letter of Ds van der Merwe and Mr Seloma (Church council Secretary), the objectors were objecting on the following grounds:

1. They alleged that only one Ward (Wyk) was present at the day of afstigting,
2. The financial position of Lerato Congregation was weak and poor,
3. Mr S.T.Kgatla was not a full member of the NGKA,
4. Lerato Consulate was not present to formalize the afstigting ceremony (Church Council Minute Book).

These letters from the secretaries tried to explain to the Synodical Commission that the five point objections were unjustified. The reply addresses the concern as follows:

1. Explained that correct procedure was followed in accordance to Bepalling 45.1 (Financial position of Lerato-Botlhabela). Both letters indicate that the Burger Ring had looked into the position of the congregation and found that the newly established congregation would be able to stand on its own.
2. The secretaries indicated that the objection of Ds Mashabela was discussed in full during the presbytery sitting in August 1988 whereby Ds Mashabela withdrew his objection.
3. Responding to the Consulate who was not present, the secretary of the Lerato congregation indicated to the Synod that it is not the duty of the Consulate to formalise the afstigting but the Presbytery Commission's role as explained in Bepalling 47.1. The Presbytery Commission announced the new congregation and its Consulate in accordance with Bepalling 47.2.

4. As for Dr Kgatla's membership to the NGKA, the secretary indicated that Dr Kgatla was a member of Lerato congregation since he appeared in the Church register of Lerato congregation.
5. One ward was present:
  - It is reported that all wards were represented including the Mphahlele ward which claimed that it was not represented. Some of its members decided to be observers of the days' proceedings.
6. Ds van der Merwe who was the secretary of the Presbytery indicated in his letter that the congregation of Lerato and members of the circuit were prepared to meet the Synodical Commission for further discussion and enlighten them about the developments of the Lerato afstigting.

### ***3.4.2 SPECIAL PRESBYTERY SESSION: RING VAN BURGER - 22 APRIL 1988***

On 21 March 1988, the Synodical Commission held its fourth meeting concerning this matter and resolved that a special meeting between the Burger Presbytery and the Lerato Congregation be arranged for 22 April 1988. They further resolved that the Presbytery establish the appropriate venue for such a meeting and that they wait for a special invitation from the Burger Presbytery (Minutes of the Fourth Moderatuur Vergadering - 21 March 1989 at Mamelodi Dienssentrum).

An invitation was extended to all members of the Burger Presbytery, Lerato congregation, Lerato-Botlhabela and interested persons who had an interest in resolving this issue. The Burger Presbytery Commission identified Lebowakgomo as a convenient venue and assigned Lerato-Botlhabela to cater for the occasion.

### ***3.4.3 22 APRIL 1989 MEETING AT LEBOWAKGOMO***

The special Presbytery Meeting was held on the 22 April 1989. The meeting was chaired by Ds Maphoto - the Moderator of the Northern Synod and was accompanied by Ds Mataboge - the Actuaris. The Presbytery Commission was represented by Ds Mankoe and Ds G.J.Jordaan(Assistant Scribe). Ds van der Merwe(Secretary) and member of the Lerato congregation, could not take the minutes of the meeting since he too had to give evidence.

The meeting was well attended by members of the Presbytery and the Church council from the Lerato-Botlhabela and the Lerato congregation and Ds Mashabelas' followers who included members of the women's league in their full uniform.

#### ***3.4.3.1. THE PROCEDURE OF THE MEETING***

The chairperson of the day, Ds Maphoto, clearly stated the mission of the day and that the Moderature would serve as a neutral body in arbitration of the

dispute that existed in connection with the establishment of the new congregation, Lerato-Botlhabela.

The chairperson gave the pro and anti-afstigting groups a fair time to present their cases.

The objections which are discussed in paragraph 4.1 were raised in the meeting.

1. Concerning Dr S.T.Kgatla's full membership to the NGKA, the objector claimed that Dr Kgatla was not a full member of the NGKA and that he belonged to an Independent Church. He once worked at the Dorothea Mission in Pretoria before joining the Lebowa Government services. In response to these allegations, Dr Kgatla handed in his Baptismal Certificate, Confirmation Certificate and a photocopy of his Trek Brief(Transfer letter) from Tlhatjane Congregation of the NGKA in the Lerato congregation as a resident of Lebowakgomo.

Dr Kgatla was declared a full member of the NGKA. Thus this objection was nullified .

The attack on Dr Kgatla was exacerbated by his completion of his Masters degree in Theology (1988), by people who said that if he be removed as the coordinator of the Church council portfolio, the afstigting of the new congregation would be derailed.

2. Ds van der Merwe explained to the meeting that the objectors to the afstigting were from the Mphahlele ward as compared to other congregation wards. The meeting was advised to investigate this attitude. In response to this allegation, the anti-afstigting group said that they had support also from

members at the Lerato and Lerato-Botlhabela congregations who were not present at the meeting because of not being informed about the meeting.

#### ***3.4.3.2 FINANCIAL SITUATION AT LERATO CONGREGATION***

It was alleged that Lerato congregation could not manage without the support of the new congregation, so Ds van der Merwe handed out the financial statements of the Lerato congregation from 1987-1988 which showed tremendous growth of the congregation after the afstigting of the new congregation.(See Appendix 7).

#### ***3.4.3.3 SUMMARY OF THE MEETING***

After listening to all the deliberations from all sectors, ordinary members and observers were requested to leave the meeting. This included members of the Presbytery Commission who were also representing the Lerato congregation. The Presbytery continued to deliberate on this matter. At 22h30, all members and interested parties were recalled in the meeting. The chairperson was now Ds Mankoe, Chairperson of the Burger Presbytery. After welcoming everybody in the meeting , he announced the resolution of the Presbytery which read as follows:

a) The Presbytery has reviewed its decision of 25 August 1988. That is, the afstigting of Lerato-Botlhabela from Lerato has been cancelled with immediate effect because no Form 12 was filled by the applicant(Lerato congregation).

b) Lerato congregation was also instructed to cancel all its formation structures for the new congregation and start a new application if they still had an interest in afstigting.

c) The action taken was in line with Article 25.4 of the Church Order (Kerkorde, 1991: 13), which states that the Presbytery Council can establish and dissolve a congregation.

After the chairperson gave the verdict, no question time was allowed from members of the congregation. The meeting was closed with a prayer.

At that stage, it was a blow to the Lerato Church council members and of the Lerato-Botlhabela, mainly the Lebowakgomo congregation. Their faces were filled with disillusionment and frustration while on the side of the Mphahlele (Seleteng) ward, jubilation and singing showed their pleasure.

The Church council of Lerato-Botlhabela remained for a short caucus. The main purpose was to shape and formulate a strategy on how they were going to inform the congregation of the verdict and its implications.

The concern was: does the verdict imply that children who were baptised in the new congregation should be rebaptised?

Should the newly appointed Church council members stop serving in the council and reinstitute the old guards?

All that caused concern could not be satisfactorily resolved. There was a unanimous agreement to convene a Church council meeting to be chaired by the Consulate. The caucus adjourned at 01h00 (Minute book, 23 April 1989).



The cancellation of the afstigting was confirmed in the Synodical meeting of 23 May 1989 at its Fifth General meeting (Resolution 4.3: Moderatuur meeting 1989).

### ***3.5. LEBOWAKGOMO APPLY FOR AFSTIGTING AS A WARD***

1. From the Church council meeting of 28 May 1989, held at Moletlane Ward under the leadership of Ds Mahlabegoane the following were discussed:

What was the status of the church council members of the defunct Lerato-Botlhabela in the meeting of Lerato congregation? The meeting then resolved that the said members would form part of the meeting without enjoying voting rights.

2. The council accepted the decision of the Presbytery concerning the nullification of the afstigting of the Lerato-Botlhabela congregation.
3. They also agreed that the process of afstigting start afresh. Mr Ntsoane of GaMphahlele warned the council to stop entertaining hopes of opening the process since the people of Mphahlele were opposed to afstigting. The sentiments raised were concerned about the name of the congregation being "Lerato" which meant "Love", thus the council must stop trying to divide the congregation and let the love that existed for decades prevail in the congregation. Mr Madigoe who was also from Mphahlele ward seconded the sentiment.

The council spent two hours deliberating on the issue of attesting the process of applying for the establishment of a new congregation. The council was divided again on this matter.

Elder Nonyane asked the council through the chair that the church order be consulted with reference to the possibility of a ward seceding from the mother body. In answering to the concern, Bepaling 43.1 of the church order was read. After the document was read, elder Nonyane moved that Lebowakgomo ward be given the latitude to disestablish from the Lerato congregation. He was seconded by deacon Benjamin Tladi. In the absence of the counter motion, elder Kgatla suggested that this matter be tested by showing of hands. The suggestion was seconded by elder Maesela.

There was unanimous agreement with the idea even by those who were against afstigting, namely, Ds Mashabela, Mr Madigoe, Mr Mphahlele and Mr Ntsoane.

The council then requested Lebowakgomo to bring a draft application to their second meeting (Lerato Church council meeting, 28 May 1989).

### ***3.5.1 PREPARATION OF AFSTIGTING APPLICATION BY LEBOWAKGOMO***

#### ***3.5.2(A) WARD MEETING***

In their meeting of April 1989, Lebowakgomo held their meeting under the leadership of Ds Molantoa, a Consulate of the Lerato congregation. The

purpose of the meeting was to facilitate the application for afstigting. In this meeting, the following persons were nominated to draft the application:

Mr S.T.Kgatla

Mr J.M.Nonyane

Mr R.E.Rasefata

Mr Mashiane (Secretary)

Mr Kgohloane

Mr Moloto (Cashier)

### ***3.5.3 STEPS TAKEN BY THE WARD***

(A) Form 12 was circulated amongst the congregation(Appendix 20). 260 members filled in the forms.

(B) Financial position: The commission was also assigned to find out whether the Potgietersrus Sending Kommissie, would be able to finance the congregation. In their reply they stated that they would not be in a position to finance Lebowakgomo as a congregation should the afstigting be approved.

The commission then addressed the congregation regarding the financial matters of the congregation. Mrs Ramphele spelt out her vision of self-sufficiency at the church as a counter action to a response received from the Sending Kommissie by saying:

"If Whites are working for money, have personal obligations towards subsistence growth in their families, and we too Blacks enjoy the same responsibilities, it is high time that we as Blacks study how Whites manage their congregation. Lebowakgomo should follow the same

route". She was supported by Mrs Meso, also a member of the CVV, who stated that if finance was a problem then they were prepared to increase their monthly contributions.

From this workshop, the commission reported to the council that they had found in a formula that would help the congregation to meet its dues and responsibilities (See Appendix 9). Appendix 9 is a formulae that states that each person who earns an income should contribute a tenth of his daily income. The Church council issued declaration forms to be filled in by the congregation so that a final application could be drawn up and handed to the Church council of Lerato for approval.

#### ***3.5.4 APPROVAL BY THE LERATO CHURCH COUNCIL- 27 SEPTEMBER 1989.***

At the general meeting of the Lerato church council of 27 September 1989, Mr Rasefata read the application for Lebowakgomo's afstigting. The chairperson of the meeting was Ds Mahlabegoane and the secretary was Mr Mashiane.

After the reading of the application the chair opened the floor for questions. Ds Mashabela and the Mphahlele ward objected to the application and requested photocopies of the document to make a thorough analysis of the report. He was seconded by Mr L.M.Mphahlele. The chair asked what was not clear in the report since it was well presented in the English language which was understood by everybody in the meeting. In order to accomodate everybody, the chair requested Mr Rasefate to explain the document in Sepedi to avoid misunderstanding. Elder Mogano moved that the chair divide the house to test

the reception of the document. The results were as follows: those who voted against the acceptance of Lebowakgomo's application were three persons by the names of Ds Mashbela, Mr L.M.Mphahlele and Mr Ntsoane. Those who voted for acceptance were 25 (Lerato Church council Minutes, 2 July 1989). The Church council took a decision that they approved the application of Lebowakgomo and the matter was referred to the Burger Presbytery which held its meeting on 21 September 1989 (Church council Meeting, 2 July 1989).

5.2.4 The Burger Presbytery approved the Lerato vis 'a vis the Lebowakgomo application. In the Presbytery meeting of 21 September 1989 the application of Lebowakgomo was not discussed but left for the Presbytery Commission. On 28 October 1989, the Presbytery Commission met the Church council of Lerato. The Presbytery Commission was made up of: Ds M.J.Mankoe, Ds P.J.Etsebeth, Elder Mathabatha, Ds J.H.Niederheitmann (Coopted) and Ds Motubatse was present as a Consulate of Lerato congregation.

The Presbytery's main mission for the meeting was to establish whether Lerato church council had followed the correct afstigting application procedure spelt out in Bepaling 43.2., Bepaling 44.1, Bepaling 44.3, and bepaling 46.1. (Refer to chapter 5).

In their findings, they found that Lebowakgomo complied with all the requirements of the application and advice from the Moderatuur by filling Form 12.

The boundaries were set as Lebowakgomo, Mapheto, Mmakotse, Motangtanyane, Lebowakgomo Industrial , Makurung, Dithabaneng,

Legwareng, and Mogodi (These were proclaimed as belonging to Lebowakgomo in accordance to the former Lebowa Magisterial District).

### ***3.5.5 MINISTERIAL POSTS ( FINANCE)***

Two subsidy posts remained with the mother congregation, Lerato. Lebowakgomo had to disestablish without a subsidy post from the White congregation of Potgietersrus.

Ds Mashabela also accepted the proposal. He further accepted that the ward of GaMphahlele would be part and parcel of the Lerato congregation (Presbytery Meeting, 28 October 1989).

### ***3.5.6 BRUIDSKAT/DOWRY***

The Presbytery Commission recommended that the church building and its furniture, and the pastoral house be given to Lebowakgomo congregation as a gift (The Presbytery and Lerato Church council Meeting, 28 October 1989). Refer to appendix 6. The matter was later referred to the Presbytery meeting which was held on 9 December 1989.

## ***3.6 SPECIAL PRESBYTERY MEETING- 9 DECEMBER 1989***

On 9 December 1989, the Presbytery commission reported the matter to the special Presbytery sitting which was held at Lebowakgomo. The Presbytery was chaired by Ds Mankoe, the secretary being Ds Eitsebeth. The purpose of the meeting was for the Presbytery Commission to report back about their findings and recommendations.

After the report, the Presbytery approved the application of Lerato for the third time. The new name for the establishing congregation was Lebowakgomo and Ds Mankoe was appointed as a Consulate. The date for the formal afstigting was set for 18 February 1990.

The Presbytery was assigned the task of inviting all Burger Presbytery congregations to the afstigting ceremony and to publish the invitation in the church newspaper in fulfillment of Bepaling 47.1 (Burger presbytery meeting, 9 December 1989).

### ***3.7 CEREMONY AND FORMAL AFSTIGTING 18 FEBRUARY 1990.***

#### ***3.7.1. INVITATIONS***

The secretary of the Burger Presbytery responded to the order of Bepaling 47.1 which states that a prior notice be given to invite all the interested parties to the establishment of the new congregation. The invitation was published in January 1990 in the Letlhasedi Newspaper, the official church newspaper, page 4)

### **3.7.2. THE CEREMONY, 18/02/1990.**

All the necessary arrangements were made to make the afstigting process a success. The church service was conducted by Prof F.S.Malan. A ceremony followed thereafter with the programme director being Mr S.L.Mogano (See Appendix 10.A). The Synod, Ds Mashabela and his supporters in the Mphahlele ward, were not represented at the ceremony. Immediately after the ceremony, the congregation elected its first Church Council members (See Appendix 10.B).

The Lebowakgomo congregation was full of joy since their dreams had come true. The consulate Ds Mankoe held the first meeting with the newly established Church council. The following were elected into office:

Mr M.A.Mashiane	Secretary
Mr J.R.Phatudi	Assistant secretary
Mr P.Moloto	Treasurer
Dr S.T.Kgatla	Coordinator of the Church council.

At the meeting, the consulate advised the Church council to call Ds Mashabela as minister for the congregation (Lebowakgomo Church council Minute, 18 February 1990).



## **CHAPTER 4**

### ***THE CONFLICT BETWEEN THE DECISIONS TAKEN AND HOW THEY WERE RESOLVED.***

#### ***INTRODUCTION***

In this chapter the following will be put into perspective

- (a) What caused Lebowakgomo to seek arbitration from the court of Law.
- (b) The conflict that was between the congregation and Ds Mashabela.
- (c) The conflict between Lebowakgomo congregation and the Synodical management.

#### ***4. BACKGROUND OF THE INTERNAL CONFLICT.***

##### ***4.1 THE ARRIVAL OF DS PAKENG WIDAS MASHABELA AT LERATO.***

- (a) Ds PW Mashabela arrived at Lerato congregation in 1986. On his arrival at Lerato congregation he indicated from the onset that he was not in favor of secession. He objected in church council meetings and presbytery meetings against any secession. After his failure at the ground level he sent letters to the Synod to lobby their support. (Oral communication: MJ Nonyane 1993.)

(b) On his arrival he immediately poisoned the minds of the Mphahlele ward against the afstigting. In this he was successful. His objection was based on Finance and Security. On the other hand many questions were raised by church council members ,such as:

- What was his phobia about secession?
- Why was he afraid to work with the congregation as a sole minister?
- was it because he was an Evangelist (a helper of the minister and had no powers to serve sacraments) before being ordained as a minister?

As indicated on paragraph "b" that the East ward was divided into two. One should bear in mind that rural people believe in authoritarian attitudes, are obedient and submissive to their leaders. What the leader says is always correct. Ds Mashabela took the advantage of the above background. The above statement is supported by Giddens (1995: 257), "people with authoritarian personalities, tend to be conformist, submissive to those seen as their superiors and dismissive towards inferiors. Such people are highly intolerant in their religious and sexual attitudes." Thus, the ward of Mphahlele were led to believe that the ward of Lebowakgomo wanted to divide "love"/Lerato which had been created before the introduction of the Lebowa government.

## ***4.2 LEBOWAKGOMO CONGREGATION***

One should view Lebowakgomo as semi-urbanised because of its settlement. It should not be overlooked because it was the capital city of the former Lebowa Government. The community is composed of public servants, civil servants, skilled and semi-skilled workers. The congregation was not an exception to its community. It was composed of lawyers, teachers, nurses, economists and skilled workers.

The council of Lebowakgomo worked with sub-committees, and reports of the commissions. Decisions were taken by the church council who never accepted anything from hearsay. All correspondence had to be from letters or church documents before they were addressed by the council for the purpose of filing and administration.

\*The role played by Lebowakgomo church council in finalising the secession will be discussed in due course.

## ***4.3 THE PRESBYTERY OF BURGER.***

The presbytery of Burger was composed of six congregations, that is: Lerato, Burger, Motetema, Lepelle, Sekhukhune and Philadelphia. Lebowakgomo later joined as the seventh congregation. The council is composed of a Minister and an Elder from each congregation. The secession of Lerato brought conflict within the council.

#### ***4.4 THE SYNODICAL COMMISSION.***

The Synodical commission is composed of the chairperson, synod secretary, actuaris and two additional members. One will look into the contribution of the Synodical commission which aggravated more conflict between the Lebowakgomo congregation and the synod, and between Ds Mashabela and Lebowakgomo.

\*The actual functions of the Synodical Commission in finalising the secession will be discussed in due course.

#### ***4.5 LERATO CONGREGATION.***

As Lerato is the mother congregation of Lebowakgomo, one should try to give the composition of the congregation during and after secession.(see page 49).

#### ***4.6 COURT CASES.***

##### ***4.6.1 SUPREME COURT CASE 1991.***

The third application for afstigting by the Lerato congregation ended in the Supreme Court. The reason behind the involvement of such a Court of Law will be discussed. The case was between the secretary of the Synod Dr Kritzinger and the Lebowakgomo congregation.

#### ***4.6.2 CIVIL CASE 1990.***

Violence and intimidation became part of the day in the church scenario. Church council members appeared before the Thabamoopo Magistrate because of the physical eviction of Ds Mashabela from the church manse.

#### ***4.6.3 THE CRIMINAL CASE 1993.***

The criminal case was between four council members and Ds Mashabela. The four council members appeared before Pietersburg Magistrate, Mr Fourie, on charges of house breaking, theft, malicious damage to property and trespassing.

\*All this will be discussed in due course.

### ***4.7 THE STARTING OF MANAGERIAL CONFLICT.***

#### ***4.7.1 THE NULLIFICATION OF LERATO BOHLABELA(EAST) CONGREGATION MAY 1989.***

The first afstiging of Lerato was established on the 6th November 1988 and was cancelled on April 1989. The cause of the cancellation was the influence of Ds Mashabela at Synodical level. After Ds Mashabela had failed to win support from Lerato and the Presbytery council of Burger he lodged an appeal

against the afstigting of the above congregation.(Oral communication with MJ Nonyane 1994).

#### ***4.7.2 PRESBYTERY COUNCIL: SPECIAL MEETING 22 APRIL 1989.***

On the 22 April 1989 the Burger presbytery council held a special meeting. The meeting was held under the influence of the Synodical commission. The purpose was to solve the objections which were raised by Ds Mashabela and the Mphahlele ward.

- (a) The council finding was that all the objections raised by Mashabela and his supporters were invalid(see chapter 2).
- (b) Secondly they found that Lerato congregation did not fill in **FORM 12** as part of the procedure for afstigting.(see chapter.2).
- (c) On the ground that FORM 12 was not filled by the Lerato congregation, the secession was nullified. This meant that the newly established congregation no longer existed. Lerato congregation was instructed to start afresh with afstigting.

#### ***4.7.3 THE AFTER EFFECTS OF PRESBYTERY MEETING.***

- (a) The decision of the Presbytery was amazing even to its members. Some were hearing of FORM 12 for the first time because it does not appear in the 1988 Church Order. It appears on the 1991 Church Order on page 126.

(b) The newly established congregation Lerato-Bohlabela had many interpretations on the resolution of the Presbytery. The following questions were raised by the concerned council:

- (i) What was the position of the deacons and elders who were not part of Lerato church council before 6 November 1988?
- (ii) Should they continue or are they also nullified as office bearers?
- (iii) Does the cancellation affect babies and marriages which were blessed under the umbrella of the new congregation?

(c) The other after effect was that the congregation lost its staunch members who joined independent churches. They could not understand how man could cancel the congregation that was blessed by God (Oral communication Mr Modiba 1993.)

(d) On finance, the cancellation left two congregations Lerato and Lerato Bohlabelo having two separate accounts. No instructions were given to the two congregations with regard to the financial position.

(e) Ds Mashabela was a happy man, on the next Sunday 30 April 1989 he issued his service programme to the Lebowakgomo ward. The Lebowakgomo ward did not accept the programme since it had been not approved at any church council meeting. On the other hand, the Lebowakgomo ward council maintained that the letter which was written to him, that debared him from visiting its members and the congregation, was still in force. (Oral communication Mr CP Senyatsi 1994.)

Ds Mashabela had not set his foot in Lebowakgomo congregation since November 1988 because of his anti-afstigting campaign.

#### ***4.8 LEBOWAKGOMO APPLY FOR AFSTIGTING.***

Lerato congregation approved Lebowakgomo application to disestablish as a congregation at its meeting which was held on 27 September 1989 at Moletlane.

The Presbytery approved the application of Lerato on 9th December 1989 during their special sitting. According to the minutes ten voted for and nine against the afstigting (Presbytery council minutes 9 December 1989). The date for formal afstigting was set as 18 February 1990. The secretary of the Presbytery, Ds Eitsebeth, informed all the concerned congregation. The invitation was also published in the official church newspaper-Lehlasedi January 1990.

The afstigting ceremony was held on the 18 February 1990. Lerato, Lebowakgomo and the Presbytery Commission were present except for Ds Mashabela and the Mphahlele ward. The afstigting ceremony was conducted by Ds Mankoe, the chairperson of the Presbytery and also the consulate of Lebowakgomo congregation.



## **4.9 CONFLICT WITH REGARD TO LEBOWAKGOMO AFASTIGTING**

### **4.9.1 CONFLICT BETWEEN LEBOWAKGOMO MANAGEMENT AND DS MASHABELA.**

On 18 February 1990 the newly formed church council met under the chairpersonship of Ds Mankoe. Resolution was taken whereby the consulate agreed to call Ds Mashabela for the second time as the minister of Lebowakgomo congregation.

- I. The aim of calling him for the second time was to seal the conflict between the said minister and the congregation.
- II. To win the support of the residents of the Mphahlele area to join the new congregation by taking transfers from their mother congregation, Lerato.(18 February 1990 Church council meeting )

Ds Mashabela did not reply to the call of Lebowakgomo. He continued to live in the church manse of the new congregation. He never set foot in the church nor conducted any services for the congregation. On the other hand the congregation continued to pay his telephone services and municipal services.

Ds Mashabela continued to campaign against the Lebowakgomo secession within the presbytery council. He won the support from:

- (i) Ds.Nchabeleng-a minister of the Sekhukhune congregation.

- (ii) Ds.Motubatse-a minister of the Sekhukhune congregation
- (iii) Ds.Mojapelo-a minister of the Burger congregation.
- (iv) El. Leshaba- an elder at the Sekhukhune congregation and also a brother in law of Ds Mashabela.
- (v) El.Matlala -an elder at the Lepelle congregation.
- (vi) El.Ntsoane/El Mphahlele from the Lerato congregation.

On 14-17 September 1990 at Motetema during the annual general meeting of the Presbytery of Burger chaos occurred. On the 15th the above members walked out of the meeting in protest against the presence of the Lebowakgomo congregation. They went further and organised the youth of Motetema to disrupt the meeting. (Oral communication MJ Nonyana.)

In the memorandum which they submitted to the Presbytery council they objected to the following:(see appendix 21)

1. The presence of Messrs. ST Kgatla and MJ Nonyane who were representing the Lebowakgomo congregation.
2. They demanded the resignation of Ds Mankoe and for him to step down as the chairperson of the Presbytery since he had been re-elected. The reason was that he was biased in favour of Lebowakgomo.
3. They also maintained that Ds Mankoe officiated at the afstigting ceremony despite receiving a telegram from the secretary of the synod which instructed him to stop with the formalisation of such a congregation.
4. They also protested against the case of Ds Mashabela whereby the Presbytery was to discuss how they could relieve him of his duties(bandelos).

5. They also demanded that the Presbytery should accept the invitation of the Synodical commission to hold a meeting between Lerato, Lebowakgomo and the Presbytery. The aim was to address the objection regarding the establishment of the Lebowakgomo congregation.

On 16 September 1990 the Presbytery adjourned its meeting at 13h00 after being disrupted by the Youth. The remaining agenda was assigned to the Presbytery commission. (Oral communication : ST Kgatla 1994)

#### ***4.9.2 THE AFTER EFFECT OF MOTETEMA MEETING.***

On 16 September 1990 at 17h00 Messrs ST Kgatla and MJ Nonyane called members of the church council for a briefing. After being told what conspired at Motetema, a decision was taken by the council. They decided that the congregation should be informed on the 17th September 1990 about the tactics used by Ds Mashabela and his supporters. ( Lebowakgomo church council meeting 16 September 1990).

On Sunday 17 September 1990 Messr S.T Kgatla informed the congregation about the incident at Motetema. This occurred during the announcement after the church service. After the briefing, the congregation were given time to ask questions. Ms.Meso a member of women's league, suggested that Ds Mashabela be removed from the church manse since he was amongst the people who walked out of the meeting. She further indicated that the congregation should stop paying the telephone bills because he was using it to sabotage the afstigting. The idea was supported by the whole congregation. The

matter was assigned to the church council for the removal of the minister in the church manse.

On 17 September 1990 the Executive Committee held a meeting in order to facilitate the instruction of the congregation. The meeting was chaired by elder C.P Senyatsi. At that meeting the management agreed to write a letter of notice to vacate the house within seven(7) days (see appendix 12). The letter was signed by daily management members -MA Mashiane secretary; P Moloto ;LRT Kutumela; CP Senyatsi ; PE Kgohloane; M Hiine; ST Kgatla and MG Nonyane.

On 24 September 1990 the members of the Lebowakgomo congregation including women, youth and church council members arrived at the church manse at 15h00. On their arrival Ds Mashabela drove off in his car. The congregation were accompanied by Lebowa Police Officers. Duplicate keys were used to unlock the house, and deacon M.M Sebola was requested to record all the goods that were to be loaded into the truck. The goods were carried to the church manse which was at Ga-Mphahlele at Ga-Maleka-Seleteng. All the goods were unloaded there.

#### ***4.9.3 CIVIL COURT CASE: 26 NOVEMBER 1990.***

The following church members received summons from Makgoba, Kgomo and Partners as legal representatives of Ds Mashabela:

- Dr ST Kgatla.

Adv MJ Nonyane.

Mr MA Mashiane.

Brigadier P Moloto.

The action instituted was that of "Spoliation" against the church council in the magistrates court Thabamoopo held at Lebowakgomo.

The congregation was represented by Mr Senyatsi of Messrs Mayor Pratt and Laytt Attorneys. Mr Mphahlele of Seshego District presided as the Magistrate as requested by Thabamoopo Chief Magistrate Mr Makola.(Oral communication: Mr Mashiane 1994).

The verdict was in favour of Ds Mashabela and Lebowakgomo was ordered to return the goods from Ga-Mphahlele and to restore them to their rightful place.

It was jubilation on the side of Ds Mashabela, while at Lebowakgomo there was frustration. A meeting between the congregation of Lebowakgomo and the council was held on the same evening. A report was given to them. The congregation refused to return the goods and opted to appeal. The appeal was to serve as a delaying tactics while they were waiting for the supreme court to instruct the Synodical secretary to register the congregation.

#### ***4.9.4 CRIMINAL CASE NO: RC 40|93.***

The appeal of the civil case was not prosecuted. Ds Mashabela opened a criminal case against the church council members mentioned in 4.9.3 above.

The criminal case was held at Pietersburg Magistrate court under the Private prosecution of Mr I.P Van Zyl while Mr M.W.Fourie presided as the Magistrate on 9 March 1993.

The four council members were charged with:

- housebreaking;
- theft;
- malicious damage to property and
- trespassing.

The following people were called as witnesses for the prosecution but were not present on the day in question:

- Mr Leshaba- his brother in law (Ds Mashabela).
- Mr Mphahlele-Lerato elder;
- Ds Strause-Secretary of the Synod.

The Private Prosecutor based his argument on the fact that Lebowakgomo was not a "legitimate" congregation when the incident occurred. The witnesses also testified that the Lebowakgomo congregation was not established.

The Magistrate could not find the four accused guilty as charged because there was no evidence that could link the charges to the accused. They were duly acquitted.

#### ***4.10 THE EFFECTS ON THE WOMAN'S CHRISTIAN MOVEMENT (CVV).***

The afigting had some impact on the Women's League. Lebowakgomo women's league were not allowed to take part in inter-denominational prayer meetings. They could not participate in those meetings because of the influence of "Mma-Moruti" Ms Mashabela, who was a member of the inter-denominational committee in Lebowakgomo. The church council advised the women to stay aloof until the afstigting was solved by the court of Law.(Lebowakgomo church council minute 1990)They were only re-admitted after the ruling of the Supreme court in 1991.

#### ***4.11 THE CALLING OF THE MINISTER***

The delay of the registration of the congregation brought about frustration within the church council and the congregation of Lebowakgomo. They could not call any minister of their own from 1990 to 1991. They were assisted with church services and holy communion by Ds Van der Merwe and Ds Mahlabeogane. The council had to seek permission from the consulate if they wanted to hold emergency meetings. The first minister was called after the Supreme Court Judgment in 1991. The first minister, Ds Peter Ganetsang Rakgalakane was ordained in December 1991.

#### ***4.12 THE AFTER EFFECTS OF AFSTIGTING AT LERATO CONGREGATION***

Lerato congregation was not an exception with regard to conflict in managing the congregation. The congregation now had two ministers. Ds Mahlabegoane ministered in the west ward-Zebediela while Ds Mashabela was on the East side -Mphahlele. The west had a smooth running congregation while the East gave problems to the presbytery. For example the east ward opened an account which was contrary to the church order. In July 1995, during the Presbytery sitting, the council instructed Lerato to close one account and retain only one(Lerato Presbytery minute 1995).

#### ***4.13 INTIMIDATION.***

During the period of power struggle in South Africa, intimidation was the language of the day in the political, social and economic scenario. Thus, religion was no exception and this included the Lebowakgomo congregation. The first intimidation was seen after the first afstigting of Lerato-Bohlabela. Ds Mashabela was called to be the minister and did not reply for or against the calling. Instead, he continued to campaign against the new congregation. The church council of Lerato-Bohlabela took a decision on the 8th December 1988 that the church council secretary should write him a letter instructing him to stop house visitation to its members, to stop campaigning against afstigting and asking him to vacate the church manse.(Lerato-Bohlabela church council minute book 8 Dec. 1988)



(a) One regards the above action as intimidation because it is not in line with the church order. The Church Order states clearly that it is only the presbytery which can suspend a minister from his duties. Ds Mashabela knew that he did not belong to the new congregation. He adhered to the call and stopped house visitation to Lerato-Bohlabela congregation but continued staying in the church manse.

(b) Ds Mojapelo, who was the minister of Burger congregation and also a consulate of Lerato-Bohlabela was also intimidated. He was intimidated by a clique of the women's league from Lerato congregation. These women were under the leadership of the wife of Ds Mashabela. The consulate did not turn up on the 6th December 1988 to officiate at the afstigting ceremony. (Oral communication, Mankoe 1994)

(c) The consulate of the Lebowakgomo congregation, Ds. Moloantoa, reported at the church council meeting of 8th December 1990 that he had received anonymous calls and letters which instructed him not to continue with his duties as a consulate of Lebowakgomo congregation if he did not want trouble (Lebowakgomo church council minute 8 Dec. 1990). He did not turn up for the service of Holy Communion, baptism, and the inauguration of catechisms on 9 December 1990. The council requested Ds van der Merwe of Lerato to help with the church service and the holy communion.

#### **4.14 THE CONFLICT BETWEEN THE LEBOWAKGOMO CONGREGATION AND THE SYNODAL COMMISSION 1989-1991.**

##### **4.14.1. THE CAUSE OF THE CONFLICT.**

The conflict between the Lebowakgomo congregation and the Synod commission started after the Presbytery meeting in 1989. The first afstigting of Lerato which was known as Lerato Bohlabela was cancelled after the Moderator Ds Maphoto and the actuaris Ds Mataboge advised the council of the Presbytery to do so.

##### **4.14.2 THE TELEGRAM FROM THE SECRETARY OF THE SYNOD FEBRUARY 1990.**

Lerato congregation applied for afstigting which the Presbytery handled in October 1989 and approved the application in December 1989. The date was set for formal afstigting on 18 February 1990. After the ceremony of afstigting Ds Mankoe, informed the newly established church council that there were objectors with regard to afstigting. He also informed them that he had received a telegram from the Secretary of the Synod who instructed him to stop the ceremony. He told the council that he had continued officiating since there was no article or bepaling that instructed him not to do so.

#### **4.14.3 LETTERS FROM THE SECRETARY OF THE SYNOD**

After the afstigting, Lebowakomo, Lerato and the Presbytery received letters from the secretary of the synod. The first letter was dated 29 March 1990(see appendix 11).The council was amazed when the letter was read to them by the secretary especially the following clause" Die Sinodale Kommissie aanvaar egter nie die huidige voorgestelde grense" (The synod does not accept the present boundaries, but they prefer the previous boundaries) .The content of the letter also anticipated having a meeting between Lerato and the Presbytery council. The matter was referred to Daily management (dagbestuur)to study the contents of the letter.(Lebowakgomo minutes 8/4/1990)

The daily management reported the matter on 26 May 1990 in a Special meeting. The report stated that the Synod was using the same tactics that they had used to nullify the first afstigting-Lerato-Bohlabela. Elder CP Senyatsi advised the council that "once bitten ,twice shy" on the above score. He advised the council to make a firm decision to protect the rights of the congregation The council took the following resolution:

- a) The matter should be taken to a court of law.
- b) The lawyers should direct their summons to the secretary of the synod to fulfill Bepaling 47.3.
- c) They can only attend to such meeting after the registration and publication of the Lebowakgomo congregation in the church newspaper. (Lebowakgomo church council meeting 26 May 1990).

Several letters were received by the church council suggesting a meeting with the council of Lerato and the Presbytery council. Lebowakgomo maintained that such meetings would not materialise until the registration had taken place. On 11 \08\1990 another letter was received from the Synodical Commission and the council decided that the matter was in the hands of the lawyers.(Lebowakgomo church council minute 11\08\1990.)

On the side of the synod one finds that in the Synodical meeting the issue of Lebowakgomo was discussed at various meetings. The Secretary, Dr Kritzinger continued to drag his feet in registering the congregation despite the fact that he received letters from Messrs Mayor, Pratt and Laytt Attorneys. According to the Supreme Court case no: 22479\1990, Dr Kritzinger alleged that he did not receive the afstigting report which included the boundaries of the newly established congregation in time.

He stated that he received the statement about the boundaries from the Presbytery secretary Ds Eitsebeth on 20 June 1990 .Even after receiving the report he did not register the congregation. Then, the Attorneys Pratt and Laytt sent copies of the boundaries of the congregation but failed to register the congregation.(Oral communication: MJ Nonyane.).

.The congregation was later registered after the Supreme Court decision in April 1991. The Court found that the afstigting of Lebowakgomo was "Legitimate" with effect from 18 February 1990. The Judgment brought to an end to the conflict between the synod and the Lebowakgomo congregation. The Secretary finally registered the congregation and this was published in the official church newspaper in 1991.

#### ***4.15 THE AFTER EFFECTS OF THE LATE REGISTRATION.***

Late registration of Lebowakgomo congregation had many effects:

1. On the ground Lebowakgomo lost faith and confidence in the present leadership of the Synodical commission.
2. It resulted in the eviction of Ds Mashabela from the church manse in 1990.
3. Lebowakgomo congregation lost a sum of about R7500.00 paying the costs of the Supreme court and civil cases .The above money could have been used for other purposes.
4. The image of the church was shattered by Lebowaskgomo's afstigting.
5. The Presbytery council of Burger was affected as its meeting was disrupted by violence and intimidation in 1990 from those who collaborated with the synod.

## **CHAPTER 5**

### **THE WAY FORWARD**

The afstigting of the Lebowakgomo congregation from its mother congregation shows the reader that there are many loop holes with regard to procedure in the church order. The church order was interpreted differently therefore the afstigting was completed by court order.

1. The procedure followed by the Lerato congregation was in line with the church order. When the church council first discussed the afstigting in their meeting of 2 June 1989 Bepalings 43.1 and 43.2 were taken into consideration.
2. Bepaling 44.1 was the second step which gives the mother body the right to sanction the form of the congregation which is to be established. Bepaling 44.3 indicates clearly that the church council needs to know the boundaries the name of the new congregation, the financial position and the approximate number of the new members of the congregation. This was approved by the council in 1989.
3. The third stage of the matter was handed to the Presbytery council in their annual meeting in October 1989. The presbytery delegated the commission to investigate the proceedings of afstigting. A special meeting was arranged and the consulate was nominated. The congregation was named and the boundaries were identified. The date of afstigting was proclaimed. This was in line with Bepaling 45-46. The Presbytery approved the afstigting on 8

December 1989. The formal afstigting was completed on 18 February 1990. This was in line with bepalings 47.1 and 47.2 .

4. The problem came when bepalings 47.3 and 47.5 were finalised. Bepaling 47.3 states that after the establishment of the new congregation the secretary of the Presbytery shall inform the secretary of the synod about the boundaries with the hope of registration and publication.
5. The secretary of the synod could not implement Bepalings 47.4 and 47.5 because he alleged that he had not received the information from the ring secretary in time. (Supreme case; 1991) The synod over reacted by writing telegrams and letters before they received a formal report from the secretary of the presbytery. In the contents of the letter the Synodical secretary indicated that they would not accept the boundaries that were set by the presbytery. Instead they wished to restore the boundaries which were cancelled by the presbytery in 1989 after the advice of the synod.
6. The above paragraph shows some irregularities. Even Article 57 does not support the action of the synod. It reads as follows:

Article 57.1;” elke beklagte wat hom deur die uitspraak van 'n kerklike vergadering beswaard voel, het die reg tot hoer beroep op die volgende meerdere vergadering, tewete op die en steeksinode.”

One should take note of the fact that the objectors did not raise their concern with the presbytery council. They were objecting to the decision taken at church council level by the Lerato congregation. The presbytery council became aware of the objectors when they received the telegram from the secretary of the synod and letters that followed. The Presbytery members

were also surprised by the contents of the letter since the Synodical commission had nothing to do with the boundaries of the congregation. Their duty is to accept information from the secretary of the Presbytery which is in line with bepaling 47.3.

7. One assumes that the synod commission was acting in accordance with bepaling 98 (page 101 Kerkorde 1991). If that was the case, then the conflict would not be between the synod and the congregation but with the Presbytery council. The Presbytery had stood aloof from the conflict because they were convinced that they had done a perfectly good job. According to Ds Mankoe the Presbytery could have reviewed its decision in September 1990 at the Motetema annual sitting. At that stage there were no complaints about the decision /implementation of the congregation thus Lebowakgomo was accepted as a full member of the Presbytery of Burger.

## ***5.2 THE ACTUAL DATE OF AFSTIGTING.***

The actual date of the Lebowakgomo afstigting from its mother congregation Lerato is in question. The ministers of religion had their own date while Lebowakgomo and the Supreme Court had their own. Thus, one asks: Is the afstigting of Lebowakgomo legitimate according to the church order of NG Kerk in Afrika?

Bepaling 47 indicates that afstigting is only completed when the Synodical secretary has registered the congregation and duly published the fact in the



church newspaper. The above bepaling does not indicate the actual date for afstigting. It was noticed that there were various interpretations such as :

- a) The former secretary, Ds Kritzinger, replied to the lawyer of Ds Mashabela, Mr Makgoba, stating that the process of afstigting was not finalised(see appendix 13).The letter indicated that the interpretation of the synod was that afstigting is completed when registration and publication have taken place. The above letter was used in both civil and criminal cases as evidence that afstigting was not yet finalised.
- b) The present secretary of the synod, Ds Krouse, testified in the criminal court which was held in Pietersburg that afstigting of Lebowakgomo was completed in 1991 after the publication in the official newspaper "Lehlasedi".
- c) According to Supreme Court Judgment the afstigting of Lebowakgomo was effected on 18 February 1990 despite the fact that it was not duly published in the church newspaper.
- d) Mr Modiba, a church council member, believed that the afstigting was completed when the presbytery approved and signed their minutes on 8 December 1989.

The three(3) dates mentioned above, are an indication of the gravity of the problems already highlighted in the previous chapters.

1. 8 December 1989, cannot be accepted as the actual date because the ring had to continue in accordance to bepaling 47, by inviting other congregations and making preparations. The above date was postponed before the congregation concerned was informed due to some technicalities.
2. April 1991 also can not be accepted because the Synodical Commission did not determine any thing with regard to afstigting. According to Bepaling 47.3 the secretary of the ring gives information to the secretary of the synod with the intention of publishing and registration. In short, the Synodical Commission secretary has to register the afstigting after the formalisation is completed by the ring.
3. February 1990 is the actual date that one can consider the official day that the Lebowakgomo congregation was established due to the following:
  - a) On that day the ceremony was held and the congregation was named officially by the Presbytery commission.
  - b) On the same day new council members were elected by the members of the new congregation and assumed their duties of administration. When the church council is formed then the congregation is well established. Thus, the 18 February 1990 is the actual date for the afstigting and this is in line with the Supreme Judgment of 1991.

### **5.3 OBSERVATION AND CONCLUSION**

1. In my observation I have discovered that there is still some tension between the Lebowakgomo congregation and the section of Lerato congregation which is under the ministry of Ds Mashabela. In July 1995, during the presbytery sitting, the following concerns were raised:
  - the east ward of Lerato wrote a letter to the Lebowakgomo congregation in demand of the church building, manses, and furniture. The presbytery council looked at the resolution taken at the presbytery council of December 1989, whereby all that is mentioned above is part of Lebowakgomo as “bruidskat”- dowry. I deduce that the people from the east of Lerato needed some compensation because they too contributed towards the Lebowakgomo church building.
  
2. Another tension between the two congregations is that Ds Mashabela still conducts church services within the borders of Lebowakgomo congregation, in the closed garage of Mr Leshabane, the brother in law of Ds Mashabela. On this matter, one should bare in mind that Ds Mashabela is a full resident of Lebowakgomo township. Thus, he still has people who support him as they too are the residents of Lebowakgomo township. This is still a problem to the presbytery council because there is no section or provision within the NGKA church order that forbids him not to render services within the borders of the other congregation. The presbytery was given the task of solving this matter. It is unfortunate that when this document was compiled, no meeting to solve this problem had materialised.
  
3. In compilation of this document, the youth from the east ward of Lerato called themselves Lerato-Botlhabela and the women’s league also

addressed themselves as such. This shows that the east ward has unilaterally formed a new congregation without following the correct church procedure. The presbytery also found that this east ward of Lerato, had opened their own banking account. This was strange to the members of the presbytery council. They ordered Lerato to close the account and remain with the main account.

4. One should also note that Lebowakgomo still exists as a legitimate congregation and is under the ministry of Ds Rakgalakane, while the Lerato congregation is under the ministry of Ds Mahlabeoane and Ds Mashabela. Both of the congregations are also part of the Uniting Reforming Church in Southern Africa.

In conclusion one would advise ministers of religion and church managers that are part of the NG KA/Uniting Reforming Church in Southern Africa, that the society is now living in the legacy of change. In the past missionaries and ministers used to impose ideas on the church council and they followed those suggestions without question. Owing to democracy, the present management style is in the hands of the congregation. The ministers have to learn to accept decisions which are taken at grass roots level in order to avoid conflict with the congregants. They should bear in mind that they are not above the church council but serve as advisors to the council. This is in line with the legacy of reformation that the church is made up of the people of God.

The problems which were experienced by the afstigting of Lebowakgomo were due to attitude developments in the parties involved. For example, the

Church council of Lebowakgomo developed an attitude against the synodical commission which led to the involvement of the court of law as an arbitrator. The minister, Ds Mashabela, also developed an attitude against *afstigtig* because he was not part of the decision making process. The consequence of these attitudes was seen when some members were singled out from the congregation by receiving a summons from the court of law. This clearly showed how parties involved in this matter were intolerant towards each others opinions.

The Synodical commission should learn to work according to church protocol. They should act when they receive reports from the right structures. They should also avoid favouring the interest of ministers even if the minister is out of order. For example , in my findings , the minister sent his objections directly to the synod while objecting to the decision taken at church council level. It was an irregularity for the synod to interfere, they should have sent the objection to the Presbytery council.

The church managers must stick to their church principle which states that the church is the church of order. If the church managers have conflict, they should address it in accordance to Matthew 18: 15 - 17:

*“if your brother sins against you, go and tell him his fault between you and him alone.*

*If he hears you, you have gained your brother .But if he will not hear you, take with you one or two more, that by the mouth of two or three witnesses every word may be established.*

*And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.”*

In my opinion, Lebowakgomo church council could have approached the secretary of the Synod after receiving his letter explaining the decision of the Synodical commission about Lebowakgomo afstigting. Should they have failed, they could have requested the Presbytery commission to accompany them to talk to the Synodical commission; and if this had fallen into deaf ears, then their strategy of approaching the court of law as an arbitrator would have been appropriate. By so doing, the Lebowakgomo church council and the NGKA management structures would have protected the orderliness of the Church Order.

Finally, one wishes to recommend that registration must be done before the afstigting ceremony to avoid delays and court interdiction. On the ceremonial day, the newly formed church council should be issued with the certificate so as to prove that the congregation belongs to them. For example, a student who sat for examinations should receive a report which informs him that he has passed. Later a degree would be conferred and a certificate would be issued. After the ceremony it is then that the student is addressed as the graduate. Similarly, the Church certificate should be issued on the afstigting ceremony which would have the name of the congregation, the property of the church, donations in the form of money mentioned as well as the actual date for afstigting. Publication must follow in order to inform other congregations.

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### A. LEBOWAKGOMO CHURCH COUNCIL MEETINGS MINUTE BOOK

DATE	MINUTE DESCRIPTION
11 March 1990	Constituting the church council.
08 April 1990	<p>General church council:</p> <ol style="list-style-type: none"> <li>1. resolution taken to send letters to the lawyers to apply for congregation establishment registration</li> <li>2. the church council secretary was instructed to write the letter to the synod instructing them not to hold meetings between the Lerato congregation and the presbytery not to discuss the Lebowakgomo afstigting.</li> </ol>
26 May 1990	<p>Special meeting to discuss the response letter from the synod dated 17/5/1990. The content of the letter was to meet with the Lebowakgomo church council on 16/6/1990. The council resolved to send the letter to its lawyers for an advice.</p>
17 June 1990	<p>General meeting :</p> <ol style="list-style-type: none"> <li>1. Discussed the letter from the synod which talked about the pastoral relationship between the presbytery, the Lerato church council and the Lebowakgomo congregation</li> <li>2. Eviction of Ds Mashabela from the Lebowakgomo pastoral house was discussed</li> </ol>

- 11 October 1990 Letter from the attorney was discussed and the council took a resolution that the attorney should apply for court interdict - to register the congregation .
- 24 November 1990 Special meeting:
1. Discussed the civil case to be held at Thabamooop Magistrate on 26 November 1990 between Ds Mashabela and the Lebowakgomo congregation.
  2. Mr Nonyane reported that the court interdict has been signed on behalf of the Lebowakgomo congregation.
  3. The attorney requested the minutes of the afstigting to be translated into Afrikaans.
- 01 December 1990 The church council discussed:
1. the possibilities of appealing against the judgement of the civil case between Ds Mashabela and the Lebowakgomo church council case
  2. intimidation of Ds Moloantoa to discontinue as a consulat of the Lebowakgomo congregation from unknown persons
  3. Calling of the minister was suspended until the outcome of the supreme court judgement.
- 23 December 1990 The general church council chairperson, Ds Mankoe,
1. authorised the council to elect an elderly church elder to chair the meeting in his absence; Mr Nonyane was elected

the co-chairperson.

2. Ds Mankoe reported to the church council about the intimidation of Ds Moloantoa and Ds Mahlabegoane are in the hands of the presbytery commission.

The council was informed about the hearing of the Supreme court case between the synod secretary and the Lebowakgomo congregation. will be held on 8 January 1991

20 January  
1991

Special meeting:

1. Ds Mankoe reported about the judgement of the Supreme court which legitimised Lebowakgomo to be a fully constituted congregation with effect from 18 February 1990.
2. He advised the church council to wait for the publication in the church news paper before calling a minister,
3. to wait for the letter from the synod which informed them about the court case outcome.

10 February  
1991

The church council discussed:

1. a verbal request by the synod Moderator for a meeting between the Lerato congregation, Lebowakgomo congregation and the Burger presbytery,
2. the church council requested:
  - for the congregation registration certificate before such a meeting can take place

- a written request from the synod Moderator for record keeping

24 February 1991            A letter from Gelgenhuys and van Zyl was received where it inquired about the continuation of the appeal case in relation to Ds Mashabela. The council preferred to continue with appeal

21 March 1991    1. The letter from the synodical commission was discussed where it requested a meeting between the Lerato and Lebowakgomo congregations to discuss pastoral work

2. A letter fro Meyer Pratt & Luyt was read to the church council which reminded the synodical secretary to register the congregation

12 May 1991            Calling of the minister :

1. Ds Mankoe advised the church council to call one of the ministers of the Lerato congregation.
2. the church council declined to the advice because that was unprocedural;
3. Proponent Mashiane was called to serve the congregation.
4. It was reported that afstigting for Lebowakgomo was published in the church news paper, Letlhasedi, April 1991

3 June 1991            Calling of the minister:

1. The secretary reported that Prop.Mashiane has declined
2. Ds. Mpe was called for the second time, this time to serve Lebowakgomo congregation.

1 September  
1991

It was reported that:

1. Ds Mpe declined the calling,
2. thus, Ds P.G Rakgalakane was called to minister the Lebowakgomo congregation

7 October  
1991

the council discussed:

1. the installation of the church bell
2. insuring the church building and pastoral house

1 December  
1991

The council discussed:

1. the Ejectment case and the secretary was instructed to write the letter to Lourenns's Lee to request the copy of dropping the appeal.
2. The preparation of welcoming the minister Ds Rakgalakane.

5 January  
1992

The council discussed:

1. the request of DS Rakgalakane to work as a Tent minister- his request was accepted. The matter was referred to Financial commission for drafting a new contract.

2. It was reported that Ds Rakgalakane was officially welcomed on the 7 December 1991.

16 February 1992                      The council reported that Ds Mashabela's appeal has been withdrawn and the congregation will be informed.

8 November 1992                      The council discussed:

1. violation and infringement of boundaries by Ds Mashabela within the borders of Lebowakgomo congregation.
2. Criminal Case: A report was given that Ds Mashabela is opening a new case against four members of the church council on the ground of burglary.&.theft. The accused members were Messrs Kgatla, Moloto, Nonyane and Mashiane

21 February 1993                      The new elected church council meeting

Mr. Nonyane stepped down as chairperson of the council and Ds Rakgalakane took his position as the chairperson of the church council and Mr.Phatudi,J.R.elected as secretary of the church council and Mr.Tladi,B.M as assistant secretary.

11 July 1993                      The council discussed:

1. the letter from Lerato which stated that it had no powers to handle the complains from Lebowakgomo council about boundaries infringement
2. Thus the congregation resolved to refer the matter to the

Presbytery council.

**B. LEBOWAKGOMO CHURCH COUNCIL EXECUTIVE MEETINGS MINUTE BOOK**

18 March 1990            The council discussed the meeting that it should, be held between Lerato and Lebowakgomo congregation in order to discus sharing money and furniture.

31 March 1990            The council discussed:

1. the letter from the synodical commission dated 27/3/90 which was received 29/3/90. The bit of the content are "the SK accept afstigting but against the boundaries-the council resolved that the SK has no powers with regard to boundaries.
2. The council also took a decision that it would not be possible to meet the Synodical commission to discuss the boundaries
3. The council resolve the above matter that they should seek an attorney for an advice on how to put pressure in seeking the registration of the congregation.. The council preferred Meyer Pratt and Luyt of Pietersburg. to be their attorney
4. Mr.Nonyana, Mr.Rasefate and Mr Mashiane were requested by the council to draft a memorandum and to assist the lawyers..

7 April 1990

The council approved the memo which was drafted by

Messrs Rasefate, Nonyana, Mashiane and Dr. Kgatla was delegated to hand in the memo to the lawyers and to inform the presbytery commission about the action taken by the council.

4 June 1990

The council discussed:

1. Opening of the church building on 26 June 1990.
2. letter which was written by council secretary on 28/5/90.
3. agreed not to accept the proposed meeting by the Synod.

6 August  
1990

The council discussed:

1. letter from lawyers was read dated 4/7/90(Luyt)
2. letter from the synod was also read which was dated 23/7/90
3. the council endorse their stand point that let court case continue to demand registration of the congregation

3 September  
1990

1. The presbytery request the old boundaries of Lerato
2. The presbytery acknowledge that Lebowakgomo afstigting is in order and it will have a full right during its presbytery sitting.
3. The council agreed to continue with Supreme court case despite the information received from the presbytery council that they don't have any objection.
4. The letter from Lerato congregation was discussed which



request Lebowakgomo to call one of its minister to alleviate the burden-no resolution was taken .

17 September  
1990

The council discussed:

1. The eviction of Ds Mashabela in the church manse.
2. Agreed to be given seven days notice
3. The letter was signed by eight members and delegated Mr. Moloto to, deliver the letter.
4. Messieurs Kgatla and Nonyane informed the council that they have received threatening calls that they are dividing the congregation: The person claim to be phoning from the ANC offices and identify himself as Mr Robinson.

1 October  
1990

1. A letter from Ds Mashabela's lawyers was read to the council accompanied by Court Interdict from Thabamooop Magistrate offices.
2. Mr Nonyana and Mr.Rasefata were delegated to prepare the documentation for court case.

8 November  
1990

1. A letter from Meyer, Pratt and Luyt was read which informed the councillors about the ejectment order to be held on 1/11/90 and it is postponed to 26/11/90.
2. A report is given to the councillors that Meyer Pratt and Luyt have met with Advocates and they are in need resolution of the church council which state that it has given the attorney the power to apply for the case in Supreme court. Mr Nonyane was delegated to hand in the Affidavit at Pretoria.

- 26 November 1990            A special meeting after Civil case in Thabamooopo Magistrate:
1. Lebowakgomo has lost the case against Ds Mashabela-The lawyer Mr Senyatsi advised the council to accept the decision of the court and should hire a tract to collect goods from ga-Mphahlele. The council agreed to call a general meeting with the congregation on Wednesday.
  2. the delegation was sent to Ds Etzebeth to look for minutes of 7/7/1989-which discussed the building of the church.
- 5 December 1990    1. The council took a decision to appeal against DS Mashabela's case.
2. Took a decision not to hand keys to the lawyers.
- 9 January 1991    1. Ejectment Order: The lawyers of Ds Mashabela are requesting further more particulars
2. The report about the outcome of Supreme court case were given to the councillors -Lebowakgomo is fully constituted with effect from 18 February 1990.
  3. Still waiting for the synodical secretary to publish afstigting in the official newspaper.
  4. Lebowakgomo is to pay all cost because the secretary of the synod has claimed that he has receive all papers very late. The congregation has paid R5000.00 as cost

- 21 February 1991            The council discussed letters from Geldenhuys and van Zyl dated 12/2/91; These were new attorneys of Ds Mashabela. The content of the letter was to inform the council that they were withdrawing from the appeal. The council agreed to continue with the appeal and they should instruct congregation lawyers to do so.
- 13 March 1991            The council discussed:
1. the offer which was tabled by Geldenhuy and van Zyl which was inconnection with Lebowakgomo appeal case .
  2. The council agreed that they can only accept the offer on conditions that Ds Mashabela accept the afstigting procedure that was followed:
    - he is prepared to pay all the court cost.
    - he does not accept the judgement made at Thabamooopo Magistrate.
    - He does not want to be restored in Lebowakgomo pastoral house.
  3. It was also noted that the lawyers of Ds Mashabela has also written letters to Lerato church council. The council agreed that they should be advised not to reply those letters.
- 8 April 1991            The council were informed that they have received a copy of judgement from Supreme court and it will be forwarded to Lourence and Lee to continue with the appeal case.

6 May 1991                    A report from the delegates who attended the synod meeting; They reported that the Synod had accepted Lebowakgomo afstigting and a new secretary was elected by the name of Ds Krause who, is stationed at Rankua congregation

10 October 1991              The council reported that:

1. Ds Mashabela has agreed to the appeal settlement.
2. The ejectment case will be dropped since Ds Mashabela has agreed to appeal settlement.

4 November 1991              Ds Rakgalakane will be welcomed on the 7 December 1991

### **C. LERATO CHURCH COUNCIL MEETINGS MINUTE BOOK**

DATE	EVENTS
10 July 1982	At the general church council meeting the disestablishment of the new congregation was discussed for the first time at the meeting which was held at Groothoek.
19 February 1983	The commission under the leadership of Mr P.G Malatji to report back to the council about their findings on afstigting.

- 10 March 1984 Ds Mpe explained the procedure to be followed when forming a new congregation
- 17 April 1984
1. The council decided to establish a new congregation on the 6m May 1984.
  2. Ds Mpe apply officially the R8000.00 loan.
- 14 November 1987 Ds Mashabela presented his case of anti-afstigting.
- 14 May 1988 The church council agreed and adopted the formation of the new congregation on 6 June 1988.
- 15 October 1988 General church council took a decision to establish a new congregation on the 6 November .
- 28 May 1989
1. Lerato and Lerato-Bohlabela church council met at Moletlane church building in order to restore the resolution of the Presbytery council after the cancellation of afstigting.
  2. Lebowakgomo ward was given the task to draft the application for forming a new congregation.
- 2 July 1989 Lebowakgomo ward submitted its application officially in the meeting of Lerato church council.

**D. PRESBYTERY COUNCIL MEETINGS MINUTE BOOK**

<b>DATE</b>	<b>EVENT</b>
28 August 1988	1. Attended the appeal case of Ds Mashabela 2. Approved the afstigting of Lerato for the second time.
22 April 1989	1. Special meeting Lerato, presbytery and the synodical commission 2. cancellation of Lerato afstigting.
9 December 1989	Approval of Lebowakgomo afstigting.
14 - 17 September 1990	1. Burger presbytery meeting disrupted by the youth of Motetema community. 2. The objectors walked out of the meeting after handing in the memorandum.

**E. SYNODICAL COMMISSION MEETINGS MINUTE BOOK**

<b>DATE</b>	<b>EVENTS</b>
29 November 1988	The acknowledges that they have received letters from the presbytery secretary which informed them about Lerato Afstigting. The council has also received a letter that object to the establishment of such congregation.
21 March 1989	The commission has agreed that there will be a meeting between Lerato. Presbytery and the commission on 22

April 1989.

2. The secretary was instructed to write letters to the Presbytery secretary to arrange such a meeting with the concerned parties.

- 23 May 1990
1. The commission acknowledged that it had attended the 22 April meeting.
  2. Resolution 4.3 states “Die ring het die gemeente Lerato gevra om die afstigting te kanselleer, as daar weer daarmee voortgaan, moet die bepalinge in verband met Vorm 12 ook nagekom word”.

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RASEFATE, R.E.

Adv

JULY 1994. *The elder of Lebowakgomo congregation.*

TLADI, L.J.

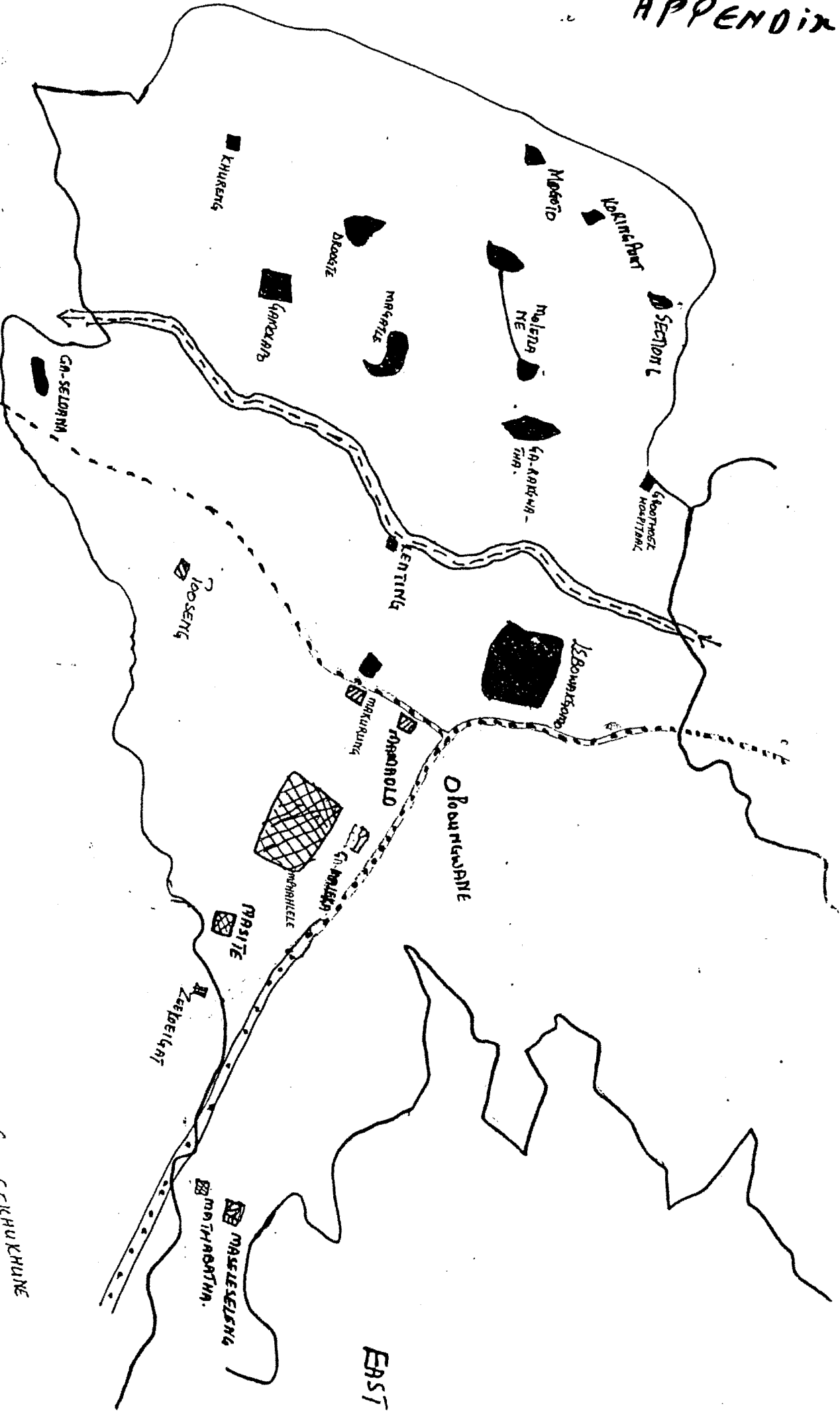
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# APPENDIX 1

NEW PROPOSED BOUNDARY  
ROAD FROM PLETZBURG, TUNISBURG  
DURERSFORT

Carriew

MOKHAKETSI



ERST

APPENDIX 2DIE VERSOEK VAN LERATO GEMEENTE N.G.K.A. AAN DIE RING VAN  
VAN BURGER IN SITTING TE MOTETEMA OP DIE 22 MAART '84 s.v.d.

Geagte br. voorsitter en broeders,

Die ondergetekende namens die kerkraad van Lerato gemeente wat binne u Ring se grense ressorteer, wens om soos volg 'n versoek aan u te rig:-

DIE AFSTIGTING VAN GEMEENTE LERATO.

1. In die lig van Bep. 43 (N.G.K.A. - Kerkorde) het die kerkraad op sy vergadering gehou te Lebowaikomo op die 10 Maart 1984 soos volg besluit ;
  - 1.1 Dat om die gemeente te beknoop, hy in twee verdeel word.
  - 1.2 Dat om die produktiewe arbeid te vergemaklik 'n afstigting die oplossing sal wees.
  - 1.3 Dat om die verenigings binne die gemeente gereeld en maklik hulle bynekaar te kry (bv. cvv, mbb, koor, kate-gese onderwysers en selfs die kerkraad), die area gekrimp moet word.
2. Na aanleiding van die Bep. 46.1 aangesien die ringkon. noukeurig grense moet vasstel op aanbevelings van die betrokke kerkraad, wens die die kerkraad soos volg die grense voorstel:
  - 2.1 Die nuwe gemeente sal in die Ooste van die gemeente Lerato wees.  
Dit grens van Magaga-matela berge suidwaarts, sny tussen twee state Makotse wat in die ooste val en Motartanyane wat in die weste van die gemeente val. Dan loop hy met die lyn van Mokerong en Thebamcepe tot by Kafferkraal plaas. Van hier af weer Suid-wes tot by Andriasdrani en weer Suid-Oos tot by Sepitsi waar die gemeente met Lepelle grens. Van daar af volg hy die ou grense van die gemeente voor heen.
3. Wat aan Bep. 45.1 betref is die kerkraad bewus dat voor die Ring die vergunning kan gee, moet die finansiële toestand verseker wees.

3.1 Die kerkraad het met die huidige subsideerende liggaam onderhandel om die kwessie van geldelike sake te oorbrug. Die reaksie in dié verband is dat aangesien die gemeente al vorens deur die selfde SSK/PSK van die Vier poste basis voorsien is, sal daar geen verandering aanbring wat die subsidie betref.

4. Tans is die lidmate getal van die gemeente soos volg:-

4.1 Daar is 1031 belydende lidmate waarvan 121 studente is by wie normaal weg bydrae nie verwag word nie.

5. Van die Vier bestaende poste in die gemeente, het die verdeling so plaas gevind;

5.1 Hulle is Een Sendeling pos, Twee swart leraars poste en Een Evangelis pos wat die basiese subsidie ontvang. Die addisionele Evangelis pos word deur die gemeente self dra. Die Kerkraad het soos volg verdeel :-

Een swart leraar pos en 'n Evangelis pos val by die nuwe gemeente en die Sendeling pos plus Een swart leraar pos bly by die ou gemeente.

6. Aanbevelings :

6.1 Dat die optrede van die Kerkraad goedgekeur word.

6.2 Dat die afstigting spoedig wees terwyl ons die Sinode voor lyk.

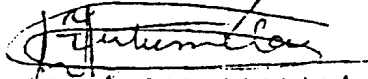
Die vergadering word die seën van God toegebied in al sy werksaamhede,

Geteken :

  
Ds. M. G. Mpe

  
Mr. L. M. Mphahlele

  
Mr. P. G. Malatji

  
Mr. L. R. T. Kutumelo

DIE VERSOEK VAN LERATO GEMEENTE N.G.K.A. AAN DIE RING VAN BURGER  
IN SITTING TE MOTETEMA OP DIE 22 MAART 1984 e.d.v.d.

Geagte br. Voorsitter en Broeders,

Die ondergetekende lede van die Kerkraad van Lerato gemeente wat binne die grense van u Ring ressorteer, wens om soos volg 'n versoek aan u te rig :-

DIT IS DIE AFSIGTING VAN DIE GEMEENTE LERATO.

1. Bep. 43 : 1 - 3.

1.1 In die lig van hierdie bep. verlang die Kerkraad om afstigting om die volgende redes;

1.1.1 Om die wydheid van die gemeente te beknop van 22 wyke.

1.1.2 Om produktiewe bearbeiding van 1031 lidmate te vergemaklik.

1.1.3 Om verenigings van die gemeente (CVV, MBB, Kategese en die Kerkraadslede self) maklik gereeld bymekaar te kry.

2. Bep. 46 : 1.

2.1 Na aanleiding hiervan behoort die ringskommissie noukeurig grense vasstel en dit voor die gemeente lees op aanbeveling van die betrokke kerkraad.

3. GRENSE.

3.1 Die nuwe gemeente sal in die Ooste van gemeente Lerato wees.

3.2 Dit grens van Magaga-matala berge suidwaarts, sny tussen die state Makotse wat in die Ooste val en Motantanyana in die Weste. Dan volg die lyn van Thabampopo/Mokerong verkiesing afdelings en loop uit by Kafferkraal plaas. Van daar af weer Suid-wes tot by Andriasdraai en Suid-oos om met Lepelle te Spitsi grens. Van daar af volg hy die ou grens van die gemeente voor heen.

4. Bep. 45 : 1.

4.1 Wat die bovermelde bep. betref t.o.v. finansies, om die vergunning van die Ring te kry of sy goedkeuring het die kerkraad die volgende stap geneem :-

Ned. Gerof. Kerk in Afrika

4.1.1 Die kerkraad het met die huidige subsiderende liggaam onderhandel om die geldelike sake te oorweeg. Die reaksie is dat aangesien die bestaande poste van drie leraars (’n blanke en 2 swart leraars) ’n evangelis ten volle bassies gedra word en dié van ’n evangelis en twee lekewerkers gedeedelik ook gedra word sal dit geen verskil maak met die afstigting.

4.1.2 Die poste is soos volg verdeel :-

Die Lerato gemeente bly met ’n blanke leraars pos, ’n swart leraars pos, ’n evangelis pos wat gedeedelik gedra en twee lekewerkers.

Die nuwe gemeente sal dus ’n swart leraars pos en ’n volle gesubsiderende evangelis pos en ’n lekewerker pos wat heeltemaal die verantwoordelikheid van die gemeente is.

5. STATISTIEK.

5.1 Tans is die lidmate getal 1031 belydende lidmate, waarvan 121 studente en skoliere is by wie geen bydrae verwag word nie.

6. AANBEVELINGS.

6.1 Dat die optrede van die kerkraad die Ring se goedkeuring dra.

6.2 Dat die afstigting gou plaas vind terwyl ons die Sinode kyk.

Die vergadering word die seën van God toegebied.

Geteken op hede 7 April 1984. Plek Lebowatgomo

Lede van Ou gemeente Lerato.

Lede van die nuwe gem.

Voorsitter [Handwritten Signature]  
Sekretaris M. Selomo  
Ouderlinge L. T. Tladi  
J. Saka  
M. Molema  
S. P. Makhalapane  
M. M. Molema

Ouderlinge [Handwritten Signature]  
[Handwritten Signature]  
[Handwritten Signature]  
[Handwritten Signature]  
[Handwritten Signature]  
[Handwritten Signature]

Ned. Geref. Kerk in Afrika

Ouderlinge A. M. Banda  
L. L. Ledwaba

Ouderlinge J. J. ...  
M. ...  
J. M. Nongane

Diakens

Diakens

L. J. Pophane  
L. B. ...

~~Diakens~~  
M. ...  
M. ...  
M. ...  
M. ...  
M. ...

~~APPENDIX~~ APPENDIX 4  
Ring van Pietpotgietersrus



16 Feb 1988

Die Voorsette van die Kerkraad  
N.G.K.F. Lerato gemeente

Graagte Broer Voorsette

Hierna word bevestig dat outskemas wat  
deur die SSK vir bepaalde poste goedgekeur  
is, ook na afstigting steeds outskemas sal  
word

Die uwe in Christus.

A large, stylized handwritten signature in black ink, consisting of several loops and a long horizontal stroke at the end.

VDM

VOORSETTE RSK  
RING VAN PIETPOTGIETERSRUS.



# APPENDIX 5

LENANEQ LA TSHEPIDISO YA HLOMO YA PHUTHEGO LERATO-BOHLABELA.

6 Novembere 1988. LEBOWAKGOMO.

MOSWARA-MARAPO : L.J. TLADI / D.P. MODIBA.

1. LENTŠU KA MOSWARA-MARAPO.
2. SEFELA : HOSANNA 50.
3. MOEMEDI WA BOMME : MRS R. MESO. 2 koru; 2; 14-15
4. LEBOWAKGOMO JUNIOR CHOIR. Gris Mosenya / Proverbs 8:16
5. MOEMEDI WA MBB.
6. SEFELA: HOSANNA 153.
7. MOEMEDI WA LEKGOTLA LA KEREKE : MR J.M. NONYANE.
8. LEBOWAKGOMO SENIOR A CHOIR.
9. RAMOTSE WA LEBOWAKGOMO : MR M.J. LETSOALO.
10. SEFELA : HOSANNA 45.
11. MOEMEDI WA "RING". Mr. MORIFI
12. MOLETLANE SENIOR B CHOIR.
13. Moemedi wa P.S.K. DS. Von Westhuyzen
14. TAKALETŠO YA MAHLOGONOLO : MORUTI S.P. MAHLABEGGANA W.L. LeDwaba
15. DIMPHO, LETHABO, DIJO.  
Lima

16.

## Nederduitse Gereformeerde Kerk in Afrika

NOORD-TRANSVAAL

**Aktuaris:**

Ds : L S Mataboge  
Posbus 150  
MABOPANE 0100  
Tel Pretoria 58-1311

**Assessor:**

Ds J Pheila

**Assistent-Skriba:**

Ds S D Tshabangu

**Moderator:**

Ds M M Maphoto  
Posbus 9  
OHRIGSTAD 1122  
Tel. Kgautswane 913

**Skriba:**

Dr O C C Erasmus  
Posbus 15362  
LYNN EAST 0039  
Tel. Pretoria 73-4703

-2-

Is daar se 'n kontrak ?

3. AFSTIGTING TE VROEG IS

Lerate gemeentese lidmate is nog nie 2000 nie - en daar is drie leraars. Gelukkig staan dit duidelik dat die nuwe gemeente deur die gesubsideerde pos van die ou gemeente gehelp sal word - nie finansiël nie, maar die persoon wat daardie pos beklee. Is dit nie 'n teken dat die beoogde afstigting te vroeg aangepak word ?

Hoë is dit moontlik dat dié afstigting plaasvind - en daar nou ook 'n kontrak aangegaan moet word om een persoon in twee gemeentes gelyktydig te gebruik ? Dit is voordeelig om een gemeente te bly, soos tans is, dan kan die broeder moes met alle vrymoedigheid sy kragte inspan en sonder kontrak die hele gemeente te bedien.

4. NIE WENSLIK NIE

4.1 Die afstigting is eindelik nie wenslik nie, want:

4.1.1 Die getal lidmate regverdig dit nie,

4.1.2 Projekte wat aangepak moet word is bokant die huidige 1082 lidmate.

4.1.3 Finansies in ons situasie is 'n groot probleem - daarom soveel tenmaker bediening word in baie gemeentes al be-safen. Die NG kerk familie ondervind almal hierdie finansiële probleem veral na die Algemene Sinode van 1984.

4.2 Heffinge en ontbinding van bestaande gemeentes is 'n verskynsel wat al bekend is. Nuwe gemeente begin 'n heffing skuld, en daarna word dit weer ingelyf in die gemeente waar vandaan hy afgestig is. Dit is nie goed nie.

4.2.1 AANBEVELING

Ons beveel aan namens die Regskommissie dat die beoogte afstigting nie plaas vind nie. 1082 lidmate verdeel met drie leraars - 360 per leraar. Dus geen probleem nie.

Groete en seënwense

U mede-broeder in Sy aakker

L S Mataboge

# Nederduitse Gereformeerde Kerk in Afrika

NOORD-TRANSVAAL

Aktuaris:

Ds L S Malaboge  
Posbus 150  
MABOPANE 0100  
Tel Pretoria 58-1311

Assessor:

Ds J Phetla

Assistent-Skriba:

Ds S D Tshabangu

Moderator:

Ds M M Maphoto  
Posbus 9  
OHRIGSTAD 1122  
Tel. Kgautswane 913

Skriba:

Dr O C O Erasmus  
Posbus 15362  
LYNN EAST 0039  
Tel. Pretoria 73-4703

06.06.1988

Die skriba  
Lerato NGKA Gemeente  
Posbus 1264  
Chuenespoort  
0745

Geagte broeder Mashiane

Jammer dat u brief my nie tuis gekry nie. Daarom eers nou 'n antwoord daarop.

Hiermee 'n antwoord aan die kerkraad:

1. 2000 LIDMATE

In die huidige situasie waarin ons onself bevind, is vir 'n gemeente met 2000 lidmate moontlik goed genoeg om finansiël selfstandig te wees, en sy eie leraar met 'n minimum traktement kan dra. Dit is eindelik die wense van die sinode dat gemeentes nie versnipper word nie.

Kyk, selfs wanneer daar nou projekte in die gemeente voorkom - dws die genoemde lidmate van 2000 kan tog geleidelik hulle projekte aanpak en dit eindeindelik ~~dit~~ reg kry. Sal 360 lidmate iets aanpak en dit reg kry?

2. SELF-BEHOEFTTE AAN VOEL DAERTOEG

By 'n afstigting moet daar duidelik wees - dat die betrokke wyk wat wil afgestig word, self die behoefte het om afgestig te word. Dit mag nie op dié wyk gedwing word om af-te-stig nie, of 'n opdrag van buite nie.

Daarom is die volgende nodig vir die ring om goed-keuring te verleen aan afstigting:

2.1 BELOFTELYS/WAARBORGLYS EN KONTRAK

2.1.1 Belofte-lys van die ledmate self waarin hul hulleself belofte maak, self bind om alle nodige fondse vir die voortuitgang van die nuwe gemeente sal voersien. Is daar al so 'n belofte lys opgestel? Is daar beloftes gemaak?

2.1.2 'n Kontrak van uit die SPSK, of RSK of NG Gemeente en of SK waarin 'n sekere gedeelte van die nodige fondse aan die nuwe gemeente voersien sal word, solank die nuwe gemeente bestaan. Hierdie kontrak moet 4 maande oud wees, en nie ouer as dit nie.

# APPENDIX 7

## Verslag van Kerkboufonds, Lebouakgomo.

Jaar	<u>Inkomstes</u>				<u>Uitgawes</u>	
	<u>Lening, Ds Mpe</u>	<u>Rente</u>	<u>Gemeente Bydraes</u>	<u>Van Spaarrek.</u>	<u>Totaal</u>	
35/86	R1000-00	R4201-29	R1089-10	R50,600-00	R56,890-39	R61,431-08
36/87	2500-00	211-66	1481-00	21,900-00	26,092-66	29,421-67
37/88	2750-00	21-03	1271-25	10,897-40	14,939-68	10,879-50
38/89	<u>1250-00</u>	<u>-</u>	<u>665-00</u>	<u>-</u>	<u>1,915-00</u>	<u>435-00</u>
	<u>7500-00</u>	<u>4433-98</u>	<u>4506-35</u>	<u>83,397-40</u>	<u>99,837-73</u>	<u>102,167-25</u>

Lans in Spaarboekie: R5076-37.

## Verslag van Gemeentefondse, Lerato Gemeente vir 1987/88.

<u>Inkomstes</u>		<u>Uitgawes</u>	
Voordelige Balans	92-40	Nagwag	1665-00
Sondagkollektes	2913-33	C.V.V.	2709-61
Bydraes	12766-11	Telefoon	563-25
Spesiale Dankoffer	2293-70	Kerkbouery	10879-50
Boufonds bydraes	1371-25	Salaris, Ds Mashabela	9835-95
Doop...	535-00	Salaris, Ds Mahlabegoana	9735-75
Voorstelling	196-00	Salaris, Ev Tladi	1387-06
Swelike	28-00	Pensioen	2892-67
Kolportasie	361-49	Inkomstebelasting	1350-54
Ontvangs Leraars	20-00	Sinodale Heffing	1384-07
Subsidie, NGK	10702-52	Kolportasie	1170-74
C.V.V.	1413-50	Reis na Bank	125-00
Lening, Ds Mpe	2750-00	Ringsheffing	210-00
Makhuva	32-00	Reis na Ring	34-00
Koorgeld	160-00	Koor	78-60
Rente, Bank	22-19	Na Sinodefonds Spaarrek.	770-00
Jit Boufonds Spaarrekening	800-00	Belasting, Kerk	534-02
Jit Vaste Deposito	10097-40	Konferensie, Kerkraad	20-00
Jit C.V.V. Spaarrekening	3924-09	Wyn	9-20
Jit Sinodefonds Spaarrekening	<u>430-00</u>	Na C.V.V. Spaarrekening	679-71
	<u>50908-98</u>	Bankkoste	47-79
		Handelinge, Algemene Sinode	60-00
		Kontant getrek	60-00
		Jeugkommissie	32-00
		Ligstraal	112-90
		Ouditeur van Boeke	240-00
		Voordelige Balans	<u>4321-62</u>
			<u>50908-98</u>

Verslag van Gemeentefondse, Lerato Gemeente. Julie - Oktober 1989.

Inkomstes

Voordelige Balans	4321-62
Sondag Kollektes	729-39
Bydraes	4158-45
Sinodale Kollektes	77-80
Ɔ Doop	26-00
Boufonds bydraes	665-00
Kolportasie	4-50
Subsidie, NGK	3953-36
C.V.V.	2671-12
Lening, Ds Mpe	1250-00
Koorgeld	1786-01
Rente Bank	18-22
Uit Sinodefonds Spaarrekening	1050-00
Uit C.V.V. Spaarrekening	2129-07
Makhuva Sending	24-00
	<u>22864-54</u>

Uitgaves

Salaris, Ds Mashabela	3424-37
Salaris, Ds Mahlabegoana	2791-63
Pensioen	734-67
Inkomstebelasting	306-49
Elektrisiteit, Lebowakgomo	379-27
Elektrisiteit, Moletlane	140-32
Water	79-12
Telefoon	616-43
Kerkbouery	435-00
Bankkonste	16-50
Na C.V.V. Spaarrekening	2556-15
Wyn	12-30
Sinodale Heffing	1886-65
C.V.V.	1325-00
Koor	1494-00
Ringsheffing	160-00
Makhuva	72-00
Na Boufonds Spaarrekening	3700-00
Kontant getrek	110-00
Ligstraal	141-12
Ouditeur van Boeke	242-25
Losies by Sinode	210-00
Voordelige Balans	<u>2031-27</u>
	<u>22864-54</u>



# LERATO GEMEENTE

Tel. 7 Groothoekhospitaal

Posbus 201  
Groothoekhospitaal  
0628

COURSE FOR CHURCH ELDERS AND DEACONS IN

LERATO-BOHLABELA

SATURDAY 17 MARCH 1989 AT LEBOWAKGOMO.

10h00 - 10h15	SCRIPTURE READING AND A PRAYER I TIMOTHY 3:1-13
10h15 - 10h30	INTRODUCTION AND ORIENTATION
10h30 - 11h00	VIDEO FILM : N.G. KERK PIETERSBURG EAST.
11h00 - 11h30	THE CHARACTERISTICS OF THE TRUE CHURCH
11h30 - 12h00	SECTARIAN AND FALSE CHURCHES
12h30 - 13h00	QUESTIONS AND DISCUSSIONS
13h00 - 13h30	WHERE DOES OUR CHURCH NGKA COME FROM?
13h30 - 14h00	VARIOUS CHURCHES AND THEIR SYSTEMS OF GOVERNMENT
14h00 - 14h30	DUTIES OF THE 'SERVING ELDER', 'GOVERNING ELDER' AND DEACON
14h30 - 15h00	NGKA CHURCH MEETINGS
15h00 - 15h30	QUESTIONS AND DISCUSSIONS
15h30 - 15h15	CLOSURE - PRAYER

\*\*\*\*\*

# APPENDIX 9.

AMOUNT	TENTH	THIRTIETH
50-00	5-00	1.67
100-00	10-00	3.33
150-00	15-00	5.00
200-00	20-00	6.67
250-00	25-00	8.33
300-00	30-00	10.00
350-00	35-00	11.67
400-00	40-00	13.33
450-00	45-00	15.00
500-00	50-00	16.67
550-00	55-00	18.33
600-00	60-00	20.00
650-00	65-00	21.67
700-00	70-00	23.33
750-00	75-00	25.00
800-00	80-00	26.67
850-00	85-00	28.33
900-00	90-00	30.00
950-00	95-00	31.67
1000-00	100-00	33.34
1100-00	110-00	36.67
1200-00	120-00	40.00
1300-00	130-00	43.33
1400-00	140-00	46.67
1500-00	150-00	50.00
1600-00	160-00	53.33
1700-00	170-00	56.67
1800-00	180-00	60.00
1900-00	190-00	63.33
2000-00	200-00	66.67
2100-00	210-00	70.00
2200-00	220-00	73.33
2300-00	230-00	76.67
2400-00	240-00	80.00
2500-00	250-00	83.33
2600-00	260-00	86.67
2700-00	270-00	90.00
2800-00	280-00	93.33
2900-00	290-00	96.67
3000-00	300-00	100.00

# APPENDIX 10 . A

## MEMBERS OF LEBOWAKGOMO CHURCH COUNCIL 1990

WARD	NAMES	WARD	NAMES
1.	(i) Maesela J.L.* (ii) Phatudi F.R. (iii) Legodi M.M.	7.	(i) Maleka C* (ii) Maserane M. (iii) Moeng P.S.
2.	(i) Nonyane J.M.* (ii) Modiba P.D. (iii) Ledwaba G.M.	8.	(i) Kgatla S.T.* (ii) Mojalefa J (iii) Sebola N.M.
3.	(i) Senyatsi C.P.* (ii) Kgohloane P.E. (iii) Mashilo D.M.	9.	(i) Rasefate R.E.* (ii) Ditshego R. (iii) Mothiba
4.	(i) Petja M.M.* (ii) Maphutha A.S. (iii) Rampela S.M.	10.	(i) Mothiba M.D.* (ii) Baloyi M.E. (iii) Dibeila M.M.
5.	(i) Hiine M.N.* (ii) Kutumela L.R.T. (iii) Nhlane M.C.	11.	(i) Mogano S.L.* (ii) Mojapelo H.M.* (iii) Tladi B.M. (iv) Seerane M.
6.	(i) Moloto P.M.* (ii) Mashiane A.M. (iii) Thobela L	12.	(i) Mashiane* P.H (ii) Kgokolo (iii) Chuene

⇒ 11 MARCH ;



# APPENDIX . 10. B

## SUNDAY SERVICES PROGRAMME 1990

DATE	NAME
07/01/1990	Ds van der Merwe
14/01/1990	Mashiane N.C.
21/01/1990	Mashiane N.C.
28/01/1990	Mashiane N.C.
04/02/1990	Ds van der Merwe
11/02/1990	Kgatla S.T.
18/02/1990	Prof F.S. Malan
25/02/1990	Nonyane J.M.
04/03/1990	Thobela (Mr)
11/03/1990	Ds Mahlabeogaone
18/03/1990	Hiine M.N.
25/03/1990	Mothiba M.D.
01/04/1990	Ev. Tladi
13/04/1990	Baeng
22/04/1990	Moloto P.M.
29/04/1990	Kutumela L.R.T.
06/05/1990	Ds. Mahlabeogaone
13/05/1990	Rasefate R.E.
20/05/1990	Kgatla S.T.
27/05/1990	Mashiane A.M.
03/06/1990	Modiba P.D.
10/06/1990	Mashiane A.M.
17/06/1990	Nonyane J.M.
24/06/1990	Mogano S.L.

# APPENDIX 10.C

## KOMMISSIES VAN LEBONAKGOMO NGKA KERKRAAD 1990

### 1. Dagbestuur & Beplanningskommissie

Senyatsi C.P.\*

Nonyane J.M.

Moloto P.M.

Kgatla S.T.

Petja M.M.

Hiine M.N.

Maleka M.N.

### 2. Finansiële Kommissie

Nonyane J.H.\*

Moloto P.M.

Kgatla S.T.

Maphutha A.S.

Kgohloane P.E.

### 3. Diens van Baarmartigheidskommissie

Senyatsi C.P.\*

~~Keshiane A.M.~~ *Petja*

Mogano S.L.

Ramphele (Mrs)

Dibeila M.M.

Ledwaba G.M.

### 4. Boukkommissie

Kgatla S.T.\*

Mojapelo H.M.

Mashilo D.M.

Baloyi M.E.

Modiba P.D.

## 5. Jongkominissie

Daleka C. \*  
 Mothiba M.D.  
 Modiba P.H.  
 Mashiane P.H.  
 Phatudi J.R.  
 Mogashoa S

## 9. Geëdiedens en Orde Kommissie

Petja H.M.\*  
 Rasefate R.E.  
 Maesela J.L.  
 Thobela L.  
 Kgokolo G.M.  
 Chuene

## 6. Basaarkommissie

Rasefate R.E.\*  
 Kgohloane P.E.  
 Mashiane P.H.  
 Sebola M.N.  
 Kgokolo G.M.  
 Ledwaba G.M.

## 7. Gesangkommissie

Mojalefa J.\*  
 Phathudi J.R.  
 Kutumela L.R.T.  
 Mashiane A.M.  
 Sebola M.N.  
 Ramphele S.M.

## 8. Sending en Evangelisasie Kommissie

Hiine H.H.  
 Legodi M.M.  
 Mothiba M.  
 Tladi B.M.  
 Nhlane M.C.  
 Moeng P.S.

\* CONVENCOR

APPENDIX 11.A *11/1/90 3*  
Nederduitse Gereformeerde Kerk in Afrika  
NOORD-TRANSVAAL

Aktuaris:

Ds L S Mataboge  
Posbus 150  
MABOPANE 0100  
Tel. (012) 58-1311

Assessor:

Dr T A Mofokeng  
Tel. (012) 429-4335

Assistent-Skriba:

Ds S D Maluleke  
Tel. Malamulele 13



Moderator:

Ds M M Maphoto  
Posbus 9  
OHRIGSTAD 1122  
Tel. Kgautswane 913

Skriba:

Dr J J Kritzinger  
Posbus 33  
SILVERTON 0127  
Tel. (012) 83-4703

1990-03-29

Die Voorzitter  
NGKA Lerato

Geynte boes

AFSTIGTING LEBOWAKGOMO

Die Sinodale Kommissie het op sy vergadering van 27 Maart die volgende besluit geneem:

Die Sinodale Kommissie aanvaar die belofte om afstigting by die gemeente Lerato, en erken die hantering van die saak deur die Ring van Burger. Die SK aanvaar egter nie die huidige voorgestelde grense nie, maar verkies die ouer voorgestelde grense.

Die SK versoek die Ring en die moderateurs om saam met die kerkraad van Lerato komende aandag aan die saak te gee met die oog op daarop om die afstigting beredigend deur te voer.

As sal dus gang op en later stadium met u daarvoor wil skakel.

Die me

J. J. Kritzinger  
Skriba Sinode

NS: Afskrif aan ondl. ST Kgautswane

Nederduitse Gereformeerde Kerk in Afrika  
NOORD-TRANSVAAL

11. B

Aktuaris:

Ds L S Mataboge  
Posbus 150  
MABOPANE 0100  
Tel. (012) 58-1311

Assessor:

Dr T A Mofokeng  
Tel. (012) 429-4335

Assistent-Skriba:

Ds S D Maluleke  
Tel. Malamulele 13



Moderator:

Ds M M Maphoto  
Posbus 9  
OHRIGSTAD 1122  
Tel. Kgautswane 913

Skriba:

Dr J J Kritzing  
Posbus 33  
SILVERTON 0127  
Tel. (012) 83-4703

1990-09-03

Die Skriba  
Ring van Burger  
Posbus 938  
GROBLERSDAL  
0470

Afkyf in u inligting

Geagte ds Etsebeth

AFSTIGTING VAN LEBOWAKGOMO

Die moderator, aktuaris en skriba het op 1 September 'n aantal lede van die ring van Burger en kerkraad van Lerato te Lebowakgomo ontmoet in 'n poging om oor die grense van die afgestigte gemeente te onderhandel.

Op grond van die gesprekke het die moderatuur die volgende besluit:

- "Die Ring van Burger word dringend versoek om, na aanleiding van voortgesette besware teen die afstigting van Lebowakgomo, tydens sy eersvolgende sitting daaraan sandag te gee. In besonder word die Ring versoek
- om uit die notules van die kerkraad van Lerato vas te stel of die oorspronklike toestemming van die kerkraad dat 'n gemeente Lerato-Oos afgestig kon word, wel in besonderhede voorberei en uitgevoer is volgens bepalinge 43 tot 47;
  - om, indien bogenoemde afstigting nie plaasgevind het nie, uit die betrokke notules vas te stel of daar formeel revisie van daardie besluit aangevra en toegestaan is;
  - om uit die betrokke notules vas te stel of, indien revisie wel toegestaan is, die kerkraad toegestem het tot 'n nuwe afstigting, en (i) die bepaling van grense gedoen het, (ii) 'n ooreenkoms in verband met die betrokke geboue aangegaan het, en (iii) reëlings in verband met werkkragte getref het;
  - om afskrifte van die betrokke besluite aan die moderatuur te verskaf, en
  - om so vriendelik te wees om die moderator toe te laat om hierdie versoek persoonlik tydens die ringsitting te verduidelik.

Hierdie versoek, gerig aan die ringskriba, sal ook vir kennisname aan al die ringsleraars gestuur word.

Ametukh  
"B"

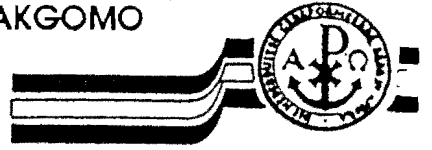
# APPENDIX 12

## NEDERDUITSE GEREFORMEERDE KERK IN AFRIKA

GEMEENTE LEBOWAKGOMO

P.O. Box 1264  
CHUENESPOORT 0745

Tel:



17-Sep-1990

Rev P W Mashabela  
CHUENESPOORT  
0745

Dear Rev P W Mashabela

re: NOTICE TO VACATE LEBOWAKGOMO NGKA MANSE

We, the undersigned, members of the 'Dagbestuur' and of the Lebowakgomo Congregation, have been, in terms of unanimous resolution taken on the 16 September 1990 by the said congregation, instructed to give you written notice that you vacate the Manse of the Lebowakgomo NGKA and remove yourself with your personal effects to Ga-Maleka where you should stay in terms of your contract with Lerato Church Council.

Thus the notice provides that you should have removed within seven (7) days from date of receipt of this notice. That should you fail to remove yourself within the specified period of notice the congregation will remove your goods to the said place at its costs.

- 1.
- 2.
- 3.
- 4.

- 5.
- 6.
- 7.
- 8.

APPENDIX 13  
Nederduitse Gereformeerde Kerk in Afrika  
NOORD-TRANSSVAAL

Aktuaris:

Ds L S Mataboge  
Posbus 150  
MABOPANE 0100  
Tel. (012) 58-1311

Assessor:

Dr T A Mofokeng  
Tel. (012) 429-4335

Assistent-Skriba:

Ds S D Maluleke  
Tel. Mafamulele 13



Moderator:

Ds M M Maphoto  
Posbus 9  
OHRIGSTAD 1122  
Tel. Kgautswane 913

Skriba:

Dr J J Kritzinger  
Posbus 33  
SILVERTON 0127  
Tel. (012) 83-4703

1990-11-14

Mr Eph. Makgoba  
PO Box 1651  
PIETERSBURG  
0700

Dear Sir

DS PW MASHABELA / LEBOWAKGOMO NGKA: YOUR REFERENCE MR KGOMO/M21

I react to your letter of 28 September.

The moderation of the NG Kerk in Afrika, Northern Transvaal synod, met yesterday and instructed me to answer you as follows:

The "afstigting" of the congregation at Lebowakgomo is not yet finalised. Your interpretation is basically correct.

Yours

scribe

APPENDIX 14  
Ned. Geref. Kerk in Afrika

"D"

RING VAN BURGER N.G. KERK in AFRIKA

POSBUS 938

GROBLERSDAL 0470

20 JUNIE 1990.

SCRIBA-SINODI

WATERMEYERST. 165

MEYERSPARK

0184.

GEREGTE DR. KRITZINGER,

HIERMEE GEE EK KENNIS VAN DIE  
AFSTIGTING VAN DIE NUWE  
GEMEENTE, LEBOWAKGOMO,  
VAN LERATO GEMEENTE AF,  
OP 18 FEBRUARIE 1990.

DIE GRENSE IS SOOS VOLG.

LEBOWAKGOMO, MAPHELO,  
MMAKOTSE, MOTANTANYANA,  
MADIKA, HWELERENG, GA-  
MADIRABOLO, LEBOWAKGOMO INDUSTRIAL,  
MAKURUNG, DITHABANENG,  
LEGWERENG EN MAGODI. DEURDAT  
GEPRAAT WORD VAN "THE PROCLAIMED  
AREA OF LEBOWAKGOMO."

DIE NUWE.

P.J. Etsebeth. (P.J. ETSEBETH)

SCRIBA RING VAN BURGER N.G.K.A.



THE REQUEST OF LERATO CONGREGATION N.G.K.A. TO THE  
'RING' OF BURGER SITTING AT BURGER ON THE 21  
SEPTEMBER 1989 AND THE FOLLOWING DAYS

Dear Mr Chairman and brothers in the Lord

The undersigned members of the congregation who are within the jurisdiction of your 'Ring' and members of Lerato Church-Council wish to put a request to you as follows:-

ESTABLISHMENT OF A NEW CONGREGATION LEBOWAKGOMO

1. 'Bepaling' 43:1-3.

1.1 In the light of this 'Bepaling' Lerato church-council wish to establish a new congregation on the basis of the following reasons:

1.1.1 In order to manage, serve and coordinate the interests of the Church of Christ on earth the wide and large congregation with complex needs and interests the congregation of Lerato should be reduced into more than one congregation. This will facilitate productive service to plus and minus 1300 members spread over a large area with various geographical tendencies. Church meetings such as Church-Council, youth work (MBB), choirs, Catechismal classes, Sunday Schools and Woman league (CVV) will run smoothly with beneficial results to the extension of the Kingdom of God as 'Bepaling' 46:1 provides.

1.1.2 In Lebowa the process of urbanisation - particularly Lebowakgomo development point, is in full swing. By the end of this year 70 000 people will be living in Lebowakgomo. The challenge facing our congregation at present is to respond adequately to the unique urban situation with its complex and varying problems. The church must not abandon the city but to discover afresh with an undivided attention what Kerygma, diakonia and Koinonia mean in the urban context such as Lebowakgomo. Special centres where the needs of urban area may be helped should be established by the Church. This can only successfully be done if

the church respond in a special way primarily to the new situation brought about by industrial developments in what was, ten years ago, a rural area. Only if the church has successfully and correctly responded to these problems can it, as a secondary consideration in its unique situation, respond and extend itself to help those in the situation outside its context.

1.1.3 On 22 April 1989 the Moderator expressed himself clearly that no one should be prevented from establishing a new congregation if one satisfies all the requirements. This option also increases the establishment of the Church and more students completing their ministry training will get jobs. This also enhance the growth.

1.1.4 Lebowakgomo has thus far proved itself capable numerically and financially, to be in a position to stand on its own in service of Lebowakgomo in terms of paragraph 1.1.1, 1.1.2 and 1.1.3 above. In terms of financial strength this congregation is at R36 000 per year. See 'Bepaling' 45:1.

## 1.2 Boundaries

1.2.1 The new congregation will be within the proclaimed area of the new town of Lebowakgomo - stretching from Magaga-Matala mountains, and Madika in the West, Lebowakgomo Industrial area and Dithabaneng in the South, Mogodu and Mamaolo in the East. (Underdeveloped areas within the said boundaries have choice of affiliation).

## 1.3 'Bepaling' 45:1 Financing

Concerning 'Bepaling' 45:1 the Church-Council has the following to report:-

1.3.1 Lebowakgomo ward which will form the new congregation netted R16 000 for the congregation for the past six months. This is a clear record that the congregation can manage without help from outside or subsidy. In addition to this members of Lebowakgomo ward pledged to raise +-R4 000 per month towards the sustenance of their minister and

# Ned. Geref. Kerk in Afrika

overhead expenses. It is also a pleasure for the Church-Council to mention that Lebowakgomo ward has successfully financed the Church-building to the finality which may be opened very soon.

1.3.2 The present three post of the ministers will remain with Lerato and the new congregation will create a new post of black minister which will be financed from within the congregation. As the town is vigorously growing additional minister's post, who will also be supported within the congregation, may be created.

The new congregation does not need any financial help from outside.

## 1.4 Statistics

Presently Lerato congregation has 1600.....  
confessing members with 1500.....  
children.

## 1.5 Recommendation

1.5.1 The Church-Council recommend that the 'Ring' grant approval to the request by the church-council and that the new congregation be established before the end of this year. The lists and pledges of the members of the congregation are attached.

The meeting is wished all blessings of God.

SIGNED 27 AUGUST 1989 AT LEBOWAKGOMO

1. *[Signature]*
2. *[Signature]*
3. P. D. MODIRA
4. *[Signature]*
5. *[Signature]*
6. *[Signature]*
7. *[Signature]*
8. L. J. Mqalafa
9. *[Signature]*
10. *[Signature]*

11. *[Signature]*
12. *[Signature]*
13. P. S. Masing
14. *[Signature]*
15. *[Signature]*
16. *[Signature]*
17. *[Signature]*
18. *[Signature]*
19. *[Signature]*
20. *[Signature]*
21. *[Signature]*
22. *[Signature]*

Ned. Geref. Kerk in Afrika

23 L. Thobela

4.

24

25

26

27

28 ~~M. M. M.~~

29

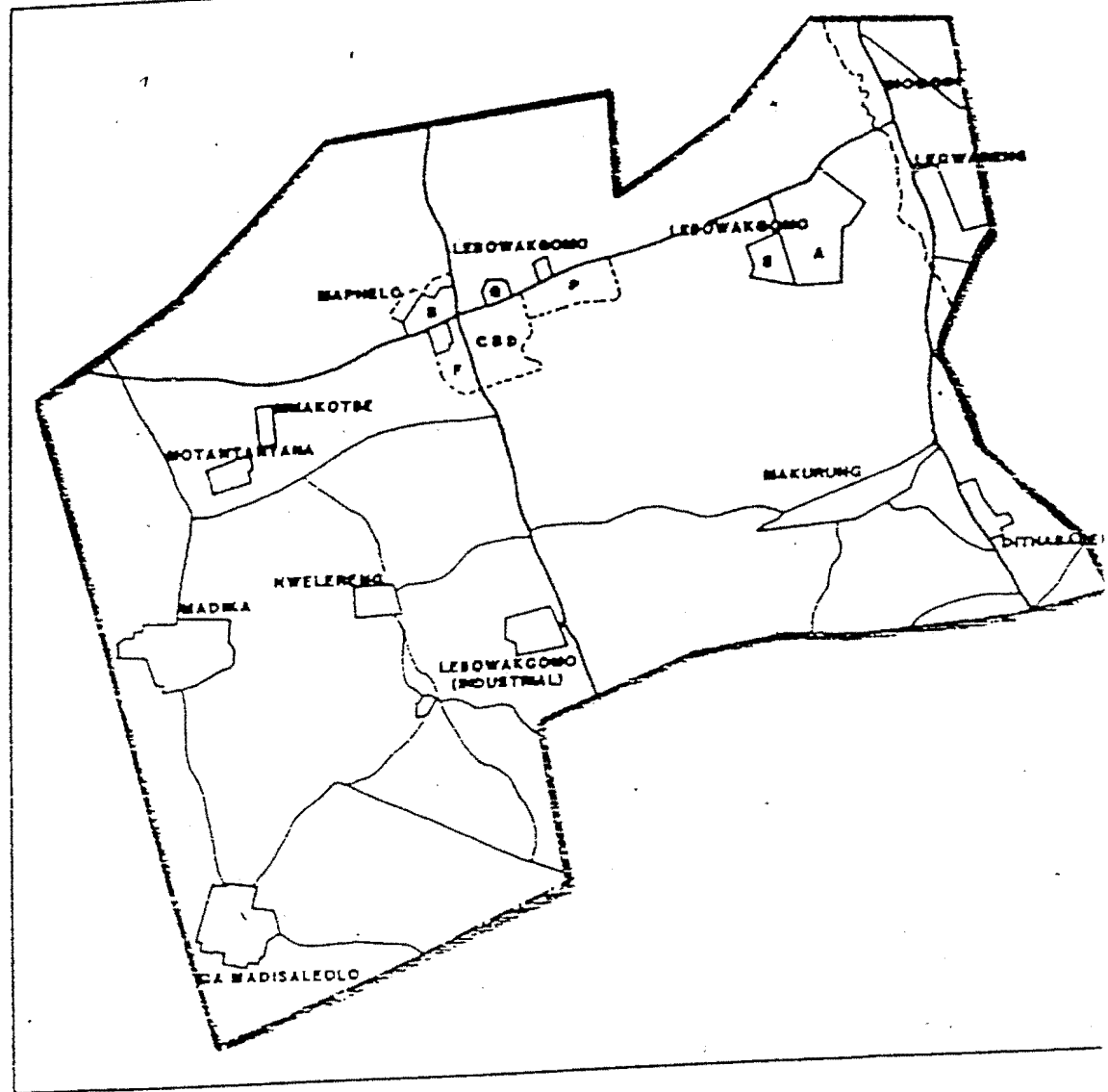
30 J. van der Woude.

31 ~~R. J. J.~~

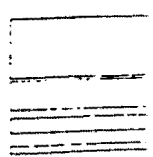
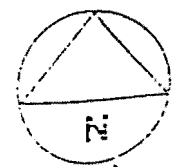
32. M. M. M.

# AFSTIGTING Lebowakgomo NGKA Grens

✓ 15. B



 GRENS



Rings - Kommissie

AFSTIGTING - LEBOWAKGOMO

Rings - Kommissie  
28 Oktober 1989

verslag van die Ringskommisie van die Ring van Bursers te Lebouakgomo op  
Dinsdag 28 Oktober 1989

198

Mankoe open met Skriflesing uit Matt. 1 en Gebed.

Welkoming

Konsulent Ds. Motubatse verwelkom die Ringskommisie en verlaat daarna die  
vergadering.

Ringskommisie - lede teenwoordig

- 1) Ds. M.J. Mankoe
- 2) Ds. P.J. Etsebeth
- 3) Oudl. Mathabatha
- 4) Ds. J.H. Niederheitmann (Gekoopteer)

Bepaling 43.2 aan voldoen?

Wat dit die wettige Kerkraad van Lerato wat aansoek gedoen het om afstigting?

Bepaling 44.1 Het die wettige Kerkraad van Lerato toestemming gegee vir

mate aan die Kerkraad genig?

Bepaling 44.5 Wat is die aanbeveling van Lerato Kerkraad oor afstigting?

- 1) Voorgestelde grense
- 2) Voorwaardes vir afstigting
- 3) Huidige werkkragte
- 4) Finansies
- 5) Bruidskat

Bepaling 46.1 Duidelikheid oor grense.

Bepaling 47 Moet aan voldoen word

Ringskommisie en Kerkraad: 27/28/1989

Lebougomo maak 'n kworum van 39 (uit totaal van 64). Slegs 30 lede teken  
besien hulle die afstigting gesteun het. Die ander lede was teen die  
afstigting.

Versoekskrif tot afstigting is geteken op dieselfde dag as die Kerkraads  
vergadering aangesien dit reeds tydens die vorige vergadering besluit is dat  
om afstigting aansoek gedoen sal word.

Wetenskap van die wettigheid van die Kerkraadslede wat in die tyd van die  
aan van Lerato-Oos gekies is te Lebougomo.

28 Mei 1989 is 'n Kerkraads Vergadering gehou te Molethane en hier is die  
lede aan die Kerkraad voorgele vir goedkeuring - Dit is goedgekeur  
volgens die Skriba.

volgens Broer L.M. Mphahlele was die Kerkraad van 28 Mei 1989 ONKONSTITUEEL  
omdat ongekoese lede teenwoordig was by die bespreking en stemming vir nuwe  
lede (en vir hulself gestem het). Volgens hom se die notule niks oor die  
stemming nie.

notule van 28/05/1989 word gelees en die aanvaarding daarvan tydens die  
volgende vergadering en die kiesing van nuwe Ouderlinge lyk in orde volgens die  
notule.

Bepaling 44.1

van L.M. Mphahlele tekens versaan aan dat Vorm 12 alreeds voor 28/08.1989  
gevol was.

van Mofane se dat die Vorm 12 ingevul is as voorbereiding om steun te  
haal. Daardie vorms is ingedien eens nadat die Kerkraad afstigting goed-  
teun het.

van Kgatha se dat volgens die Moderatuur moes die gemeente onder begin  
in Vorm 12 in te vul voordat afstigting kon voortgaan.

van der Merwe se dat die goedkeuring vir afstigting nie eens op  
1/05/1989 deur die Kerkraad gegee is nie, maar reeds op twee vorige  
leenthede en deur die Ring bekragtig is. Die afstigting is slegs ongeldig  
verklaar deur die Ring op grond van die ontbreking van Vorm 12. Daarom is  
delik voortgegaan met die invul van Vorm 12. (Broer Nonyane steun hom hierin)

van L.M. Mphahlele se dat Vorm 12 se invul was volgens die Moderatuur  
eggs een van die punte wat aandag verdien het.

Bepaling 44.3

ortgestelde grense

die aansoek sluit by implikasie die volgende plekke in:

Lebowakgomo, Maphelo, Mmakotse, Motantanyana, Madika, Hwelereng,  
Ga-Madirabolo, Lebowakgomo - Industrial, Makurung, Dithabaneng  
Legwareng en Mesodi, deurdat gepraat word van "The proclaimed area of  
Lebowakgomo".

van Kgatha se die vasstelling van "The proclaimed area of Lebowakgomo" is 'n  
sensitiewe politieke aangeleentheid en die Kerk kan die Owerheid uittant deur  
te grens anders as hulle te sny. Die gebiede buite die "kleiner"  
Lebowakgomo sal dan die ander woongebiede as plaaslike Sendinggebiede  
wees. Brs. Madigoe en Mphahlele is teen die "buitewyke" aangesien daardie  
wyke se lidmate nie die wens uitgespreek het om in die nuwe gemeente  
ingesluit te wees nie, en nie teen hulle wil gedwing kan word nie.

die Ringskommissie dra dit aan die Kerkraad op om die aanbeveling oor  
die grense uit te trap en voor die Spesiale Ringsitting aan die Rings-  
kommissie voor te lê vir uitvoering van Bepaling 46.1.

Bepaling 44.3.

voorwaardes vir afstigting.

finansies. Vorm 12 word aan ons voorgehou as waarborg dat die voorge-  
teelde nuwe gemeente self sal kan staan.

- van Madigoe se:
- 1) Ons kon nog nooit met hulp en al van buite ons  
finansiële  
verpligtinge nakom nie - sal ons nou kan?
  - 2) Sal die oorblywende Lerato gemeente die mas kan opkom  
sonder die afgestigte gemeente?

van der Merwe se dat die voordeel van selfversorgenheid wat nou al  
bereik is in beide Lebowakgomo en die Molethane - wyke, sal weer verval.

VERDELING VAN POSTE



va die agterlig van alle leraars by Lerato.

en Nkomo stel voor dat die Subsidies saam met die poste by Lerato as word om hulle te help.

moontlikheid van die sluiting van die Sendingpos bestaan, en indien dit gaan is dit 'n bonus vir Lerato

van der Merwe se: "Twee Subsidies ten spyte sal Lerato nie twee poste kan hou nie."

Mashabela voel dit is beter dat die besluit (1.3.2 van die verskeif) gehandhaaf word en die twee swart leraars se subsidie by Lerato bly.

Mashabela voel dat as albei wyke (Molethane en Ga-Mphaalele) ewe veel werkansieel) is dit wat hom betref goed.

### BRUIDSKAT

Kerkgebou en pastorie by Lebokgomo en ander roerende eiendom (stoorhuysen...) word aan die nuwe gemeente as bruidskat geskenk.

### soekskrif oor Band losmaak - Ds. Mashabela

word aan die Kerkraad voorgelê of daar voortgegaan moet word met hierdie

gesien die Vergadering is aan uitputting word voorgestel dat die saak op 12/89 ondersoek word.

Vergadering sluit met gebed.

van die verteenwoordiging van wykskerkrade. As norm kan geld wat daar van een wyk waar die kerkraad vergader die helfte plus een van die kerkraadslede teenwoordig moet wees tesame met een of meer lede (afhangende van die ledetal van die wykskerkraad) van elkeen van die ander wykskerkrade.

- 42.6. Wykskerkrade word gevorm onder andere met die oog op die latere afstigting van 'n selfstandige gemeente in die spesifieke wyk.

## NUWE GEMEENTES EN HULLE STIGTING

### Bepaling 43

#### WANNEER AFSSTIGTING VOORBEREI WORD (Na Art. 20 & 25)

Voorbereidende stappe met die oog op die afstigting van 'n nuwe gemeente sal getref word wanneer:

- 43.1. Lidmate van een of meer gemeentes die behoefte voel vir die stigting van 'n nuwe gemeente en hulle kerkraad of kerkrade in verband daarmee nader; of
- 43.2. Wanneer die kerkraad self die noodsaaklikheid van die afstigting van 'n nuwe gemeente aanvoel; of
- 43.3. Wanneer die ring oordeel dat afstigting wenslik is.

Die ring sal enersyds waak teen gemeentes wat te groot is (meer as 800 lidmate) en andersys teen die versnippering van gemeentes.

### Bepaling 44

#### VOORBEREIDENDE STAPPE

- 44.1. 'n Afstigting word voorberei wanneer 'n kerkraad verlot gee aan lidmate wat die versoek tot afstigting tot hom gerig het, om die nodige afstigtingsvorm te laat voltooi

deur die belanghebbende gemeentede, of wanneer die kerkraad dit self laat doen.

- 44.2. Indien dit blyk dat die nuwe gemeente sal moet bestaan uit gedeeltes van meer as een bestaande gemeente, sal die kerkraad by wie die saak aanhangig gemaak is, die kerkrade van die ander betrokke gemeentes regstreeks nader en om hulle medewerking versoek.
- 44.3. Indien dit vir die betrokke kerkrade uit die ingekome afstigtingsvorm mag blyk dat daar voldoende steun vir die stigting van 'n nuwe gemeente bestaan, sal hulle aanbevelings in verband met die stigting van die nuwe gemeente opstel soos bv. oor die voorgestelde grense, die voorwaardes vir die afstigting, die naam van die nuwe gemeente en enige ander saak wat van belang mag wees soos bv., 'n reëling oor huidige werkkragte en die stukke aan die ring voorlê.

#### Bepaling 45

#### AANDEEL VAN DIE RING

- 45.1. Wanneer by die ring aansoek gedoen word om die afstigting van 'n gemeente, sal die ring die ingekome stukke beoordeel en indien die ring oortuig is dat die nuwe gemeente met of sonder hulp van buite finansiële in staat sal wees om te kan bestaan, sal verlof tot die afstigting gegee word. *Form in 13*
- 45.2. Die ring sal dit aan die ringskommissie opdra om die afstigting van 'n bepaalde gemeente van wie die vereiste stukke nog nie voor die ring kan dien nie by sy vergadering nie, aan die ringskommissie oordra.
- 45.3. As die gemeente wat afgestig moet word sal moet bestaan uit gedeeltes van die gemeentes wat onder meer as een ring ressorteer, sal die betrokke stukke aan albei ringe voorgelê moet word. Die ringe sal onderling besluit watter ring verder belas sal wees met die leiding

van die afstigting en die ander ringe sal aan die skriba van daardie ring skriftelik verlof verleen tot die afstigting van die nuwe gemeente.

#### Bepaling 46

#### GRENSE

- 46.1. Die ringskommissie stel die grense van die nuwe gemeente noukeurig vas op grond van aanbevelings van die kant van die betrokke kerkraad of kerkrade.
- 46.2. Grensveranderings van bestaande gemeentes geskied ook deur die ringskommissie op voordrag van die betrokke kerkrade en met kennisgewing aan die skriba van die streeksinode.
- 46.3. Verskille tussen kerkrade oor grenswysigings sal deur die ring besleg word.

#### Bepaling 47

#### DIE FORMELE STIGTING VAN 'N NUWE GEMEENTE

- 47.1. Die afstigting van die nuwe gemeente geskied deur die ringskommissie op las van die ring, op 'n vergadering waarvan twee weke vantevore kennis gegee is in die amptelike orgaan en waarheen die belanghebbendes uit die verskillende gemeentes opgeroep is.
- 47.2. Die ringskommissie benoem die konsulent, verklaar wat die naam van die nuwe gemeente sal wees en onder watter ring die gemeente sal ressorteer.
- 47.3. Van die afstigting van die nuwe gemeente sal die ringskriba kennis gee aan die skriba van die streeksinode met vermelding van die grenslyne, met die oog op publikasie daarvan in die amptelike orgaan. Die skriba van die streeksinode gee aan die Registrateur

van Aktes kennis van die bestaan van die nuwe gemeente.

- 47.4. Die ringskriba sal aan die kerkraad van die nuwe gemeente 'n uittreksel uit die notule van die ringskommissie verskaf waarin al die besonderhede in verband met die afstigting van die gemeente gemeld word.
- 47.5. Die naam van die nuwe gemeente sal as volg geregistreer word: Nederduitse Gereformeerde Kerk in Afrika - gemeente ..... gestig op .....

## DIE RING

### Bepaling 48

#### DIE INDELING EN VERGADERINGS VAN DIE RING

(Na Art. 23-25)

- 48.1. Die herindelings van ringe deur die streeksinodes sal plaasvind tydens 'n vergadering van die streeksinode. Onmiddellik na die herindelings sal die betrokke ringe vir hulle konstitueringsvergadering byeenkom.
- 48.2. Vir die vergadering sowel as vir die daaropvolgende buitengewone vergadering van die ring tot by die volgende gewone vergadering, sal die afgevaardigdes na die streeksinode as die wettige lede van die ringsvergadering optree.
- 48.3. **GEWONE VERGADERING VAN DIE RING:** Die ringe vergader elke jaar in Junie/Julie. Gewone vergadering van die ring word opgeroep deur 'n kennisgewing in die amptelike orgaan van die kerk. Die oproep word deur die ringskriba onderteken en moet minstens vier weke voor die tyd verskyn.
- 48.4. **BUITENGEWONE VERGADERING VAN DIE RING:** Word deur die voorsitter belê indien hy daartoe versoek is

deur minstens drie lede van die ring of indien die ringskommissie dit nodig ag. Al die lede van die buitengewone vergadering moet minstens 'n week vooraf skriftelik kennis kry van vermelding van die doel van die vergadering.

- 48.5. Die afgevaardigdes na die gewone vergadering van die ring tree ook op as afgevaardigdes na buitengewone vergaderings van die ring gedurende die reses. Die primarius of sekondus ouderling sal mag verskyn al na gelang dit vir hulle moontlik is. As albei verhinder word sal 'n ander ouderling met sekondus deur die kerkraad aangewys word om die gemeente te verteenwoordig.

### Bepaling 49

#### KONSTITUERING EN AMPSDRAERS

- 49.1. Die aftredende ringsvoorsitter sal die opening van die ringsvergadering waarneem en daarna die afgevaardigdes van die verskillende gemeentes oproep om hulle geloofsbriewe in te dien. Indien dit blyk dat minstens twee-derdes van die lede van die ring teenwoordig is, sal die ring verklaar word as wettig gekonstitueer. Vir alle werksaamhede van die ring sal twee-derdes van die getal op die presensielys 'n kworum vorm.
- 49.2. Die ring kies onmiddellik na sy konstituering by elke gewone vergadering 'n voorsitter en skriba uit sy lede.
- 49.3. As daar gedurende die jaar hindernisse ontstaan waardeer die voorsitter en skriba nie hulle funksies kan vervul nie, sal die ringskommissie reëlings tref vir die voortgang van die werksaamhede.

**LERATO BOHLABELA**

**DAGBESTUUR: Leraar(s)**

J.M. Nonyane  
P. Moloto  
A.M. Mashiane  
C.P. Senyatsi  
S.T. Kgatla  
P.E. Kgohloane  
P.D. Modiba

**BOUKOMMISSIE**

S.T. Kgatla  
P. Moloto  
P.D. Modiba  
J.R. Phatudi  
P.E. Kgohloane  
A.S. Maphutha

**JEUGKOMMISSIE**

J.R. Phatudi  
L. Thobela  
M.D. Mothiba  
C. Maleka +  
2 MBB - MEMBERS

**EVANGELIESASIE SENDING KOMMISSIE**

M.N. Hiine  
M.M. Petja  
M.M. Legodi  
Rasefate

**KOOR KOMMISSIE**

L.J. Mojalefa  
N.M. Sebola  
L.S. Mogano  
L.R.T. Kutumela  
L. Mphahlele  
Ledwaba

**FINANSIELE KOMMISSIE**

J.M. Nonyane  
P. Moloto  
S.T. Kgatla  
P.E. Kgohloane  
A.S. Maphutha

**GODSDIENS-KOMMISSIE**

M.D. Mothiba  
N.M. Sebola  
L.R.T. Kutumela  
M.M. Petja  
M.M. Legodi  
T.W. Meso

**BEPLANNINGSKOMMISSIE**

P. Moloto  
J.M. Nonyane  
P.E. Kgohloane  
S.T. Kgatla  
A.M. Mashiane  
J.L. Maesela

**DIENS VAN  
BARMHARTIGHEID  
KOMMISSIE**

C.P. Senyatsi  
Mashilo  
M.M. Legodi  
Mrs Ramphele  
Mrs G. Phatudi  
S.L. Mogano

# APPENDIX 19<sup>m</sup>

## CHURCH SERVICE PROGRAMME: LEBOWAKGOMO 1989

JANUARY	1	S.T. Kgatla	JULY	2	A.M. Mashiane
	8	M.P. Moloto		9	L.R.T. Kutumela
	15	J.M. Nonyana		16	S.L. Mogano
	22	P.D. Modiba		23	M.M. Petja
	29	A.M. Mashiane		30	J.L. Maesela
FEBRUARY	5	T.W. Meso	AUGUST	6	A.S. Maphutha
	12	C.P. Senyatsi		13	S.T. Kgatla
	19	S.L. Mogano		20	M.P. Moloto
	26	L.R.T. Kutumela		27	C. Maleka
MARCH	5	M.D. Mothiba	SEPT.	3	L.J. Mojalefa
	12	M.N. Hiine		10	P.E. Kgohloane
	19	R.J. Phatudi		17	R.J. Phatudi
	24	Moruti		20	M.N. Hiine
	26	A.S. Maphutha			
APRIL	2	P.E. Kgohloane	OCTOBER	1	M.H. Mojapelo
	3	M.M. Petja		8	A.M. Mashiane
	16	Rasefate		15	Rasefate
	23	C. Maleka		22	T.W. Meso
	30	M.P. Moloto		29	S.L. Mogano
MAY	7	M.H. Mojapelo	NOV.	5	J.M. Nonyana
	14	M.D. Mothiba		12	P.E. Kgohloane
	21	P.D. Modiba		19	R.J. Phatudi
	28	S.T. Kgatla		26	Moruti
JUNE	4	J.M. Nonyane	DEC.	3	P.D. Modiba
	11	C.P. Senyatsi		10	S.T. Kgatla
	12	L.J. Mojalefa		17	C.P. Senyatsi
	25	R.J. Phatudi		24	M.D. Mothiba
				25	Moruti
				31	M.P. Moloto

# APPENDIX - 20

VORM 12

## VERSOEK TOT AFTIGTING

Ons, die ondergetekendes, lidmate van die Nederduitse Gereformeerde Kerk in Afrika, gemeente ..... rig hiermee 'n versoekskrif aan die ring van ..... vir die stigting van 'n nuwe gemeente vir die wyke ..... En aangesien volgens die kerklike bepalinge van ons 'n waarborg vereis word vir die instandhouding van die gemeente sowel as vir die lewensonderhoud en woning van 'n leraar vir die nuwe gemeente, so getuig ons met hierdie Akte dat ons, die ondergetekendes gedurende ons verblyf in hierdie gemeente ons jaarliks verantwoordelik stel vir die bedrag agter ons naam.

Aldus gedoen en geteken op die datum hieronder vermeld:  
Datum, handtekening van gemeentelid/Adres/Bedrag.

# APPENDIX . 21

①

The Chairman / scribe of the Ring of Burger,  
c/o. Motetema N.G.K.A.  
P.O. BOX 226  
MOTETEMA - 0473.

Dear Brethren in Christ,

NOTE-RECOGNITION OF LEBOWAKGOMO WYK  
(under hereto constitution) AS AN INDEPE  
NDENT CONGREGATION UNDER-JURISDICTION  
OF BURGER RING. WITH EFFECT FROM  
SEPTEMBER 1989 TO DATE.

We, the undersigned, strongly object and deem it highly irregular for the current session of the Ring of Burger in session from 13/09/1990 and the following days to be considered duly and legally constituted for 1990 session in the presence/while Lebowa-kgomu WYK has admission/sitting rights as a fully-fledge ~~the~~ independent member of the Ring of Burger. We officially record of no abstention having taken place declaring Lebowakgomu WYK as a fully-fledge independent member.



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15. 20/11/89

nor any documentary proof that Lebowakgomo Wyle is accorded a status as independent congregation.

The above objections are based on the following facts and figures:—

1. There is an appeal letter from Leshaba JR and certain members of Lerato Church Council.
  - 1.1. Both appeals have been ~~both~~ submitted to Scribe of Ring of Rusoga & Synod Scribe.
  - 1.2. These appeals were strongly against the afstigtung - which was irregular.
2. On the 09/12/1989 Rings Meeting at Lebowakgomo, the chairman, Os J. Mankoe was biased in handling the afstigtung as he was in favour — he was if compelled to be recused.
3. The Synod Commission received appeals sometimes during December 1989, and on 12/02/1990, the Synodical Commission sent a telegram stopping Ring chairman to not to proceed with afstigtung & there were appeals/objections. The afstigtung were to take place on 18/02.
  - 3.1. Contrary to above instruction/information - the chairman, Os Mankoe defied the order and did <sup>or went along with</sup> afstigtung.
4. We have motion of no confidence in both chairman and scribe of the Ring of ~~20/11/89~~ that they do not carry out

their duties/responsibilities properly.

4.1. The scribe either hides or deliberately ignores forwarding all correspondence from Synodical Commission to his chairman.

We as full members of this Ring cannot tolerate sinister motives practised by the chair for own gains or otherwise.

5. As I know, as chairman, utilises the chair to be domineering, i.e. he suppresses, and stifles the views and suggestions of the members.

5.1. The chairman is selective and biased in hearing of the correspondence - e.g. the telegram - he claims he is not in possession of it.

5.2. Two letters - from Synodical Commission notifying us of meetings of 16/06/90 and 01/09/90 he interprets them to be approval of a statement not as invitations - yet the last letter received dd. 03/09/90 whose contents are clear that there is no afflicting - and the Ring is instructed to start afresh, he/chairman - unilaterally ignores it, i.e. undermines authority of Synodical Commission.

6. We therefore have no confidence and trust in a chairman who undermines authority of the Synodical Comm. and dictating terms to the Ring members.

7. The chairman refuses to recuse himself from the chair - a request made seeing his being biased and taking sides.

4) NB II. If Ring constitutes with Lebowaqemo as congregation as we the undersigned, we walk out of the Ring in protest of the action

7.1. He allows himself to be dictated by the members of the Ring (Bo. Kgatla) to act in a predetermined manner as Ring Committee. This member threatens the Ring that it will be in trouble if the Ring does not recognise/carry out the wishes of those in favour of abstaining.

8. The issue of abstaining has split the whole Ring apart, and we feel an individual of this kind cannot be allowed to cause such a division to the detriment of all the Christian we represent.

9. Apart from abstaining, there are other ~~two~~ two controversial matters, <sup>for 1989</sup> viz (1) Bandaletso make - Dr P.W. Mashabela and (2) Complaint letter - Mr. T.S. Kgora. All must equally be treated - we cannot run away to face the music by clouding it with a fight of Lebowaqemo. Let justice and fairness seem to be done to the satisfaction of all. If need be, let a credible commission be appointed to once in look into the matter - a <sup>democratic</sup> commission not dictating from

10. The 01/09/90 meeting between Kerato, Ring & Synod is said to

1	Shaba	13
2	M. Mashabela	14
3	M. Mashabela	15
4	M. Mashabela	16
5	M. Mashabela	17
6	M. Mashabela	18
7	M. Mashabela	19
8	M. Mashabela	20
9	M. Mashabela	21
10	M. Mashabela	22
11	M. Mashabela	23