

CHAPTER 4: Developing a Sustainable Model to Enlarge the Missional Involvement of the Local Church

4.1 Introduction

For the purpose of developing a comprehensive and sustainable model to enlarge the missional involvement of a local church, attention needs to be given to the demands of *kerugma*, *diakonia*, *koinonia*, and *leitourgia*. A full discussion on these dimensions was furnished in chapter two; to recapitulate briefly:

- *Kerygma* implies the proclamation of the gospel to the world in need. The churches under consideration, and many others in South Africa, should passionately proclaim and preach the Good News of Jesus Christ as mandated by Jesus Christ.
- *Diakonia* implies service. Simply put, mission means to be of service to the whole world. According to the empirical research recorded in table 3.15, the churches under consideration inadequately understand their responsibilities in terms of socio-political and social justice. They are neutral and on the sidelines as regards this dimension.
- *Koinonia* involves building up the fellowship of believers, the unity of the church and ecumenical co-operation. The church's responsibility is to strengthen the communion of believers, and to help young Christians build up their personal faith, so that they will thrive in the world where God has placed them, that is, in the work-place, educational spheres, community, etcetera.
- *Leitourgia* involves the public service rendered to God through worship. For example, according to Kritzinger et al., (1994: 38), worship can be rendered directly to God or it can be rendered indirectly to God by serving one's fellow human beings.

4.2. The Challenges Awaiting the Church in her Mission

For the Church to fulfil her missionary obligations, it is essential to understand *where* the world, and particularly *where* in South Africa, the need is at its greatest. This will assist the church to focus on its *real* task, and enable the congregation to become involved in *their* ministry of *kerugma*, *diakonia*, *koinonia* and *leitourgia*.

4.2.1. Reached and unreached areas

Where is the need the greatest? The following tables, adopted from a lecture given by Willem Malherbe (2006), provide us with answers:

The world's population can be subdivided, in religious terms, approximately as shown in table 4.1a:

Table 4.1a : World Population by Type of Religion

Eligion	Adherents	Percentage
World population	6 billion	100%
Christian	2 billion	33%
Muslim	1, 2 billion	20%
Hindu	780 million	13%
Buddhist	660 million	11%
Others	1,32 billion	23%

At first glance, the Christian majority is rather impressive and comforting. But statistics can be very misleading. 2 000 million people, one third of all people on earth, indicate in some way or another that they align themselves with a Christian environment. Exactly how misleading this can be, will be shown later on. In the meantime, one should consider the following table: 4.2b.

Table 4.1b : World Population by Type of Religion

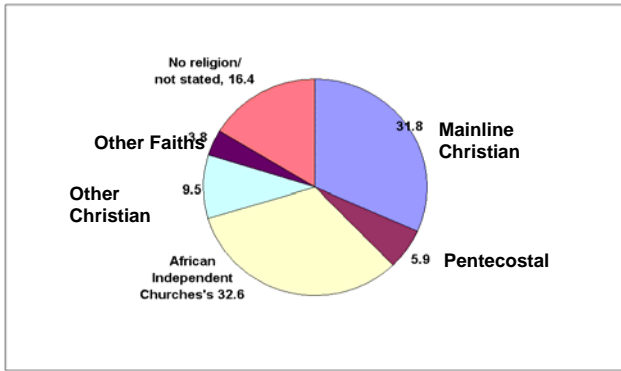
Religion	Adherents	Percentage
World population	6 000 million	100%
Christian-aligned people	2 000 million	33%
Committed Christians	700 million	12%
Other 'christians'	1 300 million	21%

This approach makes a dramatic difference. Of course, the figure of 700 million is extremely difficult to establish or prove. A great many Christians dwell somewhere between being committed or not caring deeply about Christianity being and no human can really say with certainty where they fit in. Also, many will claim to be true Christians while they have no conviction in their hearts. The fact is that those Christians whom we accept to be true ones, whether we call them committed, re-born, evangelical or practising, form only a minority. It is scant consolation that the other major religions probably face the same problem of half-hearted followers.

Where do we stand in South Africa?

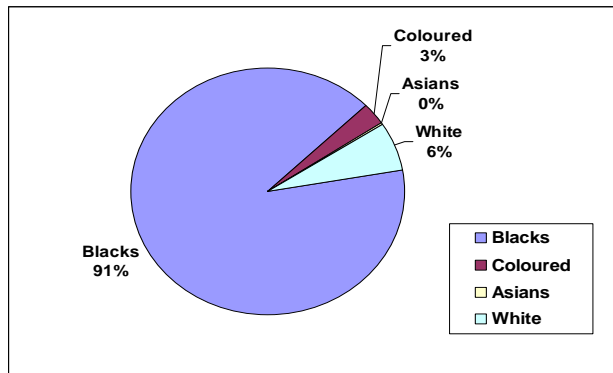
It is certainly astonishing to learn and understand where South Africa is today in regard to the statistics concerning the church's involvement in her missionary obligations. Karl Teichert in his article (2008) suggests that there are two main challenges of which the church needs to be aware: (1) the numbers of people who claim to have no religion, (2) and the number of people who say they are *Christian*, but do not regularly attend church, simply being called 'nominal Christians'.

The following four graphs have been adopted from Teichert (2008). According to the South African 2001 national census, 8,400,000 people (20.2% of the population) stated that they followed no religion, or they belonged to other faiths or did not state their religious preference. Over 14,600,000 people (32.6% of the population) belonged to the various African Independent Church groups (See Graph 4.2).



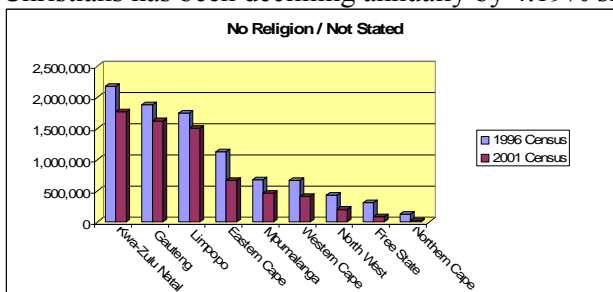
Graph 4.1 – Religious Affiliation (2001 Census)

The vast majority of those who claimed no religious affiliation stemmed from Black cultural backgrounds, numbering 7,640,000 (91%) (See Graph 4.3).



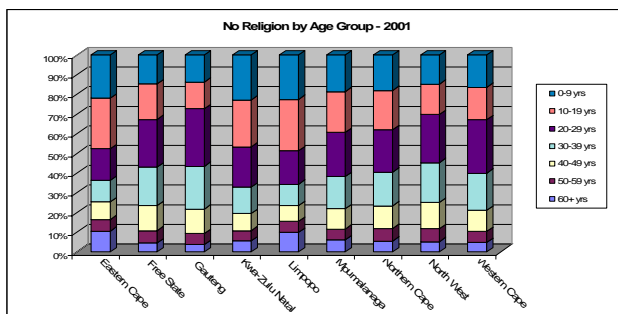
Graph 4.2 – No Religion / Not Stated by Cultural Group (2001 Census)

Of those with no religion, 72.4% live in the Kwa-Zulu Natal, Gauteng and Limpopo provinces. We can take encouragement from the fact that the percentage of non-Christians has been declining annually by 4.19% since the 1996 census (Graph 4. 4).



Graph 4.3 – No Religion / Not Stated by Province

For the Church to effectively reach out to these people, it is also important to discern their age group. Of those who follow no religion, 62.6% are under 30 years of age. Nearly 47.5% of all irreligious people living in the Eastern Cape, Kwa-Zulu Natal and Limpopo provinces are under 20 years old (See Graph 4. 5). This should dramatically affect how we view and approach the youth in our communities.



Graph 4.4 – No Religion by Age Group (2001 Census)

The second segment of the unfinished task consists of *unchurched Christians*. There are 10,500,000 to 14,000,000 people in South Africa (30-40%) who claim to be Christian, but do not regularly attend a local church. These people would be nominal in their faith and not actively growing in their relationship with Christ.

Some challenges of reaching those with no religion and discipling the unchurched Christians include the lack of space, large numbers and access to local churches. It is estimated that over 30,000 new and different kinds of churches are needed across the country to effectively disciple the unchurched people. Only when the church obeys God's command to become involved in her missionary obligations, can we successfully transform South Africa and the world for Christ. Furthermore, field assessment is needed to correct the mistakes and gather pertinent information which will allow more strategic decision making at the grassroots level (Bills in Mani 2008: 71)

4.2.2 The dialogue with people from other faiths

One should note that the word *dialogue* has been discussed for many years, particularly in the context of the relationship between Christians and adherents to other faiths. Missiologists often refer to the fact that the word dialogue is used in the Bible. Paul's famous sermon on the Areopagus (Acts 17) could, for example, be described as a dialogue (cf. Kritzinger *et al.*, 1984: 51). According to the observation of the researcher, most churches in South Africa do not know how to relate well to other faiths. There has been a poor track record and vicious intolerance that has been unleashed on adherents of other faiths by Christians (Bosch 1991: 485). Therefore, it is high time that the church be informed and taught, and be equipped, regarding how to relate to other faiths without compromising its convictions. Bosch (1991: 484) reminds us that we need to approach every other faith and its adherents reverently, taking off our shoes, as the place we are approaching is holy. On the other hand, Verkuyl (1978) distinguishes three forms of dialogue that need to be thoroughly comprehended: 1) dialogue aimed at a better mutual understanding (that is, to remove misunderstanding); 2) dialogue aimed at better co-operation on social problems between people of different faiths; and 3) dialogue as a medium of missionary communication.

In helping the church to discharge her missionary obligation, Kritzinger *et al.* (1984: 53-54) and Ravelo-Hoerson *et al.* (in Mani 2008: 169-170) have summarized some invaluable points to consider in regard to dialogue with other faiths:

- There must be an attitude of openness and humility to these faiths.
- We must gain a realistic knowledge of them, and not settle for the library versions or the politically correct ones. The degree to which the Church is realistic about these religions will determine the accuracy of her discernment of the significance of the Gospel for their followers and her role as the community entrusted with the gospel.
- We need a more precise theological definition of dialogue, and also to empower every member in order to be engaged with other faiths through creative resources which are relevant.

- There must be more clarity concerning the relationship between mission and dialogue, and on overcoming the barriers that separate the church and other faiths.
- True dialogue must always be open to becoming ‘trialogue’. Here the ‘trialogue’ refers to another partner, the ‘Holy Spirit’.

As the church is engaged in dialogue, it is important that the partners involved should listen to one another. If the persons dialoguing are not interpreting the gospel, then, according to Kritzinger *et al.* (1984: 54), the dialogue becomes superficial, and they miss the mark. The church should hold the view that the faith professed is both true and just, and it should be proclaimed without any compromise. Importantly, the members of the church should proclaim the gospel ‘not as judges or lawyers, but as witnesses; not as soldiers, but as envoys of peace; not as high-pressure sales-persons, but as ambassadors of the Servant Lord’ (Bosch 1991: 489). The researcher will offer a classic example of how to evangelize the Islamic world as one example of other faiths under discussion in section 4.2.4.

4.2.3. Christian-Muslim dialogue in South Africa

It is agreed by notable missiologist that the largest bloc of unreached people in our world today is the Muslims. In South Africa the Muslim community is relatively small, but very influential. Dialogue with our Muslim neighbours is on the agenda for every church in the country. It is therefore essential for Christian leaders and missionaries to explore the dynamics of cross-cultural and cross-religious communications, and to be aware of their own cultural trappings coming to the surface as they dialogue with Muslims. The missionary amongst the Muslims needs to be aware of his/her own deficiencies and distinguish what is Christianity from what is cultural. There are three important things to remember:

- **Muslims are people.** In presenting the Christian message to Muslims, we must realize that they are people with emotions like us; they experience fears and hopes, with their joys and sorrows, their burdens and anxieties, their failures and their sins. We should seek to know them so well that they will

trust us, and will open their hearts and tell us their deepest needs. The Scriptures make it clear that each human being is the object of God's undying love and affection.

- **Muslims are people of community.** Islam is more than just a religion. It is a 'law' which governs Muslims' culture and touches every facet of life – personal, social, economic, religious, and political. The Islamic teachings create an awareness of the duties each Muslim must fulfil in all these areas of his / her life. A Muslim belongs to a community in which s/he functions as a member. From birth to death, s/he lives a life related to other members of this community. This is one reason why it is difficult for a Muslim to become a Christian. To detach oneself from one's community is like cutting off a member of one's body.
- **Muslim conversion.** Although religious conversion results in a change in a person's way of life, it does not imply cultural conversion. Muslims should continue speaking their language, and, for example, they should not stop eating with their hands. They do not have to learn Western hymn tunes in order to make music to the Lord. They should not stop arranging marriages to cousins nor need they follow the Western dating pattern. The missionary who desires to witness needs to examine his/her own culture and ask whether it reflects the love of God. Essentially, Christians should consider, can we come to terms with our own ethnocentrism? (Royer 1996: 123-132; cf. Cooper 1993: 55).

From this brief example, it is clear that before the church can think of strategizing for evangelism within the Islamic World, it is imperative that its members understand not only the history of Islam but also the factors which cause Islam to be resistant to Christianity, unlike Animists, Buddhists, Hindus, and communists who may know nothing about Jesus.

4.3 The Need for a Comprehensive, Sustainable, Missionary Programme

Jesus Christ sent his disciples into the world to proclaim the good news of salvation to all its people. This mandate was given to the disciples and all those who will believe

in the name of the Lord Jesus Christ in the following generations, until the end of the world. Examples of how this has been carried out in South Africa will be discussed in the following sections.

4.3.1 Serving the need of *Kerugma* (witnessing)

In South Africa many examples of missionary programmes focussing on the preaching of the gospel in some way or another may be listed. Among the churches involved in this research, reference was made to the following *kerygmatic* initiatives:

4.3.1.1. Evangelistic campaigns

Evangelistic campaigns are undertaken by an individual church, separate denominations or by forming partnerships with other churches, especially in saturating a big area like a city. The researcher has been involved through Campus Crusade for Christ in evangelistic outreaches like the Operation Sunrise project where thousands, and millions of people were won for Christ in South Africa and other parts of Southern African countries (Campus Crusade for Christ unpublished document 2001) . This strategy should be included for a major spiritual harvest by the churches.

4.3.1.2. Bible study classes

The Bible study method is effective and needs to be encouraged as one of the tools in evangelising non-Christians. For example, it starts by training a few potential Bible study leaders from 15 to 20 churches at a time. About ten leaders per church attend the training. The organizers should trust God for 200 potential leaders in one session. With such a large-scale outreach from different churches, whole communities are reached, and the new converts are not easily turned back due to the leaders who are continuously nurturing and caring for them.

The content of the Bible study is systematic and user friendly. Importantly, new believers are taught the Bible chapter by chapter, and are encouraged to start to multiply themselves by continuing the process of starting their own Bible studies; thus obeying and honouring God's great commission with willing hearts.

4.3.1.3. Literature, pamphlets, tapes

According to the findings in this study, most churches are not using these invaluable tools as part of their missionary work. Church leaders should be encouraged to consider these tools. For example, literature and pamphlets deal more widely with different spectrums of the ‘spiritual decision process’, and according to Kritzinger *et al.* (1994: 134), there is probably ‘no other medium that has the same potential to assist the spiritual growth of a Christian as a book is able to do, being cost effective and not bound to time or place’. Kritzinger *et al.* (1984: 48), mention three reasons why literature and media should be considered in missionary endeavour: 1) increasing numbers of people can read and write; 2) a population explosion is taking place; and 3) the ever faster rate of social, political and technological change. Generally, not many churches are aware of these tools. It is part of the researcher’s assignment to make the church aware of these significant tools.

4.3.1.4. Literature evangelism

It goes without saying that the printed media constitute one of the tools which can be used successfully in spreading the gospel message. For example, Campus Crusade for Christ is utilizing this method as a pre-evangelistic tool, during follow-up, and in building up the new believer in his/her faith.

Operation Mobilization is also known as using this strategy successfully. T Gospel Publishers are using tracks and supplying them to churches and organizations. As one of the invaluable tools, churches need to be encouraged to utilize and adapt the tracks to the relevant culture as they reach out to the unchurched.

Jim Engel (in Kritzinger *et al.*, 1994: 136), suggested the three following guidelines for using the media: (1) we need to recognize that there is always not only one audience; there are people from different backgrounds and cultures, and this should be considered. This will imply doing research before involvement; (2) we need to work out a strategy which is appropriate; (3) we need to always measure the effectiveness

of the particular tool that has been used and ask the question: are we reaching our goal?

4.3.1.5. Media

Different strategies could be employed for media outreach, and the researcher will only discuss the following few:

- *Heartlines*: The Heartlines Programmes were broadcast on the South African TV3 station with a phenomenal outcome. This programme is a non-profit initiative of the Mass Media Project that utilises television, radio and print media to tell stories that encourage the nation – not only to profess Christianity – but to live out values such as acceptance, responsibility, forgiveness, perseverance, self-control, honesty, compassion and second chance. It was broadcast nationally for eight weeks, and after viewing each film, discussion ensued in people’s homes. This was a resource for teaching and discipleship, designed to challenge young people to live godly lives. The feedback from this adventure was striking. The programme was linked to churches, and para-church organizations etcetera. In our efforts at using media, it is essential to integrate it into the programme of the church (Kritzinger *et al.*, 1994: 135), unlike some independent TV evangelists who have built up their own empires, which has left bitterness in the body of Christ.
- *Truth-Media Internet*: Campus Crusade for Christ (CCC) is evangelizing through a network website that reaches out to many segments of society, by means of truth-media internet ministries directed to hundreds of thousands of people every month in a non-traditional environment and with a non-threatening approach. The focus falls on connecting seekers in need with committed people who can help others accelerate God’s mission. The desired outcome of this strategy is to touch lives nationally, and beyond, by using the internet, and churches under consideration should be encouraged to utilise it as one way of reaching out to the world.

- **Jesus Film and Video**

The Jesus Film project distributes the film ‘Jesus’, a two hour docudrama about the life of Christ based on the Gospel of Luke. The Jesus film has been seen in every country of the world and translated into more than 900 languages, and has had more than 6 billion viewings from all around the world, possibly making it the most watched film in history (Worldwide Challenge 2004: 16). The goal of using this film is to reach every nation, tribe, people and tongue, helping them to see and hear the story of Jesus in a language they can understand.

Many mission organization experts have acclaimed the ‘Jesus Film’ as one of the greatest evangelistic success stories of all time, and more than 1,500 Christian organizations have used the film with success (cf www.jesusfilm.org). According to the Campus Crusade for Christ leadership, the ultimate success of this film will not be measured by the number of people who are viewing it, but rather, by the people who are following and are committed to Christ after doing so. The same film has been converted into video as well as into a DVD, in order to be user friendly in homes.

4.3.1.6. Saturation evangelism

Saturation evangelism can be well illustrated in various places in the New Testament. For example, in (Acts 5: 28) the city council reported that the apostles had filled Jerusalem with their doctrine. Luke further writes that ‘the churches throughout all Judea and Galilee and Samaria’ grew in numbers, living in fear of the Lord. Furthermore, ‘All that dwelt at Lydda and Saron saw him (Aeneas) and turned to the Lord’. Also, all Joppa was informed of the Gospel (Acts 9: 31, 35, 42). This type of saturation evangelism resulted in many people being converted to the Lord Jesus Christ: ‘...thousands of Jews have believed, and all of them are zealous for the Lord’. The same report was documented for other cities like Antioch in Pisidia and Ephesus. In the former city, the Bible says ‘The Word of Lord spread through the whole region’.

Saturation evangelism is a transformative return to the New Testament method of evangelizing. Peters (1970: 39-40) provides a succinct, qualitative, distinctive definition of saturation evangelism in the following; it:

- aims at gospel saturation of the community and country, and also of the believers and churches;
- makes a strenuous attempt to reverse an age-old practice in evangelism, best described as church *centripetalism*, and transforms it into dynamic, evangelistic *centrifugalism*;
- follows a predetermined and coordinated schedule of simultaneous activities throughout all cooperating churches;
- earnestly endeavours to enlist into the movement as many churches, missions, and denominations as will cooperate in an evangelical and evangelistic programme in order to express the unity of the body of Christ.

One of the weak areas in the study of the churches, evident in chapter three, is a lack of networking and cooperation in saturating a city or an area. Many factors come into play: fear; lack of confidence; fear of sheep stealing; lack of knowledge; and pride etc. However, churches that have a kingdom mindset can easily overcome these weaknesses and concentrate on reaching the unchurched in their communities; Coomes (2002: 242-243) provides a workable solution in implementing a city's saturation:

- Each congregation will be invited to design and execute its own mission with the help of the training and resources provided.
- The approach will emphasize the importance of both homogeneity and diversity in evangelism.
- There should be a number of projects organised for city labourers, businessmen, domestic helpers, college students and high schools youth, which will be geared specifically to homogeneous audiences. Everyone and all groups should be involved in mission.
- Each church or group would be expected to pay for its own mission outreach. No paternalistic attitude would be encouraged. It is the observation of the researcher that some churches display a tendency to a handout approach. The approach is 'what will my church benefit out of this effort?'

- The existing structures of churches should serve as a vehicle for planning for the mission, and churches would be encouraged to own the vision of mission.
- A small overall mission committee would be put together, and its job would be solely to coordinate the project. However, the executive power would be vested in the congregations.
- Training will be provided to church leaders and congregations. Caution will be exercised in regard to bringing church leaders at one place for training purposes, as this can create resentment to other leaders due to sheep stealing etc.

Indeed, saturation evangelism is possible, and the church can reach far more people in the community than a solo ministry stemming from one church. This should be encouraged among the churches' leadership as they envisage reaching not only their own Jerusalem, Judea or Samaria, but also the remotest parts of the world.

4.3.1.7. Personal evangelism

It is logical that mass evangelism will lead to personal evangelism, in terms of personal evangelism or sharing Christ on a one to one basis. In implementing this strategy, the famous booklet called *The Four Spiritual Laws* has been used successfully in many communities both nationally and in other parts of the world. The booklet develops four main points as follows:

- God loves you and has a wonderful plan for your life.
- People are sinful and separated from God; thus they cannot know and experience God's love and plan for their lives.
- Jesus Christ is God's only provision for one's sin. Through Him one can know and experience God's love and plan for one's life.
- We must individually receive Jesus Christ as Saviour and Lord; then we can know and experience God's love and plan for our lives.

This tool and others are relevant and transferable to any culture. A transferable concept is a truth that can be communicated to another generation after another without distorting or diluting the original truth. This is what the apostle Paul stated to Timothy, his spiritual son in the faith: ‘For you must teach others those things you and many others have heard me speak about. Teach these great truths to trustworthy men who will, in turn, pass them on to others’ (2 Timothy 2: 2, *Living Bible*). On the contrary, most of the churches under consideration lack tools to evangelize their communities. There is a need to train, equip, and mobilize churches for a one to one evangelism.

4.3.1.8. Sport balls for Christ

Another effective tool that is being used is a *Sports ball for Christ*. The balls have four colours on them:

- Black: Sin; ‘everyone has sinned and is far away from God’s saving presence’ (Rom 3:23).
- Red: Blood of Jesus; ‘For God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life’ (John 3: 16).
- White: Purity; ‘Try to be at peace with everyone, and try to live a holy life, because no one will see the Lord without it’ (Heb. 12: 14).
- Green: Growth; ‘Instead, by speaking the truth in a spirit of love, we must grow up in every way towards Christ, who is the head’ (Ephesians 4:15)

The team plans together with churches in a certain city for the outreach to sportspeople. Much prayer and intercession is organized for much spiritual fruit. A strategic soccer field is identified and the teams are organized to play. Most players are disciples who have been trained to share their faith effectively. Scores of people are invited through a loudspeaker and by person to person, at times through radio and the spreading of pamphlets. At the end, people are invited to convene at a certain spot, and they listen to the gospel message which is shared. Many people respond to the claims of Christ, and some churches are providing follow-up. In their outreaches they

may include: basketball, football, tennis, bowling, golf, chess etcetera. This strategy could be used by churches in their endeavour to do mission work.

4.3.1.9. Tent campaign crusades

These were effective in the 70s and 80s. One of the well known evangelists, Reinhard Bonke, founded the organization called Christ for All Nations. He was effectual from South Africa to the rest of Africa: thousands of people were won through those campaigns. He also followed a strategy of networking with churches, and effective follow-up was undertaken by the remaining churches, especially, the Apostolic Faith Mission Church and others. However, lately, this strategy is no longer effective.

However, there were a number of pitfalls regarding this strategy. Firstly, the evangelists demanded an huge amount of money upfront in order to pitch a tent and local pastors were unable to meet the demand; secondly, many attendees attracted were Christians and the meetings ended up serving as an entertainment instead of reaching out to non-Christians; thirdly, some evangelists enriched themselves and left the pastors disillusioned; fourthly, the publicity given to these efforts often marred their spiritual effectiveness. Lastly, the preaching was geared to one dimension of mission, the salvation of souls, and other important dimensions were ignored.

4.4. Serving the Needs of Diakonia

Kritzinger *et al.* (1994: 143) accurately state that “‘word’ and ‘deed’ are absolutely intertwined as dimensions of the one ‘good news activity’”. The two cannot be divorced, but, unfortunately, in most of the churches under consideration, the situation is different. More emphasis falls on evangelism, and very little is done in terms of deeds. It goes without saying that the churches under consideration display an inadequate understanding of the needs of and involvement in socio-economic issues. However, according to table 3.16, on a small scale churches are addressing these issues, for example: unemployment, poverty, and crime. Some mainline Protestant churches do balance between ‘word’ and ‘deed’. They conduct spiritual revivals, empowering young people to thrive in the world; they develop programmes such as growing vegetables to feed the hungry in their communities and so forth. Still to come

in the chapter, the researcher indicated that much still needs to be done regarding the issue of ‘service’. It is important that there be a balance between the two. Furthermore, the following areas need attention in the churches under discussion:

4.4.1 Political and Social Justice

According to the findings in this study, table 3.15 indicates that the church inadequately understands her responsibility towards socio-political and social justice. Cassidy (in Coomes 2002: 423) observes that ‘the matter of how Christian faith intersects with and relates to politics has always been a vexed one’. Most of the churches under consideration are still neutral and on the sidelines. Newbigin (1986: 95) states that there are loud voices which insist that the church has absolutely no business meddling with matters of politics and economics. He further noted that the main task of the church is to focus on the eternal salvation of the human soul. According to this line of thought, the church is about changing people not systems and structures. On the other hand Kritzinger *et al.* (1984: 37) point out that there are churches which widely believe that ‘mission work must be directed primarily at the macro-structures of society’. Furthermore, they strike the balance:

Christians from Third World societies can contribute meaningfully to the dialogue – and do so in no uncertain terms. The belief is steadily growing that the gospel can no longer be confined to micro-structures, the sins and problems of individuals, but should also encompass macro-structures – the crucial economic and political problems of today.

Newbigin (1986: 97) brings in another perspective: that from the church’s beginning and throughout, God has viewed the individual person realistically as someone always involved in relationships with other human beings and with the world. The Torah of Yahweh, his loving guidance and instruction for his people, concerns the whole of their life as persons, as families, and as a nation. Significantly, faith, obedience, repentance, and love are not confined under the category of religion; on the contrary, they are embodied in ways of behaving that cover much of what we would describe as jurisprudence, public health, education, welfare, and economic policy. The Bible is

full of references that relate to the real issues of life. Therefore, there is no point to the church trying to dichotomize spirituality and social involvement.

Sider (in Bosch 1980:229), himself an evangelical, expressed his concern to his fellow evangelicals who divorced themselves from social issues and made the following statement:

Only if we Biblical Christians throw ourselves into the struggle for social justice for the wretched of the earth so unequivocally that the poor and the oppressed know beyond all question that we will risk all in the struggle against economic and political oppression -- only then will Third World theologians be willing to hear our critique of unbiblical definitions of salvation. And only then will the oppressed of the earth be able to hear our Good News about the risen Lord Jesus.

It is essential that the church be a part of the solution for the ills of our society. It is true that only genuine solidarity will give the church credibility, so that people will be attracted and willing to listen to the preaching (*kerygma*) of the gospel. For example, at the Tambaram conference which took place near Madras, India, it was affirmed that witness should not only be understood as an oral proclamation of the *euangelion*. Witness was 'to present Christ to the world' in such a way that 'the vision and hope of social transformation and of the realization of such ends as justice, freedom and peace will be realized. This does not imply that mission at Tambaram was packaged as the 'social gospel'...God's goal is a new earth and we should not be discouraged by the broken reality around us. The doctrine of salvation teaches us that everything can be changed. God's Kingdom 'acts both as ferment and as dynamite in every social system' (Bosch 1980: 168-169).

Joseph Sittler's introduction of the cosmic Christ, basing his argument on (Col. 1:15-20), leads to the interpretation that God was regarded as being active in every facet of world history. Through this view the contrast between Church and world was in principle abandoned (in Bosch 1980:188). This has fundamental implications for our understanding of the transformational impact of social and political involvement on

as the church of the 21st century. Likewise, the 1966 Conference of the World Council of Churches in its declaration on ‘Church and Society’ had this to say:

Mission has the grave responsibility of joining in the struggle to free the masses throughout the world from political and racial domination and economic and cultural exploitation. Not only theologians and missionaries but also sociologists, political scientists, anthropologists, journalists and development experts, can co-operate in studying the macro-structures of society with a view to changing them... this is at least a primary task and goal of twentieth-century mission (Kritzinger *et al.*,1984: 37-38).

The reality is brought into being in all the churches. *Doing* mission not only involves preaching, and other dimensions of mission, but is also involved in the socio-political dimension of life. It is ‘wholistic’ in its nature, and the goal is to bring *all* of the gospel, to *all* people, in *all* of the world, and to teach them to obey *all* of God’s commandments and His Great Commission (cf. Kritzinger 1994: 146). As the church becomes involved in political and social injustices, it should never ignore the spiritual dimension of people. In this scenario, the church should make sure that it is not involved in party politics, but political principles should be drawn from Scripture and the socio-political implications thereof. Cassidy (in Coomes 2002: 433) states that the main task of the church should be to ‘present politicians, statespersons and government leaders with the Judaeo-Christian moral and ethical principles that should guide, shape and be enshrined in political policies. The church’s basic concern is to see society operate under the kingship of Christ’.

4.4.2 HIV/AIDS

This sickness threatens and debilitates a large portion of our society both young and old. Proper care and love from the church can make a huge difference. According to the research in this study, some churches are doing well in this area, but many are still not involved. There should be a structured programme in partnership with non governmental organization (NGOs) to assist churches to become involved in communities as part of their *diakonian* responsibility. Most of the victims of

HIV/AIDS are black; from January 2004, the Government started distributing free anti-AIDS drugs to national hospitals, but could not keep its pledge to provide free anti-retrovirals to the more than 50,000 people who were infected in the same year, let alone in subsequent years. It is important that the church takes part in addressing this issue by providing more training to the community, as well as care and love to those who have been victimized.

It is noted that Africa is faced with a crisis as regards AIDS. Horrifyingly, it has already resulted in the death of more than 25 million people to date, most of whom are in Africa. It is further noted that over 40 million people are infected with HIV/AIDS, of which 28.5 million live in sub-Saharan Africa. In South Africa only, there are about 5.5 million people living with HIV/AIDS. It is the number one cause of death amongst adults, youth, and children under 5 years. AIDS has already left an estimated 600 000 children without parents in South Africa (Wilson 2007: 1).

Most churches in this study indicated that in one way or another, they are involved with HIV/AIDS patients. For example, support groups and home based care are provided, including prayer and counselling. Furthermore, the church communities are encouraged to accept and love the HIV/AIDS affected and infected patients. Churches must be committed to develop an innovative understanding of HIV/AIDS and offer their services to diverse communities, which include: marginalized youth, learners, teachers, children in institutional care and tuberculosis patients etc. However, it is the observation of the researcher that most churches in our communities are rather passive in regard to their involvement with HIV/AIDS awareness as part of their missionary responsibility.

Conversely, as the statistics above indicate, more young people are dying in most communities due to living 'loose' lives and have thus promoted the spread of HIV/AIDS. The loss of adult members in the communities has also reduced the number of wage earners and has decreased work production and associated income. The standard of living has greatly decreased during the last 10 to 15 years. It is safe to say that no family is untouched by HIV/AIDS; conversely, most people are involved with someone who is sick and dying from the disease, and with someone for whom

they have had to arrange a funeral. Extended families find their resources further stretched as they take in the increasing numbers of HIV/AIDS orphans.

It goes without saying that the churches urgently need to develop a strategy to combat HIV/AIDS. This implies, *inter alia*, that:

- The churches must network with NGOs to combat this epidemic.
- The churches should unite and form a project that addresses the lack of care for HIV/AIDS patients and their families, and the sexual promiscuity that promotes the spread of this epidemic.
- The churches must serve as forums through which volunteers could be trained and mobilized to help their communities.
- HIV/AIDS and other biblical training should be integrated into the church.
- Support for children in distress should be introduced through various programmes in the churches. This program should also involve orphans and children affected by HIV/AIDS.
- This project should further be considered a health project with a focus on HIV/AIDS prevention and improving the care of patients, as well as addressing the psychological needs of their families.
- Some ‘best practices’ and experiences in the areas of prevention, care and treatment, and impact mitigation should be investigated.

The church in South Africa must learn from the churches in Uganda as to how they have combated the HIV/AIDS endemic in the last few years, and won. The following critical assumptions were developed in that fight:

- A changed lifestyle is fundamental to defeat HIV/AIDS.
- Commitment to Jesus as Lord changes one’s lifestyle, which defeats HIV/AIDS, and allows people to go beyond meeting basic needs to fulfil their God-given potential.
- God answers prayer.
- God has called us to be involved in the work under his will.
- People attend church for cultural rather than religious reasons.

- Culturally adapted communications will result in a greater knowledge of God's Word and a better understanding of how to deal with HIV/AIDS; music and drama are effective ways to communicate in this culture.
- HIV/AIDS can be conquered as people respond to God's call to repentance.
- Existing church institutions and structures are a good foundation on which to build the programme, and will lead to a greater possibility of a sustainable impact (Yamamori *et al.*, 1996: 33).

A few observations on the Ugandan approach to their HIV/AIDS programme: The local churches were involved in the programme from its inception; it was not imposed. The programme began with the pastor and a staff person from Food for the Hungry International (FHI) who shared their burden to do something about the HIV/AIDS epidemic. The church members were trained to further implement the programme in the communities. This strategy spread like wildfire, as the church members showed their love of Christ by visiting ostracized members in their communities, bringing them gifts of love, showing a desire to listen to their problems and praying for and with them (cf. Yamamori *et al.*, 1996: 34). The churches under consideration can adapt this strategy to suit their context.

4.4.3. Poverty

According to Kritzinger (2000: 105), the eradication of poverty should be the priority task of the government and all economic role players in the country, including the church. It is further stated that the question of unemployment is central to the issue of poverty. For example, in a February 2000 poll, the HSRC found that a majority of the population now rate this as a higher priority than the fight against crime.

It is generally pointed out that the first Carnegie Commission, in the 1920s, did study the conditions of poor whites. Its report and findings formed the basis of effective state intervention to alleviate the 'poor white problem' – often at the expense of 'poor blacks'. However, the second Carnegie Commission was a very different study. It was initiated in 1980 at the University of Cape Town, and its premise was that black South

Africans were the main victims of the widespread poverty and destitution in the country (cf. Hilary Joffe, *Weekly Mail*, January 27 to February 2 1989: 15).

As noted in the previous chapter, the Second Carnegie Commission inquired into the poverty and development of the black majority (Wilson & Ramphele 1989: xi). These authors further argued that the people who were competent to bring about impact and change, to empower the poor and lay foundations which would help determine the shape of societies in the long run were people or organizations outside of the (then) state (Wilson & Ramphele 1989: 261). Note should be taken that as a result of this view, various organizations were established such as organizations for change, the trade union movement, collective actions for job creation, rural development, para-legal clinics and advocacy organizations, business and private enterprise, research and training organizations, and religious organizations (Wilson & Ramphele 1989: 276-303). Most of these organizations but very few churches were dedicated to bringing about change and transformation amongst the majority of blacks in Southern Africa. The former, but not the latter, pointed to hope in regard to the poor and the marginalized in Southern African communities.

On the issue of poverty, it is obvious that the Bible makes it clear that the poor and the outcasts represent people who are created in the image of God; because they are the social groups who are located on the margins of society they are also worthy of missionary outreach. The church must be reminded that the gospel is the good news to the marginalized or economically deprived in society, whose dignity and rights must be respected. Ayebo (2005: 21) contends that ‘working with the poor against the economic and political systems and social structures that are the origins of misery, depravation, discrimination, sin, and poverty can lead to immense suffering and mockery’ according to Luke 7: 34. However, the church should rejoice and continue her good work, because this is one of the costs of being followers of Christ.

However, it is encouraging that according to the findings of this study, some churches are involved in distributing food parcels to the poor and needy. For example, one church, the Roman Catholic, has gone as far as establishing an old age home for the elderly, orphanages, pre-schools, and schemes for feeding over 1000. If the majority of churches were to adopt that strategy, they could be a living testimony in

communities, and many lives could be won for Christ. Nicholls *et al.* (1996: 137) concur that ‘drawing together members of our churches to consider evangelization and service to the poor within our economic context will bear both spiritual and material fruit’. The South African Government is inviting the church to a partnership in combating the poverty in our communities. NGOs may also, in the light of ‘new political and social environments’, need to begin with religious organizations such as the church, according to Swart & Venter (in Kretzschmar *et al.*, 2005: 255). As the church responds to the call from the government and partners with NGOs, this should open more doors to accelerate God’s mission in our communities.

4.4.4. Unemployment

According to the findings of this study, the Roman Catholic Church (table 3.16) is responding well in helping the unemployed in the community. The church itself is employing members of the community in various outreaches to alleviate poverty. Furthermore, it is creative by inviting various companies to challenge the community to apply for suitable jobs.

Unemployment is a serious issue in South Africa and elsewhere. One unemployed man commented as follows:

I have been staying here for four years now without work but I cannot think of anywhere else where I can go...I cannot say anything about my future now because my heart is now ‘dead’ since I am not working. But when I was working, all that I was concerned with was wealth in the form of cattle. Livestock was going to help me in times of starvation and illness because I was going to sell some of my stock. Now, I never achieved that, I am just staying here hopelessly and doing nothing (Wilson & Ramphele 1989: 84).

Unemployment in South Africa has affected the church’s work. For example, unemployed church members have difficulty in sustaining their livelihood, let alone contributing financially to the mission of the church. Some pastors are severely

affected by this scenario. There are a number of reasons why unemployment is rife in South Africa. The researcher will mention but a few of them here: lack of job opportunities; rapid population growth amongst the majority of people; large numbers of school leavers from primary and higher education, most of these remaining unemployed owing to the educational system that creates a dependency syndrome, rather than empowering learners for entrepreneurship; corruption which prevails in different sectors including our government; poor governance; political conflicts – which often lead to destruction and mismanagement of resources; and nepotism (Ayebo 2005: 60).

To combat unemployment in our community, the researcher has developed a strategy which is based on two elements: the *spiritual* and the *social*.

- *The spiritual aspect:* It is noted that one of the major challenge that prevails in our communities is the disintegration of morals. Cassidy (in Coomes 2002: 426) aptly states that whenever there is erosion of morals in a society this leads to the degeneration and the demise in society. One has simply to look at history and see the reality of this truth. Indeed, we are reaping the results of this truth because of men and women who seem not to have a regard for morals. Conversely, Cassidy further contend that ‘to be moral...for the Christian, whether in personal, family or political ethics, is not to be narrow, prudish or politically obtuse, but simply to cooperate with the moral and spiritual structure of reality. Moral obedience is not obedience to an arbitrary decree, but to the way things are’ (in Coomes 2002: 426).

In the many years that the researcher has worked with churches in Soweto, he has perceived that the spiritual element is as vitally important as any social project that one might endeavour to bring to people. He also witnessed the failure of many projects which have focused only on the dimension of social needs.

- *Social needs aspect:* Indeed, while spirituality is essential to help build the moral fibre of communities, the churches need to help reinforce the moral

fibre of their people. Simply put, meeting the felt needs, including that of unemployment, is fundamental. Furthermore, there is also a necessity to combine both the spiritual element and the social needs of people, and equip them with skills to realize some of their needs.

Owing to this imbalance, then, the researcher developed a project which equips women with skills to help address the unemployment question. One pastor in Soweto and the researcher initiated a fact finding mission to help identify what was one of the needs among women in Soweto. Many unemployed ladies felt that they would be in a position to do something with their lives if they were helped with certain kinds of life skills.

We put together a group of several women from within the community to assist in identifying possible areas of need for development and how we should go about implementing the project. The goal was to help people to be more creative, and we wanted them to take ownership. In this fact-finding endeavour, three areas were identified as possible areas of involvement in this respect: sewing; baking; and flower arranging. These findings were jointly arrived at by some of the community leaders, including church leaders, teachers and other leaders. Funds were raised, and by God's grace, God provided funds in the way of equipment to make it possible for the ladies to carry out their mission. It is encouraging that after a five year period, about 80 ladies have been trained and that most of these have started their own small businesses in Soweto and the surrounding areas. The researcher will continue to empower the churches to continue with this strategy as one of the ways to combat unemployment in their communities.

4.4.5. Illegal Immigrants

South Africa is known for her long history of formal labour migration to mines and farms. The number of official immigrants is far outnumbered by illegal ones. Owing to the opening of borders and the relaxation of border controls since the early 90s and especially because of Zimbabwe's lack of food and unemployment, there is a large and increasing flow of illegal, low skilled immigrants into South Africa from

neighbouring African countries. These people are coming to look for employment, and many are starting their small businesses which are doing very well. The church should view this scenario as an opportunity to share the love of God and bring good news to these people. Indeed, this is a mission on our doorstep for the church in South Africa. It is the goal of the researcher to encourage the church to aim at eliminating the source of human suffering in these communities as an integral part of fulfilling her missionary obligation.

The migrant labour system of the old South Africa recruited mineworkers from countries such as Lesotho, Botswana, Swaziland, Mozambique, Malawi, Zimbabwe and Zambia. These workers were legally brought into the region on work permits, but when the gold price dropped to below \$200 per ounce massive retrenchment exercises resulted in huge job losses and a major unemployment problem. As a result the foreign migrant workers were without a place to stay in the mine hostels and informal settlements grew in the region. It is estimated that over 100 000 jobs were lost in this region in the gold mining sector.

Most mine workers opted to stay in the country illegally in search of the South African dream locally. Some brought their families to stay with them, living in backyard rooms and overcrowded shacks. This imposed a social burden on the already ailing public service and welfare system which could not cater for the growing number of illegal immigrants facing poverty and competing for already strained resources in municipalities.

During 2002, this ministry launched a feeding programme and a food parcel scheme to help alleviate the social situation. Government services catered for legal residents and citizens while the ministry extended its help to all members irrespective of their residential status. Families were targeted by this assistance. The mayor of Westonaria launched the initial grocery distribution to 30 families. Local government supported the efforts of the ministry by offering endorsement because a social burden on it was benefiting from alleviation. No financial assistance was given to the ministry throughout this programme. Where sick members from foreign countries left children behind or died the ministry stepped in to assist within its financial ability and resources.

One of the churches in the western part of Johannesburg decided to accommodate the non-English and indigenous language speaking immigrants from Portuguese speaking Moçambique and Shona speaking Zimbabweans. Furthermore, the ministry adopted a multi-medium language policy for all its services, and introduced a performing arts ministry (for example, drama, dance, etcetera). The mineworkers' culture is very strong as regards song and dance and this medium was found to be more relevant to these communities than traditional pulpit preaching. Awareness and education concerning the social ills of alcoholism, drugs, HIV/AIDS, teenage pregnancy, xenophobia and moral degeneration are conveyed through these educative media which have a large appeal.

During the recent events of the xenophobic attacks which swept throughout Gauteng and many regions in South Africa, various churches and organizations known to the researcher were in solidarity with the foreigners. They provided shelter, food parcels, clothes, blankets, and money etcetera. Unfortunately, not many churches were involved, especially those in this study. Much still needs to be done to bring awareness, and provide vision to churches; indeed, foreigners should be treated as human beings, and not like animals. Mission should start with addressing members in the local church, by equipping them to be ambassadors of goodwill, justice and peace in the local communities. They should transfer and transport this influence into their respective families, labour sending communities and the foreign countries from where they originate.

Furthermore, some churches are providing programmes which transfer skills from the skilled migrant workers and ex-workers to the unskilled young school leavers in the church and the community.

4.4.6. Environmental involvement

The researcher will employ the terms environmental and earth keeping interchangeably in this study. According to the 7% poll recorded in section 3.1.5, it is obvious that the church is weak in regard to her responsibility for looking after her environment as a good steward of what God has entrusted to her. It is indicated in section 2.4.5.4 that the church should utilize all available resources of information in

regard to environmental involvement, and this should form a dimension of all social concern.

4.4.6.1. Why should the church be engaged in taking care of her environment?

Is it proper for the church to be concerned with environmental destruction? For many, as this study has shown, the answer is quite obvious. However, the church can ignore environmental threats only at her own peril. Hancke (2005: 8) contends that all environmental hazards are indeed threatening to human life. For example, on a daily basis, we are confronted in the news with the impact of environmental destruction on people's lives. They suffer or die from lead or asbestos poisoning, increasingly regular intervals of drought or flooding, degraded and deforested lands, new forms of cancer, panic attacks especially amongst young people, so that many drop out from their education as a result. We hear about polluted water supplies, unhealthy levels of air pollution, exposure to radio-active waste or pesticides, and so on. The ecological moral of this news is more than evident in our societies. As the church, it is our responsibility to care for the earth so that the earth can care for us. The church should also think of the next generations since they will be involved in earth keeping. It should be noted that the right to a clean and healthy environment is included in the Bill of Rights. For example, Section 24 of the Bill of Rights in South Africa's new constitution (1996: 11) contains the following environmental clause:

Everyone has the right –

- a) to an environment that is not harmful to their health and well-being;
and
- b) to have an environment protected for the benefit of present and future generations, through reasonable legislative and other measures that –
 - i) prevents pollution and ecological degradation;
 - ii) promotes conservation; and
 - iii) secures ecologically sustainable development and use of natural resources while promoting justifiable economic and social development.

This boils down to the fact that the rights of human beings to a clean and healthy environment focus on a concern for humankind. In answering the question, ‘why should Christians be engaged in earth keeping?’ the traditional answer is based on the famous text in Genesis 1: 27-28. According to this text, human beings are called to be *fruitful and multiply*, to *subdue* the earth and to *have dominion* over it. According to this text, human beings are created in the image of God, and are called to control the forces of nature and use them as they develop any available resources for their benefit (Hancke 2005: 11).

Hancke (2005: 11) adds that many Christians have argued that Genesis 1 should be interpreted in a different way. He suggests that Christians should move away from a model of domination to one of dominion. The church should rather propose a theology of stewardship in which humans are portrayed as stewards, guardians, gardeners, priests, custodians, or caretakers of creation. Genesis 1: 27-28 should be read in the light of Genesis 2: 15 which calls on human beings to cultivate and foster the land. Human beings are responsible to ‘tend the garden’ that God has entrusted to them to care.

4.4.6.2. How should Christians be engaged in earth keeping?

Hancke (2005: 13-14) proposes four levels at which the church can become involved in environmental issues:

- *Christian congregations can (themselves) become ecologically conscious communities.* Christian communities can make an extremely important contribution by setting an example of an ecologically conscious community. They can embody amongst themselves the vision of a sustainable earth community where justice and peace will prevail. In this way the church will become a concrete and visible sign and witness for the rest of the world of the coming of God’s reign. This can be done in many ways, e.g. through liturgical renewal, through environmental education in the church, through fostering people of moral vision, integrity and character, through teaching members to appreciate and to love God’s creation, through church resolutions regarding the environment and through prophetic witness.

- *Christians can make a difference where they live and where they work.* We spend most our daily lives where we live and work. That is also where we can really make a difference in creating a healthy environment and sustainable lifestyles. Conradie and Field (in Hancke 2005: 11) point out that in secular and Christian literature, there are numerous suggestions that Christians may consider to influence and make a difference in their work place.
- *Christians can co-operate with and support numerous other organizations concerned with the environment.* There are numerous organizations in South Africa that are involved in environmental issues. There is, of course, little need for Christian churches to duplicate the work of other environmental organizations. Churches should rather support the work of these organizations as far as possible, establish the necessary channels and networks of communication and encourage its members to participate in the work of these organizations. While Christians may ultimately hold to a distinct ecological vision, they could share the ‘penultimate’ goals of many other environmental organizations. Perhaps churches should take the initiative only if no other organization is addressing a particular problem. This would continue the approach followed by many churches and mission organizations in the past. They established schools, hospitals, centres for the disabled and elderly people, and agricultural projects, whenever no one else was doing it properly. Many of these projects were eventually funded or taken over by the government. Recently some churches have again taken some responsibility for schools in areas where the local government is struggling to manage these schools efficiently.
- *There are numerous possibilities for and examples of environmental projects initiated by Christians.* Christian from all over the world have responded to environmental degradation by initiating their own local environmental projects. These stories have been collected, told and retold to inspire others to address specific environmental problems within their own local contexts.

It is inspiring to hear about what the church is doing elsewhere, and this can serve as a motivation and vision to the churches in this study to care and minister to all its creatures. Importantly, the church should catch the vision that the earth is the Lord's, and everything belongs to Him. It should offer unconditional love to all God's creation, and be a model to the broader society in which its members live as they care for his creation.

Diakonia implies service. Mission means to be of service to the whole world. Yet it was established earlier in this thesis that the churches inadequately understand their responsibility in promoting socio-political and social justice.

Christians from Third World societies can contribute meaningfully to the dialogue – and do so in no uncertain terms. As mentioned, the belief is steadily growing that the gospel can no longer be confined to micro-structures but should also encompass macro-structures.

Churches should therefore be helped to change their mindset in regard to their missionary obligation. They ought to pay more attention to the following needs:

4.4.7. A paradigm shift

There must be a paradigm shift in most churches: that the issue of mission is not only going out to preach, but rather to 'learn and serve'. Van Engen (1991: 96-97) confirms that the New Testament teaching assumes that the *diaconal* dimension focuses beyond the Christian community. It calls the church to make a contribution to the world where there is a need for justice, peace, and mercy. It has been said that the church that only preaches the gospel and sustains its own congregational life is, by definition, a selfish institution. The *diaconal* dimension further implies care for the poor and marginalized, attending to the sick, assisting the homeless and unemployed, etcetera. For example, unemployment is a very worrying structural feature of the economic field in South Africa. This study has indicated that there are a few churches that are addressing the issue of unemployment, in ways described earlier.

4.5. Serving the Needs of Koinonia

The understanding of the Christian mission should not ignore the implications and dimensions of *koinonia*. The church should be aware of and fully understand that she is part of a pilgrimage and there is no permanent abode in the world. ‘The church is everywhere in Diaspora, called out of the world to be sent back into the world with the message of the world to come (Kritzinger *et al.*, 1992: 38). The two following sections will discuss (1) strengthening the community of believers and (2) church planting.

4.5.1 Strengthening the community of believers

Koinonia involves building up the fellowship of believers, the unity of the church and ecumenical co-operation. Dempster *et al.* (1991: 27) provide a comprehensive definition of *koinonia*:

The Church’s corporate worship, fellowship gatherings, small groups ministry, educational programs, counselling services, discipleship training, Bible study, and prayer meetings, are normally classified as the Church’s *koinonic* ministry, because through these activities the Church aims to strengthen its own congregational life, moral bondedness, and spiritual unity.

It has been remarked that one of the main tasks of the church is to strengthen the communion of believers in its local church, and to help young Christians to be built up in their personal faith. Unfortunately, there is little statistical evidence of real *koinonia* in the churches under consideration. There are a few instances where *koinonia* is evident, such as a ministers’ fraternal, and some kind of Bible study where Christians are being nurtured and empowered (table 3.19). However, Bosch (1991: 368-389) aptly states that the missionary church must become what he called: church-with-others. He implies that the church must incarnate the essential *koinonia* of the Christian community. Churches must be encouraged to demonstrate *koinonia* in every sense of the word.

The church must be aware of the danger of being inward looking instead of outwardly reaching to the lost, and Wagner (in Van Engen 1991: 91-92) warns that if the Church becomes inward looking, it will fall into the unhealthy situation which he calls: ‘*koinonitis*’. He further explains that:

Fellowship, by definition, involves interpersonal relationships. It happens when Christian believers get to know one another, to enjoy one another. But as the disease develops, and *koinonia* becomes *koinonitis*, these interpersonal relationships become so deep and mutually absorbing, they can provide the focal point for almost all Church activity and involvement. Church activities and relationships become centripetal.

For Wagner, fellowship, which he defines as interpersonal relationships, is evident where Christian communities get to know one another, enjoy relationships as they care and minister to one another. But when *koinonia* becomes *koinonitis*, the purpose for which the fellowship exists is lost, and apparently, the fellowship dies. Furthermore, Bosch (1991: 425) states that when the church looks inward, at least for too long, it can lose a sense of itself and the world it is called to help redeem. Then it becomes sectarian and toxic, obsessed with orthodoxy rather than orthopraxis, whereas each is adversely affected when sight is lost of the other.

It should be emphasized that *koinonia* is built on the truth that God is with people by means of other people because he so uniquely came to us through the Word made flesh (Nel 2000: 92). Christians are people through whom we live and discover our humanity. Warren (2002: 133-136) provides some invaluable reasons why the church needs fellowship:

- A church family identifies you as a genuine believer. One cannot claim to be following Christ, if one is not committed to any specific group of disciples.
- A church family moves out of self-centred isolation. The local church is the classroom for learning how to get along in God’s family.

- A church family helps you develop spiritual muscle. You will never grow to maturity just by attending worship services and being a passive spectator. Only participation in the full life of a local church builds spiritual muscle.
- The Body of Christ needs you. God has a unique role for you to play in his family. This is called your ‘ministry’, and God has gifted you for this assignment.
- You will share in Christ’s mission in the world. When Jesus walked the earth, God worked through the physical body of Christ; today he uses his spiritual body. The church is God’s instrument on earth. We are not just to model God’s love by loving each other; we are to carry it together to the rest of the world.
- A church family will keep one from backsliding. None of us are immune to temptation. Given the situation, one is capable of any sin. God knows this, so he assigned us as individuals the responsibility of keeping each other on track.

Most people in our churches associate the fellowship with paying dues, meaningless rituals, silly rules and handshakes, and having one’s name on some dusty roll. But, for example to Paul, fellowship meant becoming a vital organ of a living body (Rom. 12: 4-5; 1 Cor. 6: 15; 1 Cor. 12: 12-27). Warren (1995: 310) contends that, ‘any organ that is detached from the body will not only miss what it was created to be, it will also shrivel and die quickly’. In the same manner, Christians who ignore fellowship will ultimately die spiritually. It is vitally important that Christians meet together, in order to recognize one another; to accept one another; to love one another; and to walk the spiritual journey together. In this scenario, the church must provide for the discovery, the development, and the deployment of each member’s God given abilities for ministry and to the mission. Therefore, fellowship should serve as (1) a place to discover and use the gifts in ministry; (2) the place where believers are under the spiritual protection of godly leaders; and (3) it should give believers the accountability they need to grow. The next section will discuss another important aspect of *koinonia*, which entails church planting.

4.5.2 Church Planting Movement

‘A Church Planting Movement is a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment’ (Garrison 2004: 21) This definition implies more than the common strategy of a church planting. It describes what is happening in church planting movements rather than prescribing what could or should be done. This approach implies that church planting is not a human effort but God’s work. These endeavours belong to God and no person can take credit. ‘We need to let him be God and we will alter our understanding and behaviour to be on mission with him’ (Garrison 2004: 21). Garrison analyzed this definition by examining each of its five points (2004: 21-23). The researcher will briefly summarize these:

- First, a church planting movement reproduces rapidly. Within a very short time, newly planted churches are already starting new churches that follow the same pattern of rapid reproduction.

‘How rapid is rapid?’ one may ask. Perhaps the best answer is, ‘faster than one thinks possible’. Though the rate varies from place to place, church planting movements always outstrip the population growth rate as they race toward reaching the entire people group.

- The second key word is multiplication. Church planting movements do not simply add new churches. Instead, they multiply. Surveys of such movements indicate that virtually every church is engaged in starting multiple new churches. These movements multiply churches and believers just as Jesus multiplied the loaves and fishes. It is to be noted that through this strategy, as each church realizes that it has the capacity and responsibility to reproduce itself, the numbers start compounding exponentially.
- The third word is indigenous. Indigenous literally means generated from within, as opposed to being founded by outsiders. In the said movements, the first church or churches may be started by outsiders, but very quickly, the momentum shifts from the outsiders to the insiders. Consequently, within a

short time, the new believers coming to Christ in church planting movements may not even know that a foreigner was ever involved in the work. In their eyes, the movement looks, acts, and feels home-grown.

- The fourth part of the definition is churches planting churches. Though church planters may start the first churches, at some point, the churches themselves become active. When churches begin planting churches, a tipping point is reached and a movement is launched. This occurs when the new churches founded reach a critical mass and, like falling dominoes, cascade into an out of control movement, flowing from church to church to church. When the momentum of reproducing churches outstrips the ability of the planters to control it, a movement is underway.
- Finally, such movements occur within people groups or interrelated population segments. Because these movements involve the communication of the gospel message, they naturally occur within shared language and ethnic boundaries. However, they rarely stop there. As the gospel works its changing power in the lives of these new believers, it compels them to take the message of hope to other people groups.

From the foregoing definition, we realize that the church planting movement is more than just a mass evangelism, or a tent campaign crusade. It results in a rapid multiplication of new churches. Most churches under consideration need this type of strategy in order to fulfil God's calling in their missionary obligation.

4.6 Serving the Needs of *Leitourgia*

Doing mission itself is an act of worship. One of the best ways of proclaiming the gospel and worshipping God is by offering ourselves in his service, according to (Romans 12: 1-2). This is why early missionaries like Voetius, a Dutch theologian, and others all held the view that the first motive or goal for mission is *glorificatio*, glorifying God through our mission (Kritzinger *et al.*, 1994: 1ff.).

According to the present study, most churches are not attractive enough to draw new members due to poor worship services and other reasons such as Christians not being the light in their communities, etcetera. Overall, churches polled less than 40% in attracting new membership. Furthermore, from table 3.21 it is evident that a bad reputation is the strongest reason why people are not interested in coming to church. It is self evident that worship and liturgy in the church should draw the non-Christians into the church; the non-Christians should fit into the perception and programmes of missionary churches.

Piper (1993: 11), writing about the supremacy of God in missions through worship, asserts that mission is not the ultimate goal of the Church, but worship is. He maintains that mission exists because worship does not. Worship is ultimate, not mission, because God is ultimate, not the human being. ‘When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, mission will be no more. It is a temporary necessity. But worship abides forever’. Piper adds that

Worship...is the fuel and goal in mission. It’s the goal of mission because in mission we simply aim to bring the nations into the white-hot enjoyment of God’s glory. The goal of mission is the gladness of people in the greatness of God. ‘The Lord reigns; let the earth *rejoice*; let the many coastlands *be glad*’ (Psalm 97: 1). ‘Let the peoples praise thee, O God; let all the peoples praise thee! Let the nations be *glad and sing for joy!*’ (Psalm 67: 3-4) (1993: 11).

Piper does not diminish the significance of mission per se, but rather, he places it in the right perspective; the foremost task of the Christian community is to worship and glorify God for He is majesty, sovereignty, and He is greatness. Indeed, when the flame of worship burns with the heart of God’s true worth, the light of missions will shine to the most remote peoples on earth (cf. Piper 1993: 11).

Warren (1995: 241-242) concurs that *worship* can serve as an instrument of a powerful witness to unbelievers if God’s presence is felt and if the message is simple and understandable. In Acts 2, on the day of Pentecost, God’s presence was so evident in the disciples’ worship service that it attracted the attention of many unbelievers

throughout the city. It is obvious that the main reason why 3,000 people were converted was that they felt God's presence, and they also understood the message. In most of the churches under consideration, one factor that is needed is God's presence through a vibrant worship service and liturgy. It is very true that more people are won to Christ by feeling God's presence rather than by all our apologetics and arguments combined.

The gathered congregation is the basic form of the functioning of the local church and its ministries, asserts Firet (in Nel 2000: 90). As part of their missional responsibility, the churches under consideration must seriously take account of their worship service. This should be part of evangelism, and non-Christians should be attracted to worship services.

According to the findings in this study, churches are scoring low in attracting new members into the church. It is the observation of the researcher that one reason for this failure is a lack of enthusiasm in worship services. A few mega-churches are attracting more members each Sunday, and most of them have demonstrated a vibrant worship service. Indeed, worship should help bring the people, including the visitors, to the place which God has prepared them to hear from him. Marshall (in Ayebo: 2005: 111) puts this bluntly:

We should not underestimate the sheer power of good worship to meet people, to touch and to move them, precisely because, like some peers claim to do, it most certainly can reach the parts that so many messages cannot reach – those very parts of our make-up which are starved and neglected in a world of more and more information and less and less communication. In this sense it is possible for good worship to commend the gospel experience (and not just the idea) and to reach and refresh not only regular worshippers but also the uninitiated and enquirer.

The church might well improve her missionary effectiveness, if attention were focused on her worship service. Christians who are participating in worship, within the church structure, must go out as Christ's ambassadors and impact on their world through evangelism and discipleship. It has been noted in some of the churches under

consideration that the worship services are being imported from America, and this might be another reason why people are not being attracted. It is therefore, essential that the churches should be relevant in their worship services, incorporating the cultural and traditional values of the people they are targeting to reach for Christ.

Warren (1995: 239-249) mentions twelve deeply held convictions as to why his church is attracting new members through its worship services:

- Only believers can truly worship God. The direction of worship is from believers to God.
- You don't need a building to worship God. Acts 17: 24 says, 'The God who made the worlds and everything in it is the Lord of heaven and earth and does not live in temples built by hands'.
- There is no correct style of worship. Jesus only gave two requirements for legitimate worship: God is spirit, and his worshippers must worship in spirit and in truth' (John 4: 24).
- Unbelievers can watch believers worship. Unbelievers can observe the joy that Christians feel *and be attracted*. (The present author's emphasis.)
- Worship is a powerful witness to unbelievers if God's presence is felt and if the message is understandable.
- God expects us to be sensitive to the fears, hang-ups, and the needs of unbelievers when they are present in our worship services.
- A worship service does not have to be shallow to be seeker sensitive. The message doesn't have to be compromised, just understandable.
- The needs of believers and unbelievers often overlap. They are very different in some areas but are very similar in many areas.
- It is best to specialize in one's services according to their purpose. Most churches try to evangelize the lost and edify believers in the same service. When one sends mixed signals, one will obtain mixed results. Trying to aim at two targets with one gun only results in frustration.
- A service geared toward seekers is meant to supplement personal evangelism, not replace it.

- There is no standard way to design a seekers' service. This is because unbelievers are not all alike. Some want a service that makes them feel a part of it, others want to sit passively and watch.
- It takes unselfish, mature believers to offer a seeker-sensitive service. Church members demonstrate incredible spiritual maturity when they are considerate of the needs, fears, and hang-ups of unbelievers and are willing to place those needs before their own in a service.

The church must always consider how it can attract new members. The goal should always be to reach out to the world through a worship service.

4.7. Empowering the Church for her Mission

4.7.1. Training

Preparation and equipping the churches by missions and agencies has been poorly attended to, so that neither pastors nor congregations are ready to absorb and care for a large contingent of new converts (Peters 1970: 133).The concept of training and sustaining mission can be perceived from the ministry of Jesus Christ. For example, to ensure the sustainability of his ministry, Jesus first disciple his followers: he trained them, and subsequently entrusted the work to them. Apparently, he sent his disciples out only after imparting skills to them, and his work continued for generations. Paul articulates this process well when he states: 'And the things you have heard me say in the presence of many witnesses, entrust to reliable men who will also be qualified to teach others' (2 Timothy 2: 2).

According to this study, churches are scoring low in equipment and training of laity in discipleship and missionary endeavours. However, only a handful of the churches have physical facilities to accommodate new converts, and have devised a thorough-going and comprehensive programme of follow-up. Hence, prompt attention and wise action are needed, in order to assure success in these churches.

Peters (1970: 133) contends that pastors should acquaint themselves with effective methods of follow-up ministries and materials that are available for this purpose. Some are obtainable at Campus Crusade for Christ, an international para-church organization, where the researcher is presently working. Church leaders, including lay people, should be taught the rudiments of pastoral care and counselling in order to build and grow new converts. Reverend Waylon B. Moore (in Peters 1970: 134-135) in an article entitled 'Evangelism in Depth', has this to say about following-up:

How can we retain the results of our evangelism? The answer is follow-up; conserve and multiply the fruits of evangelism. It is all that goes into building a soul to spiritual maturity and fruitful witnessing. Follow-up is not giving some material to a new Christian so much as it is sharing personally the life of Christ with another through the Word and prayer.

A baby in Christ must have something better than a class or service where he is a part of the crowd every Sunday and Wednesday and left to himself spiritually the rest of the week. There are certain truths that are vital to the life of a new convert immediately after his decision for Christ. But sometimes he must wait months to study the Bible for himself or to learn who the Holy Spirit is, and what it means to be controlled by the Spirit...

For the churches to have lasting results, they cannot ignore the importance of training and of undertaking effective follow-up of new converts. Peters (1970: 136) expresses this accurately: 'a more radical return to the New Testament in patterns of evangelism; the incorporation of additional principles and phases; and fuller cultural, sociological and psychological adaptations are demanded than any of the present great movements are manifesting, if genuine, lasting and impressive results are to be achieved, and if justice is to be done to the present overwhelming possibilities in many parts of the world'. For the church to achieve this goal, it will take time, commitment, and dedication, in fulfilling God's mission in this generation. But by God's grace, the researcher is positive that this will happen, and it can be done, and it will be done.

4.7.2. The empowerment principle

According to the empowerment principle, the findings in this study indicated that most churches are somehow empowering their members in a small way. However, the question the researcher asked was: where does empowerment focus? Is it to carry out missionary obligations? Or is it for other reasons? Many respondents indicated that they need empowerment specifically as regards mission. This response compels us to consider the empowerment question by equipping churches in their missionary obligation. According to the rating of churches under consideration, concerning the question of difficulty in sharing one's faith (table 3:10), the 47% score was indeed alarming. Most churches indicated that there was a lack of equipment and empowerment from their denominations about missions, and that this contributed to the lower score. In this section, the researcher will discuss the importance of 'empowerment' as part of preparing the church to fulfil her God given missionary obligation.

Empowerment happens through structural changes which lead to changes in disposition, opinions and perceptions. One should note that empowerment is not a quick fix solution for any organization or structure but a long term process (Pienaar 2006: 203). Importantly, empowerment is intended: (a) to increase quality in the areas of explanation, motivation, and liberation, and (b) to bring these three dimensions into balance (Schwarz 2005: 107). However, there are varied definitions and approaches that have made it difficult to compare and integrate empirical findings across empowerment studies (Robbins, *et al.* 2002: 420). In this study, we will adopt the view of Ayeebo and other notable writers. For example, Ayeebo (2006: 204-205) argues that the word 'empowerment', in missiological terms, should be the indissoluble link between mission and the Holy Spirit. Yes, if we claim that God is a source of mission, and certainly He is, then, the Holy Spirit is God's power and implementer of God's mission through the Church.

According to (Luke 4: 1, 14, 18), Jesus had to be anointed by the Holy Spirit before he embarked on his ministry, thereby portraying the Holy Spirit as the initiator and guide of mission as well as the one who empowers us to undertake mission (Acts 4: 13, 29; 9: 27). It is therefore imperative that the church should always stress the

missionary dimension of the Holy Spirit. For example, during the days after the resurrection of Jesus Christ, the disciples were instructed to wait for power, ‘*empowerment*’, from on high before they could be engaged in their missionary work. As Jesus promised, ‘But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth’ (Acts 1: 8). The work of the Holy Spirit is to empower, enlighten, and propel Christians into worldwide service until persons from every tongue, tribe, and nation acknowledge that Jesus Christ is Lord (Steyne 1997: 266).

The issue of empowerment from on high is vitally important in furthering God’s mission, because in establishing God’s kingdom in the world dominated by Satan, there is bound to be a power encounter. As people respond to the preaching of the gospel, Satan has a vested interest in resisting the expansion of God’s kingdom. Therefore, there is a need to engage Satan in spiritual warfare for the realization of God’s rule here on earth. Importantly, there is a great need for the church leadership to provide an atmosphere where the Holy Spirit will empower Christians as they forge ahead in furthering God’s mission (Ayebo 2006: 205).

Pienaar (2006: 245) warns us that with ‘power’ as a root word of ‘empowerment’ the latter should not be used naively in the church. In using the word ‘empowerment’ the church should move away from the idea of power or authority and focus on the process of growing the possibility of service and the sphere of influence of the believer. It should always be noted that all power and authority belongs to God who has created everything on the planet earth. However, God uses His power within the context of his covenant with the aim of redeeming the fallen man. He transfers his power to Christians through the teachings and the ongoing work of the Holy Spirit to the lives of the community of faith. According to Pienaar (2006: 245) the legacy of Jesus transfers authority to people within the context of scripture, the church and its traditions, human reason and human experience. He argues that the power that is received from God is internalized through the reception of grace and faith. Hence this internalized power must always point to God and his glory through the promotion of the commitment and discipleship of believers in such a way that they may live out the truth and be engaged in furthering God’s kingdom. Furthermore, the concept of empowerment displays two facets: firstly, on an individual level, it is aimed at

creating a sense of belonging, and secondly, on the corporate level, it aims at equipping believers to further God's mission to the broken and dying world.

4.7.3. Discipling / Discipleship

4.7.3.1. What is discipleship?

Dietrich Bonhoeffer (in Watson 1981:19) argues that 'When Christ calls a man, he bids him come and die'. In this statement, we have the essence of the radical, uncompromising nature of true Christian discipleship. Conversely, every Christian is called to a clear and devoted discipleship, whatever the personal cost may be. What is discipleship? The English word 'disciple' is derived from the Latin word (*discipulus*), which means a pupil or a learner (Douglas 1962: 312). The Hebrew term is *limmud* and the Greek *mathetes*. In the Old Testament the word retains its meaning of a teacher-pupil relationship, but is seldom used (Kretzschmar *et al.*, 2005: 102). In the New Testament, various authors indicate that the general concept of discipleship was not new when Jesus called men and women to follow him. Although the verb 'disciple' (*manthano*) is used 25 times in the New Testament (six in the Gospels), the noun 'disciple' (*mathetes*) appears no less than 264 times, exclusively in the gospels and Acts, and as a noun (*mathetes*). Furthermore, in the Scriptures we read about the disciples of John the Baptist (Mat. 9: 14; John 1: 35); the disciples of the Pharisees (Mk 2: 18 and Luke 5: 33); and the disciples of Moses (John 9: 28). However, the word disciple is commonly referred to those who followed Jesus, and specifically, the twelve disciples (Douglas 1962: 312). Jesus had created a radical and unique pattern of discipleship as will be mentioned later on in this chapter.

According to Kretzschmar *et al.* (2005: 103) the word 'discipleship' can also be defined as denoting 'both [the] moral and spiritual formation' aspects of our Christian life. They refer to moral formation as the progressive development of a noble character and conduct. On the other hand, spiritual formation is the process by which Christians are formed into the likeness of Christ. According to this definition, we cannot separate moral life from spiritual life. They both work hand in glove. For a Christian, 'the formation of character and conduct is a result of love for and obedience

to God' (Kretzschmar *et al.*, 2005: 103). Christians as the followers of Christ must continuously be transformed in their moral and spiritual lives, so that they will be conformed to the image of Christ.

Jesus Christ was the supreme disciple-maker during his ministry in the world. For example, he first made the twelve into disciples before he made them into apostles. Fellowship preceded apostleship. Learning preceded teaching. Having made them into disciples and constituted them into apostles, he commanded them to go forth and make disciples. Importantly, the first believers remained under the teaching influence of the apostles. They too, were being moulded into disciples by the example and words of those whom the Lord himself had shaped. It was only after this process that the Lord permitted them to be scattered and continue the process of spreading the gospel and make disciples of all nations (cf. Peters 1970: 32).

As the local church focuses on her missionary obligation, it should conduct a discipleship programme; in fact, this programme should be a way of life in the local church. Christians should not be allowed to settle into a routine, mechanical and mediocre church life. The aim should not be to build a baby nursery, but rather, an army which will make a mark in God's kingdom as its members are involved in a discipleship process like our Master Jesus Christ and his disciples. There is a need to look for people who will be faithful, available, and teachable (FAT). Through a programme of discipleship, Christians should be assisted to understand that it is God, through his Spirit, who equips and gives the competence to become involved in his missionary enterprise. It should be noted that, as long as Christians are 'following some good things, virtues, confessions or doctrine', living a lifestyle of mission will be of secondary concern (Hancke 2005: 181).

It should be evident that, unless Christians are discipled, it would be futile to expect them to be obedient to the Lord's command to 'go ye unto the world'. Hancke (2005: 181) states that Christians should be nurtured through discipleship; otherwise they will be passive observers in the congregation. He emphasizes that leaders must play a major role in equipping Christians into discipleship and releasing them to further God's kingdom in the world. Discipleship is one of the most significant influencing

factors of witness and may be one of the keys to unlocking a biblical worldview and witnessing the lifestyle of the local church in fulfilling her missionary obligation.

In his book, simply entitled *Discipleship*, Watson (1981: 20-34) outlines the key elements of a radical and unique discipleship as follows:

- A person is called by Jesus (and not by another person, the church or themselves).
- Disciples are also called to Jesus (to be in an ongoing relationship with Jesus and committed above all else to Jesus).
- Disciples are called to obey (to submit their human will to the will of God).
- Disciples are called to serve (which means avoiding the temptations of ambition, self-pity and self-centredness).
- Disciples are called to a simple life (lives of generous sharing, not lives of luxury, greed or selfishness).
- The disciples of Jesus are also called to suffer (at times to endure, for example, physical persecution, mental and emotional pain, and spiritual grief).
- Finally, disciples are called irrespective of qualifications (Jesus called a cross-section of people, united only by their commitment to him).

Indeed, the true Christian church is not a club that a person belongs to in order that his/her needs might be met according to the prosperity gospel that is so prevalent in our communities. It is a body, an army of God, called by Christ, and accepting that call; and willing to fulfil the great commission. Indeed, this call is accompanied by responsibilities that cannot be avoided if we are to be his real disciples. It is not a question of our feelings and personal choices, it is a matter of taking with the utmost seriousness the conditions and demands of discipleship that Jesus lays upon us. We are reminded that we are no longer our own. We have been bought by a special price, the blood of Jesus, and chosen by him; we therefore now belong to him, and by virtue of this fact, we also belong to one another, however easy or difficult, joyful or painful, we may find this to be (Watson 1981: 32-33). The disciples of Jesus Christ practised intense mutual love (*koinonia*), caring for the poor and the sick, the widows and the

orphans, and extending hospitality to travellers (*diakonia*). Contemplating the Christian community, the Romans were allegedly moved to exclaim, ‘See how they love one another’. Conscious of the demands of discipleship, the faithful were prepared for imprisonment, exile, and even death. Ignatius of Antioch, writing to the Romans on the way to his own execution, describes the martyr as the ‘genuine disciple of Jesus Christ’ (Dulles 1987: 212).

4.7.3.2. Discipleship in mission

The church is to go forth from its assemblies to carry on Christ’s work in the world. Dulles (1987: 220) argues that the ‘discipleship would be stunted unless it included both the centripetal phase of worship and the centrifugal phase of mission’. Evangelization is not only the work of a selected few (priests and other leaders); it is the responsibility of every Christian to carry out God’s mission. Vatican II (in Dulles 1987: 221) concurs; ‘every disciple of Christ has the obligation to take part in the spreading of the faith’.

Recording Christ’s unquestionable command in (Matt. 28: 19, 20), *The New American Standard Bible* reads as follows:

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.

They were instructed to *go* and make his gospel known to all groups of people. Steyne (1997: 261) states that it was in the process of their ‘going’, wherever that might take them, in all spheres of life, that they had to make disciples. Christ commanded his disciples to go to all people everywhere, to cross all barriers, whether racial, sociological, political, cultural, or geographic. Adsit (1988: 42) argues that taking into account the location of the word ‘going’ in the construction of the original Greek sentence, the word would mean ‘*as you are going...*’ This presupposes that the hearers are already going. This relates to discipleship in two ways according to Adsit (1988: 42):

Firstly, it corresponds to the idea of evangelism. It is self evident that one cannot make a disciple out of a non-Christian person. The first criterion in leading people to Christian maturity, is, first, to invite them to be born again into the family of God. *Secondly*, it directs us to take the initiative. There is absolutely nothing that will happen if we do not make any move as Christians. In both our evangelizing and discipling, we need to step out, make a move, shun pacifism and become activists. We need to go out to where people are: across the ocean to a foreign world, or going across the street to a neighbour. Jesus Christ is mandating us to go to the people, and not to wait for them to come to us. For example, if I need to fish, I will either go to the river or the sea (Adsit 1988: 42).

Making disciples takes commitment and perseverance. Verkuyl (1978: 107) states that to make a disciple is to move a person ‘to surrender to Jesus Christ’s liberating authority’ and to involve him or her in God’s new order. Making disciples also involved moulding a person into a functioning member of Christ’s kingdom (Steyn 1997: 261); for him or her to be totally committed to the things pertaining to God’s kingdom; to walking in Christ’s way; to living Christ’s life and sharing Christ’s love and truth with others (Watson 1981: 66). ‘It takes a disciple to make a disciple who, in turn, will make more disciples to participate in his mission’ (Steyn 1997: 261). ‘His disciples were to make disciples who would make disciples, *ad infinitum*’ (Watson 1981: 66).

The discipleship process takes on the aspect of teaching, which involves initiation, a thorough introduction and practical participation in the life, death and resurrection of Christ (Steyn 1997: 262). Paul declares, ‘I want to know Christ and the power of his resurrection and the fellowship of sharing in his suffering, becoming like him in his death’ (Philippians 3: 10 NIV). Teaching about discipleship does not refer to head knowledge. It should be applied in order to bring about a changed life. In the words of Steyn (1997: 263), this teaching must be transformed into action. David Dawson, the founder and director of ‘Equipping the Saints’ (in Adsit 1988: 44) states that:

Biblical principle requires application, which results in methodology, which allows for production in the life and reproduction in others. But biblical

principle not applied results in activity without productivity, which precludes both production in life and reproduction in others.

Therefore, application to the teaching of Jesus Christ is essential. There will be no spiritual growth without applying the teachings of Christ. Furthermore, there will be no imitating Jesus in furthering his mission by obeying his Great Commission. Verkuyl (1978: 108) reminds us that ‘the real aim is to get disciples walking along Jesus’ way and then to nourish them... from the Law and the Gospel’. It should be noted that our job is not done when our disciples know and memorize the Scriptures and the things we have taught them. Indeed, we would only have done our job, when they apply and do what the scriptures command them. This is what we need to see in churches in the 21st century.

4.7.3.3. The discipleship process

Coleman (1964) proposes eight principles in his book that summarize the discipleship process: Selection, Association, Consecration, Impartation, Demonstration, Delegation, Supervision, and Reproduction. The church will be offered a brief summary of the discipleship process that is used in training local churches for their missionary obligations:

Expose and win

- The goal here is to evangelize by explaining the gospel clearly to as many as possible and win as many as possible to become true believers.

Build

- The goal is to establish the new believer by obtaining a commitment to grow in Christ and walk in the Spirit so as to become a faithful disciple.
- The context goes from basic friendship to intermediate friendship.
- The content includes the basic follow-up material for new believers.

Train

- The goal is to motivate and equip the disciple to live a consistent walk with God, and to reach out and help others with the gospel and, thereby, become a faithful Christian worker.
- The context goes from intermediate friendship to deep friendship.
- The context will include a workshop on how the local church can be involved in reaching the world for Christ.

Multiply

- The goal here is to expand the faithful worker into a spiritual multiplier who is able to help others with their walk with the Lord so that they become a spiritual multiplier in their own sphere of influence.
- The context is developed from deep friendship to an intimate friendship and deeper friendship.
- The content includes leadership workshop and some other relevant material which will help these people to more effective in reaching out to the world.

Send

- The goal here is to enlist spiritual multipliers as world Christians who live a life of integrity and join the church in recruiting others to become spiritual multipliers.
- The context goes deeper and deeper, as one describes a growing relationship.
- The content will include the challenge to serve the Lord as a full-time missionary candidate.

Douglas Smith (in Engen 1991: 42) concurs with this formula and points out that there is a cyclical pattern to what is called the emerging of the missionary church. He further suggests that the cycle is one of ‘going, teaching, equipping, and sending’.

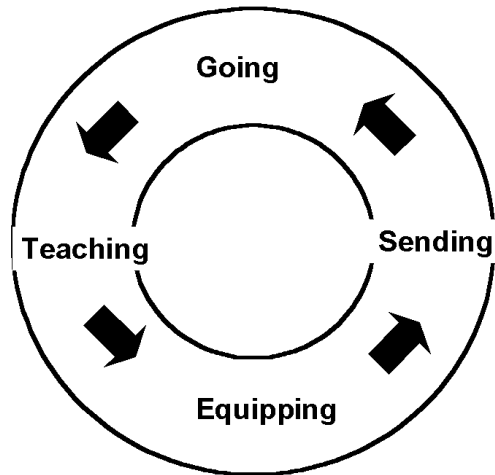


Figure 4.1 – The cyclical pattern of the witnessing Church (adapted from Hancke 2005: 23)

4.7.4. Financial giving

According to this research study, financial giving towards missionary endeavours leaves much to be desired. Some respondents indicated the lack of teaching as regards stewardship and the importance of giving towards mission. Most churches under consideration confirmed that they are not involved in missionary work, let alone supporting the cause. Furthermore, some churches indicated that their monthly budget will not allow for any extra financial obligations as they must pay a salary to their pastors, and cover other expenses of the church.

Kane (1981: 117) states categorically that all missions, denominational and non-denominational, experience the same common issue as all find it difficult to raise funds to advance God's mission. He considers that it is easier to raise support for candidates going into foreign service than those going into home missions. For example, it is easier to raise funds for famine relief than for the missionary enterprise. Some churches under consideration indicated their involvement in for example, soup kitchens to the poor, have developed social responsibility programs that care for the needy of the church and the nearby community. Indeed, this is excellent, and covers the service dimension of mission. It is always easier to describe physical need – poverty, disease, malnutrition, hunger – than to depict spiritual need. It is obvious that it is impossible to portray spiritual need in a visual way (Kane 1981: 117).

In our South African context, in order to make a mark in our missionary obligation, the church will have to take stewardship seriously. The church should not wait to be rich before it can give towards mission. Church members in general should be faithful in tithing their total income. If one of the churches which was interviewed in this study is able to give from 50% to 80% of its budget to missions, this offers a classical example that it is possible, and it can be done, if church leaders have vision and are committed to their missionary responsibility. Kane (1981: 118) has cautioned us that the churches must never reduce their commitment to world missions. The church will be greatly assisted in her resolve if she remembers, and really believes as the Scripture declares: 'It is more blessed to give than to receive' (Acts 20: 35). As Kane suggests, 'If every church member acted on that principle, our financial worries would disappear overnight'.

- There is a spiritual harvest for those who give sacrificially to the advancement of God's kingdom. (Galatians 6: 8) states that, 'he that soweth to the Spirit shall of the Spirit reap life everlasting'. Olford (1972: 73) argues that this text actually means that as we respond to the indwelling Spirit in love, sacrifice, and stewardship, we shall be adding interest to the capital of eternal life which we already have in Christ. Bright, the late founder and president of Campus Crusade for Christ, was concerned about believers who do not take their stewardship responsibilities seriously, as mentioned earlier.
- It should be noted that God controls the returns because he owns everything. He knows us and our motives in our giving, and he is the one who returns a harvest of blessing to us. Conversely, the Scriptures reveal that we can add to our spiritual capital by a continuing enrichment through our generosity and the ministry of giving to God's mission. Smith's 'Faith Promise' and Vargo's remarks on budgeting were discussed above.

It is vitally important that churches prepare budgets for the smooth running of their financial operations. This is one area that cannot be ignored by the church.

4.7.5. Planning aspect of missional goals

The researcher's intention to help the local churches in planning for their missionary responsibility is fundamental to this study. Unfortunately, many churches, including the ones under consideration, ignore the planning phase so there is poor planning and a lack of a clear cut goals and objectives. It is the conviction of the researcher that each church must force itself to spend time in planning and as an outgrowth, developing its own goals and objectives to guide its every action, especially its missional obligation. Without proper planning, goals are dreams, objectives are hazy, programmes are vague, priorities are confused, and evaluations are impossible (Vargo 1995: 16). Callahan's views on the effective church were summarized previously: it sets specific, concrete, missional objectives (1983: 1-2).

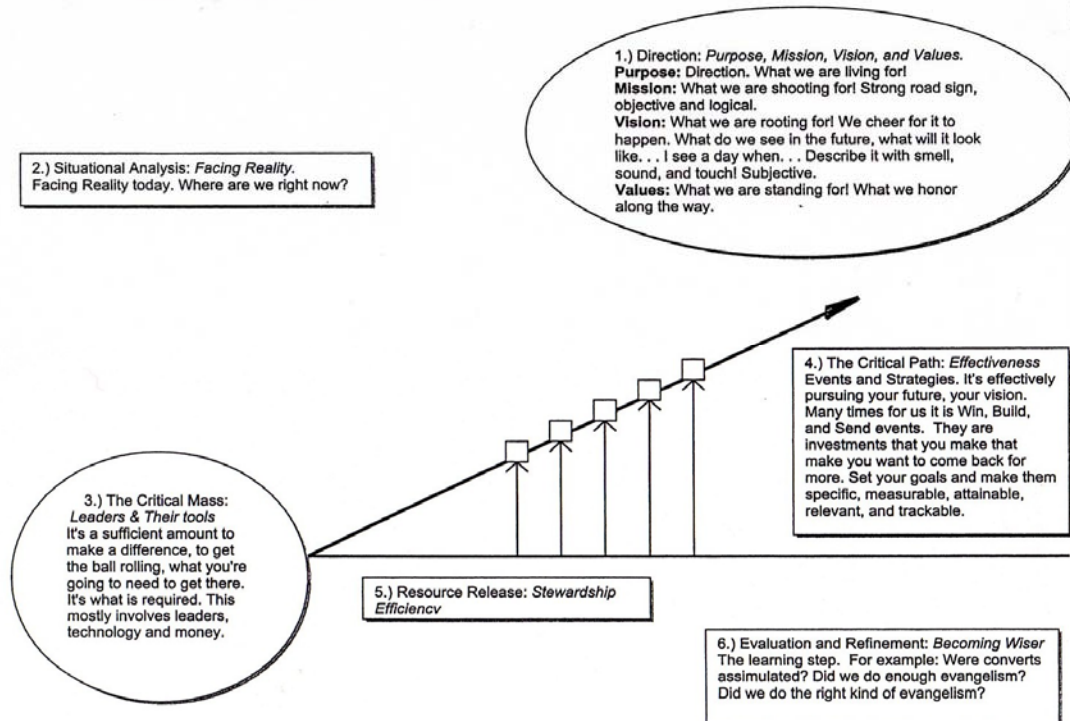
Vargo (1995: 17) argues that, as churches operate as non-profit sectors, and usually with a large cadre of volunteers who need focus, it is essential that they plan more effectively in order to reach maximum results. He further outlines his proper planning formula as follows:

- Identify needs;
- Stating goals – statement of intent, general purpose, or broad direction;
- Stating objectives – the desired ends that are to be achieved in a specific period of time;
- Being specific (as opposed to generalizing);
- Establishing priorities;
- Being able to evaluate progress toward reaching goals and objectives;
- Considering both short-term and long-term perspectives.

The following is my strategic planning process which I have adapted from Athletes in Action (Campus Crusade for Christ Outreach Strategies to Sports). The strategy is user friendly and can be adapted to different ministries such as churches, university campuses, sports etcetera. Churches under consideration need to develop a strategy for their focus on missionary endeavour.

4.7.6. The Strategic Planning Process

The Strategic Planning Process



4.7.6.1. Direction

The first step of the strategic planning process is to clearly articulate our direction. The components of 'direction' are *purpose, values, mission and vision*. 'Purpose' serves as the 'north star.' It can be general, sweeping and vague, but at least it tells you that you are going north and not east or south. It tells us what 'business' we are in. The purpose of each church should be to fulfill God's mission. 'Mission' flows from purpose and is the 'road sign' that answers the question, 'What will we do for whom?' This needs to be answered with 'painful specificity' to be useful. Vision flows from purpose and mission. It is 'the emotive, artful, 'Monet' part of our direction. While purpose and mission are static, vision is dynamic, in constant interaction with the present situation, opportunities, realities, values and aspirations of the leadership.' The church should ask a question: 'Lord, how can we be involved in carrying out your mission? Remember, vision, no matter how grand it is, is still subject to 'purpose' and 'mission.' In other words, in churches, a vision for a soup

kitchen may fit under the ‘purpose’ of glorifying God but not under the ‘mission’ of turning lost people into Christ-centred co-labourers with God. To summarize:

- **Purpose**-what we live for;
- **Values**--what we stand for;
- **Mission** – what we shoot for;
- **Vision** – what we root for.

The direction setting step should accomplish two things for the leadership and those they are leading. *‘It should communicate 1) hope--our best years are ahead of us and 2) vital necessity--these are the few things we are going to take personal and public responsibility for. By the time you are done, you should have communicated the direction in an emotionally compelling (vision) and intellectually credible (mission) manner. The process of alignment should have begun. It's part Monet (vague) and part Rockwell (clear and specific).’* For this reason, it is often beneficial to ‘quantify the vision’ through specific time-bound goals.

4.7.6.2. Situational analysis - facing reality

The second step in the strategic planning process for doing missional work is to acquire all the facts we can about our present situation. Here we consider the strengths (assets) and weaknesses (liabilities) of our external environment and internal (ministry) situation. One can never align people to a vision of the future unless they agree with one’s perception of the present.

4.7.6.3. Critical mass - leaders and their tools

The third step is to define with clarity and precision the key components critical to beginning - to launch a church in its missional endeavour. To define critical mass is to define ‘how much of what’ it will take to get one started (and to continue and eventually fulfil one’s mission). The church’s *initial* critical mass must be sufficient to:

- Break gravity--get the mission off the ground ... enough to get it launched;
- Ensure at least two ‘wins’ along the ‘critical path.’ Without a couple of initial wins, one will not have the momentum to sustain this critical path.
- Generate the capacity to build the resource base required to fulfill your vision

The church does not need all of these resources in place to begin accomplishing the mission, but it does need to take the first step. It does not need to persuade every person or even half of those involved. It needs to target those 15% of ‘early adapters’ who will lead the ‘middle and late adapters’. The ‘laggards’ may never come on board, but that is acceptable. When Moses used this process, he knew that his mission was to lead the Israelites out of Egypt. His critical mass was to simply convince the elders (Exodus 3:16, 4:29). He had to persuade them before trying to convince the people (6:9) and Pharaoh (7:1-6). He did not need a plan at that time to cross the Red Sea or provide food and water for the multitude – God would provide that later. But he did need enough to launch.

In determining the critical mass one is asking and answering the question, ‘What do we need to launch?’ Perhaps it is as simple as R50-00 and five people. One successful entrepreneur defined critical mass as simply ‘a vision and people to share it with.’ He understood that if the vision was powerful and compelling enough and he had the right audience to share it with, the vision would act as a powerful magnet and attract the right leaders and resources to achieve it. Is the church’s vision compelling?

4.7.6.4 Critical path

The fourth step in the strategic planning process is to determine the critical path. That is, to determine the absolute and essential things we must do to move us toward the vision and mission without which these two purposes cannot be fulfilled. These steps are ‘mission defined’ in that they are done ‘on behalf of and have direct bearing on the mission being fulfilled for the “mission customer” --in our case the lost people’. Hence funding development would not be ‘critical path activities.’ More likely it is a

‘critical mass’ and ‘resource release’ activity. In short, the critical path serves as the most effective way to take a church from where it is to where it wants to be. In determining the critical path, we are answering the following questions:

- What will we do that will take us the furthest, or position us to go the furthest, in accomplishing our mission?
- How (or to what) will we allocate our resources to best accomplish our mission?
- What will occupy our discussions during staff meeting and our activities during the week?

4.7.6.5 Resource release – stewardship efficiency

It should be remembered that ‘efficiency’ has to do with achieving the maximum results for the minimum cost and effort. Resource allocation is about:

- assigning resources wisely;
- getting enough of the right resources to the right need in time;
- matching resources with necessity and opportunity, doing the right thing at the right time.

4.7.6.6 Evaluate and refine

The last step of the strategic planning process is that of evaluating and refining everything from direction to releasing resources. Here it should be recalled that strategic planning is a dynamic process that continually takes into account new information from our environment and what God might be doing. We are continually solving problems and taking advantage of opportunities that help us fulfill the mission with a ‘whatever it takes’ spirit. This is not a yearly activity but must be done continually. The plan is not carved into stone but rather written on a chalkboard. The commitment to evaluate and refine forces us to become a learning organization (church) and commits us not merely to a plan but to a process of continual improvement. Evaluation and refinement are about:

- giving oneself permission to get smarter and wiser;
- making necessary adjustments to the strategic plan in light of changing situations;
- establishing success criteria by which the strategic plan will be evaluated;
- obtaining precise, accurate, meaningful feedback.

4.7.6.7 Putting the plan into action

Strategic planning must be followed by strategic action. Tactics and strategies are the small scale actions which accomplish the critical path steps. What will we start doing? What will we stop doing? To think that we will get different results from doing the same thing is insanity. We must answer, ‘Who will do what by when?’ Then we can effectively measure the progress that we are making in achieving the mission. If we cannot identify who is responsible for achieving a given goal or accomplishing a given task, then no one can be held accountable, and it will be impossible for us to assess whether we are making significant progress. We will never be able to learn from our successes and mistakes.

4.7.6.8 Counting the costs

Ask for no less than the conversion of the church: The church in the 21st century must take heed of what Guder has reminded us: that ‘the church once reformed is always in the process of being reformed according to the Word of God’ (2000: 150). Whilst the church is incarnating its message in her involvement in mission, it should not reject the fundamental fact that every Christian community is sent, and that sending is defined by the gospel and the context in which witness is to happen. Guder (1999: 54) observed that the continued conversion of the church will be effected as the church recognizes her own cultural arrogance and seeks God’s forgiveness and cleansing. It is pathetic that many people in churches regard their own traditional way of doing things as inspired. As Guder (1999: 54) suggested, many equate ‘Christian’ with ‘the way we do things here’.

Significantly, it is in this ongoing conversion process that the church will incarnate its mission. Churches need to allow the Holy Spirit to guide them through God’s Word

as they constantly experience re-shaping, reforming to what God wants them to be in reaching out to the world. Guder (2000: 150) made it clear that the church's crisis is one of the fundamental vocations, of calling to God's mission, of being, doing, and getting involved in faithfulness to Jesus Christ, the Lord. Our missional challenge is a crisis of faith and spirit, and it will be met only through the continuing conversion of the church. 'The continual conversion of the church happens as the congregation hears, responds to, and obeys the gospel of Jesus Christ in every new and more comprehensive ways'. Indeed, with respect to the work that God has begun in us, he is faithful and he will continue it and complete it. As the Scriptures declare: 'The one who began a good work among you will bring it to completion by the day of Jesus Christ' (Phil. 1: 6).

The Need for Incarnation: the so-called *tabula rasa* practice in Africa was characteristic of mission in the 19th century; it held the view that non-Christian culture could never be a *preparatio evangelica* and therefore, had to be destroyed before Christianity could be built up: this viewpoint amounted to denial of the incarnation, according to Pobe (in Saayman *et al.*, 1996: 56). However, the issue of the incarnational aspect of mission reminds us of a non-negotiable gospel of Christ, communicated in the simple, and specific, cultural situation of the people it intended to reach. It is interesting that even some African theologians were often worried about the usage of such terms as indigenization and inculturation, which basically meant 'incarnation'. For example, Solomon M. Muthukya, onetime General Secretary of the East African Christian Alliance, wrote: 'the secret behind the Africanization of Christianity is the work of Satan himself, the spirit of the Anti-Christ. He aims at the heathenism of the African Church'. Pobe (in Saayman *et al.*, 1996: 56) in contradiction argues that, if natural culture and religious customs are acceptable to God, why did Christ send his disciples to preach the Gospel to every creature in the uttermost parts of the earth? It goes without saying that Muthukya's critiques represent those of certain theologians who experience the fear of living the spirit of incarnation, and who are ignorant of incarnational aspects of mission.

This study has indicated that God's mission is comprehensive and universal. Conversely, mission should represent the gospel within the cultural context of the target place, in order to provide the conditions in which ordinary people's experience

of faith can become more significant for theological reflection. According to (John 1: 14 ASV), ‘And the Word became flesh, and dwelt among us... full of grace and truth’. Jesus Christ took on human flesh and blood, and he became a real person, affirming God’s identification with human culture (Ayebo 2006: 216).

Importantly, practicing incarnational mission would mean among other things: learning the cultures into which we are sent; learning what they think and how they think, what it feels like to be part of their world and culture; and how to communicate on their terms, and so forth ,(Guder 1999: 54). Furthermore, Lesslie Newbigin (in Guder 1999: 54) holds the view that the Christian missional community must become what he calls ‘culturally bilingual’. Consequently, one way in which the missional community incarnates God’s love is to learn the plausibility structure(s) of the world in which we are called to be Christ’s witness, and to translate the gospel from its own plausibility (which it possesses) into the context of a particular cultural subgroup. From this explanation, we realize that incarnation is not only the translation of the language of the people, but it also implies the learning of the culture, so that the preaching of the gospel will be accepted and understandable in a new area. Ayebo (2006: 216) further provides deeper insight on the topic under discussion in stating that incarnation includes: ‘understanding the language, philosophy, psychology, politics, economics of each situation and generation, before it can boldly and meaningfully communicate the gospel to those outside the church’.

Similarly, Kritzinger *et al.* (1984: 158) emphasized that the church must live, think and operate within a context. These authors stated that:

Its mode of existence must be compatible with it. Within the societal structures, the church must offer an alternative ideal – and serve a different Master. The church must clothe its message and formulate its theology in terms of the thought structures of modern man [sic]. It must be understood; it must speak to the people on their own wavelength. But its actions too, what it does, must be done in a way that can be understood by and have significance for the people... It has now become a question of the missionary role of the church in a total situation.

It is obvious that in doing mission in the 21st century, the church will not neglect the significance of the incarnational aspect of mission which is congruent with the life and ministry of Jesus Christ. Furthermore, this is an indication that the church is obedient to her call, and committed to do His will as it communicates His message to the world.

4.8. A Proposed Model for a Local Congregation

In order to develop a model for the empowerment of local congregations the following needs to be taken into consideration:

I will need to approach the church leaders in the local churches in regard to their missionary endeavours, asking a few questions, initially to establish where the church is: has the church established a clear vision statement of mission; is the church leader with his/her council committed to reach the world? Is there a systematic programme which focuses on mission for the entire congregation, including the children's ministry? Does the church leadership agree that mission should be an integrated part of every department in the church? These questions and others would be asked of potential church leaders, and then an agreement must be reached to train and equip them as discussed in the following sections. It should be spelt out clearly that God should be the main focus, and subsequently the nurturing of the growing intimate relationship with Him through which mission and reaching the world is being fuelled. God should be in the centre of everything that the leaders do and the main purpose of all the efforts of mission involvement should be to expand God's kingdom.

Furthermore, many attempts to define mission may be theologically sound but fail to convey the essence of the biblical mission to the laity. In this study, I will attempt to state that the essence of the simple definition of mission is God using His people individually and collectively to reach out to unbelievers through word, deed and concerted prayer. The first question that needs to be addressed to church leaders has to do with the difference between a missionary and a missional church.

4.8.1 Creating an understanding of a missionary church / missional church

A significant difference in approach towards mission has developed lately. Traditionally the Church was described as ‘missionary’ in character and by nature. This understanding implied that the Church should be involved as a ‘sending Church’ - providing and supporting missionaries to be sent to ‘the ends of the earth’. Many churches known to the researcher are involved in this manner. Importantly, this paradigm led to an approach whereby mission largely became an activity or programme executed by the local church. Programmes were driven by committees and few people in the local church exercised much influence on them or on the implications for the corporate body of believers. In most cases the understanding of lay people was that mission was something that missionaries do. The extent to which the local church was ‘missionary’ in nature was therefore largely dependent on the attitude of the leaders and their willingness to send and support missionaries.

As missiologists come to grips with the increasing challenges of a postmodern era, there is a new type of church emerging which is called the ‘missional church’. Questions asked by many Christians concern what this new expression of the church means; where would it lead the Church to in the 21st century; and finally if this is truly a new paradigm?

Trying to define exactly what a ‘missional church’ means is not a simplistic exercise because the concept and content is still developing in the minds of theologians and missiologists. Nonetheless, some observations can be made.

Firstly, what it is not. It is agreed by missiologists that a missional church is not simply a church with a mission programme: that would define many churches

throughout the West to a certain degree. Nor is it necessarily a church with a thriving missions programme. In fact, if the church is programme-driven, there is an excellent possibility that it is not missional at all. When the church offers 'programmed solutions', it is relying on modernist solutions for a postmodern problem, and this negates the fact that the church is not an institution, but rather a movement and a living organism.

Secondly, what is the missional church then? It is a church returning to some of the core fundamentals of regarding the priesthood of all believers (addressing ecclesiology) and a renewed focus on missiology. This means that all believers are called to function as a mission band, directed toward the world and moving toward a destination other than its own self-preservation or inner growth. It is the whole congregation on mission; a church whose global concern is energised by its local effectiveness and whose local effectiveness is energised by being an authentic Christian community.

This study indicated that most believers are not aware of their missionary obligation, let alone the definition or the meaning of the word missional church (cf. Table 3: 10). It was noted that the low score of respondents which indicated difficulty in sharing their faith is alarming. The question was posed: Is the leadership of the churches aware of this problem? Is the church a missional church? I trust that this new understanding of missional church on the part of the church leadership will provide support to meet the challenges of postmodernity. Given that postmodern influence has already stretched beyond the boundaries of western culture and is now a global concern, this understanding will have increasing relevance for the global Church. Furthermore, this approach will bring a new and fresh understanding to ordinary believers that they are also being sent into the world. They do not have to undergo certain training in order to qualify as missionaries, but everyone is mandated according to (Matt. 28: 18-20; Acts 1:8ff). Every believer is expected to take the gospel to the market place, offices, schools, colleges, neighbourhoods, towns, malls, etc. Simply put, the best missionaries according to this new approach are those in the churches who live and work in the frontline every day.

According to Table 3.1.4, one of the reasons why Christians are not sharing their faith is a lack of equipment and training. During the questionnaire, some Christians

indicated that they have been accused from the pulpit as ‘frozen assets’, and reluctant to share their faith. They were not equipped to do the expected sharing. This study stated that, often, people feel incompetent to witness due to a lack of understanding of what witness really means (cf. Table 3. 1. 4). In chapter 4.4, there is a discussion about empowering the church for its mission. This includes, inter alia: training, empowerment, what discipleship is, discipleship in mission, and the discipleship process. A curriculum will be written which will reflect the principles which can be adapted in different contexts according to the needs of the target group.

One should note that the training will be given to church leaders, and they in turn will transmit the teachings to their constituencies. I will also enlist more trainers who will help in this process. Through this effort, the entire congregations should develop a sound biblical understanding that every Christian is called by God to spread the good news of Jesus by word (*kerygma*) and deed (*diakonia*) (cf 3.1.4). The two latter dimensions will be more fully discussed later.

4.8.2. Nurturing stewardship (giving)

Church leaders require teaching and equipment regarding the stewardship of their resources, including church finance. The researcher has suspected that some churches are still maintaining a paternalistic approach on issues relating to finances. This study confirms this view as many respondents indicated that they are not involved in supporting missionaries. According to this study (Table 3. 14), generally, the churches under consideration indicated that they are giving substantially to the church i.e. (80%). However, it was clear from the respondents that these funds are only geared towards other projects like helping the needy (*diakonia*), meeting the overheads of the local church, and paying the salaries of their church leaders, but nothing was being contributed towards missionary endeavours.

As a matter of urgency, the church leadership will be orientated to and taught about stewardship. Although Christian stewardship is far broader than the use of finances, nonetheless financial giving occupies a prominent part in this process. Church leaders should realize that financial giving is part of worship; it is more important for its spiritual connotation than for its financial significance. Simply put, the stewardship of money is an indication of the reality and depth of commitment to Jesus Christ. The churches in the community will be requested to come up with a profile of the average person in the area they are planning to evangelize. Evangelism should happen naturally through friendships that are formed and believers should share their testimonies with their friends and kin, and once any of the non-churched people become converts, they should be incorporated into a 'house church' and be trained to share their testimonies with their friends and kin etcetera. Those who grasp this vision will be able to become involved in missionary endeavours anywhere in the world. Furthermore, mission should happen naturally to believers who are relocating for the purposes of work, as business people, managers, teachers, medical personnel, engineers, caregivers, seamen, even domestic helpers and so forth; each one needs to find someone to evangelize and disciple a few of their converted contacts who will be able to disciple others according to (2 Tim. 2: 2). Even tourists could combine their sightseeing with a disciple-making objective by developing friendships with one or two people and starting to share the life of Christ with them. Importantly, evangelization should become a way of life for the entire church membership. Moreover, it is noted that lay-missionaries will be more effective witnesses than the normal clergy, because they will have greater credibility and a more contextualized witnessing approach to their communities who need to be taught the importance of stewardship and ploughing back into the furtherance of God's kingdom. On the question of whether mission is included in the church budget, casual conversations between the researcher and leaders of the churches under consideration revealed that the response was not favourable. Therefore it was evident that teaching is necessary. The following section will consider the programmes which will be utilized in the four missional dimensions which have been discussed already.

2.8.3. Developing a comprehensive programme

The congregation needs to develop a comprehensive, balanced, mission programme. All the dimensions of mission need consideration.

The aspect of **kerygma** must find its proper place in the programme. As stated above, the 47% score indicated in both Mainline Protestant and Pentecostals/Charismatic on the lack of a *kerygmatic* dimension of the churches under consideration is alarming. Due to the lack of spreading the good news amongst the believers, the researcher will develop a curriculum which will be utilized to alleviate this problem. A few points should be considered in this process: The church should undertake thorough research into her community, including how many cultures and age-groups are represented, and the predominant languages, and taking into account spiritual ebbing etcetera.

The same holds true of the aspect of **diakonia**. Church leaders in this study should be aware that the local church is the most visible and permanent representation of God's kingdom in any community, and it could exercise more influence than any other institution as it reflects God's concern in each domain of the person's need. However, according to this study, the church under consideration is failing dismally in her responsibility towards serving her community and socio-political involvement. The indicated score of 7% in Table 3.15 of community involvement is rather frightening. The teaching and equipping of church leaders in this area is absolutely essential.

Workshops should be conducted in various places, in order to make the teaching available to many churches. In order to accomplish this goal, the researcher will enlist a number of competent people to help accelerate this process. These workshops would facilitate a process in which the church strives to increase her socio-political capacity to satisfy the fundamental human needs. This can be done through mobilizing and managing their own locally available resources to God's benefit. It is clearly stated in 4.3.2. that the church should be a part of the solution of the ills of our society. This

will occur only through genuine solidarity which will accord the church credibility, and this will be a witness and part of the missionary outreaches to the world.

Regarding the issue of political involvement, Christians should be aware that God is calling them to be good citizens as part of the witness of their faith. They should realize that an interest in political action is not secular in the sense that it is not important for the believer. God instituted government, and He gave Christians responsibility and desires His people to promote love, justice, and righteousness. Christians who are occupying positions such as those of a lawyer, judge, police officer, civil servant, soldier, social worker, or who are serving the nation's government in any capacity, should bear in mind that they have a high calling from God. They are challenged by Scripture to be God's extension and missionaries of His justice to the people whom they serve. For example, it does not matter if one is under a system that is unfair, such as Solomon was in, or the somewhat unjust government under which Joseph and Daniel lived; as God's representative, one needs to be faithful and be an ambassador for Christ and the community. Furthermore, the church should advise the local government and community leaders on issues of local economic development through the collective expertise of its members who are managers, executives and professionals in the corporate world.

With respect to the issue of xenophobia, the church should consider Leviticus 19: 33 which states that 'when an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were once aliens in Egypt. I am the Lord your God'. Indeed, the church ought to care for the aliens and strangers in their midst. There must be a concern for the weak and the oppressed. It is unacceptable that our fellow Africans have been mistreated in such a dastardly manner as in the recent xenophobic attacks. The church is called to care, love, and minister to the needs of our fellow Africans, and these acts should be condemned in the strongest terms.

It is vital that the church translate the good news that it produces in its *kerygma* and models in its *koinonia* into *diakonia* service for God. The three dimensions are interrelated and should be regarded as such whilst the church pursues her missionary responsibility. Furthermore, she should develop programmes that minister to the needs of hurt people, regardless of race, culture, gender, economic status, or religious creed. She should provide skills transfer programmes from skilled migrant workers and ex-workers to the unskilled young school leavers in the church and community as a way of *diakonia*. Finally, in serving the world, the church should desire that underprivileged, powerless, needy, and hurting people experience the meaningful and abundant life that God created them to live.

The importance of **koinonia** must also be kept in mind in the development of a missionary programme for the church. The Bible study and regular prayer meetings are normally classified as the koinoniatic dimension of the local church. Through these activities, the church aims at bonding and strengthening its own congregational life where everyone belongs to one another in God's inclusive family of equality irrespective of colour, gender, race, or creed. Unless the local church develops this aspect in her life, it will not succeed in fulfilling its missionary obligation to the world. According to this study (3.1.3), churches reported a low score on attracting new members to the church, and one of the reasons is a lack of *koinonia*. In its koinoniatic ministry, the church takes on its responsibility to be a witnessing community so that when visitors attend, they are attracted and feel that they want to belong to this community. Another aspect of *koinonia* is that it also demonstrates the church's character as a counter-community.

Furthermore, *koinonia* involves the dimension of church planting. Due to the lack of evangelism in the churches under consideration, as part of their missionary obligation, they will be assisted to develop vision and be helped to plan effectively to start new churches, and send church-planting teams from their congregations. The goal of this exercise should be to expand God's mission to other regions, and give every person the opportunity to respond to the gospel. On the other hand, the mother churches

should provide prayer, encouragement, the needed finance and the counsel to the people to whom they send.

Lastly the aspect of **leitourgia** may never be forgotten. The concept of worship as part of a comprehensive dimension of mission is foreign to many church leaders under consideration: according to casual conversations with the researcher, most of them are being contaminated by a consumer-mentality and prosperity gospel. Therefore, as part of the training, the issue of worship is vitally essential. It should be noted that the entire service in the congregation culminates in corporate worship of God, and he is served through worship, songs of praise, thanksgiving, which includes the confessions of sins, faith and offering of prayers, and the like. Simply put, *diakonia* (service) in all its forms leads to *leitourgia*: service to God. It goes without saying that the worship in turn nourishes the full *diakonia* of the congregation as the church seeks to fulfill her task in missionary endeavours. The question to pose of the local church's focus on mission is whether worship evidences the elements of a true worship service such as songs of praise, acts of thanksgiving, the opportunity for commitment to serve God wherever he leads, financial giving and so forth.

The churches must regularly evaluate and review their strategies for relevance, appropriateness and healing impact as they continue with their missionary responsibilities. A number of concluding suggestions in this regard are advanced in the last chapter.