COMMUNAL LIVING AS MISSIONARY METHOD

A study of the Tentmakers and the people of Derby, Rustenburg

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1. CHAPTER 1: INTRODUCTION

1.1. Communal living

What was so unique about Jesus compared to other famous rabbis in Biblical times, that he could bring a group of disciples from opposite backgrounds together? The disciples were a very mixed group: a tax collector, a freedom fighter, brothers and even a married man. It may symbolise the complexity of Israel's society in Biblical times. What, however, did they become a disciple for?

The most important reason, as Mark puts it, is that they are called to be disciples simply "to be with him" (3:14). This is also the most important reason to form a commune.

Before you reach the city of Rustenburg, amongst different citrus farms you will find Noble Palms, a facility where communal living is hosted. There are 30 residents from different races, cultures and age groups living together in a commune.

The idea of living in a commune is not so common anymore. Many would have to guess what it would be like to be in a commune. One could ask: "Would it be possible for a modernised person to live in a commune?" The answer is: "Yes!" It is not a commune with celibate monks but real people, with families, friends, and children. So how is it possible to live with total strangers under one roof? During the past ten years of mistakes and failures, the commune has grown mature and strong and able to accept newcomers to mould into the lifestyle of the commune.

Prospective commune members are recommended from different churches and outreach centres and they will be accepted for a probationary period to adapt and decide if they want to join or not. If prospective members decide to continue their residence, they will be accepted with full obligation and compliance to the lifestyle of the commune. All the 'would-be-fees' are taken care of (free of charge). The costs are covered by a group of Korean missionaries.

The core of the communal living is 'together time.' Most of the time during the day, except bedtime (single missionaries even share rooms with residents), the residents live together with the missionaries and staff members. From dawn prayer till evening, most of their time is spent with their spiritual family. The missionaries are eating, studying,

exercising and sleeping together with the residents for most of the time.

1.2. Relevance of research

A reflection on mission strategy is important in the ministry of any missionary. Strategy will determine whether a mission effort would be effective or ineffective. The mission strategy of a mission organisation could affect all the missionaries associated with it. The mission strategy is the blue print of the mission organisation.

The mission strategy, models, philosophies and mission statements are not the Gospel itself. It is a strategy based on the Gospels contained in the Bible. Mission strategy, however, endeavours to set the framework of mission efforts, especially regarding its effectiveness.

Many missionaries may not regard reflecting on their mission strategy as an important step at all. They are already effective or view themselves as an effective missionary with a successful ministry. Perhaps, to them “effective” is really keeping themselves busy with their ministry. They may not see a need for a crucial moment of reflection on their mission plan/strategy. However, reflecting on the mission strategy of any mission is vital for effectiveness and the future continuity of any mission for that matter.

The Tentmakers, a mission organisation from South Korea, have been busy with mission efforts in Rustenburg, South Africa since 1999. Although they have been busy with other mission strategies since their arrival, they have only started using communal living as a mission strategy for their main ministry since 2008.

The question is: “Is communal living an effective mission strategy in South Africa?”

1.3. Problem statement

Christianity is the largest religion in South Africa and it has been part and parcel of the nation. A missionary may be confused by the fact that if Christianity is the largest religion in South Africa, and ask, “Do we still need to do mission work here?” Mbiti (1969: 36) states: “God is no stranger to the African people.” Many African people such as the Akamba, Herero of Namibia and others, consider God to be merciful, showing kindness

and taking pity on mankind. For that reason He is referred to as the “God of pity where God is kind, and God is merciful.” However, does this religious affiliation have any influence or effect on the daily living of the common people? And is there any relation between being a Christian and being a father, a citizen, a soldier, a mineworker or any job one can have?

Professor Pauw, who conducted extensive fieldwork amongst Xhosa Christians, identified the dualism of the ‘great tradition’ and the ‘small tradition’ among some Xhosa people who had been Christians for many generations. In church, such people may confess Christ according to the “great tradition”. They would confess that Christ has all power in heaven and earth, but at home, where the small tradition is found, they may still depend on their ancestors to take care of their personal needs, and ascribe instances of illness and other misfortunes in their home to witchcraft and sorcery. He writes:

> “What one meets in church, therefore, does not account for the Xhosa Christian’s whole world-view. Often his world is also inhabited by dead ancestors – not far from him in heaven, but present in the homestead, bestowing their blessings or showing their disapproval.” (Pauw, 1975: 57)

The dualism between what we confess in church and the way we live at home (and elsewhere, e.g. at work), that Pauw saw in some Xhosa Christians’ lives are not a matter of personal immaturity. It is a problem that plagues Christianity as a whole in South Africa or even the world, in different forms. Why are there discrepancies between what we see in the church and what we see in the homes of church members? Can communal living as a missionary model bridge this big gap?

1.4. Aim of the research

The aim of this research is to investigate to what extent communal living can be regarded as an effective tool to carry out mission work among South Africans. An analysis of the Tentmakers who are working among the people of Derby, Rustenburg communal living is used as a case study.

This research is for furthering the ministry of missionaries. There are so many approaches for mission today and this thesis focuses on contributing to this passion and endeavour of many missionaries in their journey of sharing the Good News of Jesus Christ to the world. There is a definite need for evaluating communal living as an effective mission strategy in South Africa, not only amongst Korean missionaries, but also in churches, other missionaries, and even individuals, to overcome the dualism between church and daily life.

1.5. Hypothesis

In this world, in the age of convenience and comfort which affects even Christians and their thinkers, is there a more appropriate time to find a strong mission model to help the church and her people to bring a message that will bring people to faith in Christ and living for Christ as one at the same time? ? A clear investigation and evaluation of mission strategy is needed. It will definitely assist in weighing different mission models for missionaries or any organisation for that matter, who wish to carry on doing mission work in South Africa.

The hypothesis presented in this thesis is that communal living is an effective missionary model, which will bridge the two worlds/traditions that exist between church/faith and daily living/life. This thesis seeks to demonstrate that communal living is an effective missionary model that bridges the gaps that exists between faith/spiritual life in church and life/everyday situations.

In order to test this hypothesis, a very cautious study of the mission history, mission strategies, and mission vision of the Tentmakers will focus on communal living in relationship with the people of Derby and will provide a clear response to the hypothetical statement.

1.6. Research methodology

Quantitative and qualitative research methodologies were used in this research. Books,

articles, theses, existing literary resources were collected, carefully examined and studied. Though, no direct studies/sources on communal living were available at the time of research for the author, it was necessary to consult many sources that have a bearing on related theological topics or, in some instances, smaller but very direct sections of a document.

The participatory action research method was also used. Participatory action research “is a recognized form of experimental research that focuses on the effects of the researcher's direct actions of practice within a participatory community with the goal of improving the performance quality of the community or an area of concern”. It involves the “cyclical method of planning, taking action, observing, evaluating (including self-evaluation) and critical reflection prior to planning the next cycle” (Participatory action research: 2012). In this case, the researcher is a member of the commune that he reflects on. The results of his study become part of the critical reflection of the missionaries, feeding into the planning for the future. In this way, research becomes constructive and is crucial for a study if one is in the situation where the actual research is taking place.

The researcher has tried to take a step back from the realities of communal living in order to form a more objective perspective on the actual mission of communal living. This particular project has been in existence for many years without critical study.

Interviews, training programs, seminars, observations, personal experience, and questionnaires were used in this research. These methods were used by the researcher to develop a holistic and strongly founded empirical database in order to have a balanced overview. The actual fieldwork for the collection of data could not be completed without the help from staff members of the Tentmakers trust.

This researcher has been part of the Tentmakers since 1999 and is writing this from the perspective of an insider (participation research). I have been part of the team from the beginning of its ministry in South Africa, from my youth to becoming part of the leadership as an adult, experiencing all aspects of the ministry.

1.7. Research outline

This study consists of 4 major sections; first, the foundation of this research was dealt with where viewpoints from theology (including missiology) were consulted in order to provide a frame of reference for the whole study. Second, an understanding of the missionaries and their background is discussed from contextual study of South Africa and the location of Derby with the religious, social, and economical factors which consist in the day-to-day living for the location residents. Third, it analyses case studies of the ministry and data acquired from different sources such as questionnaires and personal interviews. Fourth, it reflects on the findings.

1.7.1. Korea and Tentmakers

Korea is a very small, divided country on the Asian continent, which seems to have a mystical zeal for sending out missionaries. It seems as if sending another missionary is the ultimate purpose of being a Christian in Korea. Christians in Korea, for example, will spend enormous amounts to send missionaries into the cruel reality of economic recession, in order to save even one soul in Africa. This mystical zeal obviously romanticises one aspect of the missionary enthusiasm of Korea and not the whole picture of the zeal in Korea with all its shortcomings. One needs to acknowledge, however, that a small population of the Christians in the whole world carries out extensive mission work.
A study of history, background, and worldview of Korea help us with the possibility of providing necessary information on the mystical zeal, which their hidden stories entailed.

1.7.2. South Africa and Derby

Some of the key factors undermining an effective, successful understanding of African local residents for any foreign mission organisation are ignorance and a lack of respect for local culture and tradition. The search for the best mission model begins by gathering information truly representing the situation of people in their daily life. However, what are

the core questions of the whole issue that arise from the statistics and data for understanding and feeling the real day-to-day lives of people? Chapter 4 deals with four major aspects of the lives of the people studied. These four aspects of the people from Derby portray their lives in a word sketch. This doesn't mean that there are no hindrances to sketching the daily lives of the people. The presence of your physical body in the continent of Africa doesn't make you an African any more than nationality papers give you a true African identity.

The reality and the true inner identity of the people of Derby can only be expressed within their African culture. African culture is the real key that opens a new world of understanding of Africans. African culture and their worldviews were not always taken into account from the beginning of Mission to Africa. African culture and the African religious worldview have been closely related for a very long time. Ancestral worship and spiritual powers are amongst the most central aspects of African Traditional Religion.

1.7.3. Communal living

Communal living involves a family that is wider than the common idea of family. A typical day would consist of morning prayers, meals together, school, bible study, exercise, and extra studies. There are no requirements for any South African to join in communal living but it may be limited to the size of the facility, budget, and personal relationships. The accommodation is free; however, they should supply themselves with toiletries. The costs are covered by the support received by missionaries from Korea and there are plans to supplement the income through other fund raising programs. The residents are required to adhere to some rules, and schedules are set out for them.

In the time of post-apartheid, South African Christians have been in a crisis trying to find an African Christian identity. Even though Christians can be accepted as the majority in South Africa, this does not necessarily mean that they have a full understanding of the Bible or are a united church in order to find one African Christian identity. Information regarding the divisions between denominations is available, but the division between faith and life that has been discussed above, is not reflected in the statistics. A critical analysis

of the Tentmakers' communal living as a case study will address both divisions within the African Christian identity and will work towards finding a harmonious unity between Christians from different backgrounds as well as the division between faith and daily living among grass root members. Communal living is about bringing two different cultures and systems together. Two different groups of grass root Christians who are on the one hand from African traditional religions and on the other missionaries who have come from a country 12,500 km away and are members of the Korean Reformed Christian tradition, living under one roof.

1.7.4. Reflections

Reflecting on the findings from research for an effective mission model will help us to determine whether communal living is indeed an effective mission strategy for missionaries in South Africa. Choosing the most effective mission strategy is never an easy task but it has to be done with an effective model. Several aspects including the advantages and disadvantages for effective communal living were reviewed.

2. CHAPTER 2: THEOLOGICAL APPROACH

2.1. Introduction

Communal living has been a form of Christian expression since the time of Christ. Indeed, it was a mark of Jesus' uniqueness of discipleship of his time and today. But at no time in the past (known to the researcher) have other missions adopted communal living in the distinctive way that the Tentmakers are doing. Therefore, this section is foundational for this study and it remains very important.

What mission is may not necessarily be what it ought to be. Nor will everybody agree to what mission is. Not even the Bible has a single definition of mission (Bosch, 1991: 16).

"Ultimately, mission remains indefinable; it should never be incarcerated in the narrow confines of our own predilections. The most we can hope for is to formulate some approximations of what mission is all about". (Bosch, 1991:9)

It may be doubted that the communal living of the Tentmakers represents a paradigm that is very different from that of other contemporary mission models. Communal living is not a new concept but a long established practice. A renewal of this ancient Christian practice would pave a new innovative way of a Christian influence on the daily lives of the believers. It presents a correction to those Christian mission paradigms that do not overcome the dualism between church and daily life. It provides a context where Christians integrate faith and life from morning till evening, Monday to Monday, from home to work, making no space for the two traditions that Pauw found in the lives of some Christians.

2.2. Old Testament

To understand the Biblical foundation of communal living, one must begin from the beginning, at the account of the creation of the world and our failing to comply with God's will for us.

2.2.1. Creation

The world starts with a wonderful creation. Human beings are created in the image of God. It is easy to forget that God has created us in his own image as human beings to subdue, rule, serve and keep the earth. When sin enters the relationship between God and humanity, the good and wonderful creation of God gets damaged. Then Christ, who carries the sins of the world, restores the relationship. Actually, the Christian life on earth is a quest to recover our humanity (Wright, 2010: 72). We must return to the original mission given to us at creation that of being the human in the image of God.

The Christian life is about returning to humanity and we have a mission on earth the mission of bearing the image of God, to '*abad*" meaning, "to serve" and to '*samar*' meaning, "to keep something safe" (Genesis, 2:15; Wright, 2010: 51). Serving and protecting the entire creation of God may be an enormous task for presidents and leaders of the world. Each one of us has a small part of the creation of God to take care of, the imago Dei (image of God) to live up to in our small world and everybody is meant to participate in their own mission as well as assisting others, which does not imply abuse but responsibility for each other. God has entrusted to us the character and values of God's own kingship (Spanner, 1998: 222).

To what small part of creation are we responsible? Christians are responsible for families, a small creation of God in every Christian's home. "It takes a village to raise a child" is an old African proverb, which refers to life as one of order, in which the child experiences comfort and security, and assimilates the power of its traditional morality (Mitchell, 2001: xix). These days it will be difficult to find that village where children feel security and comfort, especially in South Africa. Many of our families and communities are unstable and have lost the ability to teach children. The sense of community built on the values of the old village no longer exists.

2.2.2. A channel of blessings

With Abraham, God started to put right what was broken through sin. This process

continues until today.

Abraham is a key figure in understanding the election of the Israelites. The election of Abraham is the best example we have to describe election as a process of inclusion of all with no exclusions. Wright explains election in a brilliant example:

"It is as if a group of trapped cave explorers choose one of their numbers to squeeze through a narrow flooded passage to get out to the surface and call for help. The point of the choice is not so that she alone gets saved, but that she is able to bring help and equipment to ensure the rest get rescued." “Election” in such a case is an instrumental choice of one for the sake of many (Wright, 2010: 72).

The election of one person, Abraham, was for all people of all nations. Throughout the generations, the community of faith was not restricted to any physical descendants of Abraham but to all who would believe in the name of the Lord. The task did not come to an end by Christ but it actually expanded to all nations. The core value of being saved is mission, being the channel of blessing to all nations.

2.2.3. A different community

Sodom and Gomorrah represent the fallen world, and are a symbol of the present world of sin and oppression. A world filled with oppression and a desperate outcry of pain and suffering.

Then the Lord said: “The outcry against Sodom and Gomorrah is so great and their sin so grievous that I will go down and see if what they have done is as bad as the outcry that has reached me.” (Genesis, 18:20-21)

The word ‘outcry’ ‘zeaqah’ or ‘seaqah’ from Genesis 18:20-21 is a technical word used by the Israelites who were slaves in Egypt (Exodus, 2:23). It is also used by the Psalmist who cries against unjust treatment (e.g., Psalm, 34:17); it is a scream for help by a woman being raped (Deuteronomy, 22:24, 27; Wright, 2010: 84).

The model of Abraham is the opposite paradigm of the world; it is a model that will set a different way of holistic living in the world. The keys for the selection of Abraham's way to live is, "the way of the Lord" and doing "righteousness and justice" (Wright, 2010). God has not chosen Abraham over others for his holiness or superior faith in God, God chose Abraham and expects the response to his selection to be thorough repentance and humility (Deuteronomy, 10:16; Wright, 2010: 88).

Wright summarised the ultimate goal of God's call for a different community on earth:

- Who is Abraham? The one whom God has chosen and come to know in personal friendship (election)
- Why did God choose Abraham? To initiate a people who would be committed to the way of the Lord and his righteousness and justice, in a world going the way of Sodom (ethics)
- For what purpose should the people of Abraham live according to that high ethical standard? So that God can fulfil his mission of bringing blessing to the nations (mission) (Wright, 2010: 93).

2.2.4. The Exodus and communal living

If Christians are driven by the values of the world, and if the church to which we belong or faith community we enjoy has no vision of exodus, how can we provide the world with an alternative? The Exodus of the 21st century can also be called deliverance from whatever enslaves us. We are still living in a world of slavery. We may not acknowledge all the slavery happening around us but anything that attracts our attention more than God maybe slavery. Just like the Israelites we need our own version of an exodus. This researcher is not suggesting that the church should seek to re-enact literal exoduses or promote legislation or enforcing a literal jubilee. Rather, we need to see these as models of the kind of comprehensive redemptive response to human need that God himself enacted and then demanded of his people (Wright, 2010: 112). What holds us to slavery? Do we have the power to overcome slavery within us? The answer lies with God; the Israelites could not

save themselves, they were not able to do it after generations of living in slavery.

2.3. New Testament

Mission is “the mother of theology”, since early church history and Christian literatures, as recorded in the New Testament are fundamentally missiological in nature (Bosch, 1991: 16). This writing will focus on Jesus and Paul as missiological figures. Paul is often described as the first missionary. Paul was the earliest writer of the New Testament, and a major figure in early Christianity, his understanding of the Christian faith laid a foundation for Christian theological history. Bosch (1991: 15,16) in his book, quoting New Testament scholars, emphasised that the history and theology of early Christianity are first of all, ‘mission history’ and ‘mission theology.’

2.3.1. Discipleship, a living together

Discipleship in Judaism was regarded as merely a means to an end. Being a student of the Talmud was just a bridge to the next stage (Bosch, 1991: 38). Ultimately the student aimed to be a rabbi. There was no other goal but to become a rabbi and one only aimed to be rewarded for hard work – one would expect to be a teacher or a rabbi, one day. This was the obvious goal of being a student and the teachers assisted the students to master the Torah (Bosch, 1991: 38).

However being a disciple is not a contract to a bright future. It is in itself the fulfilment of one’s destiny. The disciple of Jesus never graduates into a rabbi. One may become an apostle but an apostle is not an image of a disciple with a doctorate in theology. One wouldn’t be praised for being an Apostle. Apostleship meant in essence, a witness to the resurrection (Bosch, 1991: 38). Why would one become an apostle in the first place? In Mark’s gospel they are called to be disciples simply “to be with Him” (3:14). Schweizer (1971: 41 quoted by Bosch 1991: 38) elucidates:

"It means that the disciples walk with Him, eat and drink with Him, listen to what He says and see what He does, are invited with Him into houses and hovels, or are turned away

with Him. They are not called to great achievements, religious or otherwise. They are, therefore called not to attach much importance to themselves and what they accomplish or fail to accomplish, but to attach great importance to what takes place through Jesus and with Him. They are called to delegate their cares and worries and anxieties.

The calling of discipleship was never meant for its own sake. It simply leads the disciples to the service of God's reign. Particular expression of "fishers" of men has a particular importance. "Fishers of men" is a core value of the Gospel of Mark and points directly to the disciples' future participation in mission (Bosch, 1991: 38). It is surprising to analyse the difference between the disciples of Jesus and the *Talmidim* of the Jewish. Following Jesus does not imply simple passing on of his teachings or becoming the faithful custodians of his insights, but to be his true "witnesses" (Bosch, 1991: 38).

How does Matthew view discipleship? Sacrificial discipleship is Matthew's interest. Matthew simply propagates the seriousness of the sacrifice of discipleship. He scares some prospective converts away from the church by showing no leniency (Bosch, 1991: 82). According to Matthew's understanding, the church is only to be present where the disciples have communal living with their Lord and where they seek to live according to "the will of the Father" (Bosch, 1991: 82).

2.3.2. Church, a new community

It was in Antioch that the decisive breakthrough occurred (Hengel, 1986: 99-110 quoted by Bosch 1991: 82). Antioch was the third largest city in the ancient world, after Rome and Alexandria, and capital of the combined Roman provinces of Syria and Cylicia at the time. It became the first great city in which Christianity gained a footing, when the "largely anonymous, extraordinary assured, open, active, pneumatic, city-oriented, Greek-speaking Jewish Christian heirs of Stephen" (Meyer, 1986: 97 quoted by Bosch 1991: 82), exiled from Jerusalem, arrived there and founded a church made up of both Jews and Gentiles.

The church in Antioch was a special group of believers. Romans and Jews still regarded

the Jesus movement as a Jewish sect (Bosch, 1991: 43). In Antioch, it soon became clear that the community was neither Jewish nor "traditionally" Gentile, but was constituted of a third entity. Luke mentions that it was here that the disciples were first called "Christians" (Acts 11:26). The Antioch community was indeed amazingly innovative (Bosch, 1991: 43).

Bosch (1991: 172) describes the church as new community as follows: "The churches that have come into existence as a consequence of Paul's mission find themselves in a world divided culturally (Greeks vs. barbarian), religiously (Jews vs. Gentiles), economically (rich vs. poor), and socially (free vs. slave). In the fledgling churches themselves (particularly the one in Corinth) there are factions, evidenced by disunity and bickering. However, Paul never acquiesces in this. He finds it impossible to give up on the unity of one body, in spite of all the differences. This motif is not just a strategic or pragmatic move against sectarian fragmentation. Rather, it is undergirded by a theological principle: once people have been "baptised into Christ" and have "put on Christ", there can no longer be any separation between…. Greek and barbarian; now all are "one in Christ Jesus" (Galatians 3:27f)…. Our unity is, indeed, non-negotiable. The church is the vanguard of the new creation and has, of necessity, to reflect the values of God's coming world."

"In the light of this, any form of segregation in the church, whether racial, ethnic and social or whatever, is in Paul's understanding a denial of the gospel" (Duff, 1998: 287-289 quoted by Bosch, 1991: 172).

The interdependence of believers is the medium of reconciliation and justification of God on earth. If it wasn't evident, Paul rebuked and urged the believers to repent and return to the image of Jesus. Race, culture, social class, or sex cannot be the identity of the new members; rather they find their identity in Jesus Christ (Bosch, 1991: 172). Paul urges us once again: "Christ himself is our peace, who has made the two one and has destroyed the barrier; God has reconciled two intone new man through the cross." (Ephesians 2:15-16)

2.3.3. Transformation of society

The Apostle Paul debates both positions of non-involvement in society, and he does it with

the help of a radically presented extremist apocalyptic (Bosch, 1991: 176). Paul reject ethical laziness and requests for passionate involvement in God's redemptive will in the 'here and now' because of God's definite victory in the end. Faith in God's coming reign "compels an ethic that strains and labours to move God's creation toward that future triumph of God" (Beker, 1984; 16 quoted by Bosch 1991: 176). Salvation is not solely reserved to the institution of the church and therefore the Christian life cannot be limited to interior piety and liturgical acts. Instead believers are obligated to practice bodily obedience, as a communal body (Romans, 12:1) and serve Christ in their daily lives, "in the secularity of the world", thereby bearing witness – in the "penultimate" – to their faith in Christ's ultimate victory (Kasemann, 1969: 134-137 quoted by Bosch 1991: 176). The cores of the Apostle Paul's ethics are not about knowledge of good, but knowledge of the Lord, because the Lordship of Christ affirms that all other claims to lordship are illegitimate (Bosch 1991: 176).

The conduct of early Christians, the "language of love" on their lips and in their lives had far more value for mission than the ministry of the itinerant missionary or the monk (Harnack, 1962: 147-198 quoted by Bosch 1991: 191). Since miracle workers were a familiar phenomenon in the ancient Near East, it wasn't the signs and wonders of Christian itinerant missionaries and wandering monks that touched the hearts of the people but rather the righteous lives of ordinary Christians (Bosch, 1991: 191). We may assume that in the post-apostolic period ordinary Christians continued the conduct of believers in New Testament times. In the ancient Greek world, Greek philosophy rather than Greek religion nurtured morality (Bosch 1991: 191). The Greek gods were often represented as either amoral or immoral in their conduct. Accurately speaking, ethic was not observed as a part of religion; the gods were never portrayed as examples of morality (Bosch 1991: 192). Many non-Christians noticed the clear association of high moral standards of the Christians and Jews alike with their religious influences. Christians were expected to belong, body and soul, to Christ, and this was to show in their conduct.

What won the hearts of the people? How could a very small group of a Jewish sect become one of the largest religions in the world? Bosch explains: "The testimonies of enemies of the church (such as Celsius and Julian the Apostate) frequently mentioned the

extraordinary conduct of Christians". It wasn't the political power or the military grandeur that won the heart of the people but often the conduct of love had been a factor in winning people over to the Christian faith. Furthermore, "its growth was indeed spectacular; it is estimated that by AD300 roughly half of the urban population in at least some of the provinces of the vast Roman Empire had turned to the Christian faith" (Harnack, 1962 quoted by Bosch, 1991: 192). The revolutionary nature of the early Christian mission manifested itself, inter alia, in the new relationships that came into being in the community (Bosch, 1991: 48). Jew and Roman, Greek and barbarian, free and slave, rich and poor, woman and man, accepted one another as brothers and sisters. It was a movement without analogy, indeed a "sociological impossibility" (Bosch, 1991: 48).

The way in which they held the world together was, pre-eminently, through their practice of love and service to all. Harnack devotes an entire chapter of his book on the mission and expansion of the early church to what he calls "the gospel of love and charity" (Bosch 1991: 191). Through meticulous research he pieced together a remarkable picture of the early Christians' involvement with the poor, orphans, widows, the sick, mineworkers, prisoners, slaves, and travellers. He refers to "The new language on the lips of Christians"; it was "a thing of power and action". This was a "social gospel" in the very best sense of the word and was practiced not as a stratagem to lure outsiders to the church but simply as a natural expression of faith in Christ (Bosch, 1991: 48).

There is, for Matthew, a certain tension between church and discipleship; at the same time they may never be divorced from each other (Bosch, 1991: 48). Ideally, every church member should be a true disciple, but this is obviously not the case in the Christian communities Matthew knows (Bosch, 1991: 48).

2.4. Paradigm theory by Thomas Kuhn

This section is based on the insight and understanding of 'paradigm shift' of Thomas Kuhn (1970) as interpreted by David Bosch (1991).

Christians are facing different realities in different eras. For example, the specific dilemma

of Martin Luther in the era of Reformation does not necessarily pose the same problems to 21st century South Africans and missionaries in South Africa. In different eras, Christians fight and struggle in the process of finding peace within the battle of meaning. The battle, Christians fought for centuries in finding the meaning of 'being a Christian' and, by implication, the meaning of Christian mission in our context. Considerable importance should, therefore, be given to the arguments and understanding of the faith and churches' mission that they believe has been given to them by God.

People have not come to conclusions about their beliefs in the same way. The insight here is that Christians and theologians all have had some aspect of 'subjectivity', whether they were aware of it or not, for the simple reason that everybody observes things subjectively. The faithful believers of the past were people, part of the same interesting history and eras of which we are also part. We, too, are pre-determined in our own frames of mind by our time. Our views are always only interpretations of what we consider to be divine revelation, not divine revelation itself, and these interpretations are profoundly shaped by our self-understanding (Bosch, 1991: 182).

The work of the Tentmakers presents us with an example. They faced a real problem, the problem of the dualism between faith, as confessed in the church, and the daily lives of their congregants. In their old approach, they could not help the residents to connect the dots from faith to daily reality. A few hours together could not achieve this. Something had to be done in order to bridge this gap between church and home. The teachings and theories from the Bible had to be shown practically at home, school, and work. What does it mean to be a Christian on Sunday after a service? The paradigm shift of missiology suggests that a fundamental shift took place with the identifying of the problem of dualism and the transformation that took place after that.

2.4.1. Revolutions in science

When one researches the history of science, there is occasionally a 'leap' or 'revolution' that brings one ever closer to a final solution of a problem. A reasonable explanation for the way in which solutions are reached would be seeing the process as a cumulative or

gradual growth in knowledge or technology. . But there can also be sudden insights, when the way in which facts are understood suddenly changes and they are understood in a new way.

In certain cases, a minority may start to view reality in ways different from scholars of the past and present, which are more stagnant in their “common science” or in this case the “common missionary model.” The minority may start to search innovatively for a new system or theoretical structure, or (Kuhn’s favourite term) a new “paradigm”, which may overtake the paradigms of the past (Bosch, 1991: 184).

Communal living is neither a new paradigm nor replacement of an old paradigm. A minority or majority cannot in fact “invent” a brand new paradigm. A new paradigm matures and develops in the context of an extensive network of various social and scientific elements. As the present or past paradigm disappears, the new paradigm gradually gains more trust from other academics, until finally the initial, problematic paradigm fades (Bosch, 1991: 184).

Communal living is a struggle, a struggle to bring two worlds together. This struggle may take a long time, even more than one’s lifetime. There is usually a struggle and transition seldom happens without a struggle. Scientific communities like cultures and traditions are naturally conservative and find is very hard to accept a new point of view; defence mechanisms to protect their tradition are not so strange. A paradigm commonly has a key figure that protects it for an extensive time (Bosch, 1991; 185).

(Bosch (1991: 185) explains Kuhn’s view as follows: In the final analysis the old paradigm and the new are incommensurable; the views of their respective champions are too different. The difference would eventually be so great that one might not relate the two to one reality. Even though the reality in which they exist is the same for both, they react to it as if they exist in different realities. Old paradigm supporters cannot perceive the arguments of the new paradigm supporters. For Kuhn, it is understandable to abandon one paradigm and embrace another and it is not simply a matter of taking a rational, “scientific” step. Since there is no such thing as totally objective knowledge, the person of the scholar

is deeply involved in this shift from one framework to another. Kuhn even uses religious language to describe what happens to the scientist who relinquishes one paradigm for another.

Bosch (1991: 185) continues: It is a case of “scales falling from the eyes”, or responding to “flashes of intuition”, indeed, of “conversion”. (This explains why defenders of the old order and champions of the new frequently argue at cross-purposes. To simply discard one’s work or achievements of a lifetime to a new argument is very difficult. It is one of the most painful processes. If you are in “the shoes of an old paradigm protagonist it won’t be easy for you to let go of this precious work, even if you know that the new paradigm might be a better paradigm than the old” (Bosch 1991:185).

The Tentmakers have been working with an indigenous group for 14 years and a new paradigm in mission was needed but they could not come to a clear agreement for any change that should take place. A revolutionary shift took place when they simply decided to live together as a commune. It might have been easier and less problematic if it took place gradually. It was a painful and difficult choice to make. But from the moment of being involved in communal living, they could see the transformation of the mission. Opening your house to a stranger may be an instant decision but what follows after that requires a lifetime of patience.

2.4.2. Continuity of paradigms

The “old” paradigm hardly fades completely. Using Kuhn’s diagram of paradigm shifts in theology, Bosch (1991: 186) indicates that “the Hellenistic paradigm of the patristic period still lives on in parts of the Orthodox churches, the medieval Roman Catholic paradigm in contemporary Roman Catholic traditionalism, the Protestant Reformation paradigm in twentieth-century Protestant 'confessionalism', and the Enlightenment paradigm in liberal theology.”

Different people bring different thoughts, ideals, dreams, hopes, and theologies to a commune. Noble Palms consists of different people from different backgrounds. They all

bring their own backgrounds. Somehow, people are using more than one paradigm simultaneously. People may use different paradigms and may not acknowledge or realise the usage of both paradigms. Martin Luther, whose break with the preceding paradigm was exceptionally radical, in many respects still harboured important elements of the paradigm he had abandoned (Bosch, 1991: 186). It was also same case for Karl Barth. People who want to believe and remind themselves that they are operating in the old paradigm may already have incorporated various aspects of the new paradigm. An excellent example of this was Luther's contemporary, "Desiderius Erasmus (1466-1536), who remained within the medieval Roman Catholic paradigm yet at the same time heralded a new era." (Bosch, 1991: 186)

Communal living may be awkward for some due to its connotation of no privacy, socialistic tendencies etc. that comes with the name. It may be radical or extreme in a sense that one has to put the community as a priority, however, if one thinks in the opposite way, the community puts you as the priority. And it does not sound radical or extreme at all. What era would we live in if everyone took care of one another as a child of God? Communal living is an excellent example where it remains within the values of the Bible and yet at the same time heralds a new era in the world of individualism.

2.5. Paradigms in the missiology of the Tentmakers

Communal living as a mission model does not underestimate the past and present mission paradigms. Missionaries from Korea did not simply fall from heaven to start communal living in Rustenburg. In fact, the group has been more influenced by past and present paradigms of mission than one may even realise. In this section, this study tries to focus on past paradigms, which may have influenced the missionaries.

The following section shows how the missiology of the Tentmakers shifted and transformed its paradigms during the last 14 years. From the time of their arrival in South Africa to the present, the transformation can be divided into 5 sections: Saving individual souls or saving the world; Missio Dei; Is communal living Missio Ecclesiae?; Ethnocentrism and indigenisation, or Contextualisation?

2.5.1. Saving individual souls or saving the world

When the Tentmakers arrived in South Africa, they were ready and they were not ready. They were ready to save souls but they were not ready to understand them within the world they live. Should missionaries simply evangelise and save souls from eternal punishment in hell? It may be a very important aspect of Christianity, but does not explain the whole truth about Christianity.

“During the fifteenth to the seventeenth century, both Roman Catholics and Protestants were, admittedly in very different ways, still dedicated to the theocratic ideal of the unity of church and state” (Bosch, 1991: 302). It was impossible for a Catholic or Protestant ruler of the era to imagine acquiring overseas possessions only, without expanding political boundaries. Western nations (Catholic and Protestant) conquered and oppressed nations presupposing that these nations would submit to the religion of the oppressors. The kings believed that nations were missionised as they were colonised (Bosch, 1991: 302). The settlers who during the sixteenth and seventeenth centuries arrived in the Americas, the Cape of Good Hope and elsewhere, were charged not only to subdue the indigenous population, but also to evangelise them.

The early famous Pietistic missionary, Count Nicolaus von Zinzendorf (1700-1760), was responsible for sending out hundreds of missionaries to all corners of the earth, as far as Greenland, Labrador, Alaska, the Himalayas, Egypt, Abyssinia, West Indies and South Africa. When sending out the first two Moravian missionaries (Herrnhuter missionaries), Dober and Nitschmann, Von Zinzendorf spoke these words to them: “Go then in Jesus’ name and see if among the Moors [Muslims] there should be found some who will allow themselves to be led to the Saviour.” Such words were typically related to Von Zinzendorf and his associates; Einzelbekehrungen, the conversion of individuals, were their main aim (Kritzinger, Meiring, Saayman, 1984: 33; Kritzinger, Meiring, Saayman, 1994: 22-27). The English missionary pioneer, William Carey (1761-1834), who protested against West Indian sugar imports, which had been cultivated by slaves and Henry Martyn (1781-1812), who was a missionary for the Christian Missionary Society of the Anglican Church and a pioneer evangelist among the Muslims, held similar views. They laid a strong emphasis on

the theme of individual saving of souls (Bosch, 1991: 281; Kritzinger, Meiring & Saayman, 1984: 33; Kritzinger, Meiring & Saayman, 1994: 28).

During the nineteenth century a reaction to the one-sided individualist approach developed. It developed due to the need to build up the corporate life of churches; the two main leaders, Rufus Anderson, General Secretary of the (Congregational) American Board of Commissioners for Foreign Mission (ABCF.M) from 1832 to 1866, and Henry Venn, General Secretary of the (low church Anglican) Church Missionary Society from 1841 to 1872, began at the same time to articulate a goal for mission that called for the building up of "self-governing, self-supporting and self-extending units of the universal church." They believed that the planting of the church was the only legitimate missionary goal. Today one may disagree with Anderson and Venn, but the fact remains that their views totally dominated Anglo-American Protestant missionary thinking for the greater part of the nineteenth and the first decades of the twentieth century. The "three-self" formula also made a tremendous impact on missiologists in the Netherlands and Germany (Kritzinger, Meiring & Saayman 1984: 34-35; Kritzinger, Meiring & Saayman 1994: 4-26).

At the end of the nineteenth century and the beginning of the twentieth century, a movement arose in the United States of America as a reaction to the exclusive emphasis of some on individual conversion as a missionary goal. The reaction was both theological and practical in nature and went under the label "Social Gospel." Those who came under this label were very aware of the social evils in the colonies, such as poverty, disease, ignorance and oppression. Social Gospellers felt that all Christian missionary reserves should go into fighting these evils in order to make the world a better place. This they believed was more in line with the ideas of the Kingdom of God (Kritzinger, Meiring, & Saayman, 1994: 29-30). In more recent times, especially in the late sixties, the fundamental ideas of the Social Gospel were reflected in the mission theology of the World Council of Churches (WCC). It manifested itself clearly at the Uppsala Assembly of the WCC in 1968 (Kritzinger, Meiring & Saayman, 1994: 29).

Endeavouring to define missiology more holistically, Bradshaw (1993: 16-18) brings evangelism and development together under the one umbrella of a holistic ministry. For

him, shalom is the key to understanding holism, and connecting evangelism with development. The concept of shalom is described as peace, in relationships, in creation, in a person's state of being, and it includes justice and protection. It comes down to restoring the harmony on earth, which God intended from the start. The mission of the church is then to work towards this restoration, which Christ will complete in the end. Holistic mission implies working towards giving hope now and for the future. It implies revealing God and the peace that He embodies (Bradshaw, 1993: 16). This will include the restoration of creation so that it may accomplish what it was created for, leading to the life which God intended for us on earth. Therefore, development is part of mission. It cannot be separated from or valued less than evangelism. In Bradshaw's (1993: 17) own words: "Holism affirms that ministering to the poor, sick, naked, hungry and oppressed and preaching the message of eternal salvation is Good News."

The glory and manifestation of God's grace should be recognised as our deepest missionary commitment and our highest missionary goal (Kritzinger, Meiring & Saayman, 1994: 2).

2.5.2. Missio Dei

Mission is interpreted in various ways. Sometimes it has a soteriological focus on saving individuals from eternal damnation. Others understand mission, primarily in cultural terms, introducing people to the blessings and privileges of the Christian West. Often it was perceived in ecclesiastical terms and as the expansion of the church. Still, others understand mission as an involvement in a historical process of the transformation of the world into the kingdom of God (Bosch, 1991: 389).

Understanding the recovery of mission as a divine initiative began slowly in Europe in the 1930's. In a speech, given at the Brandenburg Missionary Conference in 1932, Swiss theologian Karl Barth (1886-1968) was one of the first theologians to define mission as the activity of God and not of men. According to Barth, mission began with the divine sending of God's self in the Holy Trinity. The Barthian influence became crucial throughout the history of mission. In fact, Barth can be called the first clear proponent

who broke away radically with the Enlightenment approach to theology to a new theological paradigm. Soon many theologians and missiologists supported this perspective (Bosch, 1991: 389).

Mission was no longer thought of as the Church's activity overseas or in another culture. The mission frontier is not primarily a geographical one, but one of belief, conviction and commitment. Thus, the Mexico City Conference of the World Council of Churches Commission on World Mission and Evangelism (1963) described it as follows: "The missionary frontier runs around the world. It is the line, which separates belief from unbelief, the unseen frontier that cuts across all other frontiers and presents the universal Church with its primary missionary challenge" (Kirk, 1999: 24).

A similar shift from a church-centred to a God-centred theology was taking place among the Roman Catholics. Key documents from Vatican II carried the understandings that mission is God's epiphany and that God is at work through the Spirit, giving men and women "an unquenchable thirst for human dignity" (Thomas, 1995: 102).

Our Lord God is a missionary God. Mission is God's work (Scott, 1999: 6). Mission has a Trinitarian base: just as the Father and the Son together sent the Holy Spirit, so, Father, Son and Holy Spirit send the church into the world. The end result of such Missio Dei is finally the glorification of the Father, Son and Holy Spirit (Kritzinger, Meiring & Saayman, 1994: 40-43). The triune God, Father-Son-Spirit, invites the church, us, to be his co-workers on earth. The Senior Partner invites a host of junior partners to join him in his venture. The Missio Dei avails itself of the Mission Ecclesiae, the mission of the church. Mission, one might argue, is the reason for the existence of the church (Kritzinger, Meiring & Saayman, 1994: 42).

In communal living, understanding God as a missionary God plays a crucial role, especially when it comes to the spiritual growth of a person. Through continuous revision and reflection, a mission model may become more refined and ready to nurture a person for spiritual growth. However, even if everything seems right, a missionary awaits for God to be the missionary and Holy Spirit to be the guide of a person.

2.5.3. Is communal living Missio ecclesiae?

Communal living is a gathering of believers. Communal living is a church (the gathering of believers). Communal living bridges the gap of two worlds that exist between lives in the world and the church. Communal living exists for the ultimate goal of mission. The task of the church as the body of God is to await the coming of the Kingdom of God by praying for it, by proclaiming it among all nations, and by living for the sake of it day by day. So, communal living's mission is not secondary to being a church. Communal living exists in being sent and in building up itself for its mission. Ecclesiology does not precede missiology because there cannot be any communal living without an intrinsic missionary dimension. The communal living exists by mission just as fire exists by burning. The Bible teaches such a church what it has to be and do. The comprehensive statement of mission guidelines and goals of the Tentmakers are as follows:

1) Praying for the presence of the Holy Spirit to empower and direct the members of the commune for an unconditional commitment to its mission vocation as spelt out in the Great Commission and the rest of the Scriptures

2) Studying Scripture for instruction in all phases of witness and outreach, learning how to evaluate current mission data and development, how to evaluate the commune's members and leaders in mission, how to document ways in which the members can help to reach unreached people with the Gospel, and how to incorporate key elements of this study in the church's written mission statement and annual mission plan

3) Planning and adopting the commune's mission statement and annual mission plan containing measurable and attainable mission objectives in relation to quarterly and annual time-lines, including goals in terms of projects, personal attainment, and budget

4) Calling all members of the commune, the people of God, by persistent summons from the missionary, in the name of their exalted Saviour and Lord, to help bring the Gospel in word and deed to people outside of Christ, near and far, and for all members of the commune to consider missionary service as a lifelong vocation

5) Teaching its members the biblical doctrines of salvation and the practical experience of speaking about Christ to other people. By this process, the commune discovers those among its members who have particular gifts and love for evangelising

6) Sending out members with gifts and experience for evangelising in both word and deed, exercising its right and responsibility to send evangelists, missionaries, and mission support workers on short-term and long term assignments

7) Supporting those members of the commune who are called to engage in evangelistic and missionary service in other areas on behalf of the commune. The commune will provide adequate prayer and financial support for such workers, whether sponsored entirely by the commune alone or in cooperation with another church or mission agency (Tentmakers 2008:1).

Mission is the reason for the existence of communal living, as it is of the church (cf. Newbigin, 1994: 55). It is widely accepted that today, theologically and practically speaking, communal living (church) and mission can never be separated; the one cannot exist without the other. Communal living (church) is a human community that does not exist for itself: “It is the Church (communal living) of God for that place, and that is because the Church (communal living) does not exist for itself but for God and for the world that Jesus came to save” (Newbigin, 1994: 55).

When we come to discuss concretely the “who” of mission, we must remember that communal living can never conveniently delegate this to others. No matter who the groups or individuals engaged in practical missionary work are, they will always have to remember that behind them stands the church; they work on behalf and with the full authority of the entire church of Jesus Christ. Behind the mission work of the Tentmakers stands different Korean churches supporting and overlooking the ministry. What is more is that they are not the only ones involved in this work, but merely a part of the multitude of the faithful ones, each of whom has been given a missionary mandate from the Lord (Kritzinger, Meiring & Saayman, 1984: 2).

The communal living (church) is, therefore, the agency for mission. If seen from a traditional side, the church can be divided into two small privileged groups of people. One is the missionary (minister) and the other is the member of the communal living (laity). They are ordained into the communal living (church) ministry. Each of the communal living (church) members plays an indispensable part in the ministry of the communal

living (church). Therefore, the communal living (church) members as a whole, not only the ministry, are the agency for God's mission (Kritzinger, Meiring & Saayman, 1994: 44-47).

Since Hoekendijk's time, many missiologists have come to adopt this threefold description of the church (communal living)'s comprehensive missionary obligation (Kritzinger, Meiring & Saayman, 1994: 36-39).

2.5.4. Ethnocentrism and indigenisation

People may be practising ethnocentrism but at the same time be blind to their own ethnocentrism. There have been advocates of mission who used their middle class ideals and values with the tenet of Christianity. Their views about morality, respectability, order, efficiency, individualism, professionalism, work, and technological progress have been spread wherever they have gone. They believed these values were Christian and gave them the status of superiority over others (Bosch, 1991: 294).

They were predisposed not to appreciate the cultures of the people to whom they went – the unity of living and learning; the profundity of folk wisdom; the proprieties of traditional societies – all these were swept aside by a mentality shaped by the Enlightenment which tended to turn people into objects, reshaping the entire world into the image of the West, separating humans from nature and from one another, and "developing" them according to Western standards and suppositions (Bosch, 1991: 294).

This bag full of a Westernised Christian belief system was given to the newly growing Christian churches on other ends of the earth to carry (Bosch, 1991: 295).

Missionaries are real people with real human flaws. In the same way, communal living is a gathering of real humans with flaws. Missionaries from wealthier countries, working in less wealthy countries, may have economic advantages over the indigenous people. Missionaries may assume financial strength works as an advantage in spreading the Gospel; however, one may easily find failures of missionaries and troubles in mission fields due to the misuse or unwise use of funds, and the way it sets the missionaries apart

from the communities where they work. People may see them as a source of funds. Financial strength may work against missionaries unless it is managed carefully.

Contrary to these shortcomings of the conventional mission model, communal living brings different ethnocentrisms and superiority to the minimum. Both missionaries and members of the commune choose to share the blessings of the Lord.

2.5.5. Contextualisation

Contextualisation is a message of peace and a message of reconciliation for people. When one wants to understand contextualisation, one must first understand the pain and agony of people. Throughout the history of colonisation and apartheid, Emeritus Archbishop Desmond Tutu (1995: 26b) stated:

“The worst crime that can be laid at the door of the white man… is not our economic, social and political exploitation, however reprehensible that might be, no, it is that his policy succeeded in filling most of us with a self-disgust and self-hatred. We cannot deny, too, that most of us have had an identical history of exploitation through colonialism and neo-colonialism, that when we were first evangelised often we came through the process having learned to despise things black and African because these were usually condemned by others.”

The missionary message of the Christian church incarnated itself into the life and world of those who had embraced it. It is, however, only fairly recently that this essential contextual nature of the faith has been recognised. For many centuries every deviation from what any group declared to be the orthodox faith was viewed in terms of heterodoxy, even heresy (Bosch, 1991: 420). This was the case particularly after the Christian church became established in the Roman Empire. Arianism, Donatism, Pelagianism, Neotorianism, Monophysitism, and numerous other similar movements were all regarded as doctrinally heterodox and their adherents excommunicated, persecuted, or banned. The rod of cultural political and social factors in the genesis of such movements was not recognised (Bosch, 1991: 421). The same happened at the occasion of the Great Schism in the year 1054;

henceforth, the Eastern and Western churches would declare each other to be theologically unorthodox.

History repeated itself in the sixteenth century when, after the Reformation, Protestants and Catholics denied each other the epithet “Christians.” In subsequent centuries the formulations of the Council of Trent and the various Protestant confessions were employed as shibboleths to determine the difference between acceptable and unacceptable creedal formulations (Bosch, 1991: 421). In Africa, the mainline or foreign churches are now desperately searching for what they call the inculturation or Africanisation of their churches after such a long history of segregation (Ngada & Mofokeng, 2001: 17). It has not been long since they began to realise their mistake and are now talking about the inculturation or Africanisation of their foreign churches.

In Africa (in South Africa to be specific), the question of contextualisation runs much deeper than wearing an African traditional outfit to Sunday church services, beating the drums and casting out demons. Contextualisation or indigenisation is a history of struggle (Ngada & Mofokeng, 2001: 16). It won’t be possible for a non-black, non-apartheid non-colonial era person to fully capture the emotions and pain of the past. But communal living highlights this painful past and brings healing through Biblical African Christianity.

2.6. Alternative culture: communal living

The practice of communal living is also found in other parts of the world, in different forms and under different names. Shane Claiborne (born July 11, 1975), an activist and author who is a leading figure in the New Monasticism movement and one of the founding members of The Simple Way in Philadelphia, Pennsylvania. The community was featured on the cover of Christianity Today as a pioneer in the New Monasticism movement. Claiborne is also a prominent social activist, advocating for nonviolence and service to the poor. He is the author of the popular book, The Irresistible Revolution: Living as an Ordinary Radical (Wikipedia 2013).

Claiborne states that the idea of living with strangers in a commune may sound too

"radical" for some people. It was similar case with Shane when he also went on to live together with homeless and poor. Communal living may be "radical." Being a radical is not always bad. It may prevent one becoming poisoned by the polluted waters of materialism. The word radical means "root." It's from the Latin word radix; it has to do with getting to the root of things (Claiborne 2006: 20).

Where does Christian communion start? Today the church has become too similar to our materialistic culture, in their opinion. It tends to follow the spectacular, to do big, miraculous things to catch the eyes of the people, while Jesus has showed us through his life written in the Gospel that he called us to follow him in his daily living. It is illustrated in the revolution of the way that a little mustard seed grows and yeast makes its way through dough. In the same way the followers of Jesus are slowly spreading the virus of the Kingdom to this dark world with love. Does the Christian gospel always draw a crowd? Will people stand in line to go into church? People complain if they have to wait in line at the shopping mall. There may be plenty of spectators, skeptics, or even enemies of the Gospel, but true followers may be hard to come by. Spectators may come and go but, if we are really preaching the gospel, should we expect to find a mass following us? (Claiborne 2006: 317).

Communities start from small homes with small beginnings. But the world we live in has lost its appreciation for small things. The society shouts "bigger and bigger" and "more and more". We want to supersize everything from our chips, sodas, and church buildings too. Communal living in a supersized world looks small and subtle (Claiborne 2006: 25), but Jesus started as a small baby in a manger in the small town of Bethlehem. The Kingdom of God is found in the most unexpected places without grandeur. Communal living is a place for the little, poor, weak and deserted people in a process of healing through Jesus.

Many Christians have become used to a dualistic world. Church dualism separates the social world from the spiritual world as if God has no concern for the world. God has a better vision for the world we live in together. We are all part of the world and the church is no exception, as if it is floating in a spiritual realm. The church exists in the world, even

if its existence is divided by dualism, but the church must not infect itself with the virus of dualism. This may lead people to think that there must be more to Christianity, more than just feeling good and satisfied by securing one's place in afterlife (Claiborne 2006: 38). The body of Christ has been resurrected, and he cannot be trapped in stained-glass windows or books of systematic theology. The body of Christ is alive today in our mist, working and guiding through the Spirit to break the walls of dualism. The church can no longer remain something we do for an hour on Sunday, and the church cannot remain a building with a steeple (Claiborne 2006: 62).

Wesley's old saying echoes in our hearts, "If I should die with more than ten pounds, may every man call me a liar and a thief," for he would have betrayed the gospel. This is in stark contrast with churches, which spend millions of dollars on church building funds to renovate an already enormous chapel (Claiborne 2006: 43). We dream and pray of a church or a Christian community like the one in Acts 4, in which "there were no needy persons among them" because everyone shared their possessions, not claiming anything as their own but "sharing everything they had."

If the early church could end poverty, why can communal living not do it again in the society of today? But does this mean community is an easy way out of this evil world we live in? Absolutely not! The world tries to tear everything apart that stands against the existing materialism, forcing commune members to turn against one another (Claiborne 2006: 135). Then should we leave our churches and start a new one? But haven't people tried that before? Perhaps one may describe the church as a dysfunctional parent, a broken home. Children honor, obey and love her. But one cannot allow her to tear everything apart, even those we love, with her dysfunctionality. Though our church has many shortcomings, one still loves her unconditionally (Claiborne 2006: 355).

The miracles of Jesus are misinterpreted in many ways; the true meaning of the miracles was not to boast his divine power and prosperity but to convey his unconditional love (Claiborne 2006: 85). Miracles, prosperity, power and strength are not what Jesus intended for his followers to pursue. Jesus doesn't exclude rich people; he just lets them know their rebirth will cost them everything they have. Rather than accumulating stuff for oneself,

followers of Jesus abandon everything, trusting in God alone for providence (Claiborne 2006: 104). A very sad truth in modern Christianity is that we can admire and worship Jesus without doing what he did. We can applaud what he preached and stood for without taking up our responsibility to follow him (Claiborne 2006: 113).

It is amazing to read that early church Christians, who left their possessions to follow Jesus, lived in union with the people who opened their homes to others, including poor people (Claiborne 2006:130). Communal living isn't easy for anyone, not for the people then and not even today. And yet it becomes clearer that Jesus came not just to prepare us to die but to teach us how to live our life on earth. If not, the teaching of Jesus loses its meaning for our lives on earth (Claiborne 2006: 117). So communal living is not about a gathering of lonely lunatics, preparing for a mass suicide, or stockpiling weapons, it is a way for forming an alternative culture.

During the eras of history when the identity of Christian disciples became all but lost, the Spirit has always led small groups of people into exodus, into the wilderness, the desert, or the abandoned places within the empire (Claiborne 2006: 148). It is much more comfortable to depersonalize the poor so we don't feel responsible for the catastrophic human failure that results in someone sleeping on the street while people have spare bedrooms in their homes. We can volunteer in a social program or distribute excess food and clothing through organizations and never have to open up our homes, our beds and our dinner tables. When Jesus was preparing to leave the disciples, He said, "I no longer call you servants… Instead, I have called you friends" (John 15:15) (Claiborne 2006: 128).

It is easy to fall in love with the great things, whether we are revolutionaries or church-growth tacticians. But we must never simply fall in love with our vision or our five-year plan. We must never fall in love with "the revolution" or "the movement." We can easily become so driven by our vision for church growth, community, or social justice that we forget the wisdom, as a charismatic woman stated it: "If the devil can't steal your soul, he'll just keep you busy doing meaningless church work." (Claiborne 2006: 320) Christianity can be built around isolating ourselves from evildoers and sinners, creating a community of religious piety and moral purity. That's the Christianity many present

church members grew up with. But Christianity can also be built around community with the broken sinners and evildoers of our world crying out to God, groaning for grace. (Claiborne 2006: 246).

2.7. "Now" kingdom

As stated before, communal living is also concerned about helping the poor. In this section, we see how communal living could enable the church to combat poverty without doing more harm than good.

Jesus came to save us from our sins but he did much more than simply just saving us from sin. There is both a "now" and "not yet" to the kingdom of God. Christians hope and pray for the full manifestation of the kingdom. However, the full manifestation will not occur until the second coming of Christ. Two thousand years ago, Jesus clearly stated that there is a "now" to the kingdom, saying, "Today this scripture is fulfilled in your hearing" (Luke 4:21) (Corbett & Fikkert 2012: 32). Knowing that Christ has fulfilled the prophecies, we are to please God by doing what Christ has already fulfilled on earth. Prophet after prophet throughout the Old Testament repeatedly rebuked the people of God and prophesied that God detested meaningless burnt offerings while fellow Israelites were suffering. Eventually the chosen people, the Israelites, were sent off into captivity.

God never intended to have a nation living off the blood of the poor but He rather intended a nation that represented His Kingdom on earth (Corbett & Fikkert 2012: 39).

In the early church, we read, "There were no needy persons among them" (Acts 4:34). Theologian Dennis Johnson explains that Luke, the author of Acts, is intentionally repeating the language in Deuteronomy 15:4 in which God told Israel: "There should be no poor among you." Luke is indicating that while Israel had failed to take care for the poor and was sent into captivity, God's people have been restored and are now embodying King Jesus and His kingdom, a kingdom in which there is no poverty (Rev. 21:1-4) (Corbett & Fikkert 2012: 41).

It is clearly difficult to put one in someone else's shoes. It simply takes more to understand poverty than just reading about poverty. Poor people typically explain poverty in terms of shame, inferiority, powerlessness, humiliation, fear, hopelessness, depression, social isolation, and voicelessness. North American audiences tend to emphasize a lack of material things such as food, money, clean water, medicine, housing, etc. As will be discussed further below, this mismatch between many outsiders' perceptions of poverty and the perceptions of poor people themselves can have devastating consequences for poverty-alleviation efforts (Corbett & Fikkert 2012: 51).

Poverty is not a simple problem with simple answers. Corbett and Fickert make use of Bryant Myers' description of the fundamental nature of poverty: "Poverty is the result of relationships that do not work, that are not just, that are not for life, that are not harmonious or enjoyable. Poverty is the absence of shalom in all its meanings" (Corbett & Fikkert 2012: 59). The fall is wreaking havoc in all of our lives. We are all broken, just in different ways (Corbett & Fikkert 2012: 61). Some are materially, spiritually, mentally or emotionally poor. Living in the fallen world, poverty is very serious business for all, not just for those who are concerned it affects all.

Poverty alleviation is the ministry of reconciliation: moving people closer to glorifying God by living in right relationships with God, with themselves, with others, and with the rest of creation (Corbett & Fikkert 2012: 74). Material poverty alleviation is working to reconcile the four relationships so that people can fulfill their calling of glorifying God by working and supporting themselves and their families with the fruit of that work (Corbett & Fikkert 2012: 74).

Corbett and Fikkert summarize their perspectives on reconciliation as follows:

- Praying for Transformation together: Because every one of us is suffering from brokenness in our foundational relationships, all of us need "poverty alleviation," just in different ways (Corbett & Fikkert 2012: 75).
- Faith comes from hearing: Ultimately, the profound reconciliation of the key relationships that comprise poverty alleviation cannot be done without people accepting Jesus Christ as Lord and savior (Corbett & Fikkert 2012: 76).

- People and processes, not projects and products: The goal is to see people restored to being what God created them to be: people who understand that they are created in the image of God with gifts, abilities, and capacity to take decisions and to effect change in the world around them; and people who steward their lives, communities, resources, and relationships in order to bring glory to God. These things tend to happen in highly relational, process-focused ministries more than in impersonal, product-focused ministries (Corbett & Fikkert 2012: 77).
- Working at the individual level (worldviews): When working at the level of individual poor people, it is imperative that they and we have a correct understanding of the nature of God, self, others, and creation and the way that God intends for human beings to relate to each of them (Corbett & Fikkert 2012: 79).

An easy mistake that a help giver, even with good intentions, can make is to misunderstand that all forms of poverty are the same. The authors clearly put it:

> One of the biggest mistakes that North American churches make by far is in applying relief in situations in which rehabilitation or development is the appropriate intervention (Corbett & Fikkert 2012: 101).

Being ignorant of the context and the problems that local people may face can have a destructive influence on the decision making of many donors.

Another big mistake givers make is paternalism, which becomes manifest in doing things for people that they can do for themselves. Helping can hurt but cripple the receivers (Corbett & Fikkert 2012: 109). Participation is not just the means to an end but rather a legitimate end in its own right (Corbett & Fikkert 2012: 136). It is much easier to help someone without getting your shoes dirty, but it may not be the right thing to do.

The insights of Corbertt and Fikkert are most relevant to the theme of this dissertation. To live together in a commune eating, studying, praying and sleeping is getting your shoes dirty. But in order to know how it is to be in the mud, one cannot simply fold arms and watch, one must jump into the mud pool. Communal living provides the missionary with

the opportunity to promote the healing of all four fundamental relations of Myers that were quoted above.

2.8. Conclusion

Chapter 2 was devoted to the investigation of the foundations for communal living and the paradigm shift in the missiology of the Tentmakers. The communal living draws one back to its roots, to the core values of the Bible both Old and New Testaments, so that one may rediscover and remind themselves of the calling in the new time of the 21st century in South Africa.

Mission paradigms without any or with too little influence on the daily lives of the believers have been questioned by communal living. It is becoming increasingly evident that mission paradigms without or with too little influence on the daily lives of the people have resulted in promoting believers to live in two traditions (Pauw, 1975: 57). The connection/bridge has been lost between faith and life.

Since the time of arrival, the Tentmakers have struggled with different paradigms and paradigm shifts have taken place. Finally, a fundamental shift has taken place from the conventional individualistic missionary model to a communal living missionary model.

3. CHAPTER 3: KOREA AND TENTMAKERS

3.1. Introduction

In chapter 3 & 4, the two groups of people in communal living are being investigated. In order to understand the harmony achieved, the two groups who together form the commune are studied in the next two chapters.

People are different. They have different cultures, values, traditions, social backgrounds and faiths. This is even the case in Christianity: there are different denominations, sections, tendencies, doctrines, associations, styles and maturities. People from the same cultures may have different perceptions and understanding. How much more will people from different cultures face differences and difficulties? In chapter 3 & 4 one will see what the differences are and what communal living could achieve.

When local people enter communal living, they are mostly excited and a little worried about their new life in communal living. They are from different backgrounds and new to communal living. Some of them come with great expectations and dreams. Their parents and family members have a great deal of expectation of them. They also want to be doctors and policeman etc. one day. They left their family and home to be in a commune without TV. During their visits, before joining the group, they see the facility and dream of playing in open ground and enjoying life in a new place. They think: ‘how hard could it be?’

Once they arrive, they realise there are set schedules for everyday with lots of praying, meditating, reading, studying, memorising, exercising, training and greeting. No more watching TV, eating on couches, taking afternoon naps, speaking Setswana, hands in their pockets, leaving lights on in an empty room and loud music etc., most of which they have never done without previously in their lives. They are in shock and realise that they cannot give up after few days and go back home. They cannot simply call their parents who went through a great deal to send them and go back home; some don’t have a home they want to go back to.

Many feel: We are no longer in our family homes. We are in a new home of communal living. We want and need to adapt to our new home. It will only come to failure if we refuse to adapt. Somehow we are forced by the environment and peers to adapt to a new home in a communal setting. We chose to be a part of a commune and we learn to accept the responsibilities of our decision and want to be part of a communal way of life.
The following section deals with basic facts of Korea where the missionary journey of the Tentmakers began. It endeavours to provide the background information to help understanding the rather unique ministry of the Tentmakers' missionaries.

3.2. Facts of Korea (Korea overseas information services: 2004)

3.2.1. People

The Koreans are one ethnic family speaking one language. Koreans believe that they share only certain distinct physical characteristics, which differentiate them from other Asian people including the Chinese and the Japanese. They have a strong cultural identity as one ethnic nation, which to some extent makes it harder to encounter other cultures and races.
The modern Korean people are believed to be the descendants of several Mongol tribes, which migrated onto the Korean Peninsula from Central Asia particularly during the Neolithic Age (5000-1000 B.C.) and the Bronze Age (1000-300 B.C.). By the beginning of the Christian era, the Koreans were a homogeneous people, although the country was not politically unified until the seventh century A.D. (KOIS 2004: 13).

The strong cultural identity of the Koreans helps Korean missionaries to form a strong bond with one another (e.g. forming communal living amongst themselves) and yet it may also work against the ministry by preferring to form a bond with people from the familiar Korean culture. Missionaries must also be aware of the dangers of the introvert tendencies of the strong culture of Korea.

3.2.2. Brief history

The habitation of early man in Korea appears to have started about half a million years

ago. The first kingdom, named Kochosun, was formed in 2333 B.C. Korea was unified for the first time in 676 A.D. The unified Shilla achieved a golden age for Korean culture from 676 to 935. The advancement in the area of Buddhist art is especially noteworthy. The name of "Korea" is actually a derivative of “Koryo.” The Chosun Dynasty from 1392 adopted Confucianism as the state ideology; The Japanese invasion of the peninsula in 1910 ended the Chosun Dynasty. Korea remained under Japanese colonial rule for 35 years until the end of World War II. On August 15, 1945, Japan surrendered to the Allies and withdrew from the Korean Peninsula. Since then, it has been divided into two; the democratic South Korea and communist North Korea. The Republic of Korea in the south established an independent government in 1948. The Korean War began on June 25, 1950, when North Korea invaded South Korea. An armistice agreement was signed in 1953. The tireless post-war reconstruction efforts of South Korea were highly successful in the promotion of national prosperity and stability. Modern day Korea is a nation that has rebuilt itself from the devastation of the Korean War and has achieved an economic miracle in just 50 years, serving today as a model for many developing countries. This achievement is even more significant considering the extra burden added by the division of the Korean Peninsula into two countries (KOIS 2004: 17).

During the time of Japanese occupation, the vast majority of missionaries in Korea were Americans, and the United States was the only Western power that offered even token resistance to Japanese encroachments on the continent. From the beginning of Korean church history, the Korean church and Christians demonstrated a determined resistance to Japan. Even though the Korean churches were relatively small in numbers, their actions exerted a great influence on the Korean community. J. Herbert Kane records the incident:

> “In the Conspiracy Case of 1912, 123 Koreans were arrested by the Japanese. Ninety-eight of them were Christians. When the Koreans defied the Japanese authorities in 1919 by issuing a Declaration of Independence, sixteen of the thirty-three signatories were Christians at a time when only 4 percent of the population was Christian.” (Kane, 1985: 261)

The long history of Korea being occupied or controlled by different nations affected

Koreans deeply. It still holds great influence in Korea, seeing those Koreans who helped the Japanese occupation as betrayers like tax collectors of biblical times. It also affects missionaries to the extent that they can identify themselves with black South Africans who fought for their democracy.

3.2.3. Art and culture

Korea, with a history that stretches over more than 5,000 years, boasts a rich and distinct culture, steeped in Confucianism and Buddhism. Culture is manifested in the style of housing, architecture, costumes and beliefs. However, Koreans are nowadays open to change into dynamism and are catching up with global trends. The music and dance with more than 30musical instruments were a means of religious worship and this tradition continued through Korea's three kingdom periods. ‘Western music was first heard in Korea with the introduction of Christian hymns and began to be taught at school from 1904. Today, public interest in films has been increasing as Korean movies are earning recognition at various international festivals such as Cannes, Berlin and Venice. Korea eagerly commits itself to the pursuit of cultural exchanges with foreign countries to enhance bilateral friendship and understanding and to contribute to global reconciliation and cooperation. The Korea Foundation, established in 1991, coordinates and supports international cultural exchange programmes (KOIS 2004: 26).

To conclude, Koreans are staunch nationalists. They have pride in their long history of art and culture. They often feel offended by being called ‘Chinese’ for this very reason. They are very eager to teach others about Korean culture and especially the language ‘Hangul’, courtesy of ‘Ye-jul’ and the traditional martial art ‘Taekwondo’.

3.3. Other religious contexts

Unlike some cultures where a single religion is dominant in Western countries, Korean culture includes a wide variety of religious elements that have shaped the people's way of thinking and behaviour. Historically, Koreans lived under the influence of Shamanism, Buddhism, Taoism and Confucianism. In modern times, Christianity has made strong

inroads into the country, bringing forth yet another important factor that may change the spiritual landscape of the people. The rapid pace of industrialisation which occurred within a few decades compared to a couple of centuries in the West, has brought about considerable anxiety and alienation while disrupting the peace of mind of Koreans, encouraging their pursuit of solace in religious activities. As a result, the population of religious believers has expanded markedly with religious institutions emerging as influential social organisations. Freedom of religion is provided for in the Korean Constitution. According to a 2000 social statistics survey, 64.08% of Koreans follow a specific religious faith. Buddhists account for 23.89% followed by Protestants at 23.55% and Catholics at 8.12% of the total population (KOIS 2004: 20).

Korea is far from being a Christian nation. Korea has only 23.55% Protestant and 8.12% Catholic but they send missionaries to South Africa. The fact that South Africa is often labelled as a Christian nation can raise some doubts, if it is still necessary to send missionaries to this country. The statistical information that is provided has both positive and negative implications. One of the negative results has been the misinterpretation of the statistical figures, which labels South Africa as a Christian nation without the need for any mission. In spite of so many citizens describing themselves as Christian, South Africa is suffering from various types of dualism, the dualism of rich and poor, faith and life and statistics and realities.

3.3.1. Shamanism

Shamanism is a primitive religion, which does not have a systematic structure but permeates into the daily life of Korean people through folklore and customs. Neolithic men in Korea had animistic beliefs, holding that every object in the world possesses a soul. They believed that while good spirits like the sun would bring good luck to human beings, evil spirits would bring misfortune. They still believe man to have a soul that never dies so that a corpse is laid with its head toward the east in the direction of the sunrise. Shamanism gradually gave way to Confucianism or Buddhism as a tool for governing the people but its influence lingered on and has remained an underlying religion for the Korean people as well as a vital aspect of their culture. The Shaman, mudang in Korean, is

an intermediary who can link the living with the spiritual world where the dead reside. The Shaman is considered capable of averting bad luck, curing sickness, assuring a propitious passage from this world to the next and solving conflicts and tensions that might exist between the living and the dead. Korean Shamanism includes the worship of thousands of spirits and demons that are believed to dwell in every object in the natural world such as rocks, trees, mountains, streams, celestial bodies and so on. Shamanism in ancient Korea was a religion of fear and superstition, but for modern generations, it remains a colourful and artistic ingredient of their culture. A Shamanistic culture, rich with exorcist elements, presents theatrical elements with music and dance.

African Traditional Religion has great similarities with Korean Shamanism. Especially, the roles of sangoma and a mudang as a mediator between the living and the spirits of the dead (often ancestors) are very similar. The mudang is still present in Korean society. Coming from this background, Korean missionaries may give a fresh perspective on African Traditional Religion (eg. In the community where we live missionaries may quote from their experience and guide residents in understanding sangoma from Christian perspective).

3.3.1.1. Case study in communal living (Spitting pot)

One day I saw some of the residents walking to one of the corners of the building busy with some sort of activity. I followed them from a distance and saw them spitting in a pot. After watching them for a while, I asked one of the boys who spat in the pot.

“What are you doing?”

“We are spitting in the pot. “The surprised boy answered.

“Why are you spitting in the pot?”

He hesitated. In his mind he knew I was going to ask a series of questions. I knew something bad was happening.

“We are spitting for quick recovery,” he finally answered.

“Is somebody sick?”

“Yes, one of the boys is sick.” I then remembered one of the boys caught a cold.

“But why are you spitting in the pot?”

“If we spit in the pot, he will recover faster.”

“Let me see what kind of pot would help the sick.”

The boy led me to the pot. The pot looked ordinary with simple clay colours. I could not really see anything special or magical about the look of the pot. I doubted whether the pot had any meaning.

“This is the pot,” he said with a smile. He knew I was going to say something critical.

“It looks magical.” I didn’t want to make quick judgments.

We laughed together. I took the pot and asked him to call all the residents together for a quick meeting.

As everyone gathered together, I said: “Raise your hand if you ever spat in the pot.” All the hands were up.

“Do you do this at home?”

“Yes,” they all answered.

I was speechless. I asked myself: Would I have known this ritual if we were not living together?

3.3.2. Confucianism

Confucianism is a system of ethical precepts such as benevolent love, righteousness, decorum and wise leadership to inspire and preserve the good management of family and society, which was founded by Confucius in the 6th century B.C. The Unified Shilla sent delegations of scholars to China to observe the workings of the Confucian institutions first-hand and to bring back voluminous writings on the subject. Although Buddhism was the state religion in the Koryo Dynasty, Confucianism formed the philosophical and structural backbone of the state. Particularly, the civil service examination based on Confucianism encouraged studies in the Confucian classics and deeply implanted Confucian values in Korean minds. The Chosun Dynasty accepted Confucianism as the official ideology and developed a Confucian system of education, ceremony and civil administration. When Korea was invaded by many Western countries including Japan in the late 19th century, the Confucianists raised "righteous armies" to fight against the aggressors. They are also making efforts to reform Confucianism to adapt it to the changing conditions of the times. Today, Confucian ancestral worship is still prevalent and

filial piety is highly revered as a virtue of Korean society (KOIS 2004: 21).

Many of Korean cultures have roots in Confucianism. It is also very interesting to see many aspects reflected in Korean Christians. This researcher believes that showing respect for seniors and family-hood are the most influential aspects of Confucianism on Korean culture, though many Koreans who believe in modernisation or westernisation have deteriorated the standards of respect for seniors. Showing respect for seniors is still a very common practice in Korea. Korean missionaries who come from this culture also influence the indigenous people they work with, by teaching them Korean culture and values.

3.4. Protestant church (Park 2000)

We cannot help accepting that God has been deeply interested in the missionary history of Koreans and the growth of their church since the Protestant church was planted there for the first time in 1885. By the end of 2000, there were 14.839.000 members and more than 60.000 pastors working in more than 50.000 churches in Korea, which accounts for 23.55% of the population in 2000. There are 11 mega-congregations; the largest Pentecostal, Presbyterian and Methodist congregations in the world and the second largest Baptist congregation. Korean missionaries have rapidly increased from 93 persons serving 111 other lands in 1979 to 10,122 missionaries sent by over 160 Korean and international missionary agencies in 2002. That is the second highest number of overseas missionaries after the U.S.A in the world. There are more than 20 protestant missionary colleges and postgraduate institutes including several of the world's largest theological colleges. Over the last century, Korea has recorded the most miraculous growth of Christians and churches ever experienced in any part of the world (Park 2000: 32).

Koreans view foreign missionaries as heroes. Their photos are hanged on the walls of fame and their stories are taught in Sunday schools. Many Korean missionaries grew up dreaming of becoming missionaries like them; following their footsteps of sacrifices for the sake of the Gospel. The Korean missionaries of the Tentmakers are no exception, but to their surprise South African black Christians' perspective of missionaries is quite the

opposite. They often view foreign missionaries as pioneers of oppression.

The character of foreign missionary activities in Korea could be summarised as follows:
1) The foundation of missionary activity in Korea had already been laid in China, Japan and America under the elaborate provision of the Lord Jesus Christ.
2) It was by cooperating with one another that Western missionaries were able to succeed in their task in Korea.
3) Protestant missionary work was carried out by indirect methods such as medical, educational and social welfare projects.
4) The missionary work started when the translation of the Bible into Korean was undertaken jointly by various Korean Christian leaders.
5) Koreans took the initiative for the Korean evangelical movement to plant the seeds of faith in Jesus Christ and to plant their churches in Korea.
6) Korean churches were able to stand on their own feet by adhering to the three-self principles: self-support, self-government and self-propagation.

Modern missionaries may learn much from the history of mission, adapting their positive endeavours and avoiding their mistakes. Especially with the unique mission history in Korea, Korean missionaries can learn much from the unique mission history of Korea and assist in mission by becoming a repeatable model.

3.5. Statistical analysis of the Tentmakers

3.5.1. Introduction

Through the statistical analysis of the Tentmakers, the researcher tries to identify key characteristics of the organisation. It may answer some very interesting questions about communal living:

- Marital status: Is communal living more attractive to single or married couples?
- Age distribution: Which age group is more dominant in communal living?
- Educational background: How much education do residents have?
- Missionary status: Is communal living for only pastors?

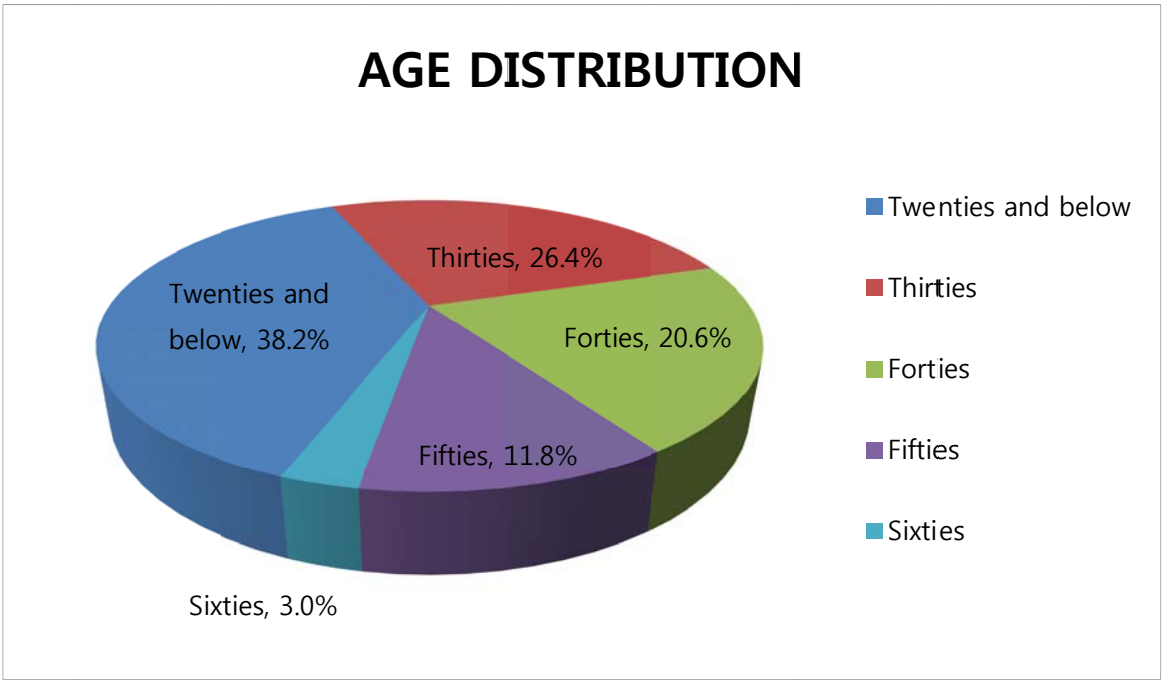
- Missionary target: What are the goals of the Tentmakers?
- Missionary period: How long do they usually work?
- Missionary ministry: What is the focus ministry of the Tentmakers?

3.5.2. Marital status

Total number of Korean missionaries, voluntaries and residents were 167 (including those who are no longer active members. 53.8% of all the people who worked or studied with the Tentmakers are female, while the rest, 46.2% are male. Interestingly, this figure is similar to the ratio of 53.2% female to 37.8% male of World Wide Korean missionaries (KRIM, 2004: 6). 65.7% of the people were married, while the rest of 34.3% were single. The ratio of marital status was higher due to the relationship of the Tentmakers and other university organisations and their involvements. The general tendency of single Korean missionaries is decreasing due to higher attrition rate of single missionaries compared with married missionaries and the preference of denominational mission agencies for married missionaries (KRIM, 2004: 6). Marital status explains general missionary tendencies of Korean missionaries' marital status that have worked under The Tentmakers.

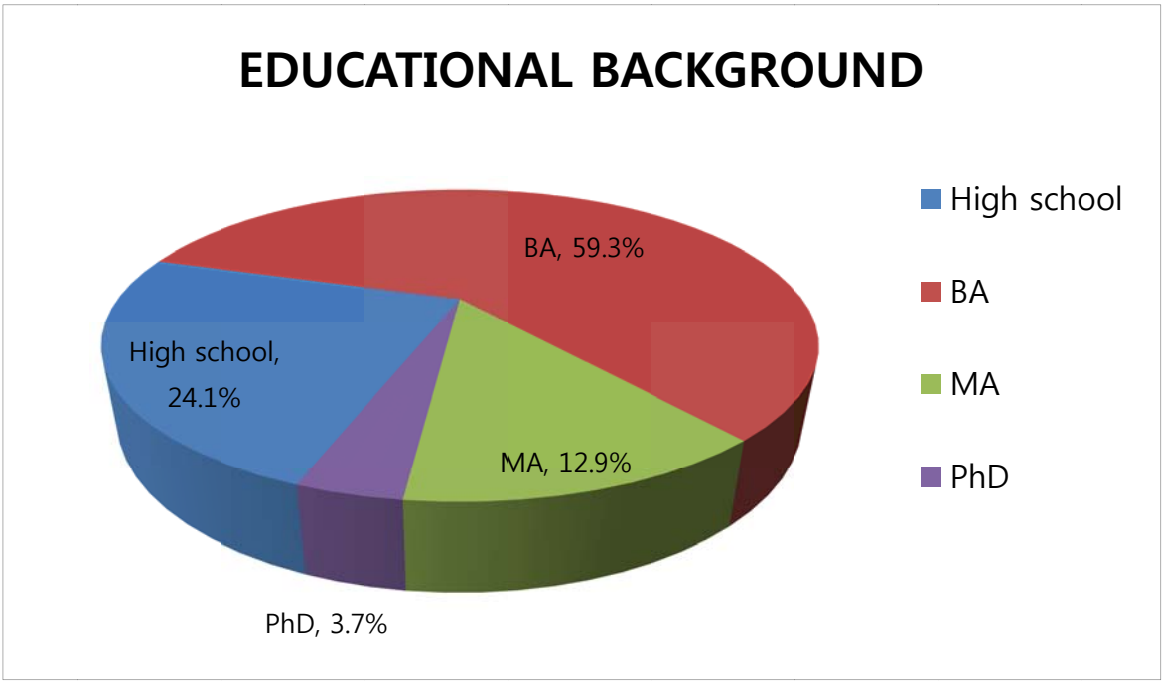
3.5.3. Age distribution

People in their twenties and thirties who worked or studied at the Tentmakers added up to 64.6% of the total, whereas those in their fifties and sixties made up only 11.8% and 3% respectively. The high percentage of twenties in age is due to the Tentmakers shift of focus from adult to the younger generation.



3.5.4. Educational background

The people who worked with the Tentmakers were highly educated compared with 2/3 of the world's missionaries including Western missionaries (KRIM, 2004: 7). It is indeed a great blessing for the Tentmakers to have highly educated people who have the qualifications to carry out the variety of mission ministry.



3.5.5. Missionary status

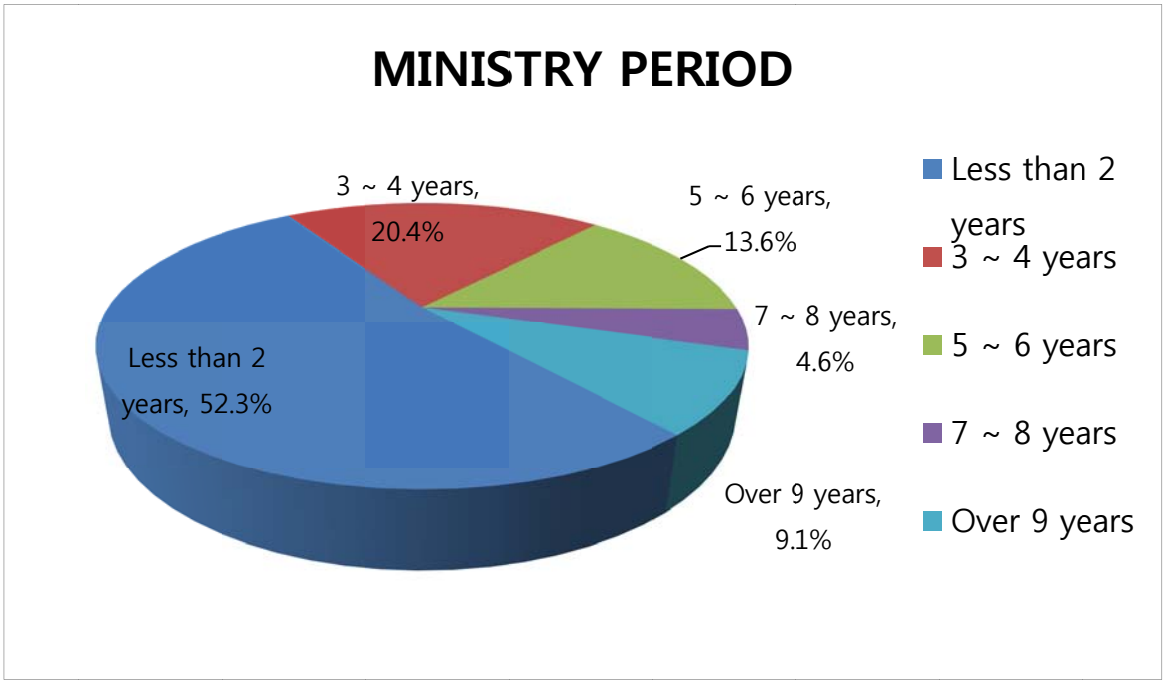
57.7% of the people who worked or studied with the Tentmakers were pastors and the other 42.3% were laypeople. The ratio between pastors and laypeople is balanced due to the open recruitment policy of the Tentmakers, to recruit a variety of people from different levels of society.

3.5.6. Missionary target

The ultimate target of the Tentmakers is to assist South Africans to self-propagate, self-support and self-govern. However, up to the 1980s many Korean missionaries concentrated on the Korean Diaspora throughout the world. Now, 88.2% of the Korean missionaries work among local people (KRIM, 2004: 6).

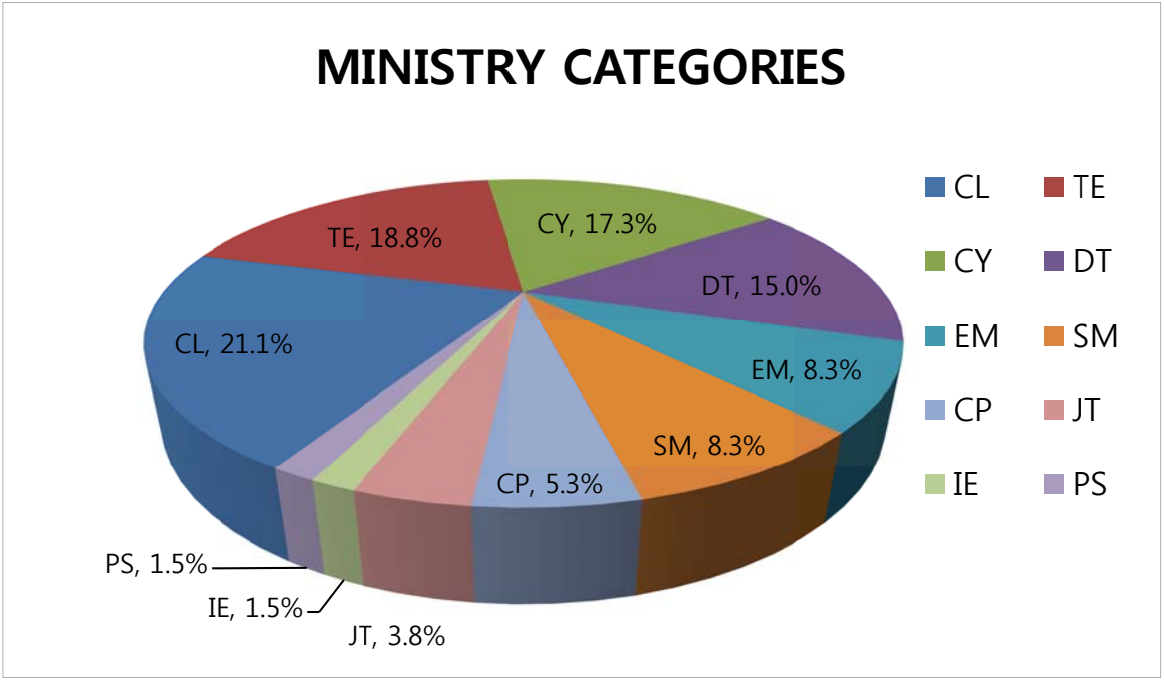
3.5.7. Ministry period

The working period of Korean missionaries is closely related to diplomatic relations between Korea and South Africa. Issues of visas, permits and immigration matters can determine the length of stay for a missionary. As a result, many Korean missionaries find difficulty in continuing their mission work for the long term and stay for a limited term only. Korean missionaries who have worked for the Tentmakers also experienced some difficulty.



3.5.8. Missionary ministry categories

The Tentmakers have been active in various categories of ministry but mainly concentrating on communal living, theological education, children and youth ministry, disciple training, educational ministry, sports ministry and church planting which one may identify as too much diversity.



CL: Communal Living; TE: Theological Education; CY: Children and Youth Ministry; DT: Disciple Training; EM: Educational Ministry; SM: Sports Ministry; CP: Church Planting; JT: Job Training; IE: Itinerant Evangelism; PS: Partnership.

3.5.8.1. Communal living

21.1% of the Tentmakers were focusing on communal living, which has the highest percentage over the past 12 years of ministry in South Africa. The Tentmakers key ministry is communal living and their entire ministry is evolved around this category, therefore, the category of communal living is the focus of this research and will be discussed further in the next section.

3.5.8.2. Theological education

Continued theological education is limited to a small group of youth. There are various reasons for this/ the most important is that many pastors are occupied with secondary employment and are unable to attend classes during school hours. They also have family responsibilities (Siaki, 2002: 40). It was also the case with the Tentmakers ministry with local pastors who went under the training programs.

3.5.8.3. Children and youth ministry

Since 2008, the focus of the Tentmakers shifted from adults to children and youth. Based on a great deal of research it was discovered that there was a higher acceptance rate and lasting commitment from children and young people. This encouraged them to shift their focus from adults to children and youth.

3.5.8.4. Disciple training

In conjunction with communal living, the Tentmakers are carrying out discipleship training for church leaders and youth. One of the advantages of communal living is to have discipleship training not only theoretically but also in practice through a Kingdom lifestyle. The daily lifestyle of the Tentmakers is set and is required to be followed by the residents during their work, training and study.

3.5.8.5. Educational ministry

The Tentmakers are running two pre-schools and planning to open a primary school. This ministry is one of the focus ministries. After 3 years of communal living with children from the disadvantaged community of Derby, this opens the doors for a new focus on Christian education. Many of the parents in these communities want to send their children to pre-school and help them to access better education opportunities. However, most of them suffer from poverty and lack of information, which forces them to accept the harshness of reality.

The last decade has seen the rise of Christian schools in South Africa (SACH, 2000: 45). Some 21 500 pupils are being trained by 1 800 teachers with a ratio of 12 pupils per teacher. The initial growth surge reflects the rise of the Charismatic movement in South Africa. More recently, it seems as if the spate of new private Christian schools reflects dissatisfaction with the country's education system, both with the drop in standards in government schools and the secularisation of society reflected in the loss of a Christian-based curriculum (Siaki, 2002: 40).

3.5.8.6. Sports ministry

Many surveys are done about the needs of mission agencies and most of the time the first on the list is man-power (work force) (KRIM, 2004: 4). This ministry has been acknowledged as one of the most effective ministry’s for mission and the Tentmakers has collaborated with Missionary Park, a Korean missionary working in Pretoria, who is a respected master of the Korean martial art, Taekwondo. Vast opportunities open with the collaboration of communal living and sports ministry.

3.5.8.7. Church planting

There is a worldwide tendency of many Korean missionaries to plant churches wherever they are sent (KRIM, 2004: 5). If one understands the context of the Korean sending

churches and missionary background, one can easily expect this tendency. The Tentmakers came to realise that a church-planting ministry in the South African context may not be the highest priority.

3.5.8.8. Job training

There are job training centres available for the public all over South Africa but the cost involved in the training is not just about tuition fees but transport and material etc. Amongst the few opportunities available for members of disadvantaged communities, it won't be easy to find a comprehensive accredited course accepted by corporations. The Tentmakers are planning to offer accredited vocational training courses within the communal living ministry.

3.5.8.9. Itinerant evangelism

Together with the crusades (conferences), the Tentmakers have conducted several itinerant evangelism ministries. In the light of Christianity being the most spread religion in the country, most people responded very positively to the evangelistic work. However, due to a misconception of 'being' a Christian and doing 'religious rites' placed a false impression on many missionaries and Korean Christian visitors.

3.5.8.10. Partnership

Partnership with local organisations and Christians may open various new ministry opportunities for many missionaries. The Tentmakers have had different partnerships during the last 12 years. It is time and energy consuming if one is dragged into a partnership but it will have great synergy if one was in a harmonious partnership.

3.5.9. Conclusion

Analysing the Tentmakers through statistics has shown very interesting results:

1) Single missionaries have been a great part of the mission and yet married missionaries are more likely to be part of the Tentmakers in future due to their longer commitment to the ministry.

2) The Tentmakers' focus on the education that missionaries need has a great influence on the average age of the members. It decreases the average age, which may also be a positive perspective for the future of the ministry.

3) Many of the members have a tertiary education due to high education rates in Korea. However, many of the residents have shown great interest in improving their qualifications.

4) A balanced mixture of pastors and laypeople is evident.

5) It shows a healthy missionary goal.

6) Unfortunately, the statistics show that the majority has a ministry period of less than 2 years. The results, on the other hand, shows that many of the members are university student volunteers whose ministry periods are less than 2 years.

7) The missionary ministry shows diversity and it also shows that communal living is at the basis of the entire ministry. Most of the members are in communal living and it explains the importance of the communal living ministry for the Tentmakers.

4. CHAPTER 4: SOUTH AFRICA AND DERBY

4.1. Introduction

Communal living involves a clash of two or more very different cultures. Differences create tensions. As different groups of people decide to stay together under one roof this creates cultural, social and relationship tensions. Living together with a stranger is a challenging task. To allow a stranger into your own comfort zone can be a very challenging task.
In order for missionaries and the hosts to minimise any misunderstanding and repetition of the painful history of this country, it is vital to understand and learn one another's culture seriously and carefully.

South Africa is facing unique challenges that are very different from Korea's challenges. They may share some of the problems but South Africa has different contexts for the challenges. It is essential for missionaries or any foreigner to understand and treat this matter (i.e. the uniqueness of South Africa) with the utmost care. A long history of colonialism, slavery, racism and Christianity in relation to these painful histories have left big scars that still need to be healed. Specifically, the history and emotions involved with African Independent Churches are a very important aspect to mission.

4.2. Derby

"De-re-bee": the residents pronounce it with a Setswana accent. Whichever way they read or pronounce the name of their township; some hate it and some love the place. Whatever is the case they are born there and raised there and they call that place "home town." Approximately 40 minutes' drive from the city of Rustenburg towards Vryburg and Koster, one will be able pass by a small township called "De-re-bee (Derby)."

There is no connection with the town of "Derby" in the United Kingdom or any horse race or soccer match. The location was named by nearby farmers who wanted to make use of a cheap labour force by placing them close to their farms. The name is an independent name

of a place in North West Province, South Africa.

For many people, the availability of work or the assumption of the availability of work was accompanied by the opportunity to migrate to wherever the work was or was assumed to be available. It offered various people with hope for a better education, career advancement, housing and services for themselves and for their children. However, in many cases none of these benefits reached them or their children; often they were suffering from low wages, lack of education, mismanagement of available funds, alcoholism, crime, unemployment and the rapid rise of those infected with HIV or AIDS. The effects of all of these have created a serious situation in many townships of similar backgrounds all over South Africa. Derby, too, looks far from winning the fight against poverty or other forms of suffering.

A further defect lies in the helplessness of the people to break the repeating circle of poverty and other forms of suffering mentioned above. Moreover, while people were looking for employment (and some even had permanent employment) the income was not enough nor could it be utilised for a better standard of living, nor was it invested in education or training. This misuse of available yet scarce resources is very common in poverty stricken areas all over South Africa. Putting by or saving for future reserve or preparation of unforeseen circumstances is deemed irrelevant. However, despite these defects, the funeral covers or funeral societies and similar organisations represent a considerable spread throughout the lives of people in the community.

All the above mentioned suffering should in some way be related to peoples' relationship with the church, especially the African Independent Church (AIC), since the AIC is a major church, both in numbers and influence. In addition, there is the stimulus of the healing and spiritual power aspect, which goes beyond the narrow racial and political approach of mainline churches and its influence on aspects of the lifestyle of the people in the community.

Only from participatory research in Derby does one recognise its historical and spiritual development model. Participatory research seeks to show how this current situation of Derby came into being with the people of Derby. These people have to withstand the difficulties of our time, such as urbanisation and travelling to all the surrounding cities and

farms. Additionally, it is crucial to know how it was created and sustained by the people of Derby, what permeated and dominated their life and what called for the migration of people to settle at Derby and then led the villagers to form and develop different Independent Churches within the community.

4.3. Facts of South Africa (SACS 2009[1])

4.3.1. Languages

According to the Constitution of the Republic of South Africa, 1996, everyone has the right to use the language and participate in the cultural life of his or her choice, but no one may do so in a manner that is inconsistent with any provision of the Bill of Rights. Each person has the right to instruction in his or her language of choice where this is reasonably practicable.

The diversity of the unique cultures of South Africa has made it necessary for the government to recognise 11 official languages. These are English, Afrikaans, isiXhosa, isiZulu, isiNdebele, Sesotho saLeboa, Sesotho, Setswana, siSwati, Tshivenda and Xitsonga.

The Constitution also requires the Pan South African Language Board to promote the use of the Khoi, Nama and San languages, and sign language. According to Census 2001, isiZulu is the mother tongue of 23,8% of the population, followed by isiXhosa (17,6%), Afrikaans (13,3%), Sesotho saLeboa (9,4%) and English and Setswana (8,2% each).

The least spoken indigenous language in South Africa is isiNdebele, which is spoken by 1,6% of the population. Although English is the mother tongue of only 8,2% of the population, it is the language most widely understood, and the second language of the majority of South Africans. However, government is committed to promoting all the official languages.

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[1] All statistics in this section come from the *South African Yearbook 09/10*.

When it comes to the practicality of the world, this researcher has experienced that though government has committed itself to promote all the official languages of South Africa, for one person to be able communicate to another one has to use the common language of general South Africans. It is virtually impossible for every South African to speak all 11 official languages to communicate with different people. Therefore, though the commune is situated in mostly Setswana speaking area, the official language of the commune is English. It was also relevant and practical to teach and promote English as the official language of the commune because it is the official communication language of the South African government along with Afrikaans.

4.3.1.1. Case study (A strange place)

A new resident arrived at Noble Palms from Madagascar. It was our first time to see a Malagasy, who could not speak a word in English or any local languages. However, despite our efforts, and to our disappointment, he cried and begged us to take him home. Discussing the matter with his guardian (a missionary who sent him), we've decided to let him stay for a few weeks and decide.

Every morning, he packed his bag and dragged it along with him to the door, said to us "Madagascar," which we thought meant that he wanted to go back. We did some research on the Internet and found some Malagasy phrases in order to make some sentences to try and explain that he can't simply go back.

It got worse. He would barely eat and refused food. So we took him to the nearest shopping mall to find what kind of food would suit him, bought ice cream, snacks and played games at the arcade centres. Nothing seemed to work. After eating or playing arcade games it seemed as if he was really enjoying it for a while but soon he would start to say "Madagascar."

After 3 days, we came together to discuss the matter because it was affecting other residents. We could not simply leave all of our duties to help a new resident because he suddenly decided to go back home. We decided to let him go but not to take him to the airport. We eventually said, "You can go." He marched out with all his bags. We were just keeping our eyes on him from the window in case anything went wrong. As he walked out

a few meters, in his mind he realised there is no way he is going to make it to the airport by himself and his guardian only bought him a one-way ticket. After he came back he accepted the reality and adapted to communal living.

After all that happened, we were confused and asked ourselves “How can a new resident keep saying he wants to go back from the moment of arrival?” “Was he not aware of the fact that he cannot go back anytime he pleases?”

The residents found out later that he never travelled out of his hometown. It was his first time to travel across the sea. He later adapted very well, learning English quite fast.

Then it came to my mind: What about me? What did I feel when I first went to a strange place?

4.3.2. Urbanisation

The rapid urbanisation process has created a clash of cultures and societal norms (Du Toit, 1997: 288). The national census in 2001 confirmed that South Africa is a rapidly urbanising nation, following the world trend. 50.4% of the population lived in the cities by the end of 2001. Gauteng and the Western Cape received about 400,000 and 185,000 inward migrants, respectively, from the rural provinces such as the Eastern Cape and Limpopo between 1996 and 2001. The population growth of Gauteng and the Western Cape was 2 times and 1.4 times of the national average growth of 2.0%, respectively, over the same period. This trend demonstrates that the missionary strategy should concentrate on the urban areas rather than the rural areas of South Africa. Although South Africans are moving towards cities, it is still very important to have a ministry in the rural areas.

The commune has an outreach to a rural community.

4.3.3. Age structure

South Africa has a very young age structure. 29.5% of the population are 0-14 years old, 65,3% 15-64 years old and 5.2% 65 years and over. The median age of the population in 2009 (population projection) is 21.7 years old. The male median age is 24.2 years, while for females it is 25.3 years.

The commune, consisting mainly of children, is also structured accordingly to this

configuration of age. .

4.3.4. Brief history of reconciliation (Meiring, 2002)

The South African Truth and Reconciliation Commission (TRC) was established by the government of national unity to help deal with what happened under the White, apartheid government. The conflict during this period resulted in violence and human right abuses from all sides. No section of society escaped this abuse. Based on the promotion of the National Unity and Reconciliation Act, the TRC was established in 1995 to enable South Africans to come to terms with their past on a morally acceptable basis and to advance the cause of reconciliation.

The TRC affected its mandate through 3 working committees namely the Amnesty Committee, the Reparation and Rehabilitation Committee (RRC) and Human Rights Violations Committee (HRVC). In December 1995, 17 commissioners of the TRC were appointed by the president of South Africa with the immediate mandate to add 11 committee members to their ranks, representing the different cultural, racial, political and religious communities of South Africa. The commissioners and committee members were divided into three working committees. Two directorates, one for investigation and the other for research were added. Four regional offices were set up in Cape Town, Durban, East London and Johannesburg. The witnesses for the TRC were able to give their testimony in their home language. Translators and transcribers worked in 11 official languages plus Polish. The TRC officially commenced with its work in February 1996 and closed its doors in July 1998 with the exception of the Amnesty Committee.

The final report of the TRC was handed over to the president of South Africa in October 1998. The amnesty committee's report appeared in early 2001. The final report consisted of seven volumes, each with a particular focus. The bulk of the findings of the TRC can be found in the final volume (SATRC, 1998). Specific findings are made in individual chapters throughout the report.

Considering the well-known history of apartheid in South Africa, a commune can provide a venue for different types of reconciliation and healing. Many of the residents come from broken homes and families. Through communal living, one experiences a different kind of family. One learns to build and find a larger family in Christ.

4.3.5. HIV/AIDS

Calls for a return to an Ubuntu philosophy are often made by church men and politicians (Setiloane, 1986: 412; Schutte, 2001: 52& Tutu 1990: 240) but it is deemed by some to be impractical given that society has moved from traditional values and has embraced both modern and post-modern worldviews (Shorter, 1991: 12; Gifford, 1998: 308&Maluleke, 1999: 12).

At the end of 2011, the United Nations AIDS Program (UNAIDS) and the World Health Organisation (WHO) estimated that about 2.8 million people had been infected during the year, bringing the total number of people living with HIV/AIDS to about 36 million. The world saw that about 1.9 million people were dying of HIV/AIDS in 2011. In South Africa, which is one of the most seriously affected countries in the world, about 860 people die of HIV/AIDS every day. About 5.6 million people living with HIV/AIDS translates to one in nine South Africans (UNAIDS 2012). The lobby group for "Treatment Action Campaign (TAC)" predicted that HIV/AIDS would peak in 2007 with 500,000 deaths annually. The US Population Reference Bureau (USPRB) estimates that the population of South Africa will fall from its current level of 44.8 million to 35.1 million by 2025 and 32.5 million by 2050 by the impact of HIV/AIDS which USPRB estimates now affects 20.1% of the population (Philippe 2003: ii). Most of the victims are black in South Africa. From January 2004, the government started distributing free anti-AIDS drugs to national hospitals, but could not keep its pledge to provide free anti-retroviral to more than 50,000 people by the end of March 2004. The HIV/AIDS crisis is not only a crisis of lack of resources, but also a crisis of a lack of conscience. It is the obscene gap between the haves and have-nots that is driving this holocaust.

The life expectancy of the population is 53.43 years. The female life expectancy is 44.39 years, while for a male it is 43.98 years. The fertility rate is 2.18 children born per woman and the infant mortality rate is 62.18 deaths per 1,000 live births. The main reason for the short life expectancy is the death of children and young persons (UNAIDS 2012).

HIV/AIDS affects all the people of South Africa, even the church. The commune has shown no sign of discrimination against anyone with HIV/AIDS. However, it has affected

many members of the commune by deaths in the family. It hits the hardest when a direct family member dies from it such as fathers and mothers of the members.

4.3.5.1. Case study (An alternative family)

A group of Noble Palms communal living residents were sitting underneath a tree outside one of the buildings. The group was in the process of discussing their first impressions of a communal life style.

Jun, one of older residents, sitting with them, was sharing some stories, hoping to give some positive guidance to facilitate this difficult transition for the newer residents. He had been entertaining the group with accounts of his early encounters with Korean missionaries and life in Noble Palms. Among other things he had told them about some of the cultural differences he had faced when he first tried to live in Noble Palms with old habits. After exposing his own mistakes at some length, he suddenly stopped and asked: "Do you also experience similar hardships?"

A moment of silence followed. It was finally broken by one of the newer residents who felt encouraged to answer: "It is very hard for us to go through so much transition at once." Peter, one of the residents who lost both of his parents to HIV/AIDS, very well understood what they were going through. For the newer residents the lifestyle of "common" Christians did make it very difficult to adapt to communal living in a short period of time. However, not wanting to lose this excellent opportunity for discovering some of the inside stories of the newer residents towards the current communal living, he continued to ask more questions: "Maybe you could share some of the areas where you've experienced hardship?" After another period of silence and looking around at his friends' faces he answered: "It's not easy because no one has ever been this close to me…" Jun remembered the stories from some of the residents of their uneasy childhood. "No one has ever told me, not even my own relatives, in this detail to keep time, to keep all the promises I've made, never lie, have good posture, manners, prayers, hymns and to attend Bible studies."

When Peter first came to stay at Noble Palms communal living two years ago, he didn't know anything of discipline, and lived without any supervision from his parents. To his surprise, confusion and consequent desire to give up, long and hard training was waiting

for him, and through long and hard training he transformed his life steadily and slowly. Still holding on to old habits, he sometimes ran back home, but eventually returned to communal living.

His testimony startled Jun: “Everything is stripped away.” “I was used to living in an untidy house, not necessarily fancy furniture and appliances, but an untidy house.” “I never made my bed or cleaned my room,” after a deep sigh, he continued. “My parents, relatives and our neighbours were always living in constant fear or dependence on evil spirits and witch doctors.” After a long, thoughtful pause, he carried on to say: “I’ve been Christian from my birth but never read the Bible, or been taught a Christian lifestyle. All I ever did was to go to church to sing and listen to the sermon.” “Simply, there was no connection between my faith and life,” he said, grabbing the worn out Bible firmly in his hand.

It took a long and hard journey to transform or to go through the initial stage of transforming to a Christian lifestyle, he said, he had always been unsure about what? As the afternoon Bible study time was coming to an end, he stood up with a smile. In a quiet and joyous voice he started to hum the hymn “Amazing grace, how sweet the sound…”

4.3.6. Economy & poverty

The growth in real gross domestic product (GDP) slowed to 3.2% in 2011, which was notably lower than the annual growth rates that varied between 4.0% and 4.5% from 2010 to 2011. This was the result of the significant deterioration in global economic conditions and a tighter domestic policy environment. Annualised quarter-to-quarter real GDP at market prices figures contracted by 6,4% and 3% during the first and second quarters of 2009, respectively (Economy of South Africa 2012).

The church has lost its authoritative voice in the process of secularisation (Bosch, 1991:269). About 30% of humankind lives in deep poverty, while about 47% of the population of South Africa is living under the poverty line, earning less than R502 a month because of unbalanced access to education, the labour market and ownership of assets. The United Nations Development Program's Human Development Index (HDI)

ranked South Africa 110 out of 169 countries in 2010(Economy of South Africa 2012). Another controversial issue is that only about 10 million blacks have reaped the benefits of democracy, while 22 million blacks have been passed by and live in abject poverty. The rich have become super-rich, while the poor have become much poorer. The Sunday Times pointed out in an article on 24 July 2005, that it was ironic that South Africa produced the largest number of people owning more than 1 million dollars in the world in 2004 due to the rise in the price of immovable property, Black Economic Empowerment (BEE) and various kinds of gambling. In the meantime, even though there is no longer a sign saying "Whites Only" which previously excluded blacks, and all the schools and other facilities are open to all the people, it is evident from our daily work with people that racial divisions still run deep and integration has been slow in many areas.

Elphick (1997: 2) laments the fact that the 'pervasive influence of Christianity in South African life, is however, poorly reflected in historical literature.'

South Africa is also a popular tourist destination and retirement destination for many countries worldwide especially Europe. It is quite amazing to see how easy it is to find a retired European in a retirement village throughout South Africa. However, not so far from the cities, one finds squatter camps and townships filled with informal settlements that reveal another side of the reality pervading throughout South Africa.

Noble Palms commune is not an exception. It draws most of its residents from the informal townships around Rustenburg. Some may be a little wealthier than others but ironically; everyone is equal in the commune. They eat, drink, and use the same food, water, rooms, toilets and Bible.

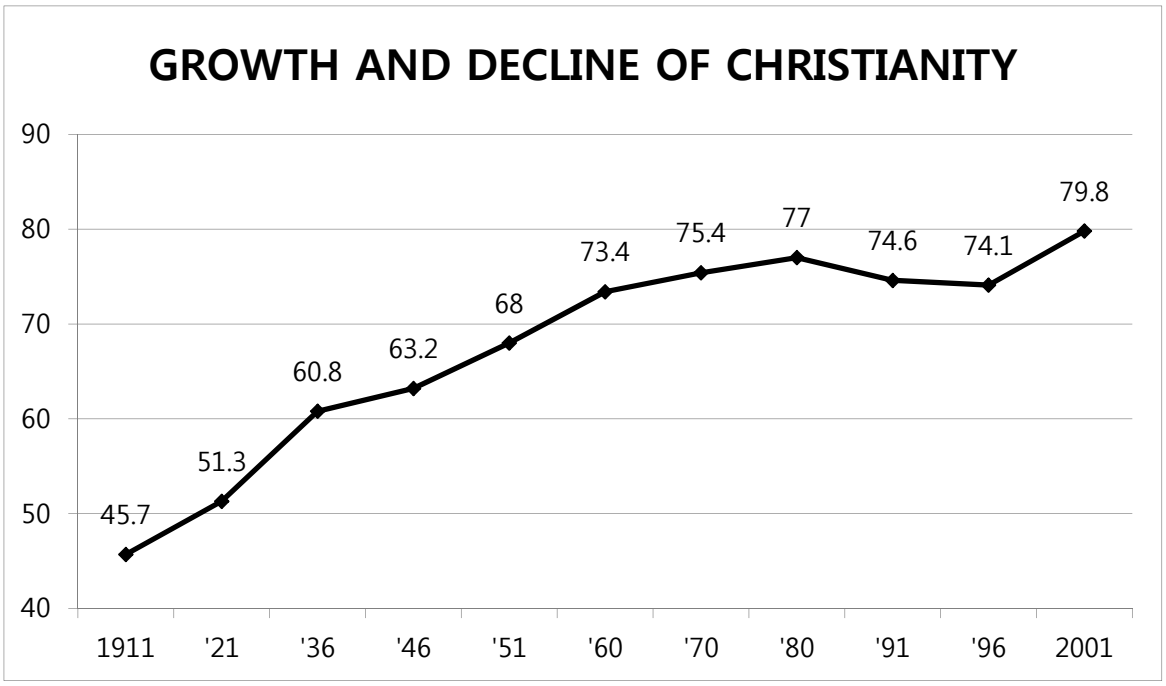
4.4. Religious context

4.4.1. Statistics (Statistics South Africa 2009)

There are many disputes about religious statistics released by government as to whether these findings correctly reflect Christianity in South Africa. There are scholars trying to understand Christianity in South Africa in terms of affiliation and church life, however, not all churches support written record keeping concerning their members and activities so that results of the research are not very accurate.

One should be aware of the general religiousness of many South Africans who would state

their religious affiliation to certain churches they barely know or which their family members attend (Siaki, 2002: 32). These unrealistic figures, where many Christians show no real reflection of Christianity, have many negative effects; it creates a false impression of Christendom for missionaries in foreign countries (and even local Christians) preventing them from commencing mission work in South Africa. Research and record keeping is important for the church. Each denomination/church family should run a "stock take" of themselves, and then be able to realistically assess their own strengths and weaknesses (Siaki, 2002: 32).



The growth and decline of Christianity 1911~ 2001 (Hendriks & Erasmus, 2002: 23)

The largest group of Christian churches is the African Independent Churches (AICs), represented by the Zionist or Apostolic churches. The Pentecostal movement also has its independent offshoot in this group. The Zion Christian Church (ZCC) is the largest of these churches in South Africa and the largest church overall. The teaching is a syncretism between Christianity and African Traditional Religion. More than a million members gather twice a year at Zion City, Moria, east of Polokwane in Limpopo, at Easter and for the September festival. Traditionally, Easter is the religious highlight of the year. The ZCC

members, estimated to exceed four million, are not obliged to make the pilgrimage, but have loyally observed the tradition for more than 80 years. The 4 000 or more independent churches have a membership of more than 10 million people, making this movement the most important religious group in South Africa. The independent churches attract people from both rural and urban areas. There are, for example, hundreds of separate churches in rural KwaZulu-Natal, and at least 900 from all ethnic groups in the urban complex of Soweto alone. In northern KwaZulu-Natal and Mpumalanga, these churches serve more than half the population (Siaki, 2002: 34).

The AIC trace their origins to two main sources; the first being secessions from mainline churches at the end of the 1800s and in the early 1900s. These churches have also been called African Indigenous Churches (Makhubu, 1988). In many ways, the leaders of these first Black churches played an important role in the black community and their struggle against colonialism, imperialism and, later, apartheid. The other group of AICs originated with the birth of Pentecostalism in South Africa. Due to racial tensions that developed from the beginning, White Pentecostalism developed its own ethos and story (Hofmeyr & Pillay, 1994: 187-193).

Since the traditional religion of the African people has a strong cultural base, the various groups have different rituals, but there are certain common features. A supreme being is generally recognised, but ancestors are of far greater importance, being the deceased elders of the group. They are regarded as part of the community; indispensable links with the spirit world and the powers that control everyday affairs. These ancestors are not gods, but because they play a key part in bringing about either good or ill fortune, maintaining good relations with them is vital and they have to be appeased regularly through a variety of ritual offerings. While an intimate knowledge of herbs and other therapeutic techniques and the use of supernatural powers can be applied for the benefit of the individual and the community, some practitioners are masters of black magic, creating fear among people. As a result of close contact with Christianity, many people find themselves in a transitional phase between African traditional religion and Christianity.

4.4.2. African independent churches (AICs) and Derby

Diversity is happiness and sadness. It is happiness because it embraces our differences but simultaneously, it is sadness because it is a division. Some call it independence and some call it terrorism.

Contemporary post-denominationalism is a worldwide movement. There are an estimated 20000 movements, networks or denominations worldwide with a total membership of 394 million (Barret & Johnson, 2001: 25). Even though this may be a worldwide movement, many South African independent churches have different contexts than in other parts of the world. Rejection of racism was at the centre of this sadness. Discrimination based on the God given gift of skin colour was a disgrace and there is a good reason of why such discrimination was rejected. Out of this rejection birth was given to the AICs.

Korea was colonised by Japan for 35 years (1910-1945) and if Korea was to receive the Gospel through Japanese missionaries it would not have been as well established as it is now. It is a miracle to see South Africa with such high an affiliation for Christianity being evangelised by an oppressor and an invader.

How should we understand AICs? In order to understand someone who is different from you, one must understand how he or she views the world, the worldview (glass that they use to see the world). There is so much diversity within AICs that one cannot draw a single conclusion representing all AICs. The traditional religion and worldviews of Africa still play a very influential role in the life of AICs in spite of Westernisation, modernisation and acculturation. One will be surprised by the underlying conscious and unconscious influence of the traditional belief system among South African Christians (Theron, 1996: 2).

Through the investigation (interviews and observations) with the people of Derby, certain religious characteristics have been identified.

4.4.2.1. Fear

Fear is a very strong tool for crowd control or manipulation. During our research, fear was identified as a strong influence on the people in Derby. There were different kinds of fearsome which included fear of losing a job, fear for crime, sickness, misfortune, curses

and fear of evil spirits. The problem of fear was serious for some members of the community and it was even associated with a number of mental illnesses and instability. It was not easy to identify specific causes behind these fears. The causes were explained in different words and expressions. It was too diverse to condense into one cause but a common characteristic was identified as “mysterious powers.”

Various attempts have been made to depict an African worldview with one term. The best known of these is to describe it in terms of power or force (‘matla’ in Sotho and ‘amandla’ in Zulu) (Theron, 1996: 2). Mbiti (1969: 197) states: “The whole psychic atmosphere of African village life is filled with belief in this mystical power. African people know that the universe has a power, or force or whatever else one may call it…”

This underlying belief system is in the centre of many traditional religions and minds of Africans. Gehman (1989: 67) confirms this belief by saying that this belief “in mystical power filling the universe is common throughout Africa.” This power or force can be used to strengthen life. If this power decreases it can be harmful. It is considered the power behind success or failure (Van Rheenen, 1991: 208).

This belief in power beyond the physical world is also identified with the Shona in Zimbabwe. Virtually all Shona believe that “the family spirits protect the family” ("midzimu ya pamusha inoinda musha"). While this protection becomes visible in the attainment of success in all aspects of life, the basic concept here is that the ancestral spirits keep guard at the doors of the family homes during the night. Whenever the evil powers, sorcerers and witches are at their most active and create a menace, the guardian spirits stand at the door (Kumira pamukova) to avert the danger (Daneel, 1970: 140-152). It is also mentioned that if they are neglected, they can kill, cause grief or inflict trouble (kunetsa). Sickness, death and accidents are thus frequently connected with the displeasure of the ancestors. They do not destroy relatives by direct mortal blows but they withhold their protective function and expose the family member to the power of evil. To obtain some measure of security in this existence or regain the guardian functions of the ancestors is of the utmost importance (Daneel, 1970: 48).

This worldview does not simply focus on one aspect of life but the whole. Ancestors are believed to provide for living relatives; having descendants ensures personal immortality, which explains the religious significance of marriage in African societies (Mbiti, 1969: 26).

Unless a person has close relatives to remember him when he has physically died, he is nobody and simply vanishes out of human existence like a flame when it is extinguished. Therefore, it is a duty, religious and ontological, for everyone to get married and produce offspring (Mbiti, 1969: 26). Not if descendants do not provide properly for their ancestors, they provoke the anger of the ancestors and they are exposed to misfortune.

These fears caused by the traditional worldview fit really well with the Zionist churches' interpretation of salvation, which primarily interprets salvation in terms of health and vitality; as representatives of the independent churches say: "Everybody knows that healing is very important in our churches." In general, most of the independent churches offer salvation here and now. In contrast, Pedi Orthodox Christians interpret Christianity as primarily concerned with otherworld salvation. Therefore, they use prayer to alleviate hardship rather than to remove it completely. On the other hand, the Zionists use prayer to drive out evil spirits, witchcraft familiars, or the power of sorcery (Moila, 1989: 36-37).

Zionist churches integrated the Christian faith with African traditional religions' fixed and critical duties that need to be taken seriously, and their observance of ancestral customs, funerals, rites of passage, offering sacrifices to the ancestors, traditional dances and perpetuation of names of the ancestors (Chakanza, 2004: 7). The practice and treatment of the medicine man involves psychological, religious as well as physical aspects. He symbolises hope for the community and can be described as the friend, pastor, doctor and psychologist in the community (Mbiti, 1969: 170-171).

Having a worldview that sees the world (community) as a battlefield of power led them to fear the unknown/mystery. Assisting them to overcome the fear is critical; they are in desperate need of a new worldview that will help them to overcome these fears.

There are two different reactions to this issue; one could argue that it is incorrect to speak of worshipping forefathers. They are not worshipped as gods, but are only honoured as members of the community, now only endowed with a higher status and power (Crafford, 1996: 16). Ancestors are not really worshipped but venerated. However, it can be argued that the veneration, which is accorded to the ancestors, is conducted in such a manner that it turns into worship, for it is approached with the strictest reverence (Idowu, 1973: 186).

4.4.2.2. Hurt

Deep hurt may turn a peaceful man into a beast. It's a well-known case of a man's hurt turning into hatred, hurting a nation can lead to a historical crisis. As Ngada and Mofokeng (2001: 3) put it: "Liberation from the yoke of white Christianity and liberation from the yoke of white political domination went hand in hand as black people began to throw off their masks and to act as independent and free people."

Trust in the ancestors and the war of liberation became one in Zimbabwe. The great ancestor of the war of liberation, Ambuya Nehanda, a legendary anti-British spirit medium, became the one in control of the war, who was consulted for advice and guidance (Lan, 1985: 218). The liberation movements in the war within Zimbabwe were bonded into one through the spirit of ancestor Ambuya Nehanda. Robert Mugabe used to swear by this ancestor Nehanda, vowing that his government would confiscate White owned land for peasant resettlement if Mrs Thatcher suspends the promised British compensation (Lan, 1985: 219). Ancestors are clearly much closer to the peoples' heart than the Supreme Being (Maboee, 1982: 25). When it comes to the need for power during conflict with other people, who also believe in God, you may also need an extra hand form your ancestors to help you get closer to your aim, the aim of hurting others.

This revenge was possible because almost all of the peoples of Africa believe in a Supreme Being or highest God, but for the majority, this concept of God is very vague (Theron, 1996: 6). He rather acts through the ancestors or other lesser gods, or through the spirits (Theron, 1996: 6). The respect given to the mediator/medicine man was far more than that given to the chief. He was regarded as a servant of God, a link between man and the Badimo who were intercessors between man and God. A present day priest still wields more respect than the chief in a Basotho Christian community (Maboee, 1982: 12).

In the light of this, Robert Mugabe is even seen as fulfilling an intermediary function to achieve freedom from evil White rule. He used the African worldview of the people causing them to feel very small in the sight of God. In approaching God they sometimes need the help of someone else, just as in social life it is often the custom to approach someone of high status through someone else. For that reason, some Africans make use of helpers in approaching God, although they also approach him directly (Mbiti, 1976: 62).

A long history of slavery by fellow white Christian brothers who would not even call the churches of Africa ‘churches’ but simply called them ‘missions' also played a role (Maluleke, 2002: 327). What about the missionaries? Pioneer missionaries were often not, in the first instance, concerned about understanding the African for either the African’s or understanding’s sake, but for the benefit of the work of colonials and missionaries (Maluleke, 2001: 29).

The perspective Africans have of the history of the African independent or indigenous churches is a history of struggle: for independence, for recognition and for unity (Ngada & Mofokeng, 2001: 16). One can sense that it is a very sensitive issue when some Christians regard other Christians as heretic or pagan, when Mofokeng sighs: “To this day there are some who believe that we are not Christians at all, but pagans who practice African traditional religion mixed with some elements of Christianity…” (Ngada & Mofokeng, 2001: 16)

To be a Korean in Derby is hard. People see the colour of your skin first and it immediately creates prejudices against one’s intentions. Rejection rooted in hurt caused by the past history of apartheid will not heal so easily.

Many studies of African Traditional Religion teach us that the concept of Supreme Being was not strange to Africans. Before the missionaries came to the African continent, they already had their own spiritual culture and their own religion (Ngada, 1985: 20). Bishop Ngada indicates that Africans worshipped God and that the Xhosa, Zulu, Tswana and other tribes had their own names for God. Their daily lives and welfare were dependent on God (Ngada, 1985: 20). Before the advent of Christianity, the Vhavenda believed in a Supreme Being, Khuzwane, who had created all things and can be compared to the Hebrew God Jahweh (Benso, 1979: 34). Batswana also believe that the existence of God was no different. God was not a foreign God brought from faraway Europe but God was always with them before any foreign man came to talk or preach about him. Through oral tradition, this understanding of God was passed down to following generations. God was a friend of African people. Akamba Herero of Namibia and many other Africans believe that God is a God of mercy, pity, and kindness. Especially in times of difficulty and times of trouble, God provides a breakthrough (Mbiti, 1969: 36). They strongly believe that long before Africans were able to read the written Word of God in the Bible, they

acknowledged God as the Creator. They believed that God provided them with all they needed, and that in observing the traditional customs and cultural practices of their people they were obeying and worshipping God (Ngada & Mofokeng, 2001: 27). African indigenous churches have generally reverted to the Old Testament because of the rituals and symbolism found there. Although the New Testament sufficiently addresses, for example, the issue of the spirit world, it does not seem to carry the same weight or interest in its usage by the African Indigenous Churches, as that of the Old Testament (Khathide, 2001: 8).

We need to respect the authority of the New and Old Testaments, also when they talk about the relation between the God of Israel and other gods. From a Korean perspective, it seems as if the claims that God was present in Africa before the arrival of Western missionaries may be a result of the hurt they experienced under Westerners. Korean Christians have contrasting background. They are ever grateful for the Western missionaries, and church historians view Western missionaries as heroes of faith. They even feel sorry for the ancestors before the time of Western missionaries who could not hear the gospel. Koreans have set aside a cemetery for Western missionaries and conduct tours giving the history of Western missionaries who were martyred in Korea. “Bottom line is that African Christian thinkers must cease to be obsessed with missionaries and colonialists in their diagnoses of what happened in Africa” (Maluleke, 1998: 338).

A process of healing is desperately needed. Perhaps, being overly concerned with negative aspects of African theology’s interest in African Traditional Religion has resulted in a failure on the part of African theologians to comprehend and appreciate the deeper motive for a coherent and self-respecting African identity (Maluleke, 2001: 28).
Unfortunately people are turning to other sources of healing rather than God. “The traditional African way of life was said to be pagan or even from the devil. It could not lead to salvation and, therefore, we were led to believe that all our ancestors had been damned. Only by putting on this white mask, could we ourselves be saved from eternal damnation” (Ngada & Mofokeng, 2001: 2). As a result, African Christians are keener to turn to their ancestors for solutions in their practical daily issues (Oosthuizen, 1992: 87). In Sierra Leone, a family would visit a cemetery to tell the ancestors about the impending

marriage: Is everything in order? Are the prospects propitious? They pour drink on the ground and scatter cola nuts; if the cola nuts land in a proper way, all will go well (Dyrness, 1990: 35). M.V. Gumede reports that the role of Africa's traditional healers has become more important in modern times and that more than 80% of black patients first consult traditional healers before knocking at the doors of Western medical practitioners for help (Van Niekerk, 1993: 34). One finds deeply committed Christians faithfully attending church services on Sundays, praying to God who revealed himself in Jesus Christ, but in time of need or existential crisis, they turn to a local shaman, inyanga for healing, a diviner for guidance and to an exorcist, traditional or 'spiritual', that is, for deliverance from spirit oppression (Khathide, 2001: 14).

4.4.2.3. Vision

Generally, young or old, the people of Derby have little hope for the future. They drew up a wish list of the future but when they spoke of the reality of fulfilling those wishes they spoke of a distant hope, a hope that is too far to reach for somebody like themselves, who is in their eyes nobody from nowhere. In order to solve this matter, one could easily think that you simply have to embark on job training or job creation but before one rushes into solutions, one needs to step back and find the cause, the root of this matter.

Africans' notion of the future does not stretch very far. Rather, they have a great sense of the past, a long history (Mbiti, 1969: 33). Time is not moving forward into the future, but rather into the past, while we are facing the past we see the present moving into the past. The past provides the motivation and support for the present. Thus, history is moving in reverse, and there are few expectations or ideals for the future. Time also exists with regard to events. Only when something happens or when an event takes place, then time happens or comes into being. When one has a worldview of seeing time in a different way, one may view the future in a different way. In the end, the future is moving into the past so why bother to work on the future? "Time consists of events… the event for the traditional African is important, not time. What is important is not the time factor in an event, but the event itself – not being on time for an event, but being part of it, even for a small fraction of it, is what matters. The intensity of an event matters." (Oosthuizen, 1991:

42)

Actual time is only that which is present and that which is in the past (Oosthuizen, 1991: 50).

Africans connect more closely with the concept of destruction of the physical body at the point of death in the Old Testament (Burden, 1991: 24). The Israelites of the Old Testament, in the reality of present life and serving God in present life, leaves only a little time for speculating about the next life, life after death. Africans saw man in two parts, namely; physical and spiritual and death are the separator that destroys the physical part of a man (Mbiti, 1971: 132). Africans believe that man does not die, only one part of man dies which is physical but the spirit of a man separates from the physical through death (Mbiti, 1971: 132). Even death for the Xhosa is not extinction. The spirit will live on in communication with the living; the living will attend to the wants of those spirits (Soga, 1931: 318).

Death plays a very important role in African tradition. There may be slight differences between different tribes but all burials play important roles in African tradition. Re-burial of the remains of great-great grandfather chief Magoma at Ntaba Kandoda near Beb Nek by chief Lent Magoma tells us the importance of burial. Chief Magoma was detained and sent to Robben Island and when he died no proper burial could be conducted that was deserved by a chief. His great-great grandchild chief Magoma arranged a re-burial which shows us one example of African understanding towards burial (Zide, 1984: 77). The chairman of the Land Commission in Venda, Gota F.N. Ravel, also mentions the seriousness of burial among the Vhavenda; if a person dies somewhere and is buried there, people would dig up the grave and move the remains to bring the body to a sacred place (Ravele, 1980: 30). If there were no means of bringing the remains or body back to that sacred place, they would even slaughter a sheep and bury it to designate that grave as his (Ravele, 1980: 30). The idea that one’s body is destroyed after one's death will influence one's view of treating your body. The unconscious, even conscious, focus on the spirit as immortal will result in a gradual undermining of the physical body. One will see the exact opposite with the secular people working so hard for longevity and a healthy life. Africans don’t have separation between religion and everyday life. The whole of life is under the influence of religion. This is an important element in understanding African philosophy

and religion, which has been lost even in modern day Africa and in the African church of today (Theron, 1996: 14).

Christianity has been criticised for many years for being a religion of disparity between faith and deeds. Sadly, Christians did not always walk the talk in everyday life with the Spirit of Christianity, but became negative, hostile and exclusive towards anything and anyone outside the institution (often church). We are very cautious to say that not every Christian, at least not entirely, has been living a double life. Likewise, very cautiously, we state that it is not so clear which part of any of our traditions, culture, and customs are confirmed or justified in the Word of God, the Bible. The matter still remains very sensitive in understanding African churches. We are left with more questions than answers but maybe answers may have been found? “We do not ever put human traditions above, or even alongside of, the written Word of God. We find that many of our African traditional beliefs are confirmed in the Bible…” (Ngada & Mofokeng, 2001: 27)

4.5. Conclusion

Different literatures show difference of opinions regarding issues in South Africa and AIC. It seems that South African communities are aware of the problems posed. However, proposed solutions don’t guarantee that those problems will be addressed appropriately and critical issues, such as HIV/AIDS and economic gaps might be at risk. These concerns also played a role in leading to alternative solution such as communal living that is discussed in Chapter 5 of this study. If we consider the fundamental issues of Biblical lifestyle we might take the best of the method presented in this study.

5. CHAPTER5: COMMUNAL LIVING

5.1. Introduction

Communal living involves a family that is wider than the common idea of family. A typical day would consist of morning prayers, meals together, school, Bible study, exercise, and extra studies. There are no requirements for a South African to join communal living but it may be limited to the size of the facility, budget, and personal relationships. There is no cost for participating; however, they should supply themselves with toiletries. The commune is supported financially by missionaries from Korea and it has plans to extend its income through other fund raising programs. The residents are required to adhere to some rules, and schedules set out for them.

In this chapter, the researcher evaluates communal living and hopes to answer some of the questions posed by South African communities and AICs: Fear, Hurt and Vision

5.2. Evaluation: Answering South African questions

5.2.1. Overcoming the fear of being different

Any missionary entering a foreign country will face different circumstances, a different culture and traditions. The real challenge starts when a missionary is faced with constant comparisons between the host culture and home. It is tempting not to do any research before one makes a judgement or a conception of the host culture. First impressions will last longer than one expects it to last. However, to understand and learn the context of the host country is not an option but a necessity for an effective mission. Mission today should first and foremost be characterised as an exercise of dialogue. Just as the life in relationship with God is a perfect communion and a gift to us, the identity and openness for and from the other, communion in relationship and communion in mission, is also a gift. Therefore the church that is called into being through that kind of mission must be a community that not only gives of itself in service to the world and to people of different cultures, it also learns from its involvement and expands its imagination of the depths of God’s unfathomable riches (Bevans & Schroeder, 2004: 348).

As a participant researcher, it was interesting to observe the diversity of understanding of culture. The different cultures are much more diverse than the researcher expected. The presupposition was that residents would always face cultural difficulties in communal living. However, if the global culture had developed in Derby to the extent that it has in most of our countries, so that we share a common culture with the West, one wouldn't have to go through 'cultural shock' to understand the local culture. However, as it is indicated in the questionnaire it requires so much more than just a degree of common culture to fully understand a culture other than one's own.

Many researchers emphasize on missionaries understanding the host culture, as often it might appear as if missionaries are the only ones who should make compromises in favour of the host culture. Questions arose when the host country do not truly understand the missionaries who come from their own contexts. It should be a dialogue of missionary culture and host culture. As much as one may try to understand the context of their host country a missionary, especially a Korean missionary growing up in a monolingual culture, it may take a lifetime just to adapt.
Many researchers emphasize on missionaries as always adapting to the host context, in fact, there is no wrong in doing that and it is necessary. However, understanding the context does not really occur when there is no dialogue of contexts. In a commune, one cannot stop learning about the host culture and the host cannot stop learning about any missionary's culture. It is a constant learning experience.

All the residents were clear that they have identified the mutual understanding of each other's culture as an important process between the residents and the missionaries. They have also indicated that they are more equipped to adapt to new cultures after communal living. Communal living allows one to clearly understand and accept one another's cultural differences. It also helps the residents to embrace and transform one's culture and one another's cultures together by living together to form a communal culture.

5.2.2. Overcoming the fear of the future

We all have expectations, which may differ from person to person, but we all have some form of expectation. If you were a child, you would expect some form of assistance from your parents and if you were a parent you would expect some form of growth from your child. How about in a mission field? Both missionary and the hosts have various expectations, financial, spiritual, physical, biblical etc.

Residents had expectations before they came to the communal living. This is the only communal living they have lived in and it created a lot of expectations as a result. Their expectations before communal living were from discussions with other residents. Since acceptance for communal living is voluntary, the residents made enquiries from the other residents before deciding to join.

The residents all indicated that they are fulfilling God's expectations. Only a few of the residents were sure of God's expectations. Most were uncertain of what God expected from them. However, it does not mean they don't totally know what God's expectation is. It was clear that they were still in the process of learning to systemise what God's expectation from them was. Learning God's expectation is a process and a way to learn that God's way is a lifetime process.

It was interesting to see that most of the residents indicated that they were not fulfilling God's expectation before they came to communal living and they also indicated that they were fulfilling God's expectation after they came to communal living.

Often one researches human expectations with great difficulty. It is so much easier to research our needs and their needs. However, understanding God's expectation from both the missionary and the host is far more effective than a missionary trying to satisfy human needs because our needs are limitless and cannot be satisfied fully, it's always partial. Communal living helps one to fully understand God's expectations and helps one to overcome the fear of the future not only in the life after death but also during the life on earth through different trainings.

5.2.3. Healing the hurt

What does it mean to be a Korean or South African? Being a Korean or South African does not guarantee you a free ticket to the movies or even to heaven. Living on earth, we are bound to inter-nationality. Although South Africans may well be exposed to a more cross-cultural society being a different race from the majority requires a lot of patience. Being a Korean mission led commune is not easy either; some will call you names and mock you in a very hurtful way.

When the commune received reports from some of the residents that being in a Korean missionary led commune has caused jealousy; it was quite surprising to hear that because the commune wasn't providing luxurious meals or lifestyle. The commune came to realise that it wasn't simply the financial glamour that was at the root of the jealousy but it was simply racial interest. Since most of the members of the commune come from disadvantaged homes, some of those left at home see the difference in race to be a cause for mockery.

It seems natural for the residents to look up to the missionaries, not only for their work but also for their physical nationality. The residents are more open to hearing stories and events from Korea, becoming more familiar with the culture and having their curiosity stimulated.

Does being a Heaven's citizen and a Kingdom citizen mean that that will give you ticket to Heaven? Though we are blessed to be a citizen of a country, being a citizen of a country divides us and after all, it is a man-made division. How about a Korean born in South Africa with a South African worldview and language? Is he/she a Korean or a South African? Would South Africans see him/her as South African or as Korean with his/her Asian looks? It is a dilemma, commonly found in the USA even after a fairly long immigration history. Cultures and traditions must be respected but it is not above our heavenly culture and tradition.

Communal living residents still belong to the traditional world they come from and they

share the same scars of Apartheid. However, communal living provides them personal, spiritual, physical refuge and shelter. Because communal living can address the issues that affect residents every day, instead of turning to witchcraft, they may depend on the love and brotherhood of God through the example of and fellowship with other members of the communal living, not only at church but also in day-to-day living.

5.2.4. Building the vision today

Time is precious; time management is a key element to any effective mission. This also applies to all aspects of life, not only mission and ministry. By analysing time management, this research will illustrate interest, purpose and focus of lives.

Although, this study indicates that time management wasn't done properly by residents it also indicates that residents have acknowledged the importance of time management. They have realised that time management was not really important to them back home. Education only took place at school causing the students to perform poorly at school.

Herewith one of a typical week of a child in Derby:

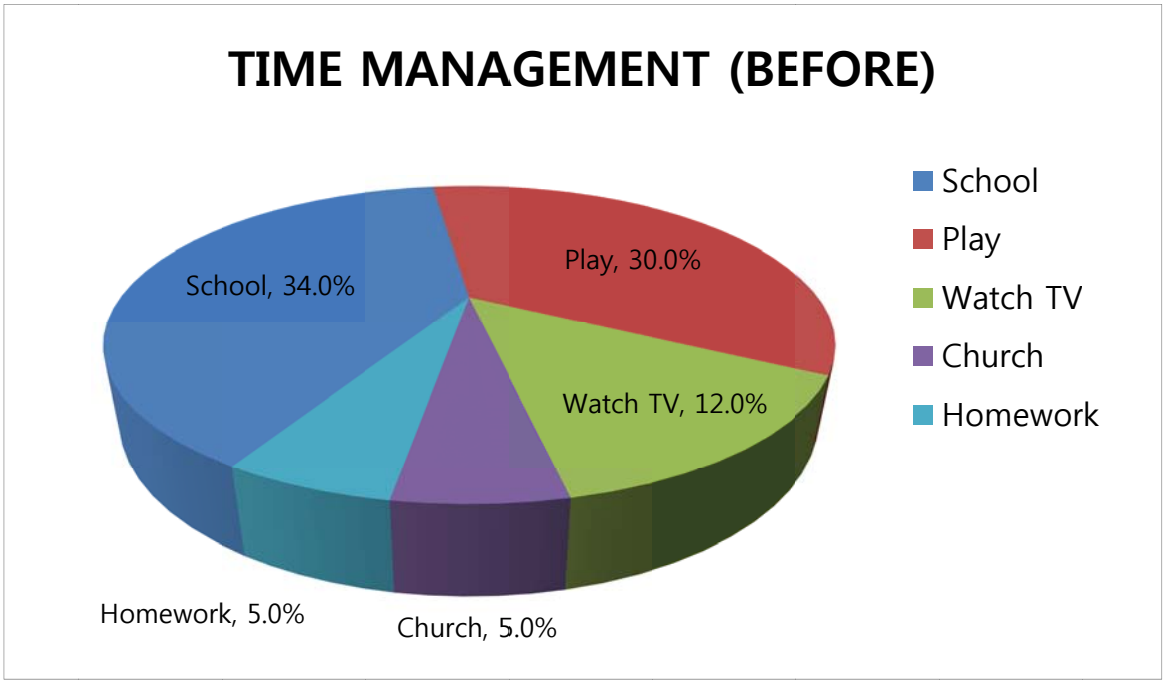
<table>
<tr><td>Time/Date</td><td>Mon</td><td>Tue</td><td>Wed</td><td>Thu</td><td>Fri</td><td>Sat</td><td>Sun</td></tr>
<tr><td>06:30</td><td colspan="5">Wake up/Breakfast</td><td rowspan="3">Sleep</td></tr>
<tr><td>07:30</td><td colspan="5" rowspan="6">School</td><td rowspan="7">Play/Watch TV</td></tr>
<tr><td>08:30</td><td rowspan="5">Church</td></tr>
<tr><td>09:30</td></tr>
<tr><td>10:30</td></tr>
<tr><td>11:30</td></tr>
<tr><td>12:30</td></tr>
<tr><td>13:30</td><td colspan="5" rowspan="4">Play</td></tr>
<tr><td>14:30</td><td rowspan="4">Play</td></tr>
<tr><td>15:30</td></tr>
<tr><td>16:30</td></tr>
<tr><td>17:30</td></tr>
<tr><td>18:30</td><td colspan="6">Dinner</td></tr>
<tr><td>19:30</td><td colspan="5" rowspan="2">Watch TV/Homework</td><td>Watch TV</td><td>Watch TV</td></tr>
<tr><td>20:30</td></tr>
<tr><td>21:00</td><td colspan="7">Sleep</td></tr>
</table>

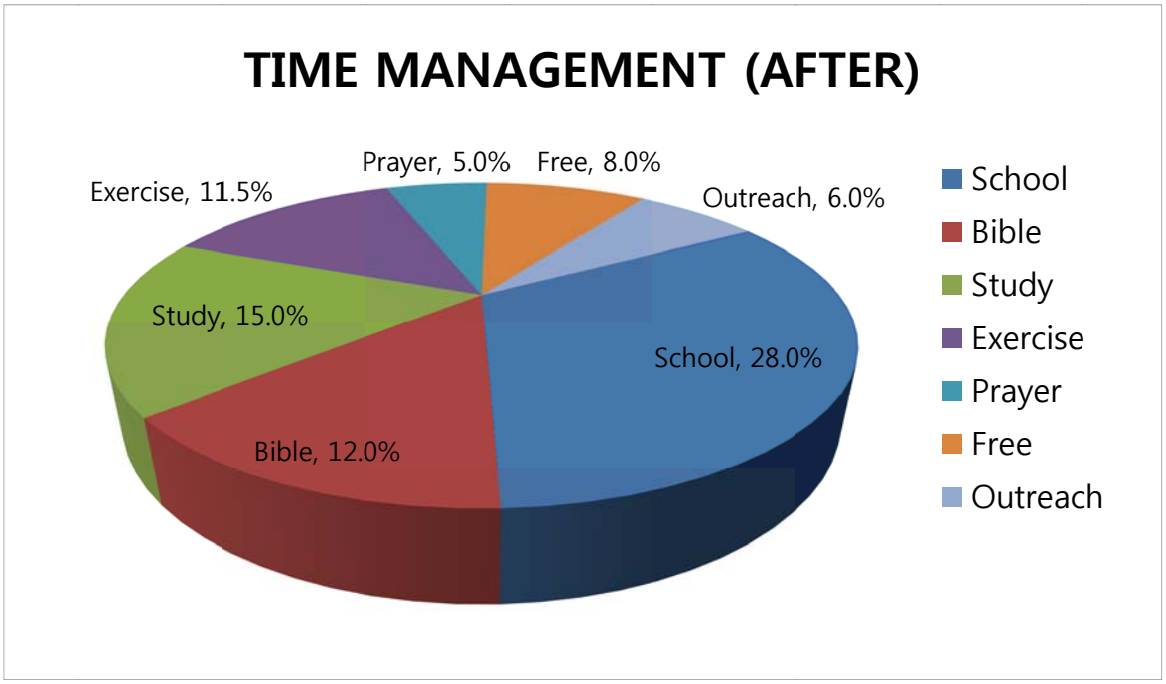
In Derby, one must understand that there is neither supervision nor guidance from a parent or a teacher after school hours. They are free to do anything they want. If there is any supervision either from a parent or family member, they are asked to do schoolwork out of formality but no real supervision is followed. Taekwondo, a Korean traditional martial art, was the world's most popular martial art in terms of number of practitioners and it has been an official event of the Olympic Games, Universiade (competition of international university teams), Asian Games, South East Asian Games and South Asian Games. Taekwondo as a martial art is popular with people of both genders and of many ages. Physically, taekwondo develops strength, speed, balance, flexibility, and stamina. A union of mental and physical discipline is required (Taekwondo 2012).

Usual week schedule in the communal living:

<table>
<tr><td>Time/Date</td><td>Mon</td><td>Tue</td><td>Wed</td><td>Thu</td><td>Fri</td><td>Sat</td><td>Sun</td></tr>
<tr><td>06:30</td><td colspan="5">Prayer</td><td colspan="2">Free Time</td></tr>
<tr><td>07:30</td><td colspan="7">Breakfast</td></tr>
<tr><td>08:00</td><td colspan="5" rowspan="4">School</td><td>Free time</td><td>Free time</td></tr>
<tr><td>09:30</td><td rowspan="2">Exercise
Taekwondo</td><td rowspan="3">Sunday
Service</td></tr>
<tr><td>10:30</td></tr>
<tr><td>11:30</td><td rowspan="2">Free time</td></tr>
<tr><td>12:30</td></tr>
<tr><td>13:30</td><td colspan="7">Lunch</td></tr>
<tr><td>14:30</td><td colspan="3">Study (school work)</td><td colspan="2" rowspan="2">Bible Study</td><td>Exercise
Taekwondo</td><td rowspan="2">Outreach</td></tr>
<tr><td>15:30</td></tr>
<tr><td>16:30</td><td colspan="3" rowspan="2">Exercise (other fitness)</td><td colspan="2" rowspan="2">Outreach</td><td rowspan="2">Free time</td></tr>
<tr><td>17:30</td></tr>
<tr><td>18:00</td><td colspan="7">Dinner</td></tr>
<tr><td>19:00</td><td colspan="5" rowspan="2">Exercise (Taekwondo)
/Study (school work)</td><td rowspan="2">Outreach</td><td rowspan="2">Bible Study</td></tr>
<tr><td>20:00</td></tr>
<tr><td>21:00</td><td colspan="7">Sleep</td></tr>
</table>

Graph comparison to directly compare time management:





This is neither a fixed lifestyle for every Christian there is no forcing or brainwashing taking place, rather it is letting a person experience a life in balanced fullness, a balanced full life with the management of time, focus, energy and effort. Missionaries spend the

whole day together, eating, working, exercising, studying and reading. Being together, doing everything together and sharing a life together are one of the most effective tools available for discipleship. Intensive Bible classes during school holidays and consistent Bible studies during free time improve the effectiveness of communal living.

Communal living helps residents to plan for today and tomorrow by living every day with a vision. We are having a common vision of making the world a better place for our future together. By having better planned and managed time, residents learn to control time to be more efficient improving academically, physically and spiritually.

5.2.5. Building the vision of our future together

Our paradigm/theology is our worldview and frame of thinking and these frames/glasses will result in our actions. Who is God to you? Is God, a God of mercy or a God of wrath? Answers to these questions will shape our daily lives and our understanding of the world. If parents see the value/potential of their children, they will do everything in their power to help and raise their children to fully utilise their talents given by God.

Despite all the difficulties and hardships the residents have been through, they see the future to be positive and bright.
Can you say more? How did the Christian hope change their cultural and contextual hope or lack of hope?

5.3. Other examples of communal living

5.3.1. Koinonia (Cotton patch)

Both Koinonia and Noble Palms were initiated as communities by a small number of influential figures, the Jordan and England families for Koinonia and missionary Cho's family for Noble Palms, and both communities seem to agree with the basic Biblical principles and values which are found in the book of Acts. They saw a need in their time and place to be a coherent, simple community founded on unconditional love and burning passion:

"Koinonia is an intentional Christian community founded by two couples, Clarence and Florence Jordan and Martin and Mabel England in 1942 as a "demonstration plot for the Kingdom of God." For them, this meant a community of believers sharing life and following the example of the first Christian communities as described in the Acts of the Apostles, even amidst the poverty and racism of the rural South" (A Brief History, 2012).

They both aim at empowering the poor, and offering Biblical training. In communal living lies a sympathy for the poor – it looks as if the ministry of Jesus amongst the poor may have an influence on individuals to initiate communes. However, attention to poverty may be common to any other Christian organisation. Koinonia involves both faith and (Christian) deeds, and they wanted to demonstrate to the world how communal living on a small scale facilitates the bridge between faith and deeds:

"Clarence Jordan held an undergraduate degree in agriculture from the University of Georgia and wanted to use his knowledge of scientific farming "to seek to conserve the soil, God's holy earth" and to help the poor; most of Koinonia's neighbours were black sharecroppers and tenant farmers. Jordan and England were ordained ministers and professors (Jordan held a doctorate in New Testament Greek) and part of their vision was to offer training to African American ministers living in the area.
"Based on this radical call to discipleship, Koinonia's very presence confronted racism, militarism and materialism with its commitment to:

1. Treat all human beings with dignity and justice.
2. Choose love over violence.
3. Share all possessions and live simply.
4. Be stewards of the land and its natural resources" (A Brief History, 2012).

However, bridging the gap between faith and deeds does not come cheaply or quickly. It does not follow the traditional growth pattern of the world. Neither can one use any kind of power or material; in fact, one purposefully has to do the opposite. One has to restore the initial love and passion of the founders regardless of what happened, who is at top management and what remains in the hands of the successors. On the other hand, one also

faces new problems and new dilemmas in a new generation. All the members play a vital role, although in this case the ones who are at the centre of leadership plays the bigger role and carry the responsibility of survival while the members may accept that they have to follow the decisions made: “In 1993, Koinonia abandoned its “common purse” and experimented with a more corporate, non-profit structure. It gained a board of directors and established staff and volunteer positions instead of resident partners. In 2004, we began a journey to return to our original roots while remaining relevant to the 21st century. We are now returning to the community-based model” (A Brief History, 2012).

It seems that Koinonia and Noble Palms share not only a few values and take seriously the poverty in the community but they have differences in time and focus. The context of Koinonia, required that a social injustice be rectified, and the conditions giving rise to this was embedded in the government systems and society. However, for Noble Palms apartheid was already in the past and the focus is now on touching issues such as empowering people to bridge the gap between faith and daily life.

As was the case with the Koinonia in 2003, Noble Palms is probably going through a new phase. It is becoming a new structure that involves a corporate process. It is probably in an earlier state of reconciling individuals with the rest of the members of the commune. A shared leadership is supposed, in order to obtain communal recognition.

This process does not shift in fixed time or format. And though some sort of frame or a procedure is planned, one speaks of planning in the broader sense. The paradigms of both times are at play, the past is present with history and the future is present with transformation. Initiative comes from the side of the future, often with a new plan of transformation, while a more passive participation with past history is important.

5.4. Conclusion

Communal living is about being and doing everything together. The last 45 years has taught us that mission and evangelism are not only the work of believers on earth, but of God. The Missio Dei is an inclusive term; God works His mission with the church on

earth, which has the honour of taking part in it (Bosch, 1991: 391, 389). God does not sit back and watch us when we are in the mission field; He is with us and does everything with us.

We, as a community of believers, are the only institution in the world that exists for the sake of those who do not belong to it (Bosch, 1995: 377). The Kingdom of God comes wherever Christ overcomes the power of evil. Although this happens most visibly in the church, it also happens in society, since Christ is also the Lord of the world (Bosch, 1995: 377). Through the gathering of the children of God, we are able to reach out to the world. The world is hungry for the Kingdom lifestyle/worldview and they are looking for a new meaning in life. This is the moment where the Christian church and the Christian mission may once again, humbly yet resolutely; present the vision of the reign of God (Bosch, 1995: 361). People are looking for a place to put their trust. Siaki points out that in a national survey conducted by the Human Sciences Research Council (HSRC) in 2000, a question was asked about the trust people have in certain institutions. The church and its community of believers were mentioned amongst these institutions. The conclusion that Siaki (2002: 39) makes is: “The church and its community of believers is the most trusted institution in South Africa.”

Communal living is in line with a traditional African way of living. The African worldview rejects the popular dichotomies between the sacred and the secular, the material and the spiritual. All life is religious, all life is sacred, and all life is of a piece. The spiritual is real and permeates all existence so that the ancestral spirits, the living dead, are all around us, concerned to promote the well-being of those who are bound together with them in the bundle of life (Tutu, 1995: xvi). Koreans also received Western missionaries, just like Africans, whom in the early days found it difficult, if not virtually impossible, to distinguish between the Christian faith and Western civilisation (Tutu, 1975: 29). Those missionaries have also spread Western culture, Western ‘civilisation’, Western customs and dress, and Western values. They themselves also often said that they had come to ‘civilise’ the ‘uncivilised’ pagans of Korea like Africa (Ngada & Mofokeng, 2001: 1).
As we are called by the Kingdom in a community of believers we will be united above all human understanding, civilisation and prejudice like the people who were gathered to

fight the common enemy of apartheid: “It was easy to galvanise people into action. The objective was straightforward – we were opposed to injustice and so were against apartheid. Our work was made relatively easy because we had a common enemy. Nothing unites a disparate group so effectively as having to face a common enemy” (Tutu, 1995b: 95).

We are ploughing the land of fear, hurt and lost hope again with a single purpose of the Kingdom.

In the times of confusion and dichotomies, South Africa is clearly suffering from an identity crisis (Tutu, 1995b: 96). The society is not a blind or deaf society. The society sees everything that happens in the community of believers. The divisions in AICs contribute to the divisions in the society, but the AICs seem unable to overcome this problem. As leaders in AICs Ngada and Mofokeng (2001: 18) puts it: “However, on our side there is the problem of representation – who speaks authoritatively on behalf of our African Indigenous Churches? We do not want any outsiders to speak for us, we want to ‘speak for ourselves’… but how can we speak for ourselves when we are so divided.”

Communal living will plant an identity beyond human identity of nations, race and prejudice. However, if any structure of the church or any organisation hinders the Kingdom's people from rendering a relevant service to the world, such structures should be called heretical (Bosch, 1995: 378).

The history of Christianity is transforming every day. “The Christians of the Southern continent are representative Christians, the people by whom the quality of the 21st and 22nd Century Christianity will be judged, the people who will set the norms, the standard Christians. And the quality of 21st Century Christianity will depend on them” (Walls, 2002: 3; Jenkins, 2002: 78). Now is the time for South Africa to share the life of Christianity through their life in communal living.

The challenge to the African is to follow Christ in his call to discipleship, thereby forsaking everything that is contrary to biblical revelation, and yet not losing the identity of Africanness (Khathide, 2001: 5). On the other hand, AICs can be described as simply African Christians who have preserved our African identity. Just as there is nothing wrong with being an English Christian or a Christian with any other identity, so also there is

nothing strange about being an African Christian (Ngada & Mofokeng, 2001: 17).
Korean Christians can confess that they have successfully contextualised Christianity without losing their Korean-ness. Through communal living, South African Christians will find true Christianity without losing their South Africanness. So many African thinkers repeat the hurt by obsessing about it: “African Christian thinkers must cease to be obsessed with missionaries and colonialists in their diagnoses of what happened in Africa” (Maluleke, 1998: 338).

5.4.1. Challenges

It is so much easier to be a teacher than to do things yourself, to instruct others to do this and don’t do that. It is so hard for a man to learn especially when you are in position to teach others. Many missionaries may forget that missionaries are called to be servants before one is called to be a teacher. As a representative of God’s mission on the earth, a missionary cannot be self-righteous. Only by God’s grace can one be sanctified. Africans will see the difference between a dominating missionary and a servant missionary. In communal living, one will experience service for one another and learn to serve others. To live a life of a servant through serving others will speak louder than words. A missionary could share a Kingdom life with South Africans, one by one. The best way to learn a custom and language is to live together, as one learns to listen to the other; to offer you to serve others are the best way of mission.

Many communities are suffering from poverty. Poverty is inherited. It is repeated generation after generation. A child who grew up in a poor family is very unlikely to break the chain of poverty. Providing only financial or physical grants or support has proven to be a failure over the past years to improve holistic living standards of people. If not improved, it continues to make people dependent on funds and promotes single motherhood. Perhaps it is just so much easier to make people dependent in order to control political votes. However, poverty will continue from generation to generation. Communal living not only allows one to open one’s eyes to cultures and a different worldview, it allows one to see other physical needs rooted in spiritual needs.

In South Africa, there are so many different ideas, cultures, traditions, worldviews and the list continues. It is in human nature to make a quick judgement of something different from your own and to debate the matter of which culture or tradition is right or wrong. This matter has been debated for centuries. However, as mentioned in the introduction, communal living brings two disparate cultures, traditions and worldviews together. It is a tool to bring various human understanding together beyond imagination, dreams and theories. It is not about one tradition and culture compromising to another. It is a matter of building a Kingdom of culture and tradition.

It is obvious that a missionary should not upset other cultures and make shallow judgements. Forming a Kingdom tradition and culture takes time, energy and hard work. It starts with taking a serious interest and researching one's own culture and tradition first before you embark on a lifelong journey of learning the cultures and traditions of others, remembering to be a student before you start teaching others. Over a period of time, a sincere interest in learning from others will bear fruit and provide a wider perception of one’s own culture and tradition.

Learning a language takes time, energy, patience, and talent. Some take much longer than others, even a lifetime. One can easily speculate or theoretically speak of learning a new language but learning a language is not as it seems for some, especially for Korean middle-aged missionaries. Communal living, not only provides a cross-cultural experience but a cross-lingual experience. In order for one to communicate and co-exist in the commune, one has to learn the language of others. When one is in contact with a multi-lingual situation, there is a much stronger motivation to learn another language.

For an eye to see the heart through one's appearance, an insight is needed. The values of Africa and Korea are different. A westernised worldview propagates progress and efficiency over other values and it affects all people including Christians. A linear line of reaching a higher point is a metaphor that helps us in the understanding of progress. A westernised understanding of progress will focus on doing anything efficiently to reach a higher point. In contrast, the focus of the African worldview is in men and their relationships. The African worldview of a circle is a quite a different worldview from the

linear line of the West. There is neither an advanced nor a primitive worldview; all human worldviews are imperfect. It is a matter of worldviews and results of those worldviews. In communal living, one finds different worldviews and they clash causing uncomfortable situations. For the existence of a community, a shared harmonious worldview is critical. A focus on the Kingdom worldview brings various worldviews together with humbleness.

Building relationships, a willingness to learn, being together with the people, and learning a local language cannot be emphasised too much. All of the above can be achieved in communal living. Building a relationship from a distance is not a real relationship; willingness to learn in one hour a day is not willingness, being together is not together unless you are really together and one cannot learn a language only in the classroom. Only the relationships between people will allow communal living to exist. Spending every day and time together will teach one about another.

Humbleness is one of the key values of communal living. Humbleness starts with listening, learning, respecting and helping. These elements of humbleness cannot be achieved in a day. One is not born with these values, they are taught and learnt throughout one's life and if the missionary or host people are not ready, it will easily end on a negative note. The easiest way to learn is to listen but that can be the hardest thing to do for some. Humbleness is not about pleasing people for the sake of fake peace. It is not just to give what the host people want to receive. Being humble is not about only listening to the host countryman, but to listen to God together as a community of Heaven on earth. Humbleness requires lifelong training to listen and obey what you hear from God. Undermining others or overestimating oneself is destructive because it will only end up with generating more problems. The focus must be on finding God's will together as equal servants of God.

Most of us are living in a materialistic world. In a materialistic world, one is looked down upon if one has no material possessions and this is often related to race due to the current racial economic situation in South Africa. This generalised idea may lead one to have unconditional compassion for the host country's people. To have compassion is important but making them dependant on a missionary or any person is not a healthy relationship. It

is not healthy to have no discernment when confronted with the unchristian cultural, worldview, customs, lifestyle, history, habits, and value systems. A disadvantaged economic situation may encourage unrighteousness but just the fact that a certain economic situation prevails does not justify any unrighteousness.

It is natural for a person to look out for differences. Different race, dressing, appearance, culture etc. stand out and leads to fear, and fear leads to rejection. Communal living is no different in this regard because spending time together does not blind us from these differences. The difference lies in one having more chance of experiencing the Lordship of Jesus Christ between two disparate cultures. Arguing about superiority of one culture over another is meaningless. However, the difference between crowd and disciple is based on the experience of the Lordship of Jesus Christ above all culture and all understanding.

The revealed reflection of communal living is very plain. Communal living is the commission and way of the Triune God. Stagnation in communal living is one of the greatest enemies and constant renewal and change from the participants and the leaders is necessary to prevent deviation from the vision and beliefs of the group. Communal living is central to God's commission for all Christians. This is so clear and this truth cannot be overemphasised in any debate regarding the change in the lives of receivers of the Gospel of Jesus Christ. However, there are dangers as follows: Communal living is practised by many other worldly institutions in many other parts of society. Even though the best model for communal living has been invented and practised, it must be remembered that communal living is in the hands of God; in other words, it is God's intervention. Nothing should be taken for granted but should be received as a gift from God. All gifts should be sought with humble eagerness to seek God's will in every decision made. Communal living can only exist in the first place through the ministry of constant prayer and with seeking God's will through constant meditation on the Word of God. This may not be taken for granted because of God's work and intervention, any excuse is a sin against God and fellow man as a whole. No Christian can proudly assume they have reached what he/she can reach and be proclaimed as perfect. Understanding the way of God through humanity is just as important as understanding God's direct intervention. God's commission for people to respond to communal living is to all. Communal living is a gift

from God.

6. CHAPTER 6: REFLECTION

Communal living is, in a sense, an unfinished missionary model. Communal living at Noble Palms started with a small group of people from different worlds and it still continues today. It is still in the process of maturing and it is too early to conclude whether this may be an effective missionary model for missionaries in South Africa.

Communal living promises nothing. It may not change the lives of the residents and people involved. It sounds awkward in an individualistic 21st century to stay together with strangers and follow the rules of the commune. Even after living in a commune, there are no guarantees of any sort. Instead of any guarantee, you are required to extend yourself towards a higher spiritual plane and thereby ethical standards. Nevertheless, South Africa is seeking for alternatives to nominal Christianity and communal living may provide such an alternative.

As ministers of churches, their sweet words and brilliant sermons could impress the people, but many missionaries never show what they eat at home. None of these, however, can fool the hearts of the people. In order to share the Gospel, one must 'be together' with them, and to do that effectively one must live in a commune together (Mark 3:14). That would differentiate Christians from the world, from conventional methods. If one simply dumps the message, and never shares the faith in real life and blames the recipient for their immature faith, the responsibility lies with the messenger and not the recipient.

Is communal living an effective missionary model? Can communal living bridge the gap between faith and life? The key of this thesis, living together, can answer these questions.

6.1. Communal living for change

Something has to change. The state of Christian discipleship cannot be left as it is. Statistics do not give a reliable indication of the entire problem of nominal Christianity. Christians cannot simply ignore the problem. Ignorance will breed ever more deeply and produce a wider gap between life and faith.

Communal living is holistic (i.e. Mind, Body and Spirit), aimed at addressing various

aspects of life. A strategy of communal living, for change, hence, bridging the gap between life and faith, would therefore include the following key concepts:

1. Enabling the residents to fully acknowledge God's expectation for their lives
2. Addressing the missing notion of citizenship of Heaven, that Christians have a home in heaven and yet take the responsibility of life on earth
3. Setting an example of a Kingdom lifestyle
4. Providing a theology of hope.

The first priority for communal living is to strengthen the community through individual focus, enabling them to provide one another with the best possible service. The residents of communal living should not only focus on internal blessings but also to become the channel for reaching outside communities, promoting diversity, with the following ministry areas:

1. Children and the Youth ministry
2. Disciple training
3. Educational ministry
4. Sports ministry
5. Church planting
6. Job training
7. Partnership.

The finding of this study is that communal living in South Africa is bridging the gap between faith and life and between races. Communal living has not become 'stagnant' and, in a sense, nor has it become silent by the present internal struggle. Although it might seem that communal living is isolated, it is bringing different groups together to live in harmony. Communal living can, however, reach out and help others to bridge the life and faith that challenges South African society.

It is also interesting to note the various groups of people that communal living is affecting. Although it seems as though communal living is isolated within the fences of the facility, in their outreach, this may not entirely be the case. The communal living outreach program,

while their program seems to be only addressing their own concerns, for example, provides a bridge between the residents to the community. The outreach program's contribution is of abridging nature, targeted at the bridging of communal living to the outreached communities. Communal living has managed, despite its isolated setting and also various other factors, to build a bridge for and a bridge to the community at large (i.e. community outreach, Sunday school, Taekwondo lessons, educational visits and etc.); despite the impression that they are isolated and distanced from the community.

It is further important to note that communal living is addressing number of these issues (i.e. faith and life, harmony of different groups in the churches) that the Western church, the African church and churches in general have in common. This is a worldly phenomenon and it is an indication that South African Christianity is experiencing a similar pain with world Christianity and that it is identifying the issues that need to be grappled with. Not only is communal living identifying its own issues, but it is also developing answers for the questions that South African communities are asking South African Christianity. The answers might not necessarily be viewed as an ultimate solution for all the problems of global Christianity, but over time it will become open to debate, and in this way make their unique contribution to the church and the world globally.

Communal living is not perfect or near perfection but it can make a contribution, by illustrating that the focus for developing an effective mission model for the South African context should not depend on short-term results, a narrow worldview, negativity, fear and hurt or any other misgivings it might have from a hurtful history of colonialism and apartheid. It should rather strive for loving communal living based on Biblical values. Negative factors have influenced South African Christianity and still continue to have an influence on the communities in South Africa, but by focusing on 'being together', South African Christianity has the seed of God which will grow stronger than missionaries, and it will become an effective missionary model for Africa.

The researcher would like to conclude his reflection by referring to what Schweizer (1971: 41) believes will most effectively answer any difficulty South African Christianity faces today.

"It means that the disciples walk with him, eat and drink with him, listen to what he says and see what he does, are invited with him into houses and hovels, or are turned away with him. They are not called to great achievements, religious or otherwise. They are, therefore, called not to attach much importance to themselves and what they accomplish or fail to accomplish, but to attach greater importance to what takes place through Jesus and with Him. They are called to delegate their cares and worries and anxieties."

6.2. Suggestions for further investigation

There are a number of additional issues that must be noted in this study. Communal living will have to do much more thinking in the area of relationships with other missionary movements. If the South African communal living experience is going to be incorporated as a valid key in developing a missiology, the implications of this model will need more contemplation and discussion in a wider circle. It has implications for example, the view on the relationship with other communal living relationships in the world. If this is not addressed properly, there will always be accusations of isolation, which communal living cannot deny.

This study is, as has been stated, certainly not meant to be the last word on South African communal living. A much more thorough appraisal of South African effective missionary models should be conducted, with more input from African theologians.

It would be very interesting, for example, to conduct a close examination of comparative studies of different communal living initiatives in South Africa and around the world with a view to discovering the way in which they have started, grown, matured and faded away into history (if they have).
From the perspective of social studies, it could be interesting to examine the critical parameters of "communal living" as an effective reconciliation model in diverse contexts of conflicts and to reflect on the concept of reconciliation through communal living.

In addition, this study's focus on the harmonious living of different people in communal living did not permit the researcher to explore other valuable and related concepts in communal living such as the shortcomings of communal living. Communal living may not only have a positive influence on society and individuals, but also in different societies, communal living is not conceived in the same way. Communal living may be more of a threat to some who may see it in a negative light. For those people who have suffered hurt within communal living, and those who had to let go of a valuable family member to communal living, there may be anger, frustration and resentment towards communal living. If we are too focused on our own work, we move away from the core of our calling, and become self-righteous and stagnant. However, given a new perspective, our horizons will open to new possibilities.

Within Christianity, communal living still seems to be a strange way of carrying out missionary work, especially in South Africa. How well do we understand this? Are we challenging ourselves to move out of our comfort zones? It would be fascinating to compare communal living as a tool for reconciliation and other methods of reconciliation, which also touch on all other aspects of missiology.

7. APPENDIX

7.1. Appendix 1

INTERVIEWS

INTERVIEW WITH RESPONDENT A (a member of Noble Palms communal living)

Question 1:

Do you think communal living is an effective model as a mission?

Response:

Yes, I've personally changed. I've always thought I was a Christian. My understanding of Christianity was that I attend church on Sundays. But after I joined Noble Palms, my understanding of Christianity changed. I can see that it is so much more than just attending church on Sundays. I've actually started reading the Bible. I am no theologian or an academic but I've been attending Bible studies to have basic foundation knowledge of the Bible and I've taken up an interest in understanding the Bible. I wouldn't have been able to invite someone to Christ but I am bold enough now with the help of my experience in communal living to reach out to the people.

Question 2:

Do you see any shortcomings of communal living?

Response:

Yes, just like any other form of organisation or workplace. I also have chores that I don't want to do, for example throwing rubbish out. I would have to throw them regardless of my situation whether I am at a private home or here in Noble Palms. I guess it is way of life in general.

Question 3:

How do you feel about Korean missionaries?

Response:

Through communal living, I came to know Korean missionaries for the first time. I see no perfect human beings. But I am sure that through communal living I have got to know them more than anyone else in my life. Meeting somebody within communal living is a little special because you get to meet him or her in good and bad, like a family. I understand them better than somebody else outside of communal living simply because I get to spend so much time with them.

Question 4:

Did your thoughts about faith and life change in anyway?

Response:

Yes, like I've mentioned earlier, I could not really relate my faith and daily life. I was used to church life, but I didn't really understand why I must be honest with the people I work with or are friends with every day. I had my life in the church and life outside the church. I see that the Bible isn't a legal book for me to live under laws but to give me boundaries to show my fruit of the Spirit through every day, to be a channel of mission to others.

INTERVIEW WITH RESPONDENT B (a member of Noble Palms communal living)

Question 1:

How do you feel about being a black person in a mixed racial communal living?

Response:

In communal living, it doesn't really matter what colour of skin you have because everyone is treated equally. It is just matter of who you are not what kind of skin you have.

Question 2:

Do you think one needs more personal time in communal living?

Response:

It depends, some residents have extra time but some residents have little personal time. Some have more responsibilities than others. I think it is important to share the burden amongst the residents.

Questions 3:
Do you think a family is accommodated well into communal living?

Response:
I think family members sacrifice more than single members because of less time together as a family. You spend most of your time together with everybody in communal living but less time with your own family members. On the other hand, it might be a good sign that you don't only focus on your own family but on other members of communal living too.

Question 4:
To whom do you want to recommend communal living?

Response:
It is recommended to anyone, but especially teenagers of South Africa because there is so much secular culture that is destroying the minds of young boys and girls. They have more chance of changing their lives through righteous guidance. I think they will benefit a lot through communal living.

7.2. Appendix 2

QUESTIONNAIRES

1. Questions asked (rate the following):

Cultural difficulties you've faced in communal living 1 2 3 4 5

Your experience of understanding cultures before and after communal living

1 2 3 4 5

2. Questions asked (rate the following):

You see changes in your lifestyle (positive and negative) 1 2 3 4 5

You think you are more equipped to adapt to new cultures after communal living

1 2 3 4 5

You see the importance of understanding missionaries' culture

1 2 3 4 5

3. Questions asked (rate the following):

You had expectations before communal living 1 2 3 4 5

What kind of expectations did you have (financial, spiritual, physical, biblical etc.)?

Does communal living satisfy your expectations 1 2 3 4 5

4. Questions asked (rate the following):

Can you acknowledge God's expectations? 1 2 3 4 5

What kind of God's expectations do you acknowledge? 1 2 3 4 5

Your fulfilment of God's expectations 1 2 3 4 5

Your fulfilment of God's expectations before communal living

1 2 3 4 5

Your fulfilment of God's expectations after communal living

1 2 3 4 5

5. Questions asked (rate the following):

Do you see advantages of being a Korean 1 2 3 4 5

Do you see advantages of being a South African 1 2 3 4 5

What are the advantages/disadvantages of being a Korean or South African?

1 2 3 4 5

Do you want to be a citizen of another country than your own?

1 2 3 4 5

6. Questions asked (rate the following):

Do you see yourself as a Heaven citizen 1 2 3 4 5

You see more heaven citizen like life after communal living 1 2 3 4 5

7. Questions asked (rate the following):

Any sense of time management before communal living 1 2 3 4 5

Importance of time management after communal living 1 2 3 4 5

Draw general indication of time spent on the following timetable:

Herewith one of the typical lifestyle of a child in Derby:

Time/Date	Mon	Tue	Wed	Thu	Fri	Sat	Sun
06:30							
07:30							
08:30							
09:30							
10:30							
11:30							
12:30							
13:30							
14:30							
15:30							
16:30							
17:30							
18:30							
19:30							
20:30							

21:00							

8. Questions asked (rate the following):

God is close or far 1 2 3 4 5

God of love or God of punishment 1 2 3 4 5

Evil spirits exist 1 2 3 4 5

They have power over people 1 2 3 4 5

Ancestral spirits exist 1 2 3 4 5

They have power over people 1 2 3 4 5

They have power over Christians 1 2 3 4 5

They can have power over me 1 2 3 4 5

9. Questions asked:

Do you have hope? 1 2 3 4 5

What is your hope?

Do you look forward to tomorrow? 1 2 3 4 5

Do you have a vision for the future? 1 2 3 4 5

What is your vision?

Thank you very much!

May Gob richly bless you!

7.3. Appendix 3

CONSENT FORM

TO WHOM IT MAY CONCERN

Dear Sir/Madam
I, Jun Hu, hereby write this letter to inform you that by giving your consent to participate in this research to analyse effectiveness of communal living as effective mission model. The precious data we collect will assist us in compiling improved information for this research in order to develop a better model for mission and assist this community involved.

Herewith the details of this research:

- **Name: Communal living as mission**
- **Researcher: Jun Hu**
- **Contact details: 014-537-2995 (Office) / 072-677-4986 (Cell)**

I, hereby agree to participate in this research. I have understood the aims and process of the proposed research. I was given opportunities to enquire about the research. I had enough time to make my own decision to participate in this research.

I clearly understand that this is voluntary participation and I have no obligation to participate in this research and I have the right to withdraw from this research at any time without presenting any reasons.

I fully acknowledge that this data will be submitted as part of a thesis to University of Pretoria but without my name.

_____ _____
Signature of Respondent Witness

_____
Printed Name of Respondent Witness

_____ _____
Place Date

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