

THE INVOLVEMENT OF WOMEN IN MISSION IN THE LUTHERAN CHURCH IN
SOUTHERN AFRICA (LCSA)

By

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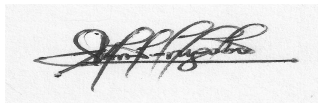
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SEPTEMBER 2013

DECLARATION

I, the undersigned, declare that this dissertation is my original work. All resources used in the study are referenced, acknowledged, and cited in the list of references (bibliography). This document has not previously been submitted for any examination or any degree in any other university.



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This research study edifies the investment that many people have made in my life. However, I only have the time space to thank a few here, and they really deserve recognition,

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ABSTRACT

The principle purpose of the study was to investigate the role of women in the mission and ministry of The Lutheran Church in Southern Africa (LCSA). The researcher raised the question of why women are viewed as inferior within the LCSA, and whether this is Biblically supported. I investigated the distinction between men and women with regard to the church culture, tradition, pastoral office, priesthood, and authority within the LCSA. As a general theoretical framework, I used two theories in church mission: (1) The unity of the Church and apostolic practice as propounded by Schenk in 1983. (2) Paradigm shifts in theology: mission as ministry by the whole people of God as propounded by Bosch in 1991. These theories explain the mission of proclaiming the Gospel of God as belonging to everyone (both male and female) as His servants in the Church.

To obtain people's views and interpretations of Scriptures, culture, church practice, and the social reality of women's roles in the LCSA, focus-group and individual interviews were used to gather qualitative data from 525 respondents. The data was collected and analyzed using the descriptive qualitative research approach. Based on the research findings in Chapter 2 (pages 37-42), Chapter 6 (page 140) presents proposals for the involvement of women in the LCSA.

The findings show that participants were concerned about the topic and those women's rights and voices are not yet acknowledged in many societies in Southern Africa. However, the scope of the study is limited to the LCSA, and its findings cannot be generalized. Valuable insights were gained into the church's traditional construction of women's roles in the LCSA, not allowing women to preach the Gospel and to administer the Sacraments in the Church mission work. From a missiological study perspective, the researcher recommended that women should be allowed to participate fully in the Church mission work. Therefore, the Involvement of Women in Mission in LCSA was an important dissertation research topic, affecting women in Southern Africa particularly, and potentially, in the African continent at large.

KEY WORDS

Priesthood, Equality, Diversity, Baptism, Authority, Feminism, Religion, Pastoral Ministry, Methodology, Research, Mission, Evangelization, Stewardship, Koinonia, Diakonia, Gospel Injunction, Creation, Tradition, Culture, Kyriarchal, Justice, Hermeneutics, Human Rights, Liturgy, Ecclesiology, Deaconess, Justification, Christological and Eschatological.

LIST OF ABBREVIATIONS

LCSA	Lutheran Church in Southern Africa
MELFC	Mission of the Evangelical Lutheran Free Churches
LKM	Lutherische Kirchenmission
LCMS	Lutheran Church Missouri Synod
FELSISA	Free Evangelical Lutheran Synod in Southern Africa
LUCSA	Lutheran Communion of Southern Africa
LTS	Lutheran Theological Seminary in Tshwane
WCC	World Council of Churches
LW	Luther Works
VOL	Volume
ALA	Almanac
BOC	Book of Concord
CA	Augsburg Confession
APOL	Apology
KJV	King James Version of English Bible
NIV	New International Version
NAS	The New American Standard Bible
ESV	English Standard Version
JPIC	Justice Peace and Integrity of Creation
OT	Old Testament
CWEM	Common of World Evangelization and Mission

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CHAPTER ONE

1.1 TITLE: The Involvement of Women in Mission in the Lutheran Church in Southern Africa (LCSA).

The Apology “no one should administer the Word and sacraments, unless he is rightly called,” (1530, Article XIV: 268). This means that only ordained male pastors are allowed to teach, preach, and administer the sacraments in the LCSA. Proclamation of the Gospel is a public expression, affirmation, and acknowledgement by a pastor, and a time to seek God’s blessing in His ministry.

The purpose of this research study: is to investigate the practice of women’s role in mission in the LCSA. Putting it in another way, I wish to investigate the exclusion of women from pastoring a congregation within the LCSA. The researcher wishes to raise the academic question of why women are being viewed as inferior to proclaim the Gospel in the mission field as upheld by the Lutheran Church in Southern Africa and whether this is biblically supported. In addition, I will examine if there is any distinction between men and women with regard to the Church culture, tradition, pastoral office, and authority in the LCSA.

1.2 BACKGROUND

1.2.1 The history of the Lutheran Church in Southern Africa

The Almanac (2012:4) states that in 1967 the Lutheran Church in South Africa (LCSA) became an autonomous Church body. The LCSA originated from the mission of the Evangelical Lutheran Free Churches (MELFC) in Germany (formerly known as the Hanoverian Evangelical Lutheran Free Church Mission) which was founded in 1892 and is now known as the Lutherische Kirchenmission (LKM). Almanac states (2012:4) that the LCSA has partnership ties with the Selbständige Evengelisch Lutherische Kirche (SELK) - Germany through its mission arm. It has signed partnership protocols with the Lutheran Church-Missouri Synod in North America (LCMS) as well as the Free Evangelical Lutheran Synod in Southern Africa (FELSISA). Furthermore, Almanac (2012:4) explains that the membership of the International Lutheran Conference (ILC) affords the LCSA the opportunity to interact with other confessional Churches. Regionally the LCSA is a member of the Lutheran Communion of Southern Africa. In this forum the LCSA can join other Lutherans in addressing regional theological or social issues though there is no altar and pulpit fellowship among the member churches within the Lutheran Communion in Southern Africa (LUCSA).

“Today, societies are greatly challenged by the fact that women are taking on many new roles, especially those which used to be men’s sole prerogative. For some people these changes are very difficult to accept. Yet some women’s qualifications and capabilities are so self-evidently God-given that there is no way to hide them. This development of women’s roles and abilities is what we all hope for; a change from one stage to another, simultaneously painful and joyful, like the first pangs of birth” (Search, 1997:134).

Bachman & Muller (2005:417) argue that one particular issue regarding the doctrine of the public ministry has captivated the attention of many Christians in recent years. May women be rightly called as ministers in the Church? This issue challenges many Christians because it often pits biblical teaching against common cultural assumptions and ideals. This issue, like many others, shows that assumptions and methods of acquiring theological information can greatly affect conclusions. Later, they argue that modern Western culture prizes egalitarianism as a great virtue, and is suspicious of anything that looks like unequal rights. When we approach Scriptures from this view, we may find an uncomfortable conflict that we are not at liberty to simply ignore texts that we do not like. Furthermore, Bachman & Muller (2005:417) argue that many biblical texts provide insights into the relationships of God’s people in the church, with some texts centered around the question of women in the mission work in the proclamation of the Gospel.

Bachman & Muller (2005:418) argue that a woman should learn quietly with all submissiveness. ‘I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor’ (1 Timothy 2:11-14). Bachman and Muller analyzed the context and from the rest of Scriptures by saying that these texts (1 Timothy 2:11-14) seem to insert a division in Christianity between men and women. Later, Bachman and Muller (2005:418) describe the issue of women in proclaiming the Gospel in the mission work as men and women being equally loved and redeemed by Jesus Christ. All Christians, regardless of sex, share in the priesthood of the saints. All Christians are necessary and essential parts of the body of Christ; no single part is exalted over the other (1 Corinthians 12). Relationships between Christians are not to be based on coercion, power, or domination, but love, forgiveness and respect. In the biblical context, how are we to understand passages like these? The researcher would like to say that these central texts address the issue of women proclaiming the Gospel. The LCSA uses these texts to advocate women being kept silent, not to speak, preach, and administer the Word and Sacraments. Therefore, I would say that God’s mission is to and

for everyone in the Church of God. Even as the Father sent his Son to lay down his life for the salvation of the whole world, so God now sends his daughters and sons to bring the message of salvation to women, men and children of every nation and language (John 20:21). Both have the mandate and means of Jesus Christ's all-embracing mission of proclaiming his name to the all nations. "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." (Matthew 28:18-20).

The roles of women in the LCSA are limited to teaching children in Sunday school, evangelizing, conducting Bible studies, and being on church committees' service to congregation community. However, the LCSA does not allow women to preach and administer the sacraments in the Lutheran Church in Southern Africa (LCSA).

Dorr (2012:428) states that the Church needs women who seek out the company of other faithful women. It means they spend time with women who rejoice in the goodness and faithfulness of the Lord and are humble, faithful, maternal, and joyful. Learning from women who have struggled through life's sorrows and have still proclaimed: "The Lord gave, and the Lord has taken away; blessed be name of the Lord" (Job 1:21).

Dorr (2012:429) continues by saying that women can serve in specific churchly vocations, as deaconess or Sunday school teachers, organizers, or choir members. They can serve the church in non-ecclesiastical vocations as well, as mother or aunt, or author. In each of these ways –whether through repentance and prayers or service to their churches, families, and neighbors – women receive. The burden of baptizing, teaching, and preaching is not theirs to bear. It is the work of male pastors, the one giving through water, Word and Sacrament on Christ's behalf. Their strength, their femaleness, is instead found "in quietness and trust", (Isaiah 30:15). Inferring from the above views it can be said these writers concur with LCSA doctrines.

1.3 MOTIVATION

The researcher is motivated by the following key factors:

1. The biblical perspective in the Old and New Testaments on women's effort in the Church mission; Such as Mary, who received the message of liberation in Luke 1:25-56, Prisca, and Junia in the early Church mission in Romans 16:6-7.
2. The Samaritan women with a message of women's liberty and emancipation for her world in John 4:5-42.
3. Mary Magdalene the mother of Jesus Christ at the resurrection with a mission of God in John 20:11-18.
4. The creation of man and woman in Genesis 1:26-28.
5. The means of grace for the Christians who are baptized in the Triune God to proclaim His Gospel to all nations in Matthew 28:19.
6. Oneness in law and the promise of Jesus Christ in Galatians 3:28

Massey (2002:11) says that regarding, "Mary, the mother of Jesus, an enormous body of traditional has developed over the centuries. To some scholars the stories of Mary in the New Testament are genuine, offering brief glimpses into the humanity of Jesus and his attitude toward women in Church mission". To others the mother of Jesus is, especially in the Fourth Gospel, a literary device and nothing in the traditions about her contributes to our understanding of Jesus' attitude toward women (Massey, 2002:12). But Mary's ubiquitous presence in the Gospels from Jesus' birth until after his death makes a statement about the elevated role of women in and around Jesus' ministry, at least in the eyes of the four Gospel writers" (Massey, 2002:11). For example in John 7:53-8:11, "serves to demonstrate Jesus' rejection of typical bias against women in interpreting and enforcing religious laws. Jesus attempted to elevate women in such a way as to demonstrate the remarkable change of the kingdom of God would effect in a human life and society. Both the Synoptic tradition and the Fourth Gospel offer strong evidence that within the broad framework of his ministry Jesus sought to elevate the status of women, in fact to teach principles by which discrimination against women might be abolished" (Massey, 2002:12, 16).

Therefore, the "Feminist thinkers also suggest that God may occasionally be imaged and worshipped as mother, sister, given the long effect of the dominant father image and the risen Christ. In this light, the Church is newly understood as the body, the very sacrament of humankind in God, as the risen Christ in all the female and male embodiments of the

community of equal discipleship. Hence, the female figure of Mary as virgin and mother is newly appropriated as witnessing to both the strength of autonomy and the compassion of relatedness that human and Christian development implies. But also Christian virtue, for both women and men, is newly conceived as both active and receptive strength, beyond conformity and obedience, in the solidarity of human community with God that is given in Christ Jesus and that is continually energized by the Spirit” (Carr, 1988:213-214).

1.4 PROBLEM STATEMENTS

The purpose of this research study is to investigate the impact of the debate of the involvement of women in mission on the Lutheran Church in Southern Africa (LCSA).

“Formulation of the problem is the starting point of a research project” (Dreyer 1995:373), “If there is no problem, there is no research”, (Padget 1998:28).

The problem statement: *Women are being viewed as inferior in mission work in the LCSA. A distinction is made between men and women with regard to gender, culture, traditional, pastoral office, and authority of the Church teachings in the LCSA. The question is; “What is the place of women in the LCSA mission in preaching of the Gospel and administering of the sacraments?”*

Men (2012:108) provides an overview of gender equality, culture, and tradition in the Bible: “The Old Testament teaches that both men and women are created equally in the image of God” (Genesis 1:26-27; 5:1-2). In addition, according to the Apostle Paul, all believers, men and women are to conform to the image of Christ (Rom.8:29, 2 Cor.3:18, 4:10-11; Gal. 4:19), and spiritually speaking, Men (2012:108) states that authority is not grounded in maleness. Both men and women were given authority to rule over the earth .There is no biologically-based inequality in creation, personal agency or responsibility. Despite the fact that gender traditionalists argue, for example, that the ministry of the prophet included some functions that excluded women, both men and women were recognized as prophets in ancient Israel – Huldah and Deborah (2Kings 22:14 -19; & Chron.34:23-27).

Oduyoye states that, “the particular theologians of African women express aspects of global and African Christian theologians from the vantage point of women’s experiences and locations. They are the theologies that reflect women’s heritage of participation in Africa’s colonial and missionary history.” (Oduyoye, 2001:9). Furthermore, Oduyoye stresses the issue of caring and mission. In women’s theology, ecclesiology goes together with missiology. The reason for

the Church's being is to be at work in God's mission (Oduyoye 2001:87). Women must be in the identification of what is good news, for what harms women cannot be good news for the whole community. What brings death to women cannot be said to bring life to the community. The Church therefore misses out on its vocation when it refuses to listen to and include women in its task of being in God's mission (Oduyoye, 2001:87).

Storkey (2000) strongly argues that the exclusion of women in proclaiming of the Gospel from the called office of the Lord is purely unbiblical, that it limits the capability and quality of women in proclamation of the Gospel in the Church. The researcher understands the role of women in the proclamation of the Gospel as to spread the good news about God our Father and Creator of the world, as well as Jesus Christ our Savior to all nations regardless of gender, traditional and culture issues. Why then are there so many objections from theologians?

According to Klug (1993:1) the Church "is namely holy believers and lambs who hear the voice of their shepherd." (1 John 2.19; Roman 8.9; John 10.27-29).

A further argument that the researcher raises is the question of **diversity** with regard to this issue. How can there be diversity in the church if certain groups are not allowed to exercise their God-given abilities. According to the Oxford Dictionary, diversity "involves a variety of groups in production". It means that there is a concern for the participation of women in the proclamation of the Gospel, in the life of Church and for tasks for the theologically educated women in the Church leadership. "Through Jesus Christ we can share in the divine nature (1 John 1: 3, 6-7; 2Peter 1:4). He initiates the possibility of a more intimate relation, a life based on unity and diversity in the image of the unity and diversity of the Trinity" (Search, 1997: 115-116). If diversity has proven to be so productive in society then why a Church would deny it?

Another key question is that of **equality**. According to the Oxford Dictionary, equality is "the state of being equal". The researcher would wish to say that this is where you create a fairer society, where everybody both male and female can have an opportunity and participate fully in any kind of service delivery. However, with the issue at hand then the definition of the Oxford Dictionary is entirely ignored.

Men (2012:106) indicates that gender often constitutes the most important organizing principle in societies and it governs the production, consumption, and distribution of resources in societies with the following five pillars;

- a. Men and women have the same intrinsic value.

- b. Men and women are equally valuable to society.
- c. Men and women should have equal rights and responsibilities.
- d. There should be no discrimination on grounds of gender.
- e. Equality need not translate into sameness.

In relating the arguments of **equality and diversity** to the preaching of the Gospel, women are not treated fairly. The Gospel is the teaching of Good news about Jesus Christ. How then can the Savior's Word exclude a particular group from exercising their in-born gift. God the Father has given us (believers) His Son (John 6:17:9, 3:16) our Savior Jesus Christ, the one who gave the Good News (John 17:22) and God the Holy Spirit, the one who dwells in us forever (1 Corinthians 6:19 and John 14:16). However, what concerns the researcher is the issue of **priesthood**. Klug (1993:135) expands the point that: "We have this ministry," according to St Paul (2 Corinthians 4:1). He is speaking first of his office as apostle, chosen by the Lord; but he is enlisting the people's support in the conduct of the ministry in their midst. God has entrusted the means of grace, Word, and sacrament, to all believers, who, as the apostle Peter affirms, are the royal priesthood (1 Peter 2:5.9).

Another important concern of the researcher is the question of **baptism** in Matthew 28:19. Pless and Harrison (2012: 390), for all of us are spiritual or priestly estate by virtue of our Baptism; thus we all are regardless of race, social ranks, and sex "one in Christ Jesus," proclaimed in Galatians 3:28, even and especially in our differences. It connects the issue of the new creation in Christ Jesus (2 Corinthians 5:17) and permits the equal standing of females and males before God (Genesis 1:26-28). Therefore, the role of women in the proclamation of the Gospel in the Church is the appropriate application of this principle of equality. Search (1997:21) states that the ministry of the Church is the priestly service of the people of God to which they are called by the Gospel and ordained in Holy Baptism.

Ruether (1998:11) elaborates on the issue of baptism that Christianity from its beginning has appeared to offer a gender-inclusive promise of redemption through the death and resurrection of Christ. Christianity gave both women and men the same initiation rite in baptism. Both women and men died to the 'old Adam' in the waters of baptism and rose to newness of life in Christ.

Koinonia is shared in Jesus Christ, expressed in and becomes a reality first and foremost in baptism and the Lord's Supper. These means of grace bind believers to God and to each other and make it possible to celebrate this salvation together (Search, 1997:155). Therefore, I would

like to say that we are all sharing in the joy, mercy, and grace of salvation and sharing in the suffering of Jesus Christ on the cross and human beings in the proclaiming of the Gospel. According to Search (1997:13) it is clear that the priestly concept derives from baptism and thus applies to all Christians. No baptized person may be exempted from inclusion in the priesthood of all believers.

Another core concern of the researcher is the question of **authority**. Search (1997: 41) states that Robert Bryant defines authority as that which “is acknowledged as rightly and worthily commending loyalty and obedience”. Furthermore, Search (1997: 41) explains that authority contains a sense of identity, feeling of hope and the standard for belief and norms for behavior. Therefore, it is necessary at this juncture to identify some of the different views based on reading the Scriptures. Broadly speaking, they can be classified as follows: the Bible is the Word of God, the Bible contains the Word of God, and the Bible becomes the Word of God. Klug (1993: 153) says that Jesus Christ is the head shepherd of His church. In Him we have the authority to spread the Gospel to all nations, and all believers now have the ministry and the authority of the Word, to proclaim the saving Gospel of Christ Jesus, the author and vicarious sacrifice for all sins of the world (Matthew 28:19 and 2 Corinthians 5-14-21). So if the Gospel is the Word of Jesus then did it actually deny women from making disciples in His name?

1.5 SIGNIFICANCE OF THE STUDY

- I. To determine how messages will be designed and formatted to build and sustain the role of women in proclaiming the Gospel in the Church (LCSA).
- II. To educate the lay leaders to understand and value women in the proclamation of the Gospel. As a special vocation from God, the One who calls men and women to spread the good news based on true love and faithfulness of men and women.
- III. To encourage the servants to have an existential knowledge of the flock entrusted to their care, to identify their basic needs, and the roles of women in the proclamation of the Gospel in the Church (LCSA).
- IV. To find out how interactive participation played a role to create and develop the role of women in the proclamation of the Gospel for this project about the equality of rights and diversity of gifts.

V. To determine how information provision affected the role of women in the mission work in the proclamation of the Gospel; in terms of the Church culture and traditional of the Church.

1.6 RESEARCH OBJECTIVES

I. To recognize how the role of women in the mission work in the proclamation of the Gospel in the LCSA, was developed, including, the idea of living service, sacrifice, power and authority in the Church.

II. To offer biblical and historical reasons for the opposing view regarding the role of women in the Church ministry.

III. To provide additional information as a resource for those who desire to uphold the Church's biblical position on the subject of the involvement of women in LCSA for the proclamation of the Gospel.

IV. To respect women and men on the issue of representation of Christ Jesus (Genesis 1:27), that both man and woman reflect the image of God as His servants.

V. For the case of priestly function (1 Peter 2:9), I hope to provide good attitudes towards the role of women in mission work in proclaiming of the Gospel.

1.7 THEORETICAL FRAMEWORK

1.7.1 The theoretical framework of this study is the unity of the church and the apostolic practice as propounded by Schenk.

Schenk (1983: 288) explains the New Testament and shows the way in which the teaching on the new unity of the Church developed and was implemented by the apostles. He explains how the unity of the Church involves diversity and equality of all genders within the Church. Furthermore, it brings into focus the difficulties that the early Church faced as it sought to live the light of God's purpose of unity in Jesus Christ and the breaking down of the barriers between Jew and Gentile, between slaves and free, and between male and female. Nevertheless, the New Testament evidence points to apostolic practice consistent with the aim of forming Churches in which God's purpose would become a concrete reality.

1.7.2 Paradigm Shifts in Theology of Mission: mission as ministry by the whole people of God.

Bosch (1991:467) states that the crisis we are facing in respect to ministry is part and parcel of the crisis Church and mission face in this time of paradigm shifts. Virtually every traditional element of faith and polity is under severe pressure. For almost nineteen centuries, in virtually all ecclesiastical traditions, ministry has been understood almost exclusively in terms of the service of ordained ministers. In order to grasp something of the magnitude of the shift that is now taking place and its significance for the mission of the Church today, it will be necessary to survey, even briefly, the developments that have led to the present impasse. The theories above explain the Church mission of God which belongs to everyone both male and female who as His servants are ministers of Word and sacraments and exercise a variety of the spiritual gifts.

1.8 LITERATURE REVIEW

The literature is reviewed in terms of the following topic: relevant aspect of the involvement of women in mission in the Lutheran church in Southern Africa. The investigations will also move towards gender- equality, culture, tradition, Word of God, and the diversity of gifts in the Church ministry. Equality has to do with the fact women should have equal rights and are entitlement to human, social, economic, and other development, and should have an equal voice in civil and political life, just like men.

Weinrich (2009:171-172) contributes a key factor namely that, female prophetic figures have on occasion exercised considerable spiritual direction and influence on the Church. In the second century there were a number of female prophetesses in the Churches of Asia Minor. We hear of the daughter of Philip the evangelist, who was active at Hierapolis (Acts 21:8ff).

Edwards (1989:5) too contributes a key point. One would argue that the role of women in the proclamation of the Gospel presents no departure from Scripture and tradition. It is simply doing things in a new way in accordance with the Spirit's continuing guidance and meets the needs of the Church in present day society. In addition, it shows the solidarity with women in proclaiming of the Gospel in the continent of Africa that, "it is the Church's responsibility to liberate women from the unjust experiences they go through in the community. The Church is a critically important agent in achieving a society in which women's equality and dignity is recognized." (Men, 2012:69).

Wenz (2009:399-400) says that the rejection of the involvement of women in the proclamation of the Gospel, at least by its Lutheran representatives, is based on the perception of institution of the ecclesiastical office by Christ himself, (as it is witnessed in Lutheran confessions) and on the perception of the Biblical statements on the creation of man and female with different gifts and callings. In this regard a woman's calling in the church slightly differs from that of men. The argument here is that the Bible clearly stipulated that the gifts of men and women are different. The source here wishes to argue that the exclusion of women from preaching the Gospel is solely based on biblical principles which are the ultimo of all doctrines.

Kriewaldt (2009:64-65) used the book of Timothy (1 Timothy 2.11-15), to support his argument against women preaching the Word of God. Women are not permitted to teach the apostolic doctrine or engage in the apostolic ministry of the Word in the worship assembly. Women are certainly allowed to teach as we already mentioned, but not in the worship service of the church. Nor are women permitted to exercise authority over a male teacher in the Church.

Volz (1990:13-14) opposes the restriction against a pastoral role of women in the New Testament; some comments must be made about the clear statement that forbids women from exercising leadership in the public assembly (apart from prophecy). The texts are well known. St. Paul insists that women should keep silent in the Church- (1 Corinthians 14:34). If there was anything they should know, women may ask their husbands at home. All are "ministers" of the new covenant" (2 Corinthians 3:6), or "ministers of Christ" (2 Corinthians 11:23), or "ministers of the church" (Col. 1:25).

An analysis of the gaps: Volz(1900), Kriewaldt(2009), Wenz(2009) ,Weinrich(2009) and Edwards (1989).

Despite Volz's (1990)' opposition to the subject matter; he did not acknowledge the role and the leadership other women have played in the Church ministry. If his arguments were anything to go by then why would God appoint prophetesses like Deborah, Phoebe, and Priscilla (Judges 4:4-5, Acts 21: 8-9, Romans 16:1-4) to communicate his message to the people? It is this gap that is ignored by Volz that the researcher wishes to explore and indeed examine. Another gap that the researcher noticed from Kriewaldt's (2009) argument is the concept of equality and diversity of gifts as expressed by the Bible, which applies to both genders in the Church ministry.

Edwards (1989) does not explain the significance of human traditions and rites regarding women's role in the proclamation of the Gospel in the Church. If the tradition of the Church is so important then we are using our human intuition to exegeses God's Word, which is detrimental to the existence of the Church itself. It is with in mind that the researcher wishes to use the Bible to define the women's role in the Church. Wenz (2009) does not acknowledge the gifts of the priesthood in the church ministry (1Peter 2:9) whereby God has entrusted us with his gifts. Weinrich (2009) fails to expound on our major concern, namely the role of the women spiritual women leaders in the early Church, and women's service in the Church. Therefore, in this research study I intend investigate all of these issues.

1.9 RESEARCH METHODOLOGY

1.9.1 Introduction

Sotobe (2011:17) explains that the methodology to be followed should be informed by the theological methodologies of Hugo (2004), Gerkin (1997), Freedom & Combs (1996), Cook & Oltjenbruns(1998) Bowman III (1998) Daniel Louw(2000), Kumar (1999, 2005, 2011) & Retief (2004) which are all deemed to be relevant to this study. Mongale (2002:30) cited in Chadwick et at, "methodology is the exact plan and procedure for carrying out research and obtaining valid information." (1984:36).

What is the Research Methodology?

Research methodology is the systematic, theoretical analysis of theoretical analysis of the methods applied to a field of study, or the theoretical analysis of the body of methods and principles associated with a branch of knowledge. It, typically, encompasses concepts such as paradigm, model, theoretical, phases, quantitative or qualitative techniques (http://en.wikipedia.org/wiki/research_methodology).

1.9.2 Theological Methodology of the Research

The study focuses on applied research methodology in investigating the problem of the distinction between men and women with regard to the Church culture, tradition, pastoral office, and authority in the LCSA. Sotobe (2011:19) emphasizes the point that "its [solution] can be applied immediately after having obtained the results" (Neuman, 1997:22). The researcher will use the qualitative method based on description involving life narrative stories, interviews, and explanations of the impact of this study.

1.9.3 Confidentiality

Sotobe (2011:21) stresses the importance of keeping information discussed in an interview confidential. Later, Sotobe (2011:22) expands the point that the investigator must guarantee the respondents that the information supplied will not be published without their consent. Therefore, all forms of information will be discussed and agreed upon before publication.

1.9.4 Research Participation

Sotobe (2011:22) states that research participation should occur on a voluntary basis. The person interviewed must agree to the interview and should not be forced to participate. In addition, available and new data will come from the people selected for interviews (compare Treece & Treece, 1977:144-146). Sotobe concludes by stating that the research project should be explained fully to the participants in order for the researcher to achieve his/her main objectives and goals. The researcher will keep all the data confidential and the participant's names will not be mentioned without their permission.

Grinnell says: Research is a structural inquiry that utilizes acceptable scientific methodology to solve problems and creates new knowledge that is generally applicable.' (Kumar, 2011:7 cited cf. Grinnell, 1993:4).

The research problem statement: Women are viewed as inferior in the Church mission work in the proclamation of the Gospel. Is this based on gender, culture, and traditional teachings? They can exercise their given ability within the framework of the Word of God, the equality of rights and diversity of gifts in the Church. Therefore in this African context, we need to understand the gender equality in the Bible. Men (2012: 135) says that, "The students at seminaries and universities need to be exposed to the different ideas on gender. It is important that the views that receive serious consideration in the seminary are those that claim the Bible as their authority, over and above secular worldviews. Biblical views should be approached open-mindedly especially when considering on 1 Corinthians 14:33-34 and 1 Timothy 2:11-15".

The researcher will analyze a series of literature (textbooks, magazines, internet, and newsletters) relating to the subject in addition to interviewing relevant people on the subject. For this reason I have chosen above mentioned two- or three-pronged methodology as this will help in seeking facts.

In order for the researcher to get the clear information from the individuals or groups, the following methods will be included the historical descriptive method [oral history] and review of existing literature documents from the different libraries. The other material will be the exegetical dogmatic teachings of the Lutheran Church in the (LCSA), the Confessional theology, Feminist theology, and Liberation theology documents. I will also interview different people both in the urban and rural Lutheran churches in Kwa-Zulu Natal and Gauteng. The data –collection questionnaire will allow the researcher and the interviewees to elaborate on their personal experience of the ministry and the hopes of women in. The researcher will interview the church members. The researcher has chosen groups and individuals of under-graduate and post-graduate students, deaconesses, church elders (men and women), lay leaders (men and women), and ordained pastors in the LCSA aged between 20 and 65 years. Therefore, it will help me to explore the positive and negative outcome of the women’s role in the LCSA.

Pollard states that the process of positive deconstruction recognizes and affirms the elements of truth to which the individual already holds, but also helps them to discover for themselves the inadequacies of the underlying world views they have absorbed (Pollard 1997:44). I hope this is helpful to the male leaders in the LCSA, to positively confront them and for them to realize that there is a need for women’s involvement in mission in the LCSA.

1.10 TWO METHODOLOGIES

O’Shea (2004:28) says that research methodology can be divided into two paradigms: **quantitative and qualitative**. Bryman points out that these two types while sometimes regarded as “ competing views about the ways in which social reality ought to be studied” (1988:5) because of their divergent epistemological assumptions, can be thought of as two literary genres, which use different rhetoric and frame works to approach research.

Bryman (1988:79-81) states that the two main research methodologies, qualitative and quantitative, have been explicated in various discussions at the epistemological level. Yet theorists have attempted to make links between the methodologies and the practice of social science (i.e. the technical level). However, Bryman contends that, “one cannot say that one technique is better than other, but only whether a particular research technique is appropriate to the research question (1988:79).”

According to Silverman (1993, 2001, 2006:48) there are three main ways to combine quantitative and qualitative research:

- 1 Using qualitative research to explore a particular topic in order to set up a quantitative study. For example, if you are designing a questionnaire on racial prejudice, it may be useful to begin by holding semi-structured interviews with community leaders and police officers together with **focus groups** composed of members of different ethnic communities.
- 2 Beginning with a quantitative study in order to establish a **sample** of respondents and to establish the broad contours of the field. Then using qualitative research to look in depth at a key issue using some of the earlier samples.
- 3 Engaging in a qualitative study which uses quantitative data to locate the results in a broader context.

1.10.1 Quantitative Research Methodology

O'Shea (2004:29) states that the epistemology of quantitative research is that of natural science, which is in turn informed by positivism. To put it briefly, positivism is the idea that scientific knowledge underpins and unifies all knowledge (Hughes and Sharrock, 1990:16). O'Shea states that the philosophical basis of quantitative research also has its roots in modernism, as clarified by the philosophers Descartes and Locke who stressed the orderly, quantifiable nature of the world, and the end for systematic investigation (O'Shea, 2004:29).

Hair et al (2003:11) says that quantitative research is commonly conducted using surveys or experiments. It places a heavy emphasis on using formalized standard questions and predetermined response options in questionnaires or surveys administered to a large number of respondents (Kim, 2011:82).

O'Shea (2004:31) explains that the implication of quantitative research design is that interviewers have some kind of relationships with interviewees (Rubin and Rubin, 1995:39-41), unlike survey interviewers for example. The survey and census are two of the research techniques associated with quantitative methodology. Quantitative research uses experimental and quasi-experimental design and tends to use numerical values to maintain an objective point of view (Grinnell, 1997, 1984:256).

Taylor (2000:67) states that the major purpose of quantitative research is to make valid and objective descriptions of phenomena. The researcher is attempting to show how phenomena can be controlled by manipulating the variable. The quantitative research methods cannot

address the full range of problems in the behavioral sciences as well as in the physical sciences. Several problems are associated with this premise:

1. Complete control and objectivity cannot be successfully achieved in the behavioral sciences;
2. Data gathering instruments do not frequently answer all of the questions posed by the researcher in the behavioral sciences.

Taylor (2000:70) states that the findings are generated by the population. Quantitative research methods have a lot in common due chiefly to the fact that all research follows a common process:

1. Research questions or hypotheses are developed to guide the research.
2. Data sources are identified depending upon the types of research being conducted.
3. Research tools are identified, such as surveys, questionnaires, standard tests, interviews, rating scales, interviews, and check lists, are to name but a few.
4. Establishing methods and procedures, specific steps are outlined for conducting the research.
5. Analysis of data; what statistical procedures will be employed. Interpretations of data are employed to report the findings as well as to determine what research questions or hypotheses are significant.

1.10.1.1 Historical Research

Taylor (2000:70) states that historical research is designed to portray a complete and accurate description of historical events. It attempts to summarize significant past events or principles which are valuable in assisting humankind to profit from past mistakes and plan appropriately for those which are made in the future. Historical research may be focused toward conception ideas, institutions, or individuals.

Taylor (2000:70) indicates that historical research, like all other research, follows the scientific method. It requires that a problem be identified, that a research problem or hypotheses are developed, and that data be collected, organized, verified, and analyzed. The final part of the scientific method is to verify the research question or hypothesis and write the final report.

Taylor (2000:70-71) says that historical sources of data are of two types: primary and secondary. Secondary sources are frequently used when primary sources cannot be secured.

Primary data sources includes any firsthand data such as oral or written documents including court records, diaries, office records, letters, autobiographies; local, state and national document; individuals and relics, such as photographs, tools, war machinery, fossils, books, clothing, art and painting, are to name but a few. But secondary data sources includes second hand information such as individuals who related the experiences of others; author who wrote or quote what others have written.

1.10.1.2 Descriptive Research

Taylor (2000:71) states that descriptive research describes and interprets the present. Its primary purpose is to analyze trends that are developing, as well as current situations. Thus, data can be used in diagnosing a problem or in advocating a new or approved program. In essence, descriptive research is designed to solve present day problems. Solutions of present day problems will assist in projecting goals and directions for the future, as well as information relevant to how to reach designated goals. Information relevant to the present condition is a prerequisite in solving problems. Descriptive research may also aid in identifying goals and objectives while indicating realistic means for reaching them (Borg, Gall & Gall, 1993).

Taylor (2000:71-22) states that the prerequisite to conducting descriptive research is to operationally define the phenomena under study. Moreover, it involves more than collecting and tabulating data. Statistics such as frequencies, percentages, averages, graphs, sometimes variability, and correlations are used to analyze and interpret data. These statistical procedures are conducted to provide meaning, understanding, and solutions to present day problems.

1.10.1.3 Research and Development

Taylor (2000:75) states that research and development has no special type of data source. Whatever data sources are needed to provide assessment data, field tests are the procedure usually employed. In field testing, the product or programs with primary data are used. Secondary data may be used in the absence of primary data.

1.10.1.4 Summary

Taylor (2000:75-76) states that all methods follow a similar format, whether, it be historical, descriptive, correlational, experimental, action, causal-comparative, or research, and development. All methods aid the researcher in understanding past and present events, analyze the relationships between factors, describing expected results, and testing the

effectiveness of various approaches, and needs in our society. All research demands standards and the employment of scientific and systematic procedures such as the identification of the problem, formulating and testing the hypotheses, collecting, organizing, validating and interpreting data, and generating and reporting the findings.

Some common pitfalls to avoid when conducting any type of research:

1. Choosing instruments, which are not designed based upon the goals and objectives of the study.
2. Comparing scores to a standard established by a different norm group. The problem is that the group being compared may not have the same traits and characteristics as the norm group.
3. Using inappropriate statistical tools.
4. Not assessing the importance of the topic.
5. Lack of field and pilot testing of instruments may result in constructing instruments which are not valid for the sample or population under study.
6. Not considering the expense and costs before conducting the research.
7. Not considering timing employed in treatment and intervention techniques.
8. Choosing inappropriate research methods.
9. Not considering ethics issues in conducting research.

1.10.2 Qualitative Research

O'Shea (2004:30) states that qualitative research methods arise out of a different set of assumptions than quantitative methods. They assume that human subjectivity is constantly changing, rendering quantitative methods unsuitable for research on attitudes. Instead, qualitative researchers emphasize the understanding and descriptions of individuals' subjective meanings (Grinnell, 1985:264). Similarly, Bryman holds that the main characteristic of qualitative research is that it emphasizes the way that people "understand and interpret their social realities" (1988:8).

O'Shea (2004:30) contends that interpretive science (as opposed to objectivist science or positivism) is the origin of qualitative research methods. Hence theorists such as Deacon call qualitative methodology "the interpretive tradition" (1999:6). According to interpretive science, meanings arise from social actors. Therefore, the one kind of knowledge that qualitative researchers seek is the understanding of human beings' lived experience, according to Lindlof

(1995:4) states that it is a flexible form of research, calling for personal, involved inquiry, in order to analyze human behavior and make sense of human understanding (Lindlof, 1995:5, 21). However, “proponents of interpretive social science argue that not everything can be measured (Rubin and Rubin, 1995:35). Such researchers seek rich descriptions of interviewees’ lives, with the goal of understanding specific circumstances in a complex world (Rubin and Rubin, 1995:35, 38).”

O’Shea (2004:31) expands the point, by saying that the main features of qualitative research are the following: it is used to describe; it rests on the researcher’s subjective point of view; and it uses natural language (Grinnell, 1985:265). Similarly, qualitative research uses inductive logic, which makes inferences or general statements from specific observations (Grinnell, 1985:61). In addition, the central condition of qualitative research is to see the social world from the point of view of those being researched (Bryman, 1988:77). Furthermore, Sotobe (2011:13) explains that in an **ethnographic** study the researcher relies on observation, interviewing and document analysis or a combination. The **ethnographic** study begins with a planning phase in which general research questions and types of participants needed are identified.

Taylor (2000:79) states that qualitative research methods are designed to give real and stimulating meaning to the phenomenon by involving the researcher directly or indirectly in the process. In addition, research designs are constructed plans and strategies developed to seek, explore, and discover answers to research questions. Research designs also assist the researcher in (1) providing answers to assumptions, researching questions, or hypotheses, and (2) to controlling variance (Taylor, 2000:80).

Furthermore, Taylor (2000:80) explains that research designs aid researchers in determining the types of observations to make, how to make them, and the type of research to employ (qualitative or quantitative).

1.10.3 Qualitative Methods

Taylor (2000:80) states that there are several qualitative methods which researchers can employ. These are phenomenology, grounded theory, ethnography, case study, and biographics. The selection of the method depends upon the nature and scope of the problem being investigated, the training and experiences of the researcher, the receptivity of individuals in the field in which the study is conducted, types of participants chosen, and techniques for dealing with one’s biases.

1.10.3.1 Phenomenology

Taylor (2000:80) explains that phenomenology is the science of describing human events and behaviors. He states that a condition for conducting phenomenological research according to O'Mary (1983) is that no preconceived notion or frameworks are present to guide the research. In addition, the questions are open-ended and may be accompanied by guiding sub-questions (Taylor, 2000:80).

Taylor (2000:81) points out that in phenomenological research, the researcher attempts to block out his /her own personal experiences and remove them from the research processes. The researcher describes the experiences of others. Data sources may include the use of observations, interviews, tapes, other recording devices, and informal tests constructed by the researcher, poetry, and pictures (Taylor, 2000:80, cited in Ray, 1994).

Taylor (2000:81) states that the researcher keeps himself/herself out of the process and writes textual descriptions for each subject or one description for all of the subjects which may frequently be subjective. The researcher deciphers meaning from the data and blends the meanings together.

Taylor (2000:81) supports Moustakas (1994), Steward and Mickunas (1990), who suggest that, there are three phases of phenomenological study:

1. Epoche: Recognizing and suppressing person biases to reduce impact upon outcome. There is some debate on the possibility of doing this successfully.
2. Phenomenological Reduction: Bracketing important information for analysis and horizontalizing or setting all remaining material equal in value.
3. Imaginative Variation: This involves reflection, comprehension, and judgment. The researcher merges description with his/her interpretation in the final output. Poems and pictures are used. He/she writes textual description, i.e., based upon the actual story told by the participant.

1.10.3.2 Heuristic Research

Taylor (2000:82) states that in summarizing research findings reported by Giorgi (1985), Moustakas, (1990), VanManen (1990), and Douglas & Moustakas (1985), the following are featured in heuristic study:

- a. Personal involvement
- b. Everyday process of self-discovery

Heuristic study is conducted between the researcher (oneself) and the subject used in the investigation. The researcher organizes the data, listens to the tapes, and writes narrative descriptions relevant to the phenomenon under study. This is a time consuming process. The research starts with “what” or “how” questions that provides data to write narrative descriptions (Taylor, 2000:82).

Taylor (2000:83) says that heuristic research begins with the following process:

1. Introduction-interest of the researcher and why the subject was chosen;
2. Review of the literature;
3. Methodology-Data Collection-Interviews;
4. State the question;
5. Transcribe in the information on the tape.

The researcher immerses himself in their experience and becomes a different personality. The researcher then writes 2-3 pages depiction which captures the essence of their story. The depiction is sent to the persons for their comments, and to validate the depiction (Taylor, 2000:83).

Taylor (2000:83-84) explains that heuristic research involves several processes according to Moustakas (19990), and Douglas and Moustakas (1995). They are:

1. Self-dialoging allows the researcher to engage in dialogue which one’s own experience. This experience enables the research to depict or explore multiple meanings developed from self–dialoging. Self–dialogue is a critical concept of heuristic research which opens the lines of communication between both the researcher and co –researchers.
2. Identifying with the focus of inquiry allows the researcher to fully achieve an understanding of the experience being investigated. This self–directed search is also an opportunity for the researcher to indentify more closely with the question.

3. Tacit knowing are experiences that have a vague presence, but we know that the individual qualities or its parts allows one to sense the wholeness of something.
4. Intuition makes it possible for the researcher to perceive something from various clues until we are able to determine the truth. The bridge between the explicit and the tacit is the realm of the between, or the intuitive.
5. Indwelling refers to the process which allows the researcher to engage in a deeper search for the meaning of a human experience. Out of this process, the researcher moves a step closer toward the explication process.
6. Focusing is a process in which the researcher is able to identify qualities of an experience that have remained out of conscious reach chiefly because the individual has not paused long enough to examine his or her experience of the phenomenon.
7. Internal frame of reference provides the researcher with numerous opportunities to express, explore, and explicate the meanings that are one's own experiences.

1.10.3.3 Ethnography

Taylor (2000:86-87) states that ethnography is a description and interpretation of a cultural or social group or system. The researcher examines the group's observable and learned patterns of behavior, customs, and ways of life. Taylor (2000:87) indicates that researchers using ethnography should be well versed in cultural system anthropology and have a comprehensive understanding of the cultural system being researched. They should be aware of the time needed in the field to collect, validate, analyze, and convert data into a written narrative in a literary style reflecting the deep essence of the research.

1.10.3.4 Ground Theory

Taylor (2000:85-86) explains that ground theory is designed to develop or construct theory related to the phenomenon under study. The researcher's intent is to collect all relevant data germane to the conditions. Data sources include observations, interviews, and field visits as necessary. In analyzing data, the researcher develops and integrates categories and writes theoretical postulates or hypotheses. Researchers should clearly indicate the method being employed at the times. Taylor (2000:86) says that grounded theory study challenges researchers for the following:

1. The investigator needs to set aside, as much as possible, theoretical ideas or notions so that the analytic, substantive theory can emerge.

2. Despite the evolving, inductive nature of this form of qualitative inquiry, the researcher must recognize that this is a systematic approach to research with specific steps in data analysis.
3. The researcher faces the difficulty of determining when categories are saturated or when the theory is sufficiently detailed.
4. The research needs to recognize that the primary outcome of this study is a theory with specific components: a central phenomenon, causal conditions, strategies, conditions and context, and consequences.

1.10.3.5 Characteristics of Qualitative Research

Taylor (2000:90) explains the characteristics of qualitative research according to McMillan (1996) Include: (a) the natural settings, (b) direct data collection, (c) rich narrative descriptions, (d) process oriented, (c) inductive data analysis, and (f) participant perspectives. Each are defined as follows:

1. **Nature setting.** Research is conducted in a natural environment. No attempt is made to control conditions and behavior as in experimental research.
2. **Direct Data Collection.** The researcher is usually an active participant in the study by interacting directly with the participants being studied.
3. **Rich Narrative Descriptions.** Descriptions are expressed in words rather than in numbers as in quantitative research. Some descriptive statistics may be used to clarify the narrative descriptions.
4. **Process Oriented.** Unlike quantitative research, in qualitative research the researcher is looking for the process through which behavior occurs, not the “why” and “how” as specified in quantitative methods.
5. **Inductive Data Analysis.** Hypotheses are infrequently used in qualitative research. Researchers usually use research questions. Data is collected and synthesized inductively to formulate theory whereas in quantitative research, the deductive method is used and theories are tested.
6. **Participant Perspective.** Researchers attempt to relate reality as articulated by participants. No predeterminations are made concerning what participants. Researchers depend entirely on information provided by participants in analyzing data.

Furthermore, “The idea that underlies much qualitative interviewing, however, is that there may be several different realities, and that research participants construct events differently. This

idea is “unacceptable” in quantitative research (Rubin and Rubin, 1995:33), and becomes problematic in the positivist survey questionnaire, for example, where people’s understandings of concepts can culturally bind” (O’Shea, 2004:31).

O’Shea (2004:32) points out that in quantitative research, the technical requirements of the research are a major focus, with a concern about validity and reliability of measurement (Bryman, 1988:28), as well as whether it can be generalized beyond the location of the research (Bryman, 1988:34). ‘Validity’ is about ensuring that “a measure really does reflect the concept to which it is supposed to be referring” (Bryman, 1988:28), while ‘reliability’ is about ensuring that the indices or scales of a study are consistent (internal consistency), and that the measure is consistent over time, which entails administering the research more than once (Bryman, 1988:29). O’Shea (2004:31) contends that these are not the concerns of qualitative research, with its emphasis on “discovering novel or unanticipated findings and the possibility of altering a research plan in response to such occurrences” (Bryman, 1984:78). Rather than aiming for objectivity, qualitative research is committed to viewing events, norms, values and so on from the perspective of the people being studied (Bryman, 1988:61). Kim (2011:67) says that qualitative research elicits what respondents think about various issues without attempting to quantify the results. Its main objective is to gain preliminary insights into the attitudes of the respondents and to indicate the problems and opportunities facing the researcher (Hair et al. 2003:212). Kim (2011:67) indicates that, “the qualitative research approach is a creative, scientific process that necessitates a great deal of time and critical thinking, as well as emotional and intellectual energy. The researcher must have a true desire to discover meanings to develop understanding and explain phenomena in the most thorough way possible” (Leedy, 1993:140). Qualitative research methodology is therefore particularly suited to my research study which attempts to understand the involvement of the women in the Church mission field. I examined and interviewed Church members in KwaZulu Natal and at St Timothy Lutheran Church, in Pretoria.

1.11 RESEARCH DESIGN

According to Mongale (2002:29) the concept “research design” includes the plan, structure, and strategy of research. The main objectives of a research design are to control the answers to the research questions and to eliminate or balance out variance that may have a differential effect on the research results. The plan includes a clear specification of the question that one wants to answer, the procedures one will use in collecting data relevant to the question, and the

approach to be used in analyzing and interpreting that data so as to shed light on the question (Chadwick et al, 1984:48). However, Chadwick et al (1984:22) stresses the point that there are usually two types of research design: namely; experimental (quantitative) and non-experimental (qualitative). Chadwick et al (1984:22) states that a quantitative design is one in which the investigator manipulates at least one independent variable; whereas in qualitative research one cannot manipulate variables or assign subjects at random because the nature of variables is such as to preclude manipulation.

1.11.1 The Qualitative Designs

Sotobe (2011:12) describes the qualitative designs as ethnographic designs and analytical designs. In an ethnographic study the researcher relies on observation, interviewing, and document analysis or a combination. The ethnographic study begins with a planning phase, in which general research questions, and types of participants needed are identified. Analytical designs investigate problems through analyses of documents. The researcher identifies and studies {and analyses the contents} (Sotobe, 2011:13).

In this research study of the involvement of women in mission in the LCSA, the researcher is exploring questions in order to discover the findings. Therefore, the researcher will apply this basic principle of qualitative design study by using open-ended interview questions. It will help the researcher to follow the explanations to each stage of the research design. The researcher will use the secondary literature to collect or obtain information about the problem of women's role in the LCSA, (a) Library base: to analyse. (b) Field base: to interview individuals and groups by using open questions including questionnaires.

1.11.2 Why I chose qualitative interviews and focus group interviews

Silverman (1993, 2001, 2006:351) says that qualitative research's greatest strength is its ability to analyze what actually happens in naturally occurring settings (unlike quantitative research which often turns this phenomenon into a ' black box', defined by the researcher at outset). In addition, good qualitative research studies can offer people a new perspective on issues that they usually take for granted. So do not feel apologetic about the practical relevance of your research. Also try not to allow your research problem to be dictated by common-sense conceptions of what is important. Therefore, the researcher chose the qualitative method on description involving life narrative stories, interviews, and explanations.

Newell (1993:98) indicates that it is vital to explore and assess the previous work carried out in a subject before engaging in research study. Therefore, my assessment and exploration revealed by Morley (1980, 1986), Katz, and Liebes (1993), and Hobson (1989) had effectively and sufficiently used quantitative interviews, individuals, and small groups to collect the data. As well as the researcher used the qualitative interview, as the interview is obligated as a “key method of attitude research” (Fielding, 1986, 1993:135). Therefore, the researcher must have a clear and true desire to discover more meanings, in order to develop understanding and explain phenomena in the most thorough way possible.

1.11.3 Research Questions

1. How do you understand the Church mission?
2. Does 1 Corinthians 14:34, 35 exclude women from the pastoral office?
3. Who instituted the sacrament of the Holy Baptism?
4. Who is supposed to be baptized in the Church ministry?
5. What is the Office of the Keys in the Church ministry in the LSCA?
6. What is the Church?
7. What is the ministry?
8. By whose authority are Christians to be qualified as the ministers of the Gospel in the Church?
9. Why are males and females baptized in the name of the Triune God?
10. How do you understand public ministry in the LCSA?
11. Why are women not allowed to preach and to administer the sacraments in the LCSA?
12. What is your understanding of African Women in the Church and the Lutheran Traditional and Cultural doctrines in the LCSA?
13. Is the Gospel of Jesus Christ at stake when we consider the role of women in the proclamation of the Gospel?
14. What significant roles were played by women in the early Church?

15. How do you understand authority, ordination, and priesthood in the LCSA?
16. Describe the significant order of God's Creation in Geneses 1:26-28?
17. How do you understand the inclusivity of the Gospel in the Church ministry?

1.12 DATA COLLECTION

The researcher will come up with the information for this research study of women's role in the LCSA by using the questionnaires submitted through Dean Rev. M. Thwala of the Kwa-Zulu Natal Diocese and Dean Rev.M.P Danisa of the Gauteng Diocese.

In addition, the researcher would collect data through mailed questionnaires via email from other administration levels in the LCSA, and from the office of the bishop and the office of the deans.

1.13 DATA ANALYSIS

Data analysis, like data collection, proceeds in a relatively orderly manner and requires self-discipline, an organized mind, and perseverance (McMillan & Schumarcher, 1993: 482). Sotobe (2011: 16) explains that, "This study will do content and discourse analysis of data. The data will be organized into categories by content analysis and use various processes to analyze and interpret the categories."

Sotobe (2011:22) also states that the design includes the following features of qualitative designs: (1) the methods of reasoning in qualitative design are usually inductive; (2) the methods of data collection in the qualitative design includes participation observation, interview, the opinion of the experts, namely, the life of the storyteller in the church ministry, content analysis and simulation (3) the types of research designs that are purely qualitative include those designs that seek to collect and describe new observations where little or no prior information exists; (4) methods of analyzing data obtained by a qualitative design center upon content analysis, cross cultural comparison, the identification of new concepts, and if possible the use of inductive reasoning to create an empirical generalization that states the relationship between two concepts(Seaman, 1987:170-173). Latter and, Sotobe (2011:25) stress the point that the qualitative researcher interprets data by giving them meanings, translating them, or making them understandable. The meaning he/she gives begins with the point of view of the people being studied. Neuman (1997:335) states that she/he interprets data by finding out how the people being studied see the world, how they define the situation, or what it means to them.

In this study, the researcher would say that the interpretation will show how the meaning of the concept fits in the situation of the research study or in that environment

1.14 SAMPLING

The sampling design determines the target of the surveys and how they can be engaged in the study (Motuba 2004:34). This traces the knowledgeable respondents who are able and willing to contribute to the success of this research study.

The researcher would use the qualitative method and will constitute this sample study in order to save time and reduce problems and limitations in the research study. Therefore 50 small groups and some individuals will constitute the sample for the study in the LCSA. Information will be obtained from the South African provinces of Kwa-Zulu Natal and Gauteng, and from Rev. S.M. Danisa and Rev. M.P. Thwala.

1.15 CONCLUSION

In investigating and exploring this research study, Pless (2012:244) argues that the situation of world Lutheranism does not invite an arrogant and carnal security on the part of confessional Churches that have not yet succumbed to temptation and worldly compromise. Rather it behooves us to heed the apostolic admonitions to “keep a close watch on yourself and your teaching” (1 Timothy 4:16) and “let anyone who thinks that he stands take heed lest he fall” (1 Corinthians 10:12). However, the researcher would like to conclude by saying that many conservative theologians interpret (1 Corinthians 14:34 b- 35) as limiting all women’s speech in the Church and that women cannot be pastors to preach and administer the sacraments to men. Liberal theologians point out that St. Paul had problems with his leadership in the early Church, but later he also acknowledges the female apostles and ministers. Therefore, the researcher would like to study and come up with in-depth explanations and a general overview about the priestly function, effect on gender equality, representation of Christ Jesus (Genesis 1:27, 2:20), the inclusivity of the gospel (Ephesians 2:11-22), the mission imperative (1 Corinthians 14:35) and the roles played by women in the early church (Philippians 4:3, Acts 18:26), and how this relates to the LCSA. The research will explore the gaps stated above that were not explained by scholars mentioned above in the literature review.

1.16 THE DIVISION OF CHAPTERS

1.16.1 CHAPTER ONE

This chapter is comprised of the following: (1) Title and Introduction to the History of the Church (LCSA), (2) Background (3) The Motivation, (4) Problem Statements, (5) Significance of the Study, (6) Research Objectives, (7) Theoretic Framework, (8) Literature Review, (9) Research Methodology, (10)Two Methodologies, (11) , Research Design, (12) Data Collection, (13) Data Analysis, (14) Sampling, (15) Conclusion, (16) Division of Chapters.

1.16.2 CHAPTER TWO

Chapter two will focus more on the discussion of the research process and findings as a tool to be used in exploring, discussing, reporting, answering, and explaining the concept of the involvement of women in mission in the LCSA. (1) Introduction, (2) Answering of the Research Questions, (3) Interpretation of the Research Findings, (4) Conducting the Interviews and (5) Conclusion.

1.16.3 CHAPTER THREE

Chapter three will dwell much on the following: (1) Introduction, (2) The role of women in the Mission, (3) Feminism and Religion, (4) Diversity in the Church Leadership, (5) Women in the Scriptures, (6) The role of women in the Initiated Churches, (7) Baptism, (8) Equality, (9)The reality of Gender-based violence,(10) Biblical Theology of marriage, (11) Priesthood, (12) The Lutheran Concept of Pastoral Ministry, (13) A Hermeneutical Approach and (14) Conclusion.

1.16.4 CHAPTER FOUR

This chapter will deal with the following: (1) Introduction, (2) Justice and Human Rights in the Church Mission, (3) The General Concept of Koinonia and Diakonia in the Church Mission, (4) Expression of Koinonia in the New Testament, (5) The Involvement of women in the Church Mission Field, (6) The role of women in the Lutheran Church in Southern Africa, (7) Church Mission and Evangelization, and (8) Conclusion.

1.16.5 CHAPTER FIVE

(1) Introduction, and (2) Stewardship in the Church Mission.

1. 16.6 CHAPTER SIX

(1) Summary, (2) Recommendation, and (3) Conclusion.

1.17 BIBLIOGRAPHY

CHAPTER 2

2. DISCUSSION OF THE RESEARCH PROCESS AND FINDINGS

2.1 INTRODUCTION

Chapter 2 focuses on discussion of the research process and findings. This chapter consists of: (1) Introduction, (2) Answering of the Research Questions, (3) Interpretation of the Research Findings, (4) Conducting the interviews, and (5) Conclusion.

“ All baptized in Christ, you have all clothed yourselves in Christ and there are no more overcome distinctions between Jew, and Greek, slave and free, male and female, but all you are in Christ Jesus” (Gal.3:28). The main significance of the study and research objectives are to investigate the involvement of women in mission in the LCSA .The research study is to assess and investigate the distinction between women and men with regard to the Church culture, gender, tradition, pastoral office, and authority in the LCSA.

2.2 ANSWERING OF THE RESEARCH QUESTIONS

An appropriate questionnaire, exploring their views concerning the involvement of women in mission in the LCSA, was developed and sent to the selected Church members, pastors, deaconesses, and to several students at the Lutheran Theological Seminary in Tshwane.

I conducted several group interviews, and interviewed individuals for the interviews; the respondents sample was comprised of

- (a) 25 Students from the Lutheran Theological Seminary in Tshwane,
- (b) 434 Members of the Church in KwaZulu Natal and St Timothy Lutheran Church - Pretoria, South Africa,
- (c) 10 LCSA Elders,
- (d) 20 LCSA Evangelists,
- (e) 6 LCSA Senior Pastors,
- (f) 30 Lutheran Deaconesses (from various African countries),

Total = 525 participants.

Below are representative details of the interview and questionnaire responses with added notes from literature review (text books). The researcher examined, analyzed, and made conclusions based on these research responses in a summary form.

1. How do you understand the Church mission?

Respondents in the LCSA understand Church mission is the proclamation of Gospel and witness of faith in Jesus Christ alone. In fact, preaching the Gospel is the central activity of mission. The Great Commission texts, in particular, clearly oblige the church to proclaim the Gospel to all nations (Matthew 28:18-20); Mark 13:10; 16:15-16; Luke 24:46-48). The respondents understand that one could also speak of Church mission as the task of making disciples. That would find agreement with explicit biblical texts such as Matthew 28:19: “Go therefore and make disciples of all nations.” In this regard, the goal of making disciples in the making of Christians includes Baptism and proper instruction (v.20). In the Gospel of John “disciples” is often used as an alternate term for “Christians” (e.g., John 8:31;13:35;15:8). Respondents [Lutherans] in the LCSA claim that faith is always a living faith; justification, someone’s sanctification, already fully in place. Thus, as soon as one has been justified, the fruit of faith such as sharing the Gospel with others is part of being a Christian. The Spirit makes dead sinners alive in faith (John 3:3-8; Titus 3:5).

2. What is the Church?

Respondents at Lutheran Theological Seminary in Tshwane (Deaconesses; Ruth & Helen), report that the Church is “communion of believers” includes the important aspect of “community”. a Christian goes through repentance and believes on her or his own, the goal of church mission work and proclaiming of the Gospel inserts the notion of community and a sense of belonging to a larger fellowship (Romans 12; I Corinthians 12). Church mission work is therefore important for individual Christians to see themselves as part of a worshipping community where faith is strengthened and nurtured.

3. Does 1Cor.14:34, 35 exclude women from the pastoral office?

Respondents in the LCSA indicate that the Apostle Paul appeals to four authorities in his ruling on the silence of women in 1Cor.14:33-35. Since the apostle Paul wrote 1Corinthians in 55 A.D or 56 A.D, and the earlier record of the variant placement is Ambrosiaster around 375 A.D, the exciser probably lived between 56 A.D and 375 A.D. Respondents also indicate that 1Timothy 2:11-14 are fundamental texts for the case against the involvement of women’s role to preach in the Church because they speak about the leadership of women in public worship. In addition, these passages clearly assert that God does not allow women to preach and teach in the divine

service. Hence, we in the Lutheran Church in Southern Africa have no authority to ordain women into the public ministry.

Note: The following answers were received by the researcher from the research field, but the participants refused to expose their names publically for the purpose of confidentiality. I found it very important not to indicate their names and other information which we discussed in the interview in order to keep this confidentiality.

4. Who instituted the sacrament of the Holy Baptism?

Respondents in the LCSA answer the question that the Holy Baptism was instituted by **Jesus Christ's** mandate in Matthew 28:19 "Go...baptize all nations..." Therefore salvation is offered to all –men, women, and children and infants in the Church ministry.

5. Who is supposed to be baptized in the Church ministry?

Respondents in the LCSA say that infant children, men, and women are to be baptized because salvation is offered with baptism (Mark 10:13-16; Matthew 28:18b-19; Mark 16:16a; 1 Peter 3:21).

6. What is the office of the keys in the Church ministry in the LCSA?

Respondents in the LCSA indicate that Jesus Christ has given Christians both male and female an office and authority to bind and loose sins –not only the crude and notorious sins but also the subtle, secret ones that God knows. As it is written (Psalm 19:12), "But whom can detect their errors?" Moreover, Paul himself complains in Romans 7:23 that with his flesh he served the "law of sin." For it is not in our power but in God's alone to judge how great, and how many sins there are. In addition, Paul says in 1 Corinthians 4:4: "I am not aware of anything against myself, but I am not thereby acquitted. Respondents believe that it is ministry of reconciliation whereby God draws his fallen and straying human creatures back to himself according to (2 Corinthians 5:18-21) and it is the service that brings those who were estranged from God and hostile to him to the hope of the Gospel of Jesus Christ (Colossians 1:21-23). The Church has called this ministry the public exercise of the Office of the Keys because Jesus gave Peter, as the representative of the whole Church, "the keys of the kingdom of heaven" (Matthew 16:19). Therefore, respondents say that in preaching and Baptism, in confession and absolution as well as the Lord's Supper, pastors publicly exercise this calling for God's people.

7. What is the Church ministry?

Respondents in the LCSA answer this question by referring to 2Cor.4:1, God has entrusted the means of grace, Word and Sacrament, to all believers, who, as the apostle Peter affirms, are the royal priesthood (1 Peter 2:5.9). Christ's mandate (Matthew 28:19 and Mark 16:15) makes each Christian a witness for the Gospel to the world around him. In addition, the respondents also refers to the rights and duties which in connection with the Gospel belongs by Christ's ordering to the totality of the spiritual priesthood of believers (1 Peter 2:9; Matthew 18:17; John 20:23; 1Corinthians 3:21f). Every Christian, young or old, man, woman, or child, shares in this ministry as a believing, baptized child of God. By faith everybody is a member of Christ's Church and His royal priesthood, possessing all the privileges and responsibilities that accompany that station.

8. By whose authority are Christians to be qualified as the ministers of the Gospel?

Respondents in the LCSA answer the question by saying that Christ is the Head Shepherd of His Church, directed that there would not only be apostles for the founding of the Church in his name, but He also provided, through the apostles, that they would be followed by successors into the preaching office. In the New Testament things were quite different from the Old Testament. Sacrificing was now at an end, since Christ had rendered the once-and-for-all perfect sacrifice of Himself on the sinners' behalf (Heb.9-10).

9. Why are male and female baptized in the name of the Triune God?

Respondents in the LCSA say that both women and men are created in the image of God (Genesis 1:26-28). Both women and men are redeemed by Jesus Christ, the founder and perfecter of our faith for the humankind (Hebrews 12:1-2), and both are baptized in the name of God, the Father, Son and the Holy Spirit (Matthew 28:16-20).

10. How do you understand public ministry in the LCSA?

Respondents in the LCSA say that they are all Christians, priests and each Christian has the right and the duty to teach and to proclaim the Word of God in his Church. The respondents in the LCSA They are all God's people in mission they must also come to Baptism and to Christ through our ministry and administration. For them we have called; and it is for their sakes that we go on living, since our faith would be sufficient for our own persons, no matter at what hour we should die (1 Peter 3:21; Mark 16:16; 1 Peter 2:5.9).

11. Why are women not allowed to preach and to administer the sacraments in the LCSA?

Respondents in the LCSA answer the question by saying that Gal.3:28 should not be used to support the involvement of women in the Church mission work to preach and to administer the Sacraments because it does not deal with the teaching of the public office. Rather, the respondents say that both men and women have the same status before God the Father as his adopted children and that they have the same access to the his grace through baptism. Their equality before God does not change their distinctiveness and calling as men and women with sexually differentiated and yet complementary roles in marriage, family and in the Church mission.

12. What is your understanding of African women and the Lutheran traditional, cultural doctrines in the LCSA?

Respondents in the LCSA, say that they are gladly keep the ancient traditions set in the LCSA because they are useful and promote tranquility and they interpret them in the best possible way by excluding the opinion that they justify. Therefore, they indicate the significant basis for the apostolic command of silence is reference to the “subordination” in 1Timothy 2:11, Genesis 3:16, where God says to the woman after the fall: “The man shall rule over you.” Gen.2 also belongs to the traditional and cultural law. A comparison with 1 Corinthians 11:2-12 makes this clear. The respondents emphasize that instruction concerning the speaking of women in the LCSA are not made solely on the basis of his apostolic authority but on the authority of Jesus Christ.

13. Is the Gospel of Jesus Christ at stake when we consider the role of women in the proclamation of the Gospel?

Respondents in the LCSA answer ‘No’ the Gospel of Jesus Christ is not at stake in the Church mission field: according to Romans 16:1-2. Phoebe is described as a servant, a helper, a patron, and a sister to Paul and the members of the Church at Cenchrea. Women are sisters to all members of God’s family. Women share an intimate bond with all whom they serve. exercising the same love for them as they would extend to a biological sibling. Because of this bond of love, a deaconess is concerned with the cares of those members of God’s family whom she serves, recognizing need, and organizing acts of mercy to address those needs. Mercy begins and ends with God. Both men and women learn the true meaning of mercy in His gift of

salvation, won for us without any merit on our part, but through Christ's suffering, death, and resurrection. Both male and female are allowed to participate in the Church mission for the proclamation of the Gospel.

14. What significant roles were played by women in the early Church?

According to the history of the Church in the early Church, women labored with Paul "in the Gospel" (Philippians 4:3); Priscilla taught Apollos (Acts 18:26); women prayed and prophesied in public worship (1 Corinthians 11:5, 10; see also Acts 2:17); Phoebe is called 'deacon' and 'patron' of the church at Cenchreae (Romans 16:1-2). Paul allows a woman to learn (1 Timothy 2:11) is already a revolutionary step away from Jewish practice since it implies that they can then teach. It is therefore questionable whether 1 Timothy 2:12, respondents in the LCSA contend that women are not allowed to teach or have authority over men in mission work or even in the family.

15. How do you understand authority, ordination, and priesthood in the LCSA?

Authority, ordination and priesthood were instituted by Jesus Christ through to the apostles or disciples (Acts 6:6; 1 Timothy 4:14; 5:22; 1 Peter 2:5, 9; 2 Timothy 1.6; Matthew 28:20; Matthew 8:19). This placed Christians in the ranks of the royal priests and the ministers of the Gospel. The respondents in the LCSA say that God has impacted this through the call of the Christian congregation for the proclamation of His Gospel to all nations.

16. Describe the significant order of God's Creation in Genesis 1.26-28?

Respondents in the LCSA answer the question by saying that God established such "orders of creation" as vocation, government, marriage, and family. As a result, many respondents look at culture as if the orders within it must be treated and kept inviolate at all cost. So, a just government, marriage, family, and societal culture are good orders in the sense that they make life among humans possible. Respondents indicate that through Christ's suffering and through the proclamation of the Gospel of Justification, an arch is strung back to the original state of creation through and with the person of Christ Jesus who has become the restorer and firstborn – new creation (Colossians 1:15). Researcher therefore would say that in this light of the Scriptures based on Christological, and the eschatological of Jesus Christ, the believers (men and women) are all created in the image of God, redeemed and reconciled by His Son, Christ Jesus Himself alone to proclaim His message in the Church mission work.

17. How do you understand the inclusivity of the Gospel in the Church ministry?

Respondents in the LCSA indicate that the inclusivity of the Gospel in the Church ministry should come to expression also in the public ministry of the Church. This inclusivity which embraced Jew and Gentile, slave, and free, male and female, found tangible expression in the early Church (Ephesians 2:11-12; Philemon 16).

2.3 INTERPRETATION OF THE RESEARCH FINDINGS

Sharing convenient time for a group of students at the Lutheran Theological Seminary in Tshwane to meet when exams were looming proved to be very difficult. The first and second interview groups they were about poorly attended. The third interview group was attended by fifty five interviewees. By the last interview –though, I was more at ease, probed more, and so gained more useable material. Seventy three percent indicated that women in the LCSA should be involved in Church mission work. Women are already involved in Church activities such as evangelization, teaching children at Sunday school, doing works of mercy in hospitals, and participating in other Church charity organizations in the LCSA .In addition, Sixty percent majority of deaconesses (women) from KwaZulu Natal and Gauteng provinces in the LCSA responded at positively towards their current role as women in the Church ministry. They have passion hearts and zeal to do God’s mission in the Church. However, they are still limited, by LCSA Church body policy. Current Church leaders, at every level, and ordained men pastors do not allow them to exercise their roles and to utilize their gifts more fully in the Church mission through ordination.

The results of the study indicate that there is some amount of uncertainty regarding the involvement of women in mission in the LCSA. Twenty percent of the women respondents were unclear about the role of priesthood and public ministry.

Seventy four percent of the women respondents from LCSA indicated that they were baptized in the name of the Triune God and they are redeemed by Jesus Christ and called servants of God to proclaim the Gospel equally. Christians need to be taught about the involvement of women in the Church mission work through discussion of the issues of baptism, priesthood, public ministry, inequality, culture, and tradition in the Church ministry; in order for men and women to proclaim the Gospel and to apply the truth of God to one another. These issues need to be better resolved. The Church elders, retired ordained pastors, evangelists (men) and the

ordained pastors (men) who are in the pastoral office preaching the Gospel and administering of the sacraments in the LCSA overwhelmingly do not support ‘the ordination of women in the LCSA’ as shown and discussed below:

Response	Frequency	Percentage %
No-women should not be ordained	47 persons	73%
Yes-women should be ordained	8 persons	27%
Total	N=55	100%

In statistics, a **frequency distribution** is the arrangement of the values that one or more variables take in sample. A frequency table is a table that is used for organizing information on how often something happens (Wikipedia on Ask.com).

In mathematics, a **percentage** is a way of expressing a number as a fraction of 100 (Per cent meaning “per hundred”). It is denoted using the per cent sign, “%”. Percentages are used to express how large one quantity is relative to another quantity (wiki.answers.com).

The level of objection against expanding the role of women in the LCSA from the respondents was surprisingly high. 73% indicated that their cultural and traditional background clashes with the women’s role in Church ministry to preach the Gospel of God and to administer the sacraments. These beliefs are based on tradition teachings, and Scriptures in the Bible (1Cor.14:34- 35 and 1Timothy 2:11-14). The respondents agree with the Church that excludes women from the pastoral office, with the current Church confessions. The Holy Scripture/Bible alone remains the judge, rule, and norm of Christian and is without error, we also hold to the Lutheran confessions {in the Book of Concord and Luther’s small and large Catechisms} as pure exposition and explanation of God’s Holy Word.

The majority of the Church elders (men) and ordained pastors (men) in the LCSA agree that they have no authority to ordain women into the public ministry. Finally, 27% of respondents indicated (a surprisingly low percentage) women should be more involved in the Church mission to proclaim the Gospel of God and it would be vital to establish the factors for it and to further developed in practice. Hence, the indication from the respondents requires and needs much information and more effective education or communication on the involvement of women

in mission in the LCSA, particularly and Africa as a continent in general [through study groups and Church meetings].

2.3.1 Data Collection

Most women in the Church mission field live in the same community with the Church members in KwaZulu Natal and in Pretoria. Others are still working in the mission field. In late 2011 and 2012, I attempted to supplement my findings by interviewing Church members in the LCSA [men, women, and students at the Lutheran Theological Seminary in Tshwane]. It was a time for me to meet missionaries from the USA and Germany and students coming from all over Africa, such as Nigeria, Zambia, Botswana, South Africa, Uganda, Liberia, South Sudan, and Ethiopia. In this interview, I learned a great deal from the students and missionaries. This influenced my choice of this topic as the focus of my research study. Then, the researcher attempted to choose the qualitative interviews as my best research method to interpret and comprehend the findings so successfully. Thus it motivated me to consider men and women in the Church mission field as equal in the proclamation of the Gospel and to reflect on my research questions in several areas.

I selected the qualitative interview research method because of its characteristics. Which means suited my objectives. “The kind of knowledge that qualitative researchers seek, namely (as stated earlier) the understanding of human being’s lived experience (Lindlof, 1995:4),” (O’Shea, 2004:40). In my findings, I discovered that tradition and culture are vital tools of identity in African society, communities that unite all the ethnic groups, religions, political parties, Church organizations, private companies, and government institutions. In this light, Africa’s traditional society was by and large not as fair to women as we would like to think. Sometimes women were regarded as second-class citizens; often they were used and handled like the personal property of men, exploited, oppressed, and degraded. Under colonial rule women fared no better as all the disabilities of Western Christian culture were added to the already burdensome African situation. So it is no wonder that even if it has meant taking up arms, African women have fought as South Africa women fight today, to resist the Western and racist exploitation of Africa. In spite of this involvement, the social status of women has not changed much; neither have stringent cultural provisions seen much modification in the direction of liberation of women from dehumanization (Fabella & Oduyoye, 1989:5).

Among the majority of the women in the villages in KwaZulu Natal and even in the city of Pretoria where I conducted my interviews, I discovered that they are still lacking in women’s

empowerment for education to study theology in order for them to be able to read theological books, to interpret and to understand the Bible.

Finally, I discovered that the majority of the women are still the subjects of the religious, economical, political, cultural, social, and traditional agendas. They very marginalized and rejected for their equal rights as servants to serve one another in all aspects. Women and men belong to the stewardship of creation. Bush (2004:83-84) has examined that the earth is the Lord's and all that is in it (Ps. 24:1); 'The land is mine' (Lev. 25:23). All human beings are God's creatures. Made in His image they are His representatives, given the responsibility of caring wisely for His creation. We have to confess, however, that God's people have been slow to recognize the full implications of their responsibility. As His stewards, we do not own the earth but we manage and enhance it in anticipation of Christ's return. Through salvation, Jesus lifts us out of isolation from God and other people and establishes us within the world-wide community of the Body of Christ.

2.3.2 Description of the Sample

According to Dane (1990:6) the descriptive research involves examining a phenomenon to more fully define it or differentiate it from phenomena. Dane (1990:7) explains that descriptive research captures the flavor of an object, a person, or an event at the time the data are collected, but that flavor may change over time. In addition, "Research results are not "timeless" simply because change is one of the complexities inherent in our world. Thus, descriptive research can be used to examine change by comparing old results with new ones" (Dane 1990:7)

Dane (1990:18) states that research can be defined in two ways: (a) Research is a process through which questions are asked and answered systematically. The exploration involves attempting to determine whether a particular phenomenon exists. (b) Description/Research involves attempting to more carefully define a phenomenon, including distinguishing between it and other phenomena. Therefore, the findings, in questions 1 & 2 and 4 through 15, the respondents agree with the respective statements, and the basic teachings in the Book of Concord (1530), and Luther's Large and Small Catechisms (1529-1530), "...that the Church is an assembly of all believers consisting of all people who have been justified by the Grace of God alone through faith in Jesus Christ alone, and its mission..." (Schulz, 2009:205-206). However, for a few questions, there were differing viewpoints. In questions 3, 16 & 17, the respondents were divided when addressing this Bible references (Genesis 1:26-28).

When I conducted the interviews and examined the groups and individuals made up of 525 congregants: 220 surveys were physically handed to respondents as hard copies and 70 were sent electronically via e-mail with a request to send them back to the researcher. Eighteen surveys were accounted for as invalid. The final 272 surveys were received by the researcher: Fifty five percent of women strongly agreed that they should have equal rights in Church ministry (to preach the Word of God and administer the Sacraments of Baptism and the Lord's Supper). Five percent disagreed with the problem of the involvement of women in mission in the LCSA starting that women must remain silent as the sign to obey the Church traditional practice (1 Corinthians 14:34-35). Fifty two percent did not have a problem with the current limits on the involvement of women in the LCSA. The remaining forty percent declined to answer these questions.

Fifty two percent of laymen (not the ordained respondents) agree with the current role of women in the LCSA. Seven percent of laymen agreed that women should be allowed to play the role of preaching the Gospel in the Church like men pastors. They based their answer on the written Scripture "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are one in Christ Jesus" (Galatians 3:28). Again about forty percent declined to answer these specific questions.

Seventy-five percent acknowledged and supported v 28 and twenty-five percent disagreed. In addition, the major concern was raised up on the issue of the Great Commission. "Now...make disciples of all nations..." (Matt. 28:16-20). Fifty one percent of all the respondents disagreed with verses 18-19 and said that women were not addressed and commissioned as the leaders of the Church to hold apostolic, public ministry and forty nine percent felt that women were indeed included. Further distinctions with the respondents, the categorical variables, are discussed below.

(A) Gender & Pastoral Office

Table 2.1 Gender & Pastoral Office Distribution

Gender & Pastoral Office Ministry	Frequency	Percentage %
Male	140 persons	33%
Female	385 persons	67%
Total	N=525	100%

Female dominated the 525 survey and interview responses, comprising 67% of the overall results. Only 33% of respondents were male.

(B) Culture and Tradition

Table 2.2 Culture and Tradition Distribution

Culture & Tradition	Frequency	Percentage %
Blacks	78 persons	65%
Whites	46 persons	35%
Total	N=124	100%

Sixty five percent of the respondents were blacks and thirty five percent were whites both in KwaZulu Natal and Gauteng provinces in the LCSA. Given the sample size that was examined and investigated by the researcher for blacks and whites respectively, the outcomes are reasonably acceptable. Therefore, in chapter one, it was noted that the significance of this research study was to identify the challenges, the women's role in the proclamation of the Gospel in the Church mission work of the early Church and the Church mission work of the 21st century. In chapter 2, the description of research findings were analyzed, assessed, explored, and investigated and some of these outcomes were identified. However, the researcher will synthesize the findings, identify some gaps, and interpret them for further research investigation in the next chapter (chapter 6).

2.3.3 The Interview Guide

O'Shea (2004:41) states that the usual way to differentiate between interviews is on the basis of their structure (Fielding 1993:135). The researcher selected a 'semi-structured' interview, as defined by O'Shea. "Where I worked from an interview guide, or list of questions, but could deviate from it where necessary. Thus the interaction was more like a conversation than of highly structured interviews (where interviewers ensure that they state each question in exactly the same way interview to interview), and so could be described as conversations with a purpose" (O'Shea 2004:41). My guide focused on the respondent's cultural, social and traditional backgrounds; the content of the role of women in the Church mission work in the proclamation of the Gospel in the Lutheran Church in Southern Africa (LCSA); the context in which they had proclaimed the Gospel in the Church mission work, outside the Church; and their experienced life style as servants in the African societies and communities. O'Shea (2004:42) supports my argument in the sense that, " even when using 'open' questions, which means the interviewer has less control than if only " closed are used", probes, and prompts are necessary (Gillham 2000:45). Probes, a key interviewing skill, are supplementary questions to clarify or extend the response while prompts encourage respondents to answer or remind them of points they have not mentioned (Gillham 2000:14, Fielding 1993:140). However, it has been noted (Gillham 2003:3) that novice interviewers tend to work " relentlessly" from a prepared list of questions, and I certainly found that I became more adept at deviating from my list of questions to pursue interesting points as the interviews progressed. Probing is a skill best attained through practice" (O'Shea 2004:42 cited in Fielding 1993:141).

2.4 CONDUCTING THE INTERVIEWS

2.4.1 Voluntary Participation

According to Dane (1990:39) the participants are freely choose to subject themselves to the scrutiny inherent in research. Anyone involved in research should be a willing participant. Sometimes, however, research practice may intentionally prevent people from knowing that research is being conducted. The ethical balance of voluntary participation includes two separate issues: coercion and awareness.

2.4.2 Coercion

Dane (1990:39) states that the coercion issue is related to the phrase “freely choose” in the definition of voluntary participation. Coercion includes using threats or force, as well as offering more incentive than what would reasonably be considered fair compensation.

2.4.3 Awareness

Dane (1990:39) explains voluntary participation also includes being a part of a research project. Many projects, for example, involve unobtrusive observation –observing others without their knowledge. If a participant is unaware of his or her role in the project, voluntary participation is clearly not possible.

Conducting interviews naturally in a straightforward manner was important to me, and I explained to the people that I was writing a dissertation thesis about the involvement of women in mission in the LCSA. I told people face-to-face that I would like to conduct the interviews and fortunately, no-one refused. “Note, drawing research participants from naturally existing groups is easier than finding interviewees randomly” (O’Shea 2004:42, cited in Hansen et al 1998:268).

My initial plan was to use group interviews in KwaZulu Natal, Gauteng and at the Lutheran Theological Seminary in Tshwane. These offer insights into the effects of group interaction on opinion (O’Shea 2004:42, cited in Fielding 1993:137). However, I did not have sufficient time to record everyone’s voice. Another interview was held at the Lutheran Theological Seminary in Tshwane. It took place at end of the year [22/11/2012] while the students were busy doing their final examinations. It was a fourth interview that landmarked the starting of individual interviews. I asked individual students from Uganda, Liberia, South Africa, South Sudan, Nigeria, Ethiopia, Zambia and Botswana to give me 10 -25 minutes of their time and it really worked better than group interviews. Firstly, I could probe students’ responses, “which is “especially important in open-ended questions” (O’Shea 2004: 43, cited in Fielding 1993:141). Therefore, the research was not diverted by other group member’s input. Secondly, respondents seemed less inhibited with fewer people in the Church Congregations: O’Shea (2004:43) explains that like Strelitz, I discovered in group interviews that “less vocal members became marginalized during the discussion” (2002b:14).

O’Shea (2004:43) indicates that another logistical issue that has a bearing on what the interviewee can contribute is the choice of interview venue. The interviewees should be offered the choice of natural venue or home ground (Gillham, 2000:8). My choice of venue for these

interviews was my room in Luther house room number three at the Lutheran Seminary in Tshwane. In addition, it stipulates that the ideal group size of the focus group discussion is between six and twelve people. However, I chose this venue because it was the most convenient to conduct my interviews privately. In addition, I lived among the men and women at the Lutheran Theological Seminary in Tshwane, South Africa. Therefore, I had enough time to conduct my interviews well; hence my room provided a sufficiently relaxed home ground for the researcher to conduct interviews. “Since I could not afford to pay people for their time, I could provide interviewees with tea or coffee using my own facilities” (O’Shea, 2004:43). In initial total, I interviewed 25 students in 8 interviews. Five of these were conducted during April and September of 2011 and November of 2012. The last one was conducted on April 12, 2013. Four of the 7 were group interviews; three with fifteen students, and one with ten. Moreover, of the six individual interviews, four were with those who do support the involvement of women in the pastoral proclamation of the Gospel in the LCSA while the remaining two were students who did not support the women’s role as pastors in the Church ministry.

2.5 CONCLUSION

In this chapter, the researcher, explained the way in which research methodology can be divided into two categories; the qualitative and quantitative methodologies. My choice, why I chose qualitative methodology, description of the sample, interpretation of the research findings; the advantages and the disadvantages of the individual and focus on group interviews. I explained the process of gathering data collection from the experienced people in the Church ministry. I explored and assessed the literature review from the different scholars based on the research methodologies both theological research methods and social sciences’ methods. However, the outcomes of the qualitative research of this give an indication of the future direction Church leaders in the Lutheran Church in Southern Africa should take to involve women’s role in the Church mission work and to promote peace, justice and equality for the sake of Jesus Christ in proclaiming the Gospel. In addition, “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood and sisterhood” (The Universal Declaration of the Human Rights, 1948: Article 1). Therefore, the researcher would say that we Christians (men and women) should proclaim the uniqueness of Jesus Christ with a humility and genuine honour for one another in proclaiming of the Gospel. Jesus Christ’s resurrection liberates us (males and females) from our sins through His means of grace (Word, baptism and sacraments). Men, and women, have been given new life in order to be God’s agents and instruments of

righteousness (Romans 6:4, 11-14 and Matthew 28:16-20), and to proclaim the Gospel. Women should not be neglected in the Church ministry, but they should be viewed as God's children and be considered as God's servants. Women should be given opportunities in the Church mission fields to proclaim the Gospel.

CHAPTER 3

3. WOMEN'S ROLE IN CHURCH MISSION

3.1 INTRODUCTION

Having explored and discussed the research methodology for my research project, I will now examine and explain the context of the women's role in the church mission work. This chapter proceeds as follows : (1) Introduction, (2) The role of women in the Church Mission, (3) Feminism and Religion, (4) Diversity in the Church leadership, (5) Women in the Scriptures, (6) The role of women in Africa Initiated Churches, (7) Baptism, (8) Equality, (9) The Reality of Gender-based violence, (10) A Biblical Theology of Marriage, (11) Priesthood, (12) The Lutheran Concept of Pastoral Ministry (13) A Hermeneutical Approach and (14) Conclusion.

Search (1997:133) indicates that Lutheran African women and other women everywhere, want to get together, tell their stories and exchange experiences. These meetings are forming the basis for a deeper understanding, and are resulting in new forms of solidarity, support, and advocacy among women for the common good of all. Because of the isolation many women have experienced, this caring and sharing builds up strength not only as Lutherans in Southern Africa but also as global and ecumenical women. Therefore, we must struggle to move beyond ourselves into a deeper examination and critique of our theology and on Luther's theology. Our contexts and our perspectives as women and men doing theology need to have a place in the mainstreams of Lutheran theology.

3.1.1 The Brief History of Deaconesses in the early Church Mission

Deaconesses are women who are called to labors of love and service in the Church ministry. Deaconesses are very important in the Church mission because they are always guided by God's Word to work and to extend God's Kingdom through evangelism, teaching, and in proclaiming the Gospel (Romans 16:1-7).

According to Massey (2002:81-84) the history of the Female in the Post Apostolic Church is as follows:

- The evidence appears in various works of Clement of Alexandria, written in the late second century. In his treatment of 1 Corinthians .9:5, where Paul discusses the right of apostles to "lead about a wife who is a sister, "Clement makes references to the role of deaconess."

- According to the *Apostolic Constitutions*, deaconesses and deacons were ordained by the laying on of hands. The same is suggested in *the Apostolic Tradition* of Hippolytus (170-235 A.D). In case of a deacon, however, a prayer was made that he might achieve a higher standing, no doubt referring to the leadership. At times, it seems that deaconess was the highest office in the Church obtainable by a woman.
- However, the Council of Laodicea in 381 A.D decided that women were prohibited from approaching the altar, prohibiting some liturgical functions.
- The Synod of Orange in 441 A.D forbade the ordination of women, although deaconesses still existed as a Church order by 533 A.D at the second Council of Orleans.

Probably, (381 A.D, 441 A.D, and 533 A.D), no women were involved or called to attend a meeting for *the Apostolic constitutions* to vote or decide for themselves as deaconesses.

3.1.2 Women's Reaction towards Missionaries in the Church

Kim (2011: 10) states that the Church is catholic/universal in character; her boundaries are not demarcated by place or time, but by her faith in Jesus Christ. The Church is also an apostolic assembly. She is the witness of God's saving events through Christ and the Holy Spirit. The Church witnesses to the death and resurrection of Jesus (Acts 1:22). The apostolicity of the Church refers to its foundation on the apostolic teachings. It is built on the foundation of the apostles and prophets as the recipients of God's salvation (Eph.3:4, 5). The Church is also a messianic community. The community proclaims the coming of the kingdom of God (Luke 11:20, 11:32). It is through the Church that the world senses God at work as He calls out people to be His special possession (1Peter 2:9). "The missionary assault on the family complex caused women to act for they felt the issue at stake for more keenly than men. With more to lose, they defended traditional institutions and way of life. Then as the influence of the Scriptures spread, the emphasis changed to the contrast between the mission's rigidity and the new visions of freedom of women in Christ. Through the religious influence, they existed in the home women spread the growing disaffection they felt concerning this discrepancy" (Kasomo, 2010:26).

Similarly, Kasomo (2010:26-27) states that a large majority of the powerful Manyano groups (unions) of women or mothers in South African Churches are still linked with the mission Churches. In 1952, the Methodist Church of South Africa had 19,058 women as Manyano members; the Anglican Diocese of Johannesburg had 3,967 members and the Roman Catholic

Diocese of Johannesburg 900 members. In Rhodesia, this women's movement began in 1919 as the name Manyano Ruwadzano and is particularly strong in the Methodist Church UK. These movements run their own affairs, are independent of their Churches, and have separate convention rules, hierarchies, and fees. Therefore, in the light of Church mission, I strongly agree with (Kasomo, 2010), Kim (2011), Massey (2002) and Schulz (2009) for their contributions in the Church mission work of which I have already stated above. It strongly shows how women in Africa have been regarded as inferior, marginalized, and denied an equal role in the Church mission from the 19th century to the 21st century. This is the case particularly in the Lutheran Church in Southern Africa and in some the Lutheran Churches in Africa in general.

Furthermore, Kim (2011:10-11) explains that the Church mission means that the Church has been sent. The Church started its missionary work when Jesus Christ sent out his disciples to make the people his disciples (Matt. 28:19-20). Missionary work has to do with the crossing of boundaries. Therefore, I would say that the work of the Church is focused on proclaiming the Gospel. All women should share, reconcile, care for, and serve all people of God, and just as God loves the world through His Son Christ who saved us on the cross (John 3:16).

According to Kim (2011:11) a vital part of the Church's mission is it's calling to bring Christ to all those who have not yet heard of Him as and the King and Savior. In addition, God does mission work through the Church led by the Holy Spirit, who moves men and women to reach out to people who have never heard the Gospel and need to be told the Good News that Jesus Christ is the Lord. Finally, Kim (2011:11) states that Jesus Christ was God's missionary and as such was the model for the Church's mission. In this light, I would say that deaconesses [women] have received the Great Commission and the New Covenant through God's grace. Jesus Christ gave us mercy, grace, power, and authority to proclaim His message to each other and the world as Christian believers in God's mission (Matthew 28:16-20, 2Corinthians 3:2-3).

3.2 THE ROLE OF WOMEN IN CHURCH MISSION

Pless and Harrison (2012:364) state that women labored with Paul 'in the Gospel' (Phil.4:3); Priscilla taught Apollos (Acts 18:26); women prayed and prophesized in public worship (1Corinthians 11:5, 10; see also Acts 2:17); Phoebe is called 'deacon' and 'patron' of the Church at Cencrease (Romans 16:1, 2). That Paul allows a woman to learn (1Timothy 2:11) is already a revolutionary step away from Jewish practice since it implies that they can teach. It is

therefore questionable whether 1 Timothy 2:12 (a woman is not to teach or have authority over a man) be read as principle without qualifications (Initial Report, 4).

Werning (1995:205) emphasizes that women were to disciple women and train them to be good wives and develop godly character (Titus 2:3-5). Priscilla and Aquila invited a man, Apollos, to their home and explained to him the ways of God (Acts 18:26). Women ministered to the physical needs of others in acts of charity (Acts 9:36-41) and as servants (Romans 16:1-2). They nurtured children (2 Timothy 1:5), witnessed to the Gospel (Philippians 4:3), and participated in the founding of new Churches (Romans 16:6, 12).

Werning (1995:206) explains that women in the New Testament were not shut away in their homes without meaningful outlets of service in the body of Christ. They were active at many levels which also involved important Church tasks, and many were singled out as examples of faith (Romans 16:1-15; Hebrews 11:1-39).

Edwards (1989:160) says that for centuries women taught children in the home and in elementary schools; more recently, since the opening of university education to them, they have shown that they are capable of coping with intellectually demanding courses and have proved highly effective teachers at secondary level and in colleges, universities, seminaries and other forms of higher and further education. All over the world growing numbers of women are acquiring theological knowledge.

Edwards (1989:161) explains that it is clear that women are capable of understanding pastoral care. Indeed this ability would seem to follow naturally from those maternal qualities of care and compassion which some opponents of women's ordination praise so highly. Women serve as social workers, deaconesses, and specialist chaplains and care effectively and sympathetically for the young, elderly, the sick, and the whole. Therefore, I would argue that women are very important and they are capable of serving in the Church mission field and even in the field of social workers.

Edwards (1989:161) says that as for the administration and discipline, the role of modern women in business, commerce, law, and politics shows that, given the right opportunities, they are effective decision-makers and administrators.

Cunningham (2000:57) reminds us that women were prophets, evangelists, and teachers such as Deborah, Miriam, and Anna whom God used to announce the arrival of the Messiah when the baby Jesus was brought to the temple. This was not a quiet word behind the scenes but

was a public proclamation in the central place of worship. In fact, it was a defining moment in Christian history.

According to Cunningham (2000:57) the prophet Huldah verified the scroll of the law found in the temple as God's Word and helped to spark the great religious reform in the days of Josiah. Isaiah described his wife as a prophet. Philip's four daughters were all prophets according to Acts 21:8-9.

Cunningham (2000:63-64) points out that in Psalms 68:11, "The Lord gives the command; the women who proclaim the good tidings are a great host" (NASB). Whether we look in the Bible or in history books, we find prominent examples of women proclaiming the good tidings. Some women are gifted at persuasion, which makes them excellent evangelists in the Bible. Cunningham (2000:64) examines the New Testament proclaiming that the first evangelist to spread the Gospel outside Jewish culture was the Samaritan woman whom Jesus Christ met at the well. Above of all, Jesus Christ overcame the incredible cultural barriers of the day by breaking a centuries-old taboo against talking to her. Jesus spoke to someone from a despised racial minority; someone in a fringe sect and an immoral woman whom no decent man would be seen with in public.

Kasomo (2010:16) explains that the role of women in the Church is a very crucial matter because the roles of men and women in the Church are more clearly stipulated than in the Secular World (Maina, 1995:11). Kasoma continues by saying that this is because the Church seems to have more dictatorial ideas than in ordinary life where women are taken for granted. David Crabtree states that women do comprise the large majority of active Church members and are the sustaining force in almost every congregation (Kasomo, 2010:16 cited in Crab, 1970:19).

Women often filled the role of prophet in the early Churches. The Didache, a manual of Church order from the second century, claims that the traveling prophets filled a role of great importance and that many celebrated the Lord's Supper. The four daughters of Philip were prophets (Acts 21:9) who ministered first in Caesarea and then moved to Hierapolis in Asia Minor. The female prophet from Thyatira in Revelation 2:20, is portrayed as holding great power in the community (MacHaffie, 1986:30).

MacHaffie (1986:30) explains that females also served as deacons in the early Christian Churches. They cared for the needy, prepared new converts for baptism, read the Scriptures in

worship, and distributed the Lord's Supper. As assistants to the bishop and under his authority, they were set apart to serve (*diakonein*) (1Tim.3:11). Therefore, "Both manuscript evidence and archaeological inscriptions coming from the Eastern Churches in places such as Jerusalem, Syria, Greece, and Asia Minor give - a clear record of the existence and the nature of the female ministry" (MacHaffie, 1986:30).

Kasoma (2010:17) states that in the early Church the role of women was highly recognized and appreciated. Women participated as deacons, companions of Paul and other Apostles and as Apostles themselves (Romans. 16:7) as well as Church leaders (Romans. 16:3-5), and Church rulers (Romans.16:1). Mary McKenna notes that a woman's pastoral functions includes teaching, catechizing to other women and caring for the sick (McKenna, 1969:154). These pastoral works that women performed are done even-today by lay and religious women: The world is emphasizing equal rights and some dignity of the sexes and the church should respond accordingly to the situation where women play their role.

According to Kasoma (2010:17) MacKenna continues to assert that the women's role in the structure of the Church, though it may need to be re defined at times, is a real case because she too received charism from the spirit of God (MacKenna, 1967:154). Thus, they are all called to serve the Church irrespective of the sexes. All through the ages the Church has not been fair to women in its assigning of roles as societies would like to assume. This is supported by Wachege by asserting the following:

According to Wachege (19992:93) history has shown that the Church cannot be absolved from the evils of the inflicting lamentable injustices on women. This has been happening through its hierarchical structures which are predominantly and essentially male. The Church has persistently and systematically excluded its women from ordained ministry, thus it has kept them away from other roles that can only be performed by an ordained minister. The women's role in the Church is considered less demanding and important. This view is supported by Crabtree by saying the following:-

It is apparent that the contemporary Church's view of women is that she is an aesthetically child centered individual who has no talents for ordained ministry or policy making position (Crabtree, 1970:19).

In light of the women's role in the Church mission, I would say that we should understand and acknowledge the special gifts of God through Jesus Christ, which He has given to us through

His Son. Moreover, it was by God's grace alone through Jesus Christ alone, that all of us have been redeemed, saved, and called by Jesus Christ himself into Church mission work for the proclamation of the Gospel. We share equally the freedom of grace and the citizenship of heaven, both females and males in the kingdom of God. Besides, we are called to participate in the Church ministry in proclaiming the Gospel (Galatians 5:1, Ephesians 3:6 and Matthew 28:16-20). Nevertheless, "the Church's task is also to set apart and commission individuals [men and women] to ensure that the mission of the Church continues intentionally next to the sporadic witness of all Christians. The Lord Himself gave the example when He spoke to His disciples and included therein the commission to go. For some, such going meant the close proximity of Jerusalem, the place of the Lord's crucifixion. For others, it implied to us [men and women of God], taking the Good News of the cross and resurrection in the task of mission to Samaria, Judea, and the ends of the world" (Schulz, 2009:27).

3.3 FEMINISM AND RELIGION

Kasoma (2010:18) explains that the feminist ethics, the principle of equality is an underlying factor coupled with the principle of equitable sharing of human resources. Feminists argue for a universal right of all to an equitable share in the goods and services necessary for human life and basic happiness. The major concern is solidarity of the human race. This goes against isolation and is therefore a combination of principles of mutuality and equality. The image of a woman has been painted negatively in the patriarchal society. In the Dictionary of Christian Ethics this is challenged by feminists.

Furthermore, Kasoma (2010:18) states that John Stuart is said to be a feminist for, in his book dated 1869, he asks "Is it right and expedient that half of human race should pass through life in a state of forced subordination to the other" (Stuart Mill, 1869:116). Feminists insist that the woman has dignity, hence all oppressive and discriminative forces against women are what feminists are particularly concerned with. The above general view indicates how women of all ages have been viewed. The feminist mentality tried to balance the role of women so that they can also be respected in their roles. It is also important to see how women were viewed and treated in the New Testament (Romans 16:1-7).

Search (1997:178) indicates that African women are in the context of global gender injustice. African women's feminist theology roots its relevance in the continent by responding to some of the issues that are oppressive to women in Africa. Detractors will always choose to perceive feminist theology as Western and not conversant with our Africa values and religious beliefs.

They tell African women to be “African”, meaning to be silent and submissive in the face of injustices and oppression. In addition, in some instances it is the badge or even “creed” of community identity. In others it is used to make a distinction between different people in the community, which sometimes results in oppression and injustice.

Massey (2002:188) states that biblical feminist theology arises in response to desperate human need at a time when world consciousness is turned to issues such as international peace, social injustice, and world hunger. Women are especially sensitive to these great social needs largely because they as a class, and in various ways each one as an individual, have suffered what he has called a “contrast experience.” In addition, he suggests that the liberation of women in churches calls for a new vision of power and authority in terms of servant leadership. It may be that because of their experience as women they will be able to bring with them a clearer perception of a servant than men have been able to learn, and therefore offer a dimension to leadership that has been lacking. Of particular concern to Sehested is the role women need to play in determining the direction of the world when considering the vital issues going into the twenty first century (Massey, 2002:188-189).

Carr (1988:95) says that feminist scholarship within the Christian context, for all its variety, is unified in its critical perception of sexism as a massive distortion in the historical and theological tradition that systematically denigrates women, overtly, or covertly affirms women’s inferiority and subordination to men, and excludes women from full actualization and participation in the Church and society. It is unified in its freeing women from restrictive ideologies and institutional structures that hinder self–actualization and self–transcendence. Moreover, it is unified in its attention to the interpreted experience of women as a source of religious and theological reflection, especially as those analyses—whether secular or religious—reflect the collective experience of women, in whatever group race, age, class or nationality.

Carr (1988:194) states that women understand the Church to be the gift of the Spirit, born of the life, death, and resurrection of Jesus. Biblical images of the union of the vine and branches, of the stones in a living temple, of the unity of head and members in the one body have been interpreted by contemporary Christians as suggestive of commitment, fidelity, mutuality, service, and inclusive solidarity with God and with other. The Church is the enduring sign of Jesus’ twofold solidarity with God and with humankind that is meant to be the sacrament, the visible and effective embodiment, of the salvation of the world in every aspect of the Church’s life, its inner communion, its worship, its mission, its governance.

Carr (1988:209) explains that a Christian feminist spirituality is universal in its vision and relates the personal struggle of the individual—woman black, brown, yellow, or white, rich and poor, educated or illiterate—to the massive political world faced today. For in recognizing the sin of human exploitation, whether that sin is expressed in physical or psychological violence, in militarism, in the domination of male over female, rich over poor, white over color, in-group over out-group, strong over weak, force over freedom, war over peace, man over nature, it sees the whole of the human problem through the part. Thus, a Christian feminist spirituality encourages the autonomy, self-actualization, and self-transcendence of all women and men (Carr, 1988:208).

Another point, Carr (1988:192) explains is that Vatican Council II, in choosing to portray Mary as the model of the Church, opened the way to new and surprising interpretations that are emerging today. Women are reclaiming Mary, in her human role, as a female symbol of serious religious power. The dogmas of the Immaculate Conception and the assumption are seen as specifically female symbol of the created freedom and the final transformation of the world for which women hope.

I am in agreement with the author's –contributions, on feminism and religion towards the principle of equality for all people, as stated above by (Carr, 1988, Search, 1997, & Massey, 2002). In addition, Carr (1988:187) indicates that Christian women believe in the importance of maintaining the unity of the person and work of Jesus Christ, and in holding his ministry and message (of the radical inclusivity of God's love and empowerment of all) in unity with the traditional doctrines of the incarnation, the saving death, and resurrection. Then the incarnation of Jesus as the Christ is seen, "from above" not only as a birth of God among us in the lowly form of the Christmas infant, but as the taking on of a fully human life. In this I light, I strongly agree with Carr's conclusion when he states that, "the relationship to both Jesus of the Gospel and to the transcendent, risen Christ –Christ as fully human and yet transcendent of the limitations of earthly existence in all its brokenness, especially that of patriarchy and all the other splits and fissures that prevail today in the exploitations of racism, classism, imperialism – Christian women have newly interpreted the salvation that is the heart of Christianity. For the painful question that women ask about whether they are included in the Christian scheme leads to new depth as they search for the meaning of Christ's salvation in the light of their own experience. In this search, the symbol of Mary as the religious figure who has come to embody many aspects of the feminine dimensions of God, of Christ of the Holy Spirit, and especially of the Church, takes on particular significance" (Carr, 1988:181).

3.4 DIVERSITY IN THE CHURCH LEADERSHIP

Willhauck (2001:73) argues that diversity is not about numbers nor is it a politically correct buzzword. A state of diversity is not new to the Church. The Church has always struggled with “otherness,” and one of the primary concerns of Paul was “management of diversity, so that it does not become divisive.” Acts 2:4-6, 17 is the story of how the “Holy Spirit descended upon the cacophonous humanity gathered in Jerusalem” and transformed their “dissonant voices into holy harmony.” (Willhauck, 2001:73), Pentecost is a model for what should be. Individuals who had been separated by their differences of race, culture, and language could now, with the influx of the Spirit, understand one another (Willhauck, 2001:73).

Furthermore, Willhauck (2001:79) traces the theological problems with the legalistic approach that some Churches take with their employees. The Church has to stand against the society as a community against unfair practices. Our coziness with the surrounding culture has made us so blind to many of its evils that, instead of calling them into question, we offer our own versions of them-in God’s name and with a good conscience.

Willhauck (2001:74-75) states that in the microcosm of the Church, this realization of diversity is rare because congregations tend to be homogeneous. There are, however, a growing number of congregations that embrace diversity, even striving to become *multicultural*, so that one culture is not dominant. These communities see themselves as being more than one entity or serving more than one function at a time working to affirm equality in the power relations of the various cultural groups. The use of the term *multicultural*, however, is hindered by the varying ideologies associated with it. That the term *embrace* has been adopted by some to represent the goal of moving toward unity in diversity and rather than just existing together or tolerating one another, individuals who are different from one another begin to embrace one another. Thus we need to embrace and involve women in the proclamation of the Gospel in the Church mission field.

Willhauck (2001:75-76) says that some new diversity initiatives in society and the Church attempt to eradicate oppression in all forms and in all areas. One goal, adapted in *Teaching for Diversity and Social Justice* by Adams, Bell, and Griffins is the aim for full and equal participation of all groups in Church and society. This vision is one in which the distribution of resources, both material and otherwise, is equitable and all members are physically, psychologically, and spiritually safe.

Willhauck (2001:82) says that the Korean theologian Kim Yong Bok describes solidarity as a chain. Each link vital to the power of the whole, in some minority cultures the chain is a powerfully negative metaphor. As a symbol of solidarity, however, the chain is a postmodern metaphor for being and acting together and as a symbol of solidarity does not require sameness or unity. Partners in solidarity respect, and in fact celebrate one another's distinctiveness as they take a stand against a commonly perceived oppression or injustice or as they work together for some common good.

Willhauck (2001:85) indicates that for some the issue of diversity means acknowledging that women are different and do things differently which jeopardizes the concept of equality because it implies that women are weak and cannot keep up. Some analyses of women's development and gender differences have been criticized for stereotyping women as being softer or more caring than men. The desire to affirm that women are up to the task of leadership sometimes carries with it reluctance to admit such gender differences because differences can be used to deny opportunity. In addition, the criticism of acknowledging gender differences buys into the notion that women have to be "one of the boys." The author's consider this pure nonsense. It is true, however, that women working in a patriarchal organization like a Church often do conform to the styles of their male colleagues in order to survive or get ahead because hierarchy stifles diversity. The hierarchy blinds people from seeing the value of different styles of leadership (Willhauck, 2001:85-86).

I am in agreement with Willhauck's opinions about diversity in the Church leadership as noted above. In addition, Willhauck (2001:83) contends that oppression is hierarchical. Oppression signifies a hierarchical relationship in which a dominant or privileged group benefits, often in an unconscious ways, from the disempowerment of a subordinated (target) group. Inversely, wherever it exists –especially in the Church – it signifies oppression. Oppression is internalized. It resides not only in external social institutions but oppressive beliefs also become a part of the human psyche of both the victims and the oppressors.

3.5 WOMEN IN THE SCRIPTURES

Tucker (1987:39) states that women are witnesses of the resurrection. The narratives of the resurrection events are among the most revealing in all of the Gospels, not only as to the character and role of women but also as the perceptions of men concerning them. All four Gospels account of the day of Resurrection includes the early visit of the women to the tomb of Jesus (Matt. 28:1-8; Mark 16:1-8; Luke 24:1-8, John 20:1-10). Tucker (1987:39) says that some

interpreters of the Gospels have rightly emphasized the fact that the first proclamation of the resurrection of Christ was made to women. Tucker (1987:39) indicates that it was the reward for the loyal female disciples who had accompanied Jesus to the place of crucifixion and stayed with Him through the horrors of His execution. To be entrusted by Him with the most powerful message that has ever impacted the world: 'He is risen.' The researcher would say that this attests to the significant role of women in mission.

MacHaffie (1986:15) points out that Romans 16:17 probably reveals another leader of the early church. Here Andronicus and Junia are commended for their outstanding work in spreading the Gospel. Again, translators in the past have found it inconceivable that a woman would be called "apostle" and so they use the male name "Junias" however, it was a common female name in the first century. In addition, the Gospel accounts of the risen Jesus reveal that women could fulfill the requirements for the role of apostle. They are confronted directly with the risen Jesus and they receive a commission from him to preach the Gospel.

MacHaffie (1986:15) states that woman disciples were clearly counted as among those who were taught by and traveled with Jesus Christ as "disciples." This fact alone suggests his positive attitude toward women. All three Synoptic Gospels (Mark 15:40-41; Luke 8:1-3; Matthew 27:55-56) describe both specific women and a general group of women as followers of Jesus. These women broke with Jewish custom in order to leave their homes and travel with Jesus. Jesus contradicted the traditionally accepted notions of women's place by condoning and encouraging his female followers. (John 10:3-4).

Kasoma (2010:21) points out that by looking at Pauline Literature we notice that throughout his teaching, Paul-; seems to have struggled to show the distinction between men and women. As an apostle he had a positive and cordial relationship with many women who were leaders in the early Church (Romans 16:3-5). He therefore sent greetings to Aquila and Priscilla who were very active in the Lord's work and were leaders. In Romans 16:7, Paul salutes Tunia whom he called an outstanding apostle in verse 1 of the same chapter. Phoebe is commended as a deacon and a Church ruler. The contradiction arises when the same Paul in 1 Corinthians 11:7-9, asks women as an omen to cover their heads because a woman is man's glory and man is the glory of God. MollenKnett says that "would seem to imply that the man is in God's image and woman is not" (MollenKnett, 1973:96).

Kasoma (2010:21) continues by saying that it surprises the reader even more when Paul argues that women be subordinate in the Corinthian Church. On the basis of Genesis 2, Paul

constantly changes from one version of his view of woman to the next. In Galatians 3:28, Paul asserts that there is neither Jew nor Greek neither bonded nor free neither male nor female, all are in Jesus Christ.

Later, Kasoma (2010:21) indicates several instances of Paul's rabbinical conflict and Christian insight, for instance 1 Corinthians 14:34 and Galatians 3:17-19. The former verse demands women to keep silent in churches in accordance to the law while the latter calls for taking the law as a temporarily measure that is superseded and fulfilled through Christ. These verses contradict each other on the role and place of women in the church. The created woman therefore has equal authority to that of men according to Christ's teachings. This demands that the woman accepts herself as such and not disguise herself to look like a man. Therefore, I strongly support Kasoma's contributions when he concludes by insisting that women must appear as women, and enjoy freedom as women in the Church ministry. Nevertheless, the New Testament occasionally bestows some women with status and respect, such as Deborah, Phoebe, and Prisca who held the prominent religious office of a prophet and a servant (Kasoma, 2010:22).

3.6 THE ROLE OF WOMEN IN AFRICAN INITIATED CHURCHES

Kasoma (2010:30) argues that women are also the majority voters in the political sphere and are very active in the economic life of a nation. They are the pillars of families and by extension of society. Yet their input is barely recognized. They can be secretaries, cateresses, and treasures. In the Church, they are confined to diaconia ministries, fund raising, teaching, and catechism to children, decorating and cleaning churches (Mwaura 1997). In the same report, women are seen as capable of offering leadership services; they are female theologians and lay women who are willing to serve the church at any level "... These women are determined to draw out the liberating stands of their faith...." (WCC Report 1997).

In the initiated Churches, women are at last given posts of leadership and responsibility .They are given status as office bearers, mothers in God, and evangelists, ordained ministers of the sacraments, healers and prophetesses (Kasoma, 2010:30). In South Africa, the Zulu Independent Churches more than any other organization, give someone a chance for self display and assure them power and prestige (Kasoma, 2010:30-31).

The spiritual Churches gave women a central and a honored position in healing activities in worship and social life of the Church, because these are considered gifts of God's Spirit with

illuminate authority. Nevertheless, perhaps the dominance of women in such position is determined by parallel occurrences in the secular world as well. For example in South Africa in 1955, women led in the bus strike in the Rand and were very active in business. So generally women were very powerful in the secular world. There are those who claim that they spring up especially when male leadership fails. Thus they are the last voice, the last resource or possibility of protest (Kasoma, 2010:34).

According to Kasoma (2010:10) Africa's traditional society was not as fair to women as we would like to think. Often they were used and handled like personal property of men, exploited, oppressed and degraded. In Africa often women have been treated as "second-class" as portrayed in many African proverbs and sayings. In most of these proverbs, women are referred to as stoves, old cooking pots, large wooden stirring spoons, hoes, cows, merino sheep, fields, fires, and even dogs usually with a derogatory meaning. "Does woman speak in public?" "Is the woman considered a person?" "When are you going to make me a baby?"

In some cultures people think that it is not worth educating a girl because later she will get married and no longer belong to the family. In other groups after a husband's death, the woman is forced to marry one of his brothers to get children in the same family of the former husband. (Luo community in Kenya for example). Again some women are forced to get married against their will, only because they can pay a big dowry. In most parts of Africa women are still the property of the men who their fathers marry them to. In some societies, the uncle holds sway over a woman's life. It makes little difference; any talk of women's liberation is met with cynicism, hostility, or ridicule (Kasoma, 2010:11).

In this light, I would say that it shows how determined women were in African initiated Churches in proclaiming the Gospel, advocating for social justice, economic transformation, and Church leadership. I contend that women are equally as intellectually capable of serving the Lord and His people in the Church mission work as men. However, in many African societies, the traditional role of woman seems to be largely passive "Women in general are educated to believe that being born female means to be born innately inferior damaged, that there is something wrong with us. We are told that we are needed as mothers, caretakers, cheap labour in the mission field and factories. Due to women's low self-esteem they underrate themselves and leave leadership roles to men. The traditional way is that women do most of the work in the church and in the society and men hold most of the leadership" (Kasoma, 2010:11-12).

3.7 BAPTISM

Luther's Small Catechism (2006:23, cited from Luther 1529) says that Baptism is not just plain water, but it is the water included in God's command and combined with God's Word.

Which is that Word of God?

According to Luther's Small Catechism (2006:23, cited from Luther 1529) says that Christ our Lord in the last chapter of Matthew says: "therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:29).

How can water do such a great thing?

Luther's Small Catechism (2006:24, cited from Luther 1529) says that; " He saved us through the washing of rebirth and renewal by the Holy Spirit, whom He poured out on us generously through Jesus Christ our Savior, so that, having been justified by His grace, we might become heirs having hope of eternal life. This is a trustworthy saying" (Titus 3:5-8).

What does such baptizing with water indicate?

Luther's Small Catechism (2006:25, cited from Luther 1529) states that the old Adam in us should by daily contrition and repentance be drowned and die with all sins and evil desires, and that a new man should daily emerge and arise to live before God in righteousness and purity forever.

Where is this written?

Luther's Small Catechism (2006:25, cited from Luther 1529) quotes St Paul who writes: "We are therefore buried with Him through Baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life." (Rom.6:4).

Janzow (1978:97-102) says that we have now taken care of the three parts of Christian teaching:

1. We should first of all note that these words stand as God's command and ordinance. Basing ourselves on these words, we are not to doubt that Baptism is a divine act, not something devised or invented by man. For as truly as I affirm that Ten Commandments, the Creed, and the Lord's Prayer were not spun out of any human being's head, but revealed and given by Himself, so joyously can I affirm Baptism is no

human trifle, but that it was established by God Himself. Moreover, He earnestly and solemnly commanded that we must be baptized or we shall not be saved. To be baptized in God's name is to be baptized not by man but by God Himself. Although Baptism is indeed performed by human hands, yet it is truly God's own action.

2. Since we now know what Baptism is and how we should regard it, we must also learn why and for what purpose it was established, that is, what it useful for, what it gives to us, and what it creates in us. This cannot be stated better than in the Words of Christ: "He who believes and is baptized will be saved" (Mark 16:16). Stated most simply, the power, effect, benefit, fruit, and purpose of Baptism is to save. No one is baptized for making himself a prince, but as the words say, that he may "be saved." To become saved is, as we know, nothing else than to be delivered from sin, from death, and from the devil, and to come into Christ's kingdom and live with him.
3. This, too, is most precisely and clearly expressed in these same words, "He who believes and is baptized will be saved." That is to say, it is faith alone that makes a person worthy to receive the divine, healing water to benefit. Since all the blessings are offered and promised in the Words that accompany the water, therefore they cannot be received otherwise than by wholeheartedly believing in them. Without faith Baptism becomes useless, although in itself it is a divine, infinitely wonderful treasure. Every Christian consequently has enough to learn and to practice all his /her life in regard to Baptism. In this light of Baptism. I would say that all men and women are baptized in the name of God. The Father, the Son, and the Holy Spirit. And, "Baptism assures and offers to him: victory over the devil and over death, forgiveness of sins, God's grace, the fullness of Christ, and the Holy Spirit with His gifts" (Janzow, 1978:104). Thus, it affirms both men and women in the Church mission work as the ministers of the Gospel.

John (1995:57-58) states that the first urgent task is of course evangelization itself. On the one hand, the Church must assimilate and live ever more fully the message that the Lord has entrusted to her. On the other hand, she must bear witness to this message and proclaim it to all who do not yet know Christ Jesus. This is indeed why the Lord said to the Apostles: "Go therefore and make disciples of all nations" (Matthew 28:19). Just as at Pentecost, the goal of preaching the *kerygma* is to bring the hearer to *metanoia* and *Baptism*: The proclamation of the Word of God has Christian conversion as its aim: a complete and sincere adherence to Christ and his Gospel through faith. John (1995:58) explains that the conversion to Christ moreover "is joined to Baptism not only because of the Church's practice, but also by the will of

Christ himself, who sent the Apostles to make disciples of all nations to baptize them (Matthew 28:29).

John (1995:58) indicates that Jesus says to Nicodemus: ‘truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God’ (John 3:5). Therefore, in the light of Baptism, I strongly agreed with Conrad’s & Lehmann’s statement that indicates that to baptize, they themselves have by usage allowed in cases of necessity even to ordinary women, so that it is hardly regarded any more as a sacramental function. Whether they wish or not we deduce from their own logic that all Christians, and they alone, even women, are priests without tonsure and Episcopal “character.” For in baptizing we proffer the life – giving Word of God, which renews souls and redeems from death and sins. To baptize is incomparably greater than to consecrate bread and wine, for it is for the greatest office in the Church –the proclamation of the Word of God. Therefore, when women baptize, they exercise the function of priesthood legitimately, and do it not as a private act, but as a part of the public ministry of the church, which belongs only to the priesthood (Bergendoff & Lehmann, 1958, cited in LW Vol. 40:23).

3.8 EQUALITY

3.8.1 Equality in the Spirit

Backer, Lynch, Cantillon & Waslsh (2004: 21) states that equality is the relationship, of some kind or other, between two or more people or groups of people, regarding some aspect of those people’s lives. The idea of equality is sometimes applied to individuals and sometimes to groups. When the Universal Declaration of Human Rights states that ‘All human beings are born free and equal in dignity and right’ (1948, Article 1), it is referring to each and every individual person. These are the following five dimensions of equality namely:

1. Respect and recognition.
2. Resources.
3. Love, care and solidarity.
4. Power.
5. Working and learning.

Backer, Lynch, Cantillon & Waslsh (2004:51) states that equality as respect and recognition is about the freedom of people to live their lives unimpeded by the depreciation and disdain that

subordinate groups are burdened with in an unequal society. Equality of love, care, and solidarity is about the freedom of everyone to give and receive care and to engage in relationships of love and solidarity, freedoms that are severely constricted for some people in unequal societies. Equality of working and learning is about enabling people to develop their capacities and to engage in satisfying and worthwhile occupations.

Backer, Lynch, Cantillon & Waslsh (2004:224) stresses the caring work and the women's movement that the care-related narrative has the potential to build on one of the most significant social movements of modern times, namely the women's movement. Although the women's movement is often portrayed in the media as sectional and entirely self-serving for a feminist minority, it has been very active at grass-roots level in the major social movements of the last 30 years (Castells 1983). Much work of the peace movement in Northern Ireland and of the community movement in the Republic has been undertaken by women (Connolly 2002; Rooney 2002).

Stott (1884:241) indicates that in Galatians 3:28 "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." It means that people of all races and classes, and of both sexes, are equal before God. The context is one of Justification by grace alone through faith alone. It affirms that all who by faith are in Christ are equally accepted, equally God's children, without any distinction, discrimination or favoritism according to race, sex or class. Therefore, whatever needs to be said about sexual roles, there can be no question of the sexes being superior or inferior to each other. Because God is in Christ 'there is neither male nor female', we are equal.

Stott (1984:241) also says that sexual equality, established by creation but perverted by the fall, was recovered by the redemption that is in Christ. Men and women are equal in worth before God – equally created by God, equally justified by grace through faith, equally regenerated by the outpoured Spirit. In the new community of Jesus we not only equally share of God's image, but are also equally heirs of his grace in Christ (1Peter 3:7), and equally indwelt by his Spirit. This Trinitarian equality (our common participation in Father, Son, and Holy Spirit) can never be destroyed. Christians and Churches in different cultures have denied it but it is an indisputable fact.

Edwards(1989:194) says that in the New Testament both men and women are baptized as full members of the New covenantal community and have equal access to God through Jesus Christ (Romans 5.2; 8.14f; Hebrews 5.16, 7. 25, 10.19-22; 1Timothy 2.15; Hebrews 9.15).

Cunningham (2000:69) says that true freedom comes as we submit to Jesus and to one another in humility. Any movement that seeks liberation without such submission will end up forging heavier chains. Only freedom found in Jesus Christ allows people to be how God created them to be. Therefore, I argue that we are all children of God with the equal rights and responsibilities to proclaim the Gospel.

Massey(2002:39-40) states that in Galatians 3:28, the apostle Paul reveals the ultimate and setting aside in theory all practical rules of subordination and declaring the freedom of all subjected classes, slaves, Gentiles and women, from social discrimination. The implications of such a teaching are indicated by Massey (2002:40):

Both Jew and Gentiles were to be reconciled in their actual outward relationships as well as in spirit and mind. The Gospel is the power that shattered and continues to shatter slavery, not only as a spiritual and mental form of bondage, but as an institution; no less that form of slavery, the formal institution of subordination of women to me.

Massey (2002:37) states that as whole, advocates of this interpretation of Galatians 3:28 acknowledge that there are certain social distinctions that are inevitable in any culture. There will always be leaders and followers, teachers and pupils, rich and poor, employer, and employee, governor and citizen; there will always be male and female. The New Testament does not instruct that such social distinctions are to be disregarded by Christians or even that such should not persist within the body of believers but that these standards have nothing to do with salvation or quality of service in the kingdom of God. Therefore, Paul is stating that in God's eyes there are no social distinctions and everyone can enjoy a station of dignity in the body of Christ, even a Gentile, a slave, a man, and a woman.

Edwards (1989:198) explains that in the twentieth century we have witness a massive increase in the part played by women in political and intellectual leadership, in administration, in medicine, and social care, in the creative arts, in business and in science and technology. Women also seek to play a fuller role in Church life. Women's gifts are gifts of God just as much as men's are. In agreement with Edwards, therefore I would say, it connects us to God's grace through faith in Christ Jesus alone and the manifestation of the Holy Spirit to us as oneness as males and females in the Church mission field.

Search (1997:7-8) says that in the messianic body, politically all have equal access to the gifts of the Spirit. This equality in the Spirit does not mean that all are the same. Rather, the gifts of

the members vary and their individual functions are irreplaceable. Yet no one can claim to have a superior function, because all functions are necessary and must be equally honoured for the building up of the “corporation”, Solidarity and collaboration are the “civic” virtues in the political order (politeuma) of Christ which is best characterized as a pneumatic or charismatic democracy. As well as between holy or religious people dedicated to the sacred and the common people who are immersed in profane matters of everyday life. Equality, social status distinctions and privileges between Jews and Gentiles, Greeks and barbarians, slave, and free – both women and men –are no longer defining those who are “ in Christ” (Galatians 3:28).

Search (1997:8) states that those within the Christian, i.e. messianic movements in Greco-Romans cities understood themselves as equally gifted and called to freedom. God’s Spirit was poured upon all, sons and daughters, old and young, slaves and free, both women and men (cf. Act 2:17-18). Those who have been “baptized into Christ” live by the Spirit (Galatians 5:25). They are pneumatics, i.e. Spirit-filled people (Galatians 6:1). They are a “new creation” (2 Corinthians 5:17).

Search (1997:9) explains that the philosophical legitimizations found their way into Christian Scriptures in the form of the so –called housed code texts which are *kyriarchal injunction* to submission (“Kyriarchy – a neologism coined by Elisabeth Schussler Fiorenza and derived from the Greek words for “lord” or “master” (*kyrios*) and “to rule or dominate” (*archein*) which seeks to redefine the analytic category of patriarchy in terms of multiplicative intersecting structures of domination...Kyriarchy is best theorized as a complex pyramidal system of intersecting multiplicative social structures of superordination and subordination, of ruling and oppression” – (www.deeplyproblematic.com). For example, 1Corinthians 11:2-16 argues on Scriptural ground for women’s subordination in terms of the neo-Platonic chain of the hierarchy of beings, the first epistle of Peter utilizes the neo-Aristotelian pattern of *kyriarchal submission*. The author of 1 Peter admonishes Christians who are servants to be submissive even to brutal masters (2:18-25) and instruct freeborn wives to subordinate themselves to their husbands, even to those who are Christians (3:1-6). Simultaneously, they entreat all Christians to be subject to and to give honour to the emperor as well as to his governors (2:13-17). The contradiction between Greco-Roman socio-political structures of domination and radical democratic vision of the *ekklesia* as the “alternative discipleship community of equals” and God’s “new [social] creation” engendered the needed apologetic arguments in the past and still today.

Massey (2002:135-136) stresses that the World Council of Churches has been most influential in recent years as a support of human rights and equality of women. In January 1987 the Central Committee decided to launch an Ecumenical Decade from 1988 to 1998, called in Solidarity with women. During that period conferences were held in centers all over the world to promote its objectives which were outlined as follows:

1. Empowering women to challenge oppressive structures in the global community, their country, and their Church.
2. Affirming, through shared leadership, decision making, theology, and spirituality, the decisive contributions of women in churches and communities.
3. Giving visibility to women's perspectives and actions in the work and struggle for justice, peace, and integrity of creation.
4. Enabling churches to free themselves from racism, sexism, and classism and from teachings and practices that discriminate against women.
5. Encouraging churches to take action in solidarity with women.

All these above objectives, and others, are being recognized globally as essential aspects of human rights toward which all advancing societies must labor. They remain important objectives going into the twenty-first century.

Cunningham (2000:137-138) says that Paul closed household code by stating the underlying principle for these radical new proposals: We are equal before God for "there is not favoritism." That is the underlying principle beneath the mutual submission of Ephesians 5:21. God simply does not put human beings into hierarchies. The reason we can submit to one another is that God sees us all as one. This is a central tenet of the Gospel. Equality is not based on a humanistic premise; it is rooted in God's impartiality. Therefore, I would argue that males, Jews, Gentiles, slaves, free and females based on (Gal.3:28), are all equal at the foot of the cross of Jesus Christ. In addition, Cunningham (2000:139-140) says that, "Jesus Christ became like the least of us to redeem all of us no one is excluded; no one is left on the margins looking through the lattice of a balcony or through the cloth of a veil. Jesus' death challenged all the established cultural views. No more walls are left standing. We are no longer to be either prisoners or perpetrators of discrimination in any form."

3.9 THE REALITY OF GENDER –BASED VIOLENCE

3.9.1 The Reasons for Violence

In the light of gender –based violence, the fundamentalism and traditionally always held that women are not permitted to preach the Gospel and teach to men. Alternatively, even not to hold offices of authority over men in the Church (LCSA). Basing in 1 Cor. 14:34, 35 “Let the woman keep silent... in the Church.” & 1Tim. 2:12 “I don’t allow a woman to teach or exercise over a man...”

Men (2011:94) states that there are undoubtedly many reasons for such a prevalence of gender-based violence in Southern Africa. Some researchers have pointed to cultural factors and others to economics and the abuse of alcohol as key reasons for gender based violence. Economics play an important role because people living in poverty, particularly women, have fewer options or choices to leave a violent-or abusive situation.

Men (2011:94) suggests that the governments can and should enforce laws to protect the rights of women such as (a) The Maintenance Act, (b) the married Persons Equality Act, (c) The Combating of Rape Act, (d) The Combating of Domestic Violence Act, and (e) The Children’s act. Work in understanding and alleviating the plight of women because of prejudicial cultural practices, economic factors, and uses of alcohol which put them at greater risks of violence is important. The contention of this paper is that there is an even more fundamental reason for the violence which, like the violence itself, is not defined by or limited to the Southern African context.

3.9.2 The Role of the Bible

Men (2012:95) states that this is why the role of teaching the Bible in theological seminaries is so crucial. Christians have historically relied on the Bible for their understanding of sin, its effects, and its solutions. Teaching the Bible properly in Southern Africa is critical because a majority of men in this part of the world claim to be Christians. There is a history of men using the Bible to justify their exploitation of women on the basis that wives must submit to husbands. Against this background, the temptation is to argue rightly for the equality of men and women but then to ignore the distinctions that the Bible makes. An unfortunate side effect of this approach is that it further excuses men from the responsibility that the Bible insists they bear.

Men (2012:95) indicates, similarly as this paper proposes, that a key part of the resolution of the problem of the subjugation of women in Southern Africa should be faithful to teachings in seminaries and churches of the Biblical notion of gender complementarity . The place of Christianity and the Bible in Southern Africa means that a change in this area has the real potential to lead to societal transformation. The focus here will fall on the equality relationship which is both the centre of equality based violence and central to a biblical view of equality. A Biblical –Theological approach will be followed, tracing God’s progressive revelation in this area from Creation to New Creation.

3.10 A BIBLICAL THEOLOGY OF MARRIAGE

3.10.1 The man and the woman at Creation

Men (2011:95) states that when we reflect on the creation, we see how the two accounts in Genesis 1 and 2 both affirm, in different ways, that the man and the woman are the pinnacle or highlight of the created order.

3.10.2 Joint image bearers

Men (2012:95) states that in Genesis 1:26-27 the man and the woman together bear the image of God. Whatever else is implied in this, it is clear that not only do the man and the woman equally bear the image of God, but that it is the two of them together who bear this image.

3.10.3 Profoundly equal

Men (2011:96) states that in Genesis 2:23 the man affirms that the woman is bone of his bones; not just equal but of exactly the same substance as he is. The man and the woman are perfectly suited to one another and only differ *after* the Creation of the woman. This one element in creation which is “not good,” the man’s aloneness (Genesis 2:18), is resolved. Therefore, it is clear that men and women are created equally. All attitudes which see women as lesser than men, or less valuable or important than men, must be dismissed on the evidence of the Creation itself.

3.10.4 Distinctly complementary

Men (2011:96) explains that it is equally clear in the Creation, however, that there are distinctions between man and woman. It was not another man that God created as he looked for the suitable helper and companion for the man, but a woman. Maleness is not the image of God but male and female together (Genesis 1:27).

3.10.5 The curse and the promise

Men (2011:96) asserts in 1Timothy 2:15 that there is also the curious mention of the woman being saved through childbearing which should be taken as a reference to Genesis 3:15 & Genesis 4:7, where God promises that there would be a day where one of women's descendants would crush the serpent's-head. Jesus is of course the descendant and the crushing of Satan was achieved at the cross. However, it is exactly this expression of sin that we see played out in the brutal violence and subjugation of women across Southern Africa; conflict in marriages that end with men ruling over, oppressing, and crushing their wives. This pattern in marriage generates a society where women are crushed and oppressed more broadly as well.

3.10.6 Men and women in redemption: a narrative of distorted relationships

Men (2011:97) explains that throughout the Bible we have the progressive unfolding of God's plan to deal with sin, redeem people, and reverse the effects of the Fall. From Abraham and throughout the history of the nation of Israel we find examples of both God's good creative purposes for men and women, also (perhaps much more commonly) examples of the distortion of these through sin. Indeed the effects of the fall are painted time and again in vivid colours throughout the pages of the Old Testament. Phyllis Trible's coining of the phrase "text of terror" to highlight the horrific treatment of some women in Old Testament narratives has been an influential factor in bringing the issue of gender-based violence in the Bible to the fore.

3.10.7 Radical equality

Men (2011:99) indicates that the trajectory that the Lord Jesus established is reflected in the New Testament epistles. Women are from the very earliest times active participants in the life of the Christian communities. They are numbered amongst Paul's closest co-workers, as hosts of the new churches, as hard workers, as outstanding among the apostles. Women are expected to be learning, praying, and prophesying in church, albeit in such a way that there

remains a clear distinction between men and women in each case. Perhaps in stark contrast to prevailing cultural mores both in the New Testament Greco-Roman world and in contemporary Southern Africa, the New Testament derides the notion that women are somehow second-class citizens.

Indeed, because all who trust in Christ find their true value and identity in Him, they are equally “children of God” and therefore “there is neither Jew nor Greek, slave nor free, male nor female, for (we) are all one in Christ Jesus” (Galatians 3: 26-29). In the context of Galatians 3 the stress is on equality before God of Jews and Gentiles. As the list unfolds in verse 28, however, two other equally common ways of distinguishing between first and second class citizens are provided to drive the point home. Slave or free, male or female; it makes no difference! The identity of those who have faith in Christ is Christ himself! (Men, 2011:99).

3.10.8 Women in the Gospel

Men (2011:98) points out that as we come to the page of the New Testament and meet the person of the Lord Jesus Christ, we find the true man, the new Adam who, although tempted, never sins. Although we do not have any record of this explicit teaching on the equality or distinct roles of men and women, we can clearly see the way that he challenges many of the preconceptions of his day. Women such as Mary Magdalene, Joanna, Susanna, Mary, and Martha were among his closest followers. Jesus responds with compassion and respect when culturally it might have been expected that he would be dismissive of the value of women. Women were the first witnesses of the resurrection.

3.10.9 Love in a sinful world

Men (2011:102) explains that this focus and discussion on the role of women in these relationships, however, must not distract us from the fact that it is the men who must bear responsibility for the problem of gender-based violence. It must be addressed and corrected over the long term by men who are committed to loving their wives and following the self-sacrificial pattern of the Lord Jesus (cf. Ephesians 5:25). Gender-based violence must be addressed and corrected in the long term. Men must, instead of using their physical strength to oppress their wives, commit themselves to serving their wives as co-heirs beside them (cf. 1Peter 3:7).

3.11 PRIESTHOOD

Pless & Harrison (2012:373) state the following:

1. The royal priesthood of all believers, “ But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light” (1 Peter 2:9). They offer the sacrifices of “a broken and contrite heart,” praise and thanksgiving, doing good and sharing with others (Psalms 51:17; 50:14, 23; Hebrews 13:15-16).
2. The pastoral ministry is instituted by Christ. Pastors succeed the apostles in carrying out Christ’s command to them to feed his sheep and lambs, forgive and retain sins, make disciples by baptizing and teaching and administer the Lord’s Supper (John 21:15-17; 20:21-23; Matt 28:16-20; Luke 22:19). Paul and Barnabas appointed pastors, trained men “apt to teach,” in every place they evangelized (Acts 14:23). The same epistle of Peter which speaks of the priesthood of all believers also speaks to the pastors who are charged with feeding them (1Peter 5:1-4).

Klug (1993:142) states that Luther’s odyssey from the stranglehold of the Romanist priesthood, subjected under the papal hierarchy, to the glorious freedom and station of the pastoral office under God and under God’s people, the royal priests, was an arduous one. It was not the case of a rebel arbitrarily and thoughtlessly throwing off a burdensome yoke. It was rather the valiant struggle of a pious soul casting off the bonds of an oppressive human bondage and gladly taking upon his shoulders the Servanthood of his Lord and Master Christ, who had given great gifts to His Church, including not least the holy ministry. To the royal priesthood belonged the task of evangelizing the world (Matt.28:29) and theirs was the responsibility under God of establishing in an orderly manner the office of the public ministry, the parish pastorate, in their midst. Therefore, I would say that each Christian (male and female) through God’s grace and faith in Jesus Christ alone has received a call from God in the name of Triune God. God has called us out of the darkness of sin into the wonderful light of God (1 Peter 2:9). Men and women have been called to faith through the proclamation of Gospel.

Edwards(1989:159-160) says that, “ Most Christians would agree that clergy are called to preach, to teach and to evangelize; to lead the church in worship and to exercise its discipline; to care for the sick, the weak, the poor, and to build up the community of all those entrusted to their care. They would also agree that it is a special function of the clergy to administer the Sacraments (through they might differ as to the nature and number of these). In order to fulfill

these roles clergy are expected to have knowledge of the Scriptures, of Church doctrine and history, and of the principles and practice of pastoral care. Such knowledge is normally acquired through specialized and lengthy education. Clergy are also expected to have vocation (i.e. divine callings) to their ministry, and to be people of prayer, living a life of faith, discipline and love towards God and their fellow men and women.”

Search (1997:13) says that the priestly concept derives from Baptism and thus applies to all Christians. No baptized person may be exempted from inclusion in the priesthood of all believers. Such an inclusive concept of priesthood is unique among the religious; though priesthood is one of the most fundamental parts of the human society almost everywhere. Usually priests form a special caste which functions within a society and on its behalf. To extend the priesthood to include the entire group is, from the standpoint of religion in general, a revolutionary idea. Furthermore, Search (1997:13) continues that Old Testament priests formed a special caste within the people of Israel and had access to taboo places, the Old Testament also reveals a concept of the whole people as priestly in character (Exodus 19:6; Isaiah 61:6).

Edwards (1989:163) states that it remains to mention the spiritual qualities associated with priesthood and other ordained ministers. The biblical call to be ‘holy’ applies to all Christian people (see esp. 1Peter 1: 16, addressed to both men and women). Both the Old Testament and the New Testament teach that women as well as men have access in prayer to God, and receive spiritual revelation. Both Testaments demonstrate the existence in biblical times, of female prophets and spiritual leaders, such as Miriam, Deborah, and Priscilla. Intercessory prayer was one of the chief functions of the New Testament (1Timothy 5:5). Throughout the history of the Church there have been female mystics and spiritual leaders, to whom both men and women have gone for counsel, and some of whom have been canonized as saints.

Search (1997:13) explains that in the description of the post-Pentecost situation of the Christian community, the New Testament abandons a clerical or cultic concept of priesthood in favour of an ethical concept. The whole people are “a holy priesthood” whose vocation it is “to offer spiritual (*pneumatikas*) sacrifices acceptable to God through Jesus Christ” (1Peter 2:5). Alternatively, the people are a “royal priesthood” (1Peter 2:9). In Revelation, the term is used of individuals (1:6; 5:10; 20:6), but obviously as a group, not individualistically. To speak of the Christian community as a priesthood as Peter does, is to extend the Old Testament promise onto the people of the new covenant. The absence in the nascent Church of any cultic use of the terminology of priesthood, however, removes the ambivalence of Old Testament usage.

The major reason for that should be seen in the sacrificial death of Jesus once and for all. After the supreme offering of the Great High Priest, no further cultic sacrifice was needed or expected.

Search (1997:17) says that if all Christians constitute a priesthood (1 Peter 2:2, 9), and if God makes people Christians in Baptism, then Baptism is ordination to the priesthood. Surely Luther's conclusion is compatible with both Peter and Paul, as Luther spelled out the Christological dimension of a Christian's priesthood:

This is a spiritual priesthood held in common by all Christians, through which we are all priests with Christ (The Misuse of the Mass, loc. Cit., 138).

This point also lends depth to the connection between Baptism and priesthood, since it is in Baptism that God incorporates us into Christ's body, the Church. But the immediate conclusion reveals a flaw in Luther's concept: thus every Christian on his own may pray in Christ and have access to God... thus every Christian is himself taught and instructed by God...

Search (1997:18) states that Atkinson points out that Luther's concept was not a mere changing of Church discipline or social practice. Luther's concept of vocation and priestly ministry has roots deep in his theology of justification and thus in his teaching on Baptism. That was his route to a view again compatible with primitive Christian conviction and practice. Nevertheless, the contextual concept of ministry still holds, even if that context is an assembly line – a job selected with relative freedom.

Search (1997:18-19) states that the Lutheran World Federation (LWF) 1983 statement, "The Lutheran Understanding of Ministry", attempts to describe the ministers of the baptismal priesthood as follows:

1. Ministry is the function of the whole people of God because the foundation of the Church's ministry is in the ministry of Christ made present to us in the Gospel and sacraments. Christian ministry cannot be the privilege of a special group or class within the Church (priesthood of all believers). To speak of ministry, however, is to use an abstraction. The ministry of the people of God becomes real in particular *ministers* performed either corporately or individually.
2. From the concept of the priesthood of all believers it follows that individual ministers are determined by the concept of one's life family, job, and civil relationships and by the manifold gifts of the Holy Spirit. An individual will be involved, therefore, in several

ministries simultaneously... Each provides the opportunity to minister by one's style of life, concern for others, attitude of service, dedication to justice and equality, and one's explicit Gospel witness (cf. BEM, 5).

3. The ministries of most Christians are carried out primarily outside the life and activity of the institutional Church. Thus they constitute the front-line of the Church's ministry to the world. The most effective ministry of witness occurs most often in the context of personal relationships which frequently provide the initial contact with the community of faith.
4. The corporate life of the people of God is another context for ministers... in some places these ministries are part-time and occasional, in others they are full-time and become part of the regular life of the institutional Church, often requiring periods of specialized training.
5. Whether institutional, whether exercised in the world, all Christian ministries are concrete instances of that one ministry to which God has called the whole Church.

However, Search (1997:20) states that the Augsburg Confession (CA), the principal Lutheran confession, ties the proclamation of the Word of God the pastoral ministry together. CA 4 deals with justifying faith; CA 5 says that the pastoral ministry was instituted so that such faith may be obtained and then seems to equate ministry with the Gospel and the sacraments. It is instructive to note that pastoral ministry precedes the article on the church (CA 7), hardly allowing that ministry to be derived from the Church. It is also instructive to note that the Confutation did not contest CA 5.

In CA 5 we get a forthright answer to the question about the origin of the pastoral office: "To obtain such justifying faith God instituted the office of the ministry - *solchen Glauben zu Erlangen, hat Gott das Predigtamt eingesetzt.*" The tradition is thus affirmed that the pastoral or ordained ministry has its origin in Christ or in God. Since they were eye witnesses, the office of apostle could not be passed on as such, but the calling and sending of the apostle by Jesus has been seen by the Church as the origin of the ministry office. In addition, Luther takes a similar forthright view: God wants to work through tolerable, kind and pleasant means, which we ourselves could not have chosen better. He has, for instance, a godly and kind man speak to us, preach, lay his hands on us, remit sin, baptize, give us bread and wine to eat and drink... God commanded it, ordered it, instituted it, and ordained it; He himself is present and will do everything Himself (on the Councils and the Church, 1539, LW 41, 171, Cf. WA 50, 509-653). Not only is Luther affirming the divine origin of the pastoral ministry, he is also expressing the

concept that the pastors perform their ministry of Word and Sacrament as instruments of Christ (at least akin to the Roman Catholic concept of *in persona Christi*), (Search, 1997:20).

Search (1997:21) indicates that it would be impossible to develop this section on the Lutheran concept of pastoral ministry further. That seems unnecessary because the Lutheran concept is an affirmation of the traditional concept. It is not, as is true of what we have called the priestly concept, a discovery, or rediscovery of the Reformation. It was a matter of dispute only with the Enthusiasts. A further development might point out that Lutheran insistence on the fact that God is working through means or through the external Word requires that those who proclaim that Word have their office from God and not from the Church. It is the Church, which calls people into the office but in no sense does the Church establish the office. Moreover, the Word could be taken captive by the Church (Search, 1997:21).

Bergendoff & Lehmann (1958, cited in LW Vol. 40:20-21) proves that Christ is a priest, therefore Christians are priests. However, let us go on and show from the priestly offices (as they call them) that all Christians are priests in equal degree. For such passage as “You are a royal priesthood” (1 Peter 2:9) and, “thou has made them a kingdom and priests” (Revelation 5:10), the authors have sufficiently treated in other books. Mostly the functions of a priest are these: to teach, to preach and proclaim the Word of God, to baptize, to consecrate or administer the Eucharist, to bind and loose sins, to pray for others, to sacrifice, and to judge be of all doctrine and spirits. The ministry of the Word, therefore, is common to all Christians. This is clear, from what I have already said, and from 1 Peter 2:9, “You are a royal priesthood that you may declare the wonderful deeds of Him who called you out of darkness into His marvelous light.” The authors ask: who are these who are called out of darkness into marvelous Light? Is it only the shorn and anointed masks? Is it not all Christians? And Peter not only gives them the right, but the command, to declare the wonderful deeds of God, which certainly is nothing else than to preach the Word of God (Bergendoff & Lehmann,1958, cited in LW Vol. 40:21-22).

Kuenzel (2005:251-252) says the following concerning the priesthood:

1. What is the priesthood of all believers? Each Christian has received a call from God. This is a call to faith. The Third Person Trinity, the Holy Spirit, has called each believer out of the darkness of sin into the marvelous light of Almighty God (1 Peter 2:9). We have been called to faith through the proclamation of the Gospel (Romans 10:17).
2. As Christians, we are special. The Bible refers to us as “a chosen people.” Each Christian has been chosen by God. We are “a royal priesthood.” As priests, each of us

directly approach God our heavenly Father in prayer and speak with Him. As priests, each of us can serve the Lord. More than that, however, we are “royal priests.” We shall live and reign eternally with Christ our King. Through His redemptive work, we have been given the rights and privileges of heaven. We have become children and heirs of the heavenly Father. By God’s grace, we are royal priests. As such, we serve Him with our individual ministries as we are instructed to do in Hebrews 13:15-16; Revelation 7:15.

3. We sometimes call the Christian ministry a universal priesthood. This term as such is not found in Scripture, but the concept that every Christian is a priest involved in ministry and in serving our Lord, is clearly taught. The commands of Jesus to perform ministry was given to all Christians (Matt.28:18-20; Mark 16:15; Acts 1:8; Matthew 16:9; 18:18).When we say that this priesthood is universal; we mean that all Christians, no matter where or when they live, are priests in Christian ministry. Peter’s words were addressed to all believers, “You are... a royal priesthood” (1Peter 2:9, NIV). John’s words were addressed to all believers, “(Jesus) has made us to be a kingdom and priests” (Revelation 1:6; NIV).
4. The impression has sometimes been given that the New Testament priesthood of believers is something new, which in some ways replaced the Old Testament priesthood. This is incorrect. There was a priesthood of all believers in the Old Testament too. “You will be for me a kingdom of priests and a holy nation; these are the words you are to speak to the Israelites” (Exodus 19:6, NIV). This priesthood was distinct from the public ministries of Moses, Aaron, and the Levitical priests.

Schulz (2009:241) states that Christ has graciously redeemed us and bound us together in Himself through faith in Jesus Christ. All believers are united equally through faith in Christ.

Furthermore, Schulz (2009:241-142) states the following regarding the priesthood:

1. The *first* is that all who are baptized are equal in the eyes of God despite the physical, psychological, and intellectual conditions, gifts, social standing, or misfortunes. Complete equality of man and woman, master and slave, Jew and non-Jew, such as is spoken in Galatians 3:28, comes into being through faith in Christ. Indeed, God looks beyond any differences as described above because the greatest position one may hold is that of being a child of God. All true believers are justified sinners and belong to the “spiritual standing,” of the priesthood of all believers.

2. The *second* characteristic of the priesthood of all believers is that every Christian has immediate access to God, the Judge, and Father. A believer has immediate access to God the Father in prayer. The means of grace are immediately accessible. A Christian can read and interpret Scripture. He/she can even apply God's Word from Scripture to himself/herself, respond to its demands, and find consolation therein.
3. The *third* characteristic of the priesthood of all believers relates to the second. Actually, both are two sides of the same coin. A consequence of the immediacy to God is that the true believer does not have an earthly mediator such as a consecrated priest, but only one mediator whom God has given Himself: Jesus Christ.
4. The *fourth* characteristic of the priesthood of all believers holds that every Christian offers his/her life as *sacrifice*. Thereby, Luther does not impose a pagan or Jewish sacrificial cult on Christians. He spiritualizes the idea of sacrifice by saying that the true believer sacrifices himself/herself in the praise of God, in obedience in life, and in the suffering of the cross. Such sacrifice has missionary implications (Ps. 51:17; Rom. 12:1; Phil.2:17; 4:18; and 1Pet. 2:5).
5. The *fifth* and final characteristic of the priesthood of all believers applies most aptly to the mission of the Church. Schulz (2009:243) emphasizes that every Christian has the right and obligation to pass on and *witness* God's Word in his/her personal sphere of life. Therefore, in this light, I would say that both men and women belong to the priesthood of all believers (1Peter 2:9), and to be involved in the Church mission work for the proclamation of the Gospel. Similarly, I strongly agree with Schulz's conclusion in which he promotes every Christian's standing in this world through the role of confessing, giving testimony, and witnessing to Christ. A Christian's faith cannot be silent and is bound by duty to give missionary witness, a sincere confession, as Paul states: "For with the heart one believes and is justified, and with the mouth one confesses and is saved" (Romans 10:10), (Schulz, 2009:243). In addition, the Lord has called the Church into existence and he carries out his mission in and through the Church despite its many imperfections. For this we humbly thank and praise him and continually claiming for ourselves the same Gospel that we proclaim to one another (LCMS, 1991:26).

In this light, I would argue that priesthood encompasses God's work of all the Christians (males and females), not just a few. Therefore, women have an understanding of God's will for His Church mission. Women will be encouraged in mission to teach one another and to the world in our God intended. To proclaim God's message with the knowledge and understanding that

comes only through studying, listening, healing, spreading, and the use of God's Word in the Church mission.

3.12 THE LUTHERAN CONCEPT OF PASTORAL MINISTRY

Search (1997:19) indicates that the Lutheran concept of priestly ministry logically suggests a functional understanding of pastoral ministry. If the Church's ministry is seen to involve the whole people so that all participate as priests and if it is the vocational context which makes one's priestly ministry specific then pastors would be Christian priests whose vocational context is ordained ministry. In other words, ordained ministry differs from other ministries only in function. Search (1997:19, cited in Klug, 1993:138) to the Christians in Prague, who were facing this exact dilemma. Luther wrote in (1523) gives support to such a view in his polemics:

There is no other remembrance of the Lord's Supper than which any Christian can observe and which Christ has instituted. There is no other sacrifice than of the body of every Christian. No one but a Christian can pray. No one but a Christian may be a judge of doctrine. These make the priestly and royal office.

It follows from this argument that all are consecrated priests through Baptism and that there is no true basic difference between laymen and priests, princes and bishops, between religious and secular, except for the sake of office and work (*den des ampts odder wercks halben*), but not for the sake of status. They are all of the spiritual estate; all are truly priests, bishops, and popes. However, they do not have the same work to do (To the Christian Nobility of the German Nation, 1520, LW 44, 129. Cf. WA 6, 497-573). In addition, to distinguish pastors from other Christians is that they occupy a specific office (*Amt*), namely "to preach the Word of God and administer the Sacraments". People who were already priests by virtue of their Baptism are called to this pastoral office by the Church.

However, Search (1997:135-136) states that Luther's doctrine of the priesthood of all believers is seen by most women as an invitation to ministerial functions solely on the basis of their faith. "All Christians are really of the spiritual estate, and there is no difference among them, unless it is in the degree of service. Cunningham (2000:50-51) says that there is only one Body of Christ, one Spirit, one hope, one Lord, one faith, one Baptism, one God and Father for all, according to Ephesians 4:4-7. Through Baptism we are already placed to do what God has called us to do in the Church mission with the Spirit-imparted gifts; apostle, prophet, evangelist,

pastor, teacher, exhorter, giver, leader, helper, administrator, preacher and other gifts. Therefore, in the light of pastoral ministry, I argue that men and women share the same priesthood and baptism to be called into pastoral ministry in proclaiming the Gospel.

Search (1997:136-137) points out that Luther's method of theology and his interpretation were definitely influenced by his own experiences in the Church. This is a very touching and convincing encouragement for feminist methodology. Search (1997:137) indicates that African women with theological training who are denied opportunities to answer their call to ministry lament the blindness of our Churches. Many women are also denied opportunities to study theology. Others have no chance of offering their skills to the Church in leadership capacities. Despite all of this, women are sustained by the Scriptures as they are reminded that what is happening in their lives has happened to others.

Kolb (1993:278) says that the public ministry centers on the public proclamation of the Word which is the unique function of the Church. The public ministry is therefore vested in the person whom God calls to exercise responsibility for the public action of his Word. The care of God's people through the Word has most often been compared to the Gentile care of the Good Shepherd, and so this office has most often been called the *pastoral office*.

Nonetheless, Kolb (1993:278) says that those who offer leadership to the Church through ministries that specialize in teaching, evangelism, service to a variety of temporal needs or leadership in music serve God and his people as fully as any others do. The congregation of God's children should treasure, respect, and sustain them in their service to the Church.

Kolb (1993:178) explains that the term *ministry* is derived from the Latin word *ministerium* which means "service." "The *ministry*" became the designation for the service of bringing God's Word to his people in the public arena early in the Church's history. By the time of the Reformation "the *ministry*" had become a formal office within the Church as the office of pastor or priest. The Wittenberg reformers recognized that the office of the ministry exists to perform the functions of a particular kind of service, namely, the service of the Word and for no other reason.

Kolb (1993:279) says that ministry is a verbal noun. It speaks of a formal, institutionalized calling within the Church but God instituted and sustains that calling only for the service of the members of Christ's body. When those who hold the public ministry no longer function as the servants of God's people, they have betrayed their calling. God's servants must serve.

Kolb (1993:279) indicates that God has called all believers to serve as priests and to deliver his Word to others. Those Bible passages that speak of the activities of the Word apply to the whole people of God. They are commission all his children for his Church mission work of making disciples (Matthew 28:18-20) and for the condemnation of sin and the sharing of the forgiveness of sins (Matthew 16:19; 18:18; Luke 24:47-48; John 20:23). Nevertheless, God has also given the calling of public minister to the Church as a gift for its edification (Ephesians 4:11-12). Therefore, in this light, I would that God has called all of us we Christian believers [men and women] into His Church ministry to proclaim His Gospel to all nations under the umbrella of oneness in Jesus Christ .

3.13 A HERMENEUTICAL APPROACH

3.13.1 Biblical Authority

Search (1997:40) explains that we all know that before the Reformation the authority of Bible was hardly questioned. The authority of the Bible and the tradition of the Church went hand in hand. For Martin Luther and other reformers the Scriptures contained the Word of God whereas tradition was man-made. Therefore tradition could not be counted as equal to the Scriptures. It is necessary at this juncture to identify some different views about the Scriptures. Broadly speaking, they can be classified as follows:

1. The Bible *is* the Word of God;
2. The Bible *contains* the Word of God;
3. The Bible *becomes* the Word of God.

3.13.2 The Bible is the Word of God

Search (1997:41) explains that God chose writers in different generations and inspired them through the Holy Spirit to record God's Word for their contemporaries as well as for future generations. Hence, God is the principal author of Biblical texts and the "writers" are only instruments of God. Proponents of this theory quote passages like 2 Timothy 3:16, 2 Peter 1:20-21 and John 10:35 in their support. They conclude that since God is perfect, God's Word in the Bible is also perfect. As such, the Words of the Bible have absolute and external truths for all generations.

3.13.3 The Bible contains the Word of God

Search (1997:42) says that the strength of this position is also very clear. The Bible is the product of its own period, and as such it was easily understood by the people to whom it was addressed. A person in this modern age needs to discover the Word of God; hence he or she has to go back to its original context. This explains why different views are expressed in different passages in the Bible. It also explains why some errors have crept into manuscripts. Therefore, it is correct to say that the Bible should be understood in its own context and that it is necessary to read it with the socio-cultural and political situation of the time in mind. Then the question arises as to how an ancient text, taken out of its archaeological confines, becomes relevant to modern times.

3.13.4 The Bible becomes the Word of God

Search (1997:42) states that the proponents of this theory believe that the Bible is not identified with the Word of God because the source of the Bible is God. The Bible is only an instrument to disclose the revelation of God, and as such it witnesses to the Word of God. When readers encounter Christ by reading the Bible they discover the Word of God in their own existential situation. Hence, the authority of the Bible does not lie in its intrinsic value but in its capacity to address human beings in their own existential situations.

Furthermore, Search (1997:42) explains that the strength of this position is very clear. The Bible becomes the Word of God when a person meets Christ in his or her existential situation. The Scriptures become authoritative because they provide an opportunity for a divine-human encounter.

3.13.5 Hermeneutics

Search (1997:43) asks, "What is hermeneutics?" According to Georges Casalis, hermeneutics is the science of Hermes. Hermes was the Greek god who was entrusted with transmitting to human beings the results of the confused and stormy deliberations of the gods at Olympus. Hermes was also responsible for getting that commodity across the border from the one culture to another. He was the protector of physicians who were trained to restore the fullness of life to those threatened by death. From this description, Search (1997:43) concludes that hermeneutics has four dimensions:

1. It translates a divine message into human words;
2. It transposes what was said “ at that time” into contemporary categories;
3. It reclaims possession of the text and its meaning from those who have unwarrantedly locked them away;
4. It revives the past in order to retain its value for the present.

Hermeneutics, therefore, is a principle by which the biblical text is interpreted to make the message relevant to the modern situation. It takes into consideration the text and its context, as well as the reader and his or her context. If the former is taken seriously without the latter, we end up with an ancient text without any relevance for the present. If the latter is taken seriously without the former then we are in danger of advocating subjective interpretation.

3.13.6 Re- reading Scriptures

Search (1997:44) suggests that we apply this hermeneutic principle to the struggle of women to affirm their being human.

Search (1997:45-46) indicates that it is generally agreed that Paul firmly advocates the subjugation of women to men. Passages like Ephesians 5:22, Colossians 3:18, 1Corinthians 14:33-36 are quoted to justify this understanding. The hermeneutical principle holds that Paul should be understood in his own context. Before we analyze some of these passages we should be aware of the socio-cultural context in which Paul was operating. Women did not have a positive role to play in the Judaism of Paul’s time. They were considered inferior and their role was limited to their families. Though the New Testament presupposes monogamy, polygamy was legally permitted. Women could attend synagogue but they had to be seated apart from men and they were not allowed to speak. The minimum number of people required for worship in the synagogue was ten. However, great the numbers of women present, it is possible that they would not have been counted. Above all, women were not allowed to read the Torah.

Search (1997:46-47) indicates that in the Hellenistic world there was more freedom. Women were involved in public life. Wives could take part in symposia and they could accompany their husbands to parties and other public functions. Women participated in sports, except in the Olympics and priestesses played a very important role in cult worship. It is against this background of traditionalism and conservatism propagated by Judaism and the liberalism advocated by Hellenism that Paul needs to be studied. We shall not analyze those Pauline

passages where women's roles are described but concentrate only on the undisputed letters of Paul.

Search (1997:46) has examined the majority of New Testament scholars and agrees that there are only seven undisputed letters of Paul: 1 and 2 Corinthians, Romans, Galatians, Philipians, Philemon, and I Thessalonians. On the basis of their style, content and theology some New Testament scholars believe that Ephesians and Colossians are not directly from the pen of Paul but from that of a close friend or disciple. Thus, Search simply accepts these findings as true for the time being. It means that the injunction – a wife should not be subject to the authority of her husband found in Ephesians and Colossians –should be regarded as a Deutero-Pauline injunction and not as written by Paul himself.

In addition, Search (1997:46) states that Paul advocates two basic concepts. They are the equality of men and women “in Christ” and the bestowal of charismata on all members of the community. For Paul, Galatians 3:28 is a basic text and once a person is in Christ, all man-made distinctions become peripheral. As a result, all members of the community will have equal rights. Contrary to the practice prevalent in the synagogues, Paul advocates equal partnership of men and women in the ministry. So he uses words like “when the whole Church comes together” (1 Corinthians 12 and 14 and Romans 12 and 16). The concept of charismata occurs throughout Paul's epistles. There is a multiplicity of charismata in the body of Christ, given for the edification of the community. Each person has his or her role in the Church; men and women exercise ministry according to the charismata given to them; so there is no silent partner in the Pauline community. It should be pointed out that Paul advocates a negative role for women against the background of Judaism, where women's role was positive. So for Paul, all normal categories like Jews and Gentiles, male and female, slave and master, are broken down in Christ. Spiritual virtues are applicable in the realm of social and religious life as well. Because of this understanding, Paul goes one step further and advocates collective leadership in his community.

Furthermore, Search (1997:46) indicates that because of this new-found freedom in Christ and the bestowal of charismata on all believers, men and women were allowed to prophesy in Church assemblies (1 Corinthians 11:5, 6). Here we must take into consideration 1 Corinthians 14:33-36, where it is said that women should keep silent in Church. Many recent scholars believe that this passage is an interpolation. The reason being that the text is not contextual; it contradicts the idea propagated in 1 Corinthians 11 and is in tension with the views about

marriage expressed in 1 Corinthians 7. The New Revised Standard Version of the Bible puts this passage in brackets to indicate that it is a later interpolation. If this explanation is accepted, then it is abundantly clear that Paul gives a prominent role to women in the Church. It is in this context that one has to look at Paul's injunction to women to cover their heads in public worship. This should be treated not as a theological dictum but as an affirmation of the social practice of that time in the interest of maintaining decorum in the Church. Paul says not only that women should cover their heads, but also that men should cut their hair. Thus it is a social custom that Paul is addressing and not a theological doctrine. Therefore, I am in agreement with Search's contributions mentioned above towards a hermeneutical approach. In addition, Search (1997:47) concludes that even if one interprets this passage from the point of view of the subordination of women to men, one can discern in Paul that equality of men and women and exercise of charismata by all in the community predominate over the other view. In other words, the liberation motif is more pronounced in the Pauline epistles than subjugation of women to men. When we re-read the Pauline epistles in their own context and in the light of the basic concepts that he advocates, we are bound to discover in them a positive role for women. This liberation motif becomes the Word of God for those involved in the struggle of women to affirm their humanity.

3.14 CONCLUSION

Kasoma (2010:39) concludes with this reflection as a man participating in the Church; he calls upon women in all walks of life to keep on participating regardless of how men view them. All of these views occur because of their stereotyped negative attitude towards women. Christ tells us in the Gospels that we are all equal. I wonder where men got the mentality of taking women to be the weaker sex. We can all do the work of God equally bringing Salvation to all. In addition, legislative changes designed to improve the plight of women in Southern Africa must be applauded. Nevertheless, a genuine societal transformation will only flow from the hearts of transformed men and women. To achieve this, the role of seminaries in teaching what the Bible says about men and women, and training others to adopt these principles, is critical (Men, 2011:103). I am in agreement with Edwards (1989:187) when he concludes that the real equality of the sexes, which is the bedrock of any theology of women's ministry, must be the essential equality before God of women and men. This is the logical implication of the Old Testament teaching that both male and female are made in God's image (Genesis 1:26f). It is summed up by Paul in his affirmation that 'in Christ there is neither Jew nor Greek, there is neither bond, nor free, there is neither male nor female' (Gal.3:28 RSV). The truth that God is

'no respecter of persons' (Acts 10:34 AV) applies as much to sexuality as it does to race and social status.

Kasomo (2010:38) continues by saying that when Christianity was first introduced in Africa by the missionaries, the first African converts were mainly the poor, slaves, women and children. Why women and not men? Because men were custodians of traditions, custom and religious laws. Men resisted Christianity in order to remain in their traditional level of identity as African leaders. Christianity was preaching equality, which was a very strange thing to most men and women. The Christian message was liberating women. Equality was proclaiming human solidarity, diversity, and freedom. Moreover, female leadership in the Bible was exemplified by the likes of Deborah and Anna. Because of these examples women felt mobilized. They felt they were able to take and preach the Gospel and act as prophetesses, bishops, and priests among others. In the case of the Independent Churches in Africa, some missionaries insulted families in their preaching and were against polygamy while in the Bible there were many polygamists such as David, Solomon, and Abraham. This caused women to find fulfillment elsewhere so that their hopes were fulfilled.

Search (1997:25, 47) concludes that nothing theological prevents women from occupying either priestly or pastoral ministries in the Church of Christ. Furthermore, where cultural factors prevent it, the Church must ask in what manner the clear witness of the kingdom regarding gender may be borne. While the cultural problem must be addressed with the seriousness our incarnational theology requires, it must not merely be acquiesced to, for it mutes an aspect of the Church's witness as an eschatological sign in human society. In addition, from the above description of Paul's treatment of the role of women in his community, it is clear that the interpretation and authority of the Bible go hand in hand. When the reader in his or her present context re-reads the Bible in its own context, the Word of God is discovered. When the text of the Bible is in its own context and a reader in his or her present context confronts each other, the Word of God becomes vivid. That is the way to understand the authority and interpretation of the Bible. I conclude by saying; the universal priesthood of all Christians did not start when Luther uncovered clear teaching of Scriptures and shared this Gospel with others. Eve and Adam, and their family, were the first priests of God. Adam and Eve called upon the name of the Lord and they praised, glorified and worshiped God. The Bible reveals to us that the Savior is Jesus Christ. Hence, the universal priesthood of all Christians includes every person (female and male) who is a Christian believing in Christ; it is the body of Christians. It is the Church mission.

CHAPTER 4

4. JUSTICE AND HUMAN RIGHTS IN THE CHURCH

4.1 Introduction

This chapter will dwell on (1) Introduction, (2) Justice and Human rights in the Church. (3) Church as Mission for all believers (an understanding and exploration of the concepts of *Koinonia* and *Diakonia* in proclaiming of the Gospel), (4) Expression of *Koinonia* in the New Testament, (5) The Involvement of women in the Church Mission Field, (6) The role of women in the LCSA, (7) Church Mission, and (8) Conclusion. In addition, it interprets the findings of the research study reflecting the theoretical framework of the study [paradigm shifts in the theology: Mission as ministry by the whole people of God. It was propounded by Bosch 1991:467; and the unity of the Church and the apostolic practice which was propounded by Schenk 1983:288].

4.2 JUSTICE AND HUMAN RIGHTS IN THE CHURCH

Ashley (1996:164) explains the fundamental argument that the Church cannot preach justice unless she practices it. Justice in the Church, however, cannot be evaluated by the standards of our so-called democratic way of life, since it is influenced more by the agnostic scientism (the uncritical application of science or quasi-scientific methods to inappropriate fields of study or investigation) and romanticism of the Enlightenment humanism than by the Gospel. We need to distinguish clearly the three notions of equality, diversity, and freedom in order to establish their proper relation. Therefore the researcher, agree with Poser's arguments that we are in effect advocating that the Church should cast itself in a new role as the advocate and champion of equality, freedom, diversity, democracy; justice, particularly economic, religious, and social justice; tolerance, particularly racial tolerance and the elimination of racism and racial prejudice; humanity, particularly a universal subscription to the idea of the oneness of humanity, and peace –true peace and not a balance of terror (Poser, 1987:44). In addition, what our world badly and urgently needs is “a church which dares to confront the powers of this world, be they political, economic, traditional or cultural, and in the name of crucified Christ, call for justice for the poor [men, children and women] and oppressed” (Matthew 22:32), (Poser, 1987:44).

Ashley (1996:164) says that the Christian view of justice does not confuse the personal equality of all members of Church and society (because they are created in God's image), with the

necessary hierarchical inequality of gifts, offices, and kinds of status required for a community to achieve the common good of its members and to permit the maximum participation by all. Yet, this inequality of function and status must always be in the service of personal equality, and must never override the more fundamental equality. The Christian in whatever functional status must imitate Christ who came not to be served but to serve (Mark 10:45). Consequently, it is not unjust, but the realization of truth that the Church has a hierarchical structure and that only those persons possessing the qualifications for an office, even when these qualifications include one of gender, are admitted to it. In the light of justice and human rights in the Church mission, the researcher would argue that both men and women are lord of all, completely free of everything as servants of God and completely attentive to the needs of all in the Church mission. Therefore, we have been justified by Jesus Christ to bring peace, justice, love, and respect to one another in proclaiming the Gospel in our communities and in the Church mission. “... We are free with respect to all...” (1 Corinthians 9:19), “owe no... to love one another” (Romans 13:8). It is in the very nature of love, peace, and justice to be attentive to one another and to serve the one who is love, so it is the case with Jesus Christ. He gave us freedom and justice to all of us on the cross to proclaim His message of salvation (Phil.2:6-7).

Keshishian (1992:14) says that justice in both the Old and New Testaments is theological centric. It is integral to God’s nature and revelation. Justice is manifested through God’s fidelity to His promise of Salvation despite human sins and infidelity. God’s justice is based on mercy and love. He rebukes injustice and fights against unjust social orders, but He never breaks His covenant with his people. Justice is righteousness –that is being on the way of God. This researcher would contend that it is not something to be achieved, but something to be accepted by human beings as a gift of God, and to be implemented in total obedience to and dependence upon God. We have been justified by God’s grace through Jesus Christ alone, and now we are all free to exercise justice and freedom of human rights toward each other in Church ministry.

4.2.1 General Concepts of Peace in the Old Testament

The Old Testament interprets God’s Creation through peace, justice and the blessings to all nations from Abraham through to Jesus Christ. Will come the nations Israel, and from the nation of Israel will come the Messiah whose redeeming death and resurrection will be the source of blessings for all of the nations. Through Christ people [children, men, and women] of every nation partake in the Abrahamic blessings (Strauss & Tennent, 2010:8). In addition, Keshishian (1992:14) states as follows:

The Hebrew word for peace is *shalom*. It comes from the *slm* which means to be complete or whole. Peace refers to an ideal state of life untouched by violence or disorder, and sustained by security, prosperity and good relationships between persons and nations (2 Kings 20:19; Psalm; Isaiah 32:18).

Peace comes only from God who is the source of peace in all its forms and manifestations (Judges 6:24; Isaiah 45:7). Only God overcomes the forces of evil (Job 25:2), and establishes peace. The covenant that God has made with humanity is a covenant of peace (Ezekiel 34:25; Isaiah 54:10; Jeremiah 29:11), since it aims at the restoration of the relationship of humanity with God. In spite of the human rejection of peace, God always desires peace for humanity. 'My covenant of peace shall not be removed' (Isaiah 54:10), (Keshishian, 1992:14).

Peace is identified with liberation, particularly in prophecies. In fact, the coming of the Messiah is the coming of the Prince of Peace (Isaiah 9:6), God's liberator, who will abolish wars and violence, will deliver God's people from their enemies, and establish peace and justice on earth. The whole of prophetic literature is, indeed, a cry for peace, (Jeremiah 33:6; Isaiah 55:12). God's peace is therefore his liberation (Isaiah 52:7). Those who trust him are liberated and are in peace (Keshishian, 1992:14).

Peace and justice are intimately interrelated. Peace is not only the well-being of human beings in both the physical and spiritual sense, but fundamentally their obedient relationship with God. It is the righteousness of humanity under the covenant. To be at peace is conditioned by justice. It practices justice (Isaiah 59:8), (Keshishian, 1992:14). In the light of general concepts of peace in the Old Testament salvation history, the researcher, would say that both men and women have received abundant peace and justice to be involved together in the Church mission work from the beginning of Israel's missionary calling to witness God's glory and righteousness in the midst of all tribes from the different nations in the world to worship and praise our Almighty God. In addition, the researcher agrees with this author's argument that just how that blessing is to be experienced by the nations is not revealed. However, as the promise to Abraham is repeated in Genesis 22:18, Deuteronomy 26:18-19, Genesis 3:15; 12:3; 18:18; 28:14, we [women and men] are given a hint: "Through your offspring all nations on earth will be blessed, because you have obeyed me." (Strauss & Tennent, 2010:8, 21).

4.2.2 General Concepts of Peace in the New Testament

The reason is that the New Testament interprets God's new creation through to Jesus Christ. God assures us (males and females) that we are righteous in his sight by assuring us that nothing we can do determines whether we are his righteous children or not. Kolb (1993:167) indicates that God has chosen us before the foundation of the world, in the mystery of his love in Jesus Christ to proclaim the Gospel. No further reason is needed or given. God's election of his own family remains a mystery. The fact remains that: God foreordained us to be his children (men and women) and nothing can separate us from his love in Jesus Christ's mission for the proclamation of his message (Romans 8:29-39).

The fact is that the Church today is to live in that trajectory of mission. This means continuing to live in that movement from Pentecost to Christ's return; from old creation to new creation; from Jerusalem to the ends of the earth, to the new Jerusalem; from the mustard seed to the tree; from a handful of Jewish disciples to a people from every nation. At the centre of this worship is Christ, the Lamb of God, surrounded by angelic beings and by those who have been redeemed by the blood of the Lamb (Revelation 5:9-10; 19:20; 20:10-15; 21-22, 1Peter 2:9), (Strauss & Tennent, 2010:52-53).

Keshishian (1992:15-16) states the following:

Peace is equivalent to *eirene* in Greek which means salvation, reconciliation with God, victory over evil (Romans 5:1; Colossians 1:20) and right relations among human beings. Peace is the fullness of the divine gift of salvation in Christ Jesus. God is the God of peace (Romans 15:33). The coming of God's kingdom in Christ is the coming of God's peace: 'Glory to God in the highest, and on earth peace' (Luke 2:14). Christ's life, death and resurrection are God's Gospel of peace for the whole world (Acts 10:36). Not only is Christ the messenger of peace (Matthew 5:9), He Himself makes God's peace actual in human history. Peace is given to the world as life to be lived, as a mission to be accomplished: 'My peace I give to you... in me you may have peace' (John 14:27; 16:33). Peace as God's gift of life in Jesus Christ to humanity and creation includes four vital dimensions:

First, it is the reconciliation of humanity with God. The old nature has distorted its *imago Dei*; it is as 'alienated' from God (Ephesians 4:18) and has become an 'enemy' of God (Romans 5:10). In Christ humanity was reconciled to God, and has 'peace with God through our Lord Jesus Christ' (Romans 5:1). God by his own initiative has made peace with humanity through the

cross (Colossians 1:20), (Keshishian, 1992:15). Secondly, peace is harmonious relations between nations and the removal of all sorts of injustice and discrimination between people (Acts 2:16; 1Corinthians 7:15; Ephesians 2:14-17; Mark 9:50). Thirdly, peace is eternal life in contrast to the sinful life which leads to death (Romans 8:6-11). Peace is the rejection of sin and life dominated by evil, and acceptance of 'abundant life' in Christ. Fourthly, peace does not only imply a just inter-human relationship, but also harmony which God's creation. In fact, to be in a good relationship with God implies being in a good relationship with God's creation (Keshishian, 1992:15-16).

Peace is not only an eschatological reality, but a reality here and now. It is a given reality in Christ. The incarnate God himself became the peace of the world for the world (Ephesians 1:14). Whoever is in Christ is in peace; whoever participates in God's peace through Christ is called to live out that peace and be its messenger. Therefore, peace in biblical understanding is not a human-made reality. It is God's life, justice, and liberation offered to humanity and the whole of creation. Christ is the actualization of peace. He remains the only peace of the world, his cross the way of peace and the resurrection the victory of peace. Those who say 'yes' to Christ are in peace. Those who reject him are in death (Keshishian, 1992:15-16).

This researcher agrees with that in the New Testament this vision of peace and justice was inaugurated in an unexpected way. Not only was Jesus of Nazareth the promised Messiah who purchased salvation on the cross, he began a movement of the Spirit that reversed the missionary direction by sending his people to the ends of the earth and calling people everywhere to repent and be reconciled to God through Jesus Christ, and enter the kingdom. In addition, the eschatological vision will be realized and God will be glorified in all creation (Strauss & Tennent, 2010:54).

4. 2.3 General Concepts of Creation in the Old Testament

Kolb (1993: 180-190) explains that the mechanics of how sinners return to fearing, loving and trusting God above all things once again must remain a mysterious event in the final analysis. Nonetheless, the parallels between God's creation of Adam and Eve and his re-creation of those who do not exist in his sight as righteous creatures help explain the conversion of these sinners. God took the dust and breathed into it the breath of life and Adam became a human creature. God is the sole subject of the creation. No pile of dust volunteered to become the human creature. God did not seek out one pile of dust that would make a decision to accept God's offer and commit itself to the task of receiving God's breath. Therefore, God created –by

his own power, without any help from the dust. Similarly, using Christ's description of "new birth," no sinners contribute to the decision of their own salvation any more than they have contributed to their own conception and physical birth (Kolb, 1993:190).

Kolb (1993:190) reminds us that the difference between dust and a human creature is obvious. Nonetheless, physical the elements of both are the same. The dust was transformed, but its chemical makeup remained in the newly fashioned human creature. When adult human creatures are re-created, God fashions his own children from those who were dead in trespasses and sins. Nonetheless, the psychological elements of his human creatures do not disappear. They remain a part of the person who is converted. For this reason the preachers of God's Word invite both men and women into the church and grant repentance to all people.

Furthermore, Kolb (1993:191) states that the old way of thinking and self-will is set aside as the Holy Spirit moves our psyches –as he re-creates them once again in Christ's image. Jeremiah knew that the return of God's rebellious people depended on his bringing them back so that they might be restored (Jeremiah 31:18). No one experiences this change, this conversion, unless Christ draws the person out of lack of faith into faith (John 6:44). Only by God's power, do those who have fled from his presence become his children once again (John 1:12-13).

Nonetheless, the psychological being does experience mental and emotional change as the Holy Spirit re-creates this person by moving mind and emotions. Thus, sinners experience "accepting" Jesus Christ as their Lord and Savior. They "commit" their lives to him with heart and mind. Two things must be remembered in this connection. First and more importantly is God's acceptance of us [both men and women] as his children and his commitment to be our God and Father in His Church. Second, the Holy Spirit enables and empowers our minds and hearts to accept and to commit ourselves to proclaiming the Gospel (Kolb, 1993:191).

According to Keshishian (1992:16-17) the concerns about creation in the Old Testament as follows:

1. Creation is the beginning of God's revelation, and the starting point of history. God created the cosmos *ex nihilo*. The creative work of God also includes the processes which formed the universe.
2. God's creation is characterized by relationship, order, and unity. All creatures are necessarily in relationship with their Creator. The relationship of irrational creatures with God is one of sheer dependence and contingency, and that of rational beings is one of obedient

response. Within the created order each creature fulfills the Creator's will. Each creature has a specific task. Human beings have a particular place and a special role in creation. Their answerability to God implies special responsibility towards creation. Created in the image of their Creator, human beings are called to act as the representatives of God. They are the administrators of God's work (Genesis 1:28), His co-workers. They must exercise sovereignty within God's sovereignty (1 Timothy 16:16), (Keshishian, 1992:16). Unity in diversity is a salient feature of creation. All creatures are an integral part of a diversified yet interdependent whole. The wholeness and integrity of creation are safeguarded by responsible human stewardship (Keshishian, 1992:16).

3. Creation is not an arbitrary act of God. It is the expression of God's love and freedom. Nor is creation an aimless self-sufficient existence. It is the beginning of God's covenant with humanity. It provides the setting within which God's saving work takes place. Therefore, creation has no existence apart from God, and no meaning apart from humanity. Creation is the beginning of God's *economia*. In fact, creation and redemption are interrelated dimensions of salvation history. It is important to emphasize that first God's providence is extended beyond the individual person to the whole of humanity, history, mission, and creation. It has a cosmic dimension (Keshishian, 1992:17). Secondly, God's salvific act is not confined to, nor absorbed in time. It takes place in time and space, yet it transcends time limits. It is God's eternal creating and sustaining act. God is present in His creation and is in permanent relationship with it (Keshishian, 1992:17).

4. God is not identified with creation; He is imminent yet transcendent. This implies two things. First, although creation is an accomplished fact, it is at the same time continuously being created, that is, in the process of becoming. Secondly, God does not limit himself to conserving his creation. He constantly renews and protects it by his providence (Keshishian, 1992:17).

5. The universe was created to be 'good' (Genesis 1:13). Creation is an act of goodness. Its intention is for the good of human beings. Evil is not part of creation: it is the negation of creation. However, evil, in various forms or manifestations, exists in creation. It is the creation. Old Testament theology rejects the ultimate dualism of good and evil. The latter is the absence of good, and eventually will be conquered by good (Keshishian, 1992:17). Therefore, I would say that man and woman are both created in relationship with God. Wright (2006:427) says that Genesis 1 sets human male-female complementarity closely alongside the image of God. So God created man in his own image, in the image of God he created him; male and female he

created them. (Genesis 1:27). The tight parallelism seems to imply clearly that there is something about the wholeness of human gender complementarity and the mutual relationship which it enables that reflects something true about the very nature of God. Not that God himself is sexually differentiated but that relationship is part of the very being of God, and therefore also part of the very being of humanity created in his image (Wright, 2006:427). Therefore, men and women are all equal before God. The researcher agrees with Wright's argument that humanity, then, is created in relationship, for relationship, and for a task that requires relational cooperation, not at the basic biological level that only a man and a woman can produce children in order to fill the earth, but also at the wider societal level that both men and women have their roles of mutual assistance in the great task of ruling the creation on God's behalf (Wright, 2006:228).

4.2.4 General Concepts of Creation in the New Testament

Keshishian (1992:17-18) states the following:

The New Testament speaks of new creation. In Christ is found the new creation (2 Corinthians 5:17; Ephesians 2:10). He is the inaugurator of the new covenant, and the relation of God's purpose for the world (Ephesians 1:9-10). In Christ all things are made new, all things 'hold together' (Colossians 1:17). Through him and in time the power of the Holy Spirit, God constantly creates, upholds, and redeems creation in its wholeness.

Creation is fallen due to original sin. It groans under the bondage of corruption. Re-creation is the salvation and liberation of both humanity and creation from sin, evil, and death. In Christ God won the victory over corruption, disintegration, and death, and initiated a new creation and a new humanity. In Christ humanity and creation entered into a new relationship with God: 'if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come' (2Cor.5:17). However, human beings are, at every moment, falling by putting themselves at the center of creation. Nevertheless, God is eternally Creator and Redeemer. Out of this love and mercy God is eternally re-creating and renewing humanity and creation.

Hence, in Christ the new creation has already become a reality. The *eschaton* (the Last Days) became present. Nevertheless, the full disclosure of the new creation lies in God's future where his kingdom free from corruption, evil and death, will appear (Isaiah 66:2; Revelation 21:1-4). Humanity, creation, mission, and history are oriented towards a definite purpose: the kingdom of God. Kolb (1993:190) says that God re-creates by his sovereign act as he shapes our minds

and wills to receive the gift of his favor and love. God claimed to have formed Israel as his own people. He affirmed that he had redeemed Israel, and re-creative breath of his mouth, his Spirit, had “swept away your offenses like a cloud and your sins like the morning mist” (Isaiah 44:21-22). In this light, re-creation in Jesus Christ has restored the situation of equality before God, through redemption and crucifixion of the passion and desires that human flesh in the death of sinfulness (Galatians 5:16-24; 3:28; and Ephesians 2:1-10). Both men and women are equal, and we are all redeemed by God himself, through his Son Jesus Christ alone (Kolb, 1993:190).

4.2.5 Overview Observations

Keshishian (1992:19-20) states the following:

Justice, peace, and creation are God-given responsibilities. They essentially belong to God. They are an integral part of God’s revelation. Human beings can neither possess them nor can they impose their will on them. They are given for the good of humanity, for the salvation of the world, and ultimately for the kingdom of God. Humankind has a special responsibility, the God-given stewardship to be the custodian of creation, the messenger of peace and the fulfiller of justice. They are not the rights but rather the obligations of humankind.

Justice, peace, and creation have to be seen in the perspective of the kingdom of God. They are the concrete manifestations of God’s redemptive work as well as the foretaste and promise of the eschatological fulfillment of the kingdom. They are acts of grace when we respond to them positively. However, they become acts of judgment when we reject them and practice injustice, violence and exploitation. The history of the Old Testament is an eloquent example in this respect. In fact, all human-centered forces eventually become oppressive and destructive, and human-made systems false absolutes if they do not serve the promotion of justice, peace and integrity of creation, namely the kingdom of God.

Justice, peace, and creation are the fruits of the reconciliation of humanity with God. Apart from God the *imago Dei* of humankind is fallen. Justice is diverted, peace disappears, and creation is distorted. Justice, peace, and integrity of creation are being authenticated, maintained intact, and are strong only in communion with the Triune God. Christ is the reconciler between humanity and God. Therefore, being ‘in Christ’ (2Corinthians 5:17) is being reconciled with God which, in turn, implies practicing justice, working for peace and being concerned with the integrity and sustainability of creation. In this light, I agree with Keshishian’s contributions, on general concepts of creation in the Old Testament and the New Testament towards peace and

justice for all people through Jesus Christ. Peace is not the absence of war. It is a state of being where people's right to self-determination and a dignified life are fully respected. Lasting and genuine peace is based on justice, that is, equality, mutual love, co-responsibility, and accountability in Church mission as an organization and to other instituted organizations such as marriage and government (Keshishian, 1992:20).

4. 2.6 The role of the World Council of Churches

Keshishian (1992:20) indicates that the sixth assembly of the World Council of Churches in Vancouver in 1983 asked the council 'to engage the member Churches in a conciliatory process of mutual commitment (covenant) to justice, peace and the integrity of creation.' The issues of justice, peace, and integrity of creation were not new for the WCC. They had been major impulses and concerns in the formation of the WCC and the development of ecumenical social thought. What was of special importance with the Vancouver call was that *vis-à-vis* the growing awareness of a global crisis, it emphasized the interrelatedness of justice, peace, and integrity of creation, and as such, it made an urgent appeal for a united struggle to face the new threats. The World Council took the call of Vancouver seriously with the profound conviction that the new understanding of, and renewed commitment to justice, peace and integrity of creation will re-orient its priorities.

Furthermore, Keshishian (1992:21) says that as a sign of its commitment the WCC established a special programmer under the name of 'Justice, peace and integrity of creation' (briefly known as JPIC) with the task of discussing what is already happening in different situations and in different parts of the world, and gathering them together for a comprehensive of the ecumenical response.

The JPIC World Convocation in Seoul (5-12 March 1990) is a comprehensive exposition of the various manifestations of the issue as well as reaffirmation of ecumenical concerns for, and involvement in the struggle for justice, peace, and integrity of creation (Keshishian, 1992:21). Thus, the researcher, agree with Bosch (1991:389) says that we now recognize that the Church is both a theological and a sociological entity, an inseparable union of the divine and the dusty. Looking at itself through the eyes of the world, the Church realizes that it is disreputable and shabby, susceptible to all human frailties; looking at itself through the eyes of the believers, it perceives itself as a mystery, as the incorruptible Body of Christ's church on earth. We can be utterly disgusted, at times, with earthiness of the divine in the Church, yet we can be transformed, at times, with the awareness of the divine in the Church.

Therefore, I strongly support Bosch's contributions, on the role of the WCC towards unity and freedom of grace and liberty through Jesus Christ. The researcher would say that God wants us to live for him as his ministers of the Gospel. He calls us (men and women) to carry out with humility his understanding of justice, peace, and integrity of creation in the Church mission. Bosch (1991:386) indicates that the Church is called to be a prophetic "sign", a prophetic community through and by which the transformation of the world can take place. It is only a Church which goes out from its eucharistic centre, strengthened by Word and Sacrament and thus strengthened in its own identity, which can take the world on to its political, social, and economic issues, ceases to be agenda of the Church. At the same time, Church can go out to the edges of society, not fearful of being distorted or confused by the world's agenda, but confident and capable of recognizing that God is already there (Bosch, 1991:386). In this light, the researcher would say that freedom of expression, equality for all people and unity and liberty of worship should be prevailed and encouraged in the LCSA to support the role of women in the Church ministry in the proclamation of the Gospel. We are in effect advocating that the Church should cast itself in a new role as the advocate and champion of democracy; justice, particularly economic and social justice; tolerance, particularly racial tolerance and the elimination of racism prejudice; humanity, particularly a universal subscription to the idea of the oneness of humanity, and peace –true peace and a balance of terror. What our world badly and urgently needs is "a church which dares to confront the powers of this world, be they political, economical, cultural, and in the name of the crucified Christ, call for justice for the poor and oppressed" (Matthew 22:23), (Poser, 1987:44).

4. 2.7 Definition of Ecclesia Justice

Ashley (1996:26-27) defines justice as follows:-

1. The Church is just only when it is faithful to its mission, namely, the formation of a community of persons each of whom has equal access to the spiritual goods with which the Church is entrusted by God. By this effective pursuit of the common good the Church teaches secular society that political justice has as its goal not merely the material but also spiritual good of its citizens. Church and state by fidelity to their missions establish the personal equality of their members.
2. Injustice arises in the Church when the hierarchy of offices is not subordinated to the common good of the members, both men and women, but becomes a means of power

for individual persons or groups, or is directed to materialistic ends rather than the true, spiritual common good, or when it so neglects the common good that the members no longer have full access to their rightful heritage.

3. The Church is not unjust but truly just when it is faithful to the hierarchical structure of diverse and unequal offices and states of life established by Christ its founder, and when it develops these in ways suited to its situation in our time and culture and to the conditions of its members and its ministry. That is, the involvement of men and women in the Church ministry.
4. Justice in the Church, however, demands that persons having authority over others, including majorities over minorities, exercise their authority not only for the true common good. Ashley (1996:76) strongly argues that women are just as well qualified as men to teach, to preach, to administer, to lead liturgy, to counsel, etc., and indeed today are often better educated and more competent. Yet to base the argument for women's ordination on this fact assumes that such functions as these are essential ones that qualify for the priesthood, an assumption still to be examined. Thus, the researcher, argue that all men and women are baptized and belong to the priesthood in Christ Jesus. So what does this mean? It means all believers have access to God in the name of God Father, the Son, and the Holy Spirit for the proclamation of the Gospel with the fullness of Justices and freedoms regardless of the so-called gender issues in God's mission in His Church.
5. Furthermore, Ashley (1996:77) argues that the ordination of women is based on the principle of participation. Women have the right equally with men to participate in decisions of the Church; therefore, they must have equal access to the most powerful offices in the Church. Therefore, I agree with Search's argument that "the Lutheran concept of baptismal priesthood means that the life of every baptized believer is or should be a minister. Baptism births a community of priests who are both women and men. The concept of priestly ministry brooks no sexual discrimination in the ministries of the church" (Search, 1997:22).

4.2.8 Women's Participation in Liturgy

Ashley (1996:156) says that a matter closely related to the contemplative vocation of women in the Church, is the role of women in worship. The liturgy provides in practice the Christian community with the pattern of its own structure and life. If we deny women the role of presiding at the altar, do we not seem to deny their personal equality in the Church by omitting them from the liturgical paradigm of its life? Thus, Ashley acknowledges and provides motivation for some of the demands for greater participation by women in the liturgy.

Ashley (1996:157) argues that women should be given a place in the liturgy. True, we must take seriously the text of 1 Corinthians 14:33b-35: "As in all the Churches of the saints, women should keep silent in the Churches, for they are not allowed to speak, but should be subordinate as the law say. However, if they want to learn anything, they should ask their husbands at home. For it is improper for a woman to speak in Church." Seas of exegetical ink have been spilled over that troublesome Pauline dictum. In view of Ashley's general analysis, Ashley believes that Paul's concern was not to silence women altogether but to maintain the role of husbands as head of the family. Paul acknowledged that women have prophetic gifts (1 Corinthians 11:4), and he did not want such gifts suppressed (1 Thessalonians 5:19).

Kim (2011:39) states that according to Romans 12:1, worship is giving yourself, committing your whole person as God's new creature to God, concretely expressed with your whole "body" in everything you do, say and think toward other people.

Kim (2011:39) points out that as Christians continually take God's Word into their lives, their knowledge and love for God increases and, as a result, worship springs forth. Worship is the second essential element in the lives of believers in the Church ministry which involves both men and women in the mission field in the proclaiming of the Good News, and which is a reality for all believers in the Church.

Kim (2011:39) indicates that worship flows from the growing knowledge of God and is manifested in praising and honoring Him (Aldrich, 1981:111). It is about praising and worshipping Him for who He is, and giving expression of their love for Him by loving one another (Ephesians 5:19-21). Worship unites like nothing else.

Arnold (1992:139-141) describes the six reasons why worship is essential in the Church as mission as well as the involvement of men, children, and women as follows: "Firstly, God is worthy of our praise, thanksgiving and offering of self. Secondly, there is joy in worship.

Thirdly, worship is essential to life. Fourthly, we are practicing for heaven. Fifthly, it is a sin not to worship the almighty God. Sixthly, the devil hates it when we worship God.” At the center of worship stands the triune God, and at the center of the life of the congregation one finds the worship service (Nel, 2005:265).

Therefore, “the human person, through membership in the worshipping community, in spiritual poetry, in Church music, iconography, with body and soul (1 Corinthians 6; 20), actively participates in the gifts of grace. This involvement of human nature in its fullness –and not only for this reason –in glorifying God, is an essential factor of Orthodox worship.” (Bria, 1986:19). Therefore, worship could be one of the major elements in the Lutheran Church in Southern Africa to be preserved and developed as an obligation and a strong means for Christian women to proclaim the Gospel in the Church mission work.

In the light of worship, I would say that worship is the centre and the light of the Church, but it should also determine the whole life of every Christian [men, children, and women]. “Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will know them by their fruits. Not everyone who says to me ‘Lord, Lord’ shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven” (Matthew 7:20-23). The realization of these words of Jesus Christ has a great significance for the success of Christian mission in proclaiming of the Gospel (Bria, 1986:19).

4.2.9 Personal Equality

Ashley (1996:5) indicates that while the Jews, like every nation, were convinced that they were the Chosen People, the first page of their Scriptures declares that “God created man in his own image; in the divine image he created man, male and female he created them” (Genesis 1:27), and from these first parents all nations are descended (Genesis 9:19, 10:5, 11:8). Jesus confirmed this teaching of Genesis by saying, “See that you do not despise one of these little ones, for I say to you that their angels in heaven always look upon the face of my heavenly father” (Matthew 18:10). By “little ones” he meant not just children, but all those who are least in the world’s estimation.

Thus for the Christian, human equality is not rooted in some abstract theory or only in the experience of our common humanity, but God’s revealed purpose in creating us as members of one family. We are created in God’s “image and likeness” (Genesis 1:27, 5:1-3) to cooperate with God in his work, “to cultivate and care” for the earth and its creatures (Genesis 2:15). This

participation in God's care for the world indicates that, at the most profound level, the divine image consists in our participation in the intelligence and freedom of a God who is Three Divine Persons. Thus our personhood enables us to transcend the material world and share in the life of a God who is Spirit and Truth (John 4:23-24), (Ashley, 1996:5).

4.2.10 Equality in Community

Ashley (1996:3) indicates that the major accusation of injustice in the Church recognized by many Christians as grounds to demand reforms is that the Church inconsistently teaches the *equality* of all human beings while treating them unequally. Ashley (1996:3) claims that the "discipleship of equals" is at the very heart of the Gospel, and that to exclude women from priesthood contradicts the Gospel message. This argument applies that gender discrimination is as unjust as religious or racial discrimination. Every created spirit differs from every other specifically among material things. Though there are many individuals in a species, each is unique. Thus every being in the universe reflects the glory of God in some way. Moreover, we are many individuals in a single species, yet each of us is as unique in our person as to be a "quasi-species." We often like to avoid the struggle for precedence by admitting that we are "different" without raising the question whether we are "superior" or "inferior" to one another.

Ashley (1996:4) says that nothing; therefore, would be more unjust than to reduce this rich variety of creation to the sameness of equality (like so many units in a number), unless at the same time the differences, and hence the inequalities of things were in some way reconciled with their equalities. To do justice in any human society, we must do justice to the similarities and differences, the equalities and inequalities, and the superiorities and inferiorities of its interrelated members.

Wrights (2006:423) says that all human beings have dignity and equality. All Christian missions must therefore treat all human beings with dignity, equality, and respect. When we look at any person, we do not see a label (i.e. Hindu, Buddhist, Muslim, secular atheist, white, black, woman and man) but the image of God. We see someone created by God, addressed by God, accountable to God, loved by God, valued and evaluated by God.

Wrights (2006:424) argues that Christian mission is to invite people to become more fully human through the transforming power of the Gospel that fits all because it answers to the most basic needs of all and restores the common glory of what it is to be truly human – a man or woman made in the image of God. Therefore, in this light of humanity, men and women all

belong to the servanthood and to the priesthood in proclaiming the Gospel equally in God's mission.

4.2.11 Basic Rights

Ashley (1996:7-8) elaborates that it is necessary to speak of *basic rights* which follow from *personal equality*, and to distinguish these from other rights which are fundamental. It is necessary, for example, to distinguish my right, dependent on man-made laws, to a particular piece of property from my rights to sustenance and shelter, which does not depend on man-made laws but on the simple fact that we are human beings, i.e. on natural law. It is true that the very existence of a "natural law" is questioned by some. Positivism has deeply penetrated the legal system of Southern Africa that even "conservative" legal scholars can dismiss natural law as irrelevant to interpreting the constitution. Of course, it must be recognized that the law of Southern Africa differs from natural moral law, and this for two reasons: firstly, civil law is concerned with maintaining public order and cannot regulate the details of private life without doing violence to the individual conscience, and secondly, civil law cannot maintain its authority if its rules cannot be effectively enforced. This means that civil law must be supported by public opinion which often falls far short of moral law. Hence the judiciary cannot be blamed for always seeking to ground its decisions in the written law of the state rather than in some "higher law." Therefore, Ashley notes that "the notion of personal equality ultimately stands or falls with natural law, that is, an order of things determined by the Creator and built by Him into our very nature and not imposed on us by human experiences, but it is confirmed and supported by Christian revelation" (Ashley, 1996:9). In this light, I strongly agree with Ashley's arguments in which he concludes that any Christian view of Justice must maintain that all members of the human race, whatever their age, condition, or social status, possess natural personal equality. It is on this basis that abortion, racism, and sexism must be declared grave sins against justice because they violate personal equality. Other claims of injustice must be judged by the same criterion (Ashley, 1996:9)

4. 2.12 Christian Service

Ashley (1996:22) asserts that Paul in I Corinthians 12:4-26, is saying that while all members of the Christian community are equal in that all have the right to the same truth of the Gospel, the same sacraments, and the same life of holiness, this is not contradictory to the existence of authority and a diversity of services within the community. Moreover, Paul faces the fact that this means a hierarchy or scale of superior and inferior offices. As long as these are exercised

for the common good of the Church and this inequality does not contradict the more fundamental equality of membership in the Church ministry.

Furthermore, Ashley (1996:22- 23) states the following:

1. In order to defend this teaching rhetorically, Paul makes use of the analogy familiar to the Greek and Roman philosophers, between a community and human body. He gives this a specifically Christian interpretation when he says that the members of highest dignity must serve those of lowest dignity. Since, for Paul, Christ is the Head of the “mystical Body” of the Church, this is an allusion to Christ’s humble service of the “little one.” Did not Jesus say the Last Supper, “If, I therefore, the master and teacher, have washed your feet, you ought to wash one another’s feet” (John 13:14)?
2. This teaching seems to go back to the answer given by Jesus himself to James and John when they were quarreling about which one should be highest in his kingdom. If Jesus had been an anarchist he would have corrected them by declaring that in his kingdom all will be equal. Nevertheless, he promised the apostles that in the kingdom they would “sit on twelve thrones judging the twelve tribes of Israel” (Matthew 19:28, Luke 22:30). Moreover, in the Johannine literature, Jesus clearly indicates himself as the head of the Church and demands absolute obedience from its members. “You call me ‘teacher and master,’ and rightly so, for indeed I am” (John 13:13), For the Son of Man did not come to be served but to serve and to give his life as a ransom for many” – (Mark 10:42-45).” Thus Jesus’ evangelical reconciliation of personal equality with functional inequality correlates with the philosophical reconciliation, which is to say that functional inequality is *subordinate* to personal equality when it is exercised for the personal good of all the members of the community. Jesus did not call for the anarchic abolition of the power structures of family, state, and organized religion, but rather for their employment in service of the community. In this light, I would say that women should be given opportunities, to exercise and to practice the spiritual gifts: such as serving, teaching, giving, leadership, and proclaiming the Gospel in the Church mission according to Romans 12:1-8.

4.2.13 Obstacles to Participation

Women are still facing injustice in the church and even in the Government. Here in Southern Africa “ the truth is, I believe, that those with political power, even when truly seeking justice,

find it very difficult not merely to permit but to arouse in those they govern a real will to participate in government decisions” (Ashley, 1996:58).

Thus anyone who has been an executive in any organization has experienced the tendency of many in the organization to shirk responsibility even when freedom to exercise it is open to them. They hate to go to meetings. They dislike being bothered with information necessary to make decisions. They hate to accept responsibility and would prefer to criticize those in authority rather than to share in it. They are aroused only when their private interests are endangered (Ashley, 1996:58).

Ashley (1996:58) indicates that the greatest skill in political leadership is required not simply to get unity of action (that can be done by various forms of coercion), but to get everyone involved as a team of persons not merely carrying out decisions but sharing in the making of them in view of common goal. Thus talk about “freedom” as if all our political ills are due to oppression by tyrannical authorities promotes an illusion. It masks the fact that if all the people were to use the freedom they actually have to participate in the political process in a real and not a specious (deceptively attractive) way tyranny would be in possible (Ashley, 1996:58-59).

Furthermore, Ashley (1996:59) strongly states that, in fact, history illustrates that people in authority commonly dream of using their power for the masses active participation. In desperation not get something done they begin to use unjust methods of coercion, and are finally corrupted by their pragmatic authoritarianism. Thus, ceasing to work for the common good in the face of the passivity of their followers, leaders begin cynically to pursue their own interests. Lord Acton’s saying, “Absolute power corrupts absolutely,” holds, but even limited power tends to absolutism and corruption when it fails to obtain participation by its subjects in the pursuit of the common good. In this light, the researcher would say that leaders especially men, have used their power for the masses participation and they have often, of course, exercised and practiced their priestly ministries in the context of their personal gains –in their jobs, in their familiar roles –in their community, religious activities and social responsibilities over women and so forth without bringing women on board to serve people in the Church mission field as leaders like men.

4.2.14 Economic Participation

What does this analysis say for participation in the Church? The minimal form of participation in the Church by an active member is financial support for its mission. Such participation

incarnates, as it were, our spiritual participation in early reality. No one participated more in early Gospel mission than St. Paul, but he had to busy himself (Acts 18:3; 1Corinthians 9:1-18) with the financial support of the struggling Church (Ashley, 1996:59).

Ashley (1996:59) on Paul defending his apostleship writes, “James, Kephas, and John who were reputed to be pillars [of the Church at Jerusalem], gave me and Barnabas their right hand in partnership that we should go to the Gentiles and they to the circumcised. Only, we were to be mindful of the poor, which is the very thing I saw eager to do” (Galatians 2:9-10; Romans 15:25-28; 1Corinthians 16:1-4; 2Corinthians 8-9; and Acts 11:27-30). Therefore, corrective to participation by contributing to the collection, of course, is the responsibility of stewardship in use of the resources. The Church is often accused of violating justice by underpaying her personnel, especially women, since it seems unreasonable to expect gifted people to participate actively in the Church’s mission if they have to impoverish themselves or their families to do so (Ashley, 1996:59).

Thus, if the Church is to maintain and perhaps expand its mission, it has only two resources: more generous money contributions from the laity; or an increase in contributed services. No doubt in the past the clergy too easily accepted the voluntary sacrifices of religious women, without just consideration of their needs, especially for education and retirement (Ashley, 1996:60). Therefore, the researcher would say that there should not be an argument that women are cheaper. They are not the ‘bread winners in family or in church’ because “the principle of equal pay for equal work should be applied –as it is in some churches today. No matter how dedicated these clergy and lay workers [men and women] are in the Church ministry, they must still be educated, and provision made for their families, health, and retirement” (Ashley, 1996:59-61).

4.3 KOINONIA IN THE CHURCH AS MISSION

Kim (2011:18) states that the members of the Church as a whole have an individual and collective relationship with God. Each person in the Church has been brought into fellowship with God through belief in the sacrificial death and resurrection of Jesus Christ. Through this fellowship with God there is a mutual fellowship with every other believer. Therefore, I argue that it is established *koinonia* in Jesus Christ that is laid, edified and realized through men and women in the Church mission work.

4.3.1 Definitions of Koinonia

Kittel (1965:808, cited in Kim, 2011:18) defines “*koinonia*” as “*fellowship.*” -“In Galatians 2:29, shaking hands is an expression of the fellowship established by a common faith in Christ.” That in general terms *koinonia* is the experience of people who have an interest in each other as they honestly open their hearts to one another (Charles, 1980:6).

Kittel (1965: 797, cited in Kim, 2011:19) traces the Theological Dictionary of the New Testament and notes that, “*koinonia* is derived from the Greek word ‘*koinos*, and its variants”. “*Koinos* means ‘common’, in the sense of mutual or shared. The nouns ‘*koinonia*’, ‘*koinonos*’ and ‘*koinoneo*’ express that which we possess in common” (Stott, 1982:85). It thus expresses the concept of sharing things or close fellowship with others (Kittle, 1965:797).

MacArthur (1973:170) says that “*Koinonia* is sharing a partnership, commonness, fellowship, and communion.” The practical outcome of *koinonia* is that those who experience the grace of the salvation of God seek close fellowship with other believers, sharing the love while proclaiming the Gospel of God (Kim, 2011:19).

Kim (2011:19) expands the point that *koinonia* means communion in the sense of intimate participation. The word is used frequently in the New Testament to describe the fellowship of believers to each other in the early Christian Church. It is also used when referring to the act of breaking bread in the manner which Christ prescribed during the Passover meal (Matthew 26:26-28, 1 Corinthians 10:16, 1 Corinthians 11:24).

Jung (1979:70) says that “*Koinonia*, which is generally used to express communion, also has the connotations of the fellowship, association, participation, partnership, influence, etc.” The word, therefore, has come to mean participation in the communion services, and denotes the idealized state of fellowship and community that exist between believers and between believers and God (Kim, 2011:19).

4.3.2 The Theological Understanding of Koinonia

Kim (2011:19-20) states the following:

1. The theological *koinonia* is the theological analysis of all *koinonia* events taking place in the Church. Examples of *koinonia* recorded in the Bible include the *koinonia* of God and Moses regarding the Exodus event, the meetings between Jesus, Mary and Peter after the resurrection, Jesus, and Paul on the Damascus road, and Mark’s record of the

spiritual *koinonia* between Jesus and his disciples in the upper room. This became the platform for the events of Jesus' cross and Pentecost.

2. Theological *koinonia* is not an analysis of the general theological view of Scriptures; it strives to formulate the meaning of the *koinonia* that is evident in several crucial events that have occurred in the history of the Church (Hong, 2004:166).

4.3.3 *Koinonia in Ecclesiology*

Dulles (1988:83, 92) says that, "in the institutional Church models, the official Church teachers sanctify and rule with the authority of Christ. In the communion models, the Church is viewed as God's people or Christ's body, growing into the final perfection of the kingdom. In the sacramental ecclesiology's, the Church is understood as the visible manifestation of the grace of Christ in the human community. In the herald models, the Church takes on an authoritarian role, proclaiming the Gospel as a divine message to which the world must humbly listen and obey. In the servant ecclesiology, the Church reflects a consciousness of the needs of both the Church and the world." (Kim, 2011:22).

Dulles (1988:184) insists that the ideal Church is one which combines the essentials of the five models in one fellowship, saying that the function of the Church is to be an organization dedicated to service and that Kerygma is the proclamation of the Good News of salvation through Jesus Christ. The early Church was a community that shared a common belief in this Gospel and proclamation. Liturgy refers to the worship of the community of believers. The first Church was active in worship, prayer, praise and in sacraments. The Christian community is called 'the people of God' and it participates in the ministry of sharing, serving, proclaiming the Gospel and worshipping the risen Christ (Nel, 2005:42), (Kim, 2011:20-23). In the light of ecclesiology, the researcher would say that all men and women are servants of God. Thus, it is should be not a taboo to involve women as leaders in the Household of God.

Writing about the function of the Church, Park (1983:17-22) says: "The function of the modern Church is comprised of both a pastoral and a missionary function." The pastoral function is the preaching of the Gospel, the practice of the sacraments and training of the believers. The missionary function is the work that extends the sovereignty of Christ through the witness of the believers and through evangelism. The biblical words that are used to describe the various functions of the Church are *koinonia*, *diaconia*, *kerygma*, and *leitourgia*. The following sections explain these concepts-:

(A) Intimacy of the Body of Jesus Christ (Koinonia)

Kim (2011:23) states that the concept that is best able to answer the fundamental question “ what is the Church?” is found in the expression “ the Church is *koinonia* itself” (Hong 2004:168). This is so because the Church is the place where *koinonia*, as an essential relationship between God men and women who have been saved, takes place, and where men and women experience the rapture of unity through spiritual fellowship with God through the works of the Holy Spirit. Therefore, I argue that the most vital function that legitimizes a Church is the renewal of *koinonia* between God and His sons and daughters created in His own image. Moreover, through *Koinonia* the fundamental meaning of the Church is more likely grasped and the purpose of the Church’s existence is better edified and understood. This therefore leads the Church to become a Church whose mission it is to fulfil its work by bringing the Gospel to the nations and seeking to serve community. Kim (2011:23) explains that *Koinonia* actualizes the redemptive love that gave rise to the Church in an intimate fellowship of all believers in Christ. The horizontal *koinonia* of reconciliation among people is based on the vertical *koinonia* of reconciliation with God. The basic task is as follows:

The *koinonia* must be based on the unity of the Church, which is a sign of the family of God. Believers must experience the reality of being one family and one priesthood through the fellowship that centers on the same confession of faith in Christ, the filling of the Holy Spirit, the word of God and the communion service. *Koinonia* must lead to a community where believers provide mutual healing, support and encouragement to each other. *Koinonia* must be result in a community in which all Christians are trained, developed preached and evangelized to maturity in Christ Jesus.

Miller (1957:51) says: “Such is the Christian fellowship. It crosses all barriers of age, social, status, nation, race, man, woman and interest, creating one body in Christ, a fellowship of men and women who belong to each other by unbreakable ties for no other reason than that they are ‘ equally condemned and equally forgiven sinners.’” (Kim, 2011:23-24).

Therefore, a Church that is fully alive makes positive efforts to form a community of believers whose relationships are based on love and fellowship in Christ. The Church members share their life experiences, have a concern for each other, resolve burning issues, forgive one another, and train to share one another’s burdens (Kim, 2011:24).

Kim (2011:28) describes the *koinonia* is regarded as a very important part of the Church's function, because *koinonia* is an important element that leads to an increase in the size of the Church and a recovery of the real motive service as follows:

Firstly, *koinonia* gives believers an opportunity for spiritual fellowship by entering into fellowship with God. It also helps believers experience the love of God.

Secondly, where *koinonia* has disappeared, or become paralyzed, the aroma of Christ disappears because of the decline in *koinonia*. The Church loses its light, dissenting voices emerge, and trouble abounds when *koinonia* as a function disappears in a Church. Where this occurs, the church must change. Members have to faithfully consecrate themselves to Christ Jesus and one another [men and women] in order to become a Church worthy of its name a Church which is built on the foundation of Jesus Christ the savior of the human race. The Church's dynamism is reactivated, and its true role as a Church is recovered, when it regularly practices *koinonia* as a foundation for its mediatory work in the Church. It is the factor that "is the lubricant leading to a peaceful Church life, and helps believers to achieve harmony in their Church activities (Jun, 1984:78). Jun (1984:79) says that "the Church is an organization that is community of love, comprised of faithful Christians who have all been called by God." This is the mystery which is profound by Jesus Christ himself (Ephesians 5:32). Therefore, I would like to say that both men and women are children of God through baptism and redemption of Jesus Christ. Men and women should have fellowship with one another and serve one other in the Church ministry. In addition, they should be involved together in the Church mission field in proclaiming the Gospel.

Thirdly, *koinonia* helps believers to participate in a closer life and walk with Christ. Through their prayers during Holy Communion, Baptism, Corporate Confession, and Absolution with worship, Christians are more closely united with Jesus. Communion is where Christians receive the body and blood of Jesus Christ, where the bond between Christ and the believers is demonstrated, and where *koinonia* between the believers is strengthened.

Fourthly, *koinonia* is love in action as Christians defer to one another in various matters (Jun, 1984:79). The evidence of faith is seen in a life of true love. A believer who experiences *koinonia* with God through faith gives evidence of this in a life of service in society. The early Church believers formed a solid *koinonia* with each other to experience religious life, and united in sharing their pain and suffering as well as their joy. All believers in Jerusalem, rich, poor,

weak, men and women, shared their goods with each other, according to their individual needs (Acts 2:44-45). Sometimes this also meant sharing in suffering (1 Corinthians 12:25-28).

Kim (2011:29) states the following:

People who are bound together in *koinonia* are at peace with God and with each other. They maintain a close relationship with each other, love each other, and open the doors of their hearts to each other in the Church ministry.

The early Church consisted of Christians in fellowship, in *koinonia*. The *koinonia* experienced in the Church is formed through God's love that produces peace, and reflects a continuous history of the Holy Spirit based on the life, death and resurrection of the Lord Jesus Christ for children, men and women unto His heavenly Father, His Father, our Father and our Creator. Therefore, true *koinonia* is formed when Christians truly participate in the mission work of the Holy Spirit. Christians are able to relate to God only through the work of the Holy Spirit, which enables them to have fellowship with Christ, to participate in Christ's ministry for the proclamation of the Gospel and serve community.

In the light of *Koinonia*, the researcher would argue that the kingdom of God on earth and in heaven is being viewed through *koinonia*, and the Church of God was built, and grew through *koinonia*. Therefore, the researcher believes that the involvement of women in mission work enables and supports the existing *koinonia* to develop, grow, and mature into a Church whose mission is for people of all races, cultures, traditions and both genders. Jesus Christ's ministry challenged and united all of these above- mentioned aspects as oneness.

(B) *Koinonia of the Trinity*

Kim (2011:20) traces the Trinity as the single Godhead of the Father, the Son and the Holy Spirit: equal in glory, coeternal in majesty. As the Father is, so the Son and so is the Holy Spirit (Yu, 2000:164).

Kim (2011:20) stresses the reasons why this is possible in the essence of the Trinity, which the identical attitude, thinking, direction, power, and authority of the Father Spirit. A unity of purpose and fellowship manifests itself in various ways such as joint activity in work, dedication, commission, and concession. The Trinity works together in ways that always maintains complete *koinonia*. This aspect of the *koinonia* relationship is revealed in several events that are recorded in the Scriptures. As the Creator said, "Let us make...male and female he created

them.” (Genesis 1:26-27). The risen Son said, “Therefore go... baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19). St Paul’s benediction of the Corinthians is, “the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all” (2 Corinthians 13:13). Thus, I would say that all Christians [men, children and women] are properly and clearly addressed by the persons of the Trinity and live in *koinonia* with one another through their sharing in joy, grace, faith and unity in the Church whose mission it is to proclaim the Gospel.

(C) The Servant Aspect of the Church (Diakonia)

Keshishian (1992:100-101) describes that *diakonia* as belonging to the very essence of the Church. Being in communion with Christ Jesus is loving one’s neighbor and being with the sick and afflicted. These are not just the ‘moral obligations’ of the Church but rather its constitutive elements. The Church does not ‘have’ a *diakonia*; it is a *diakonia*, namely a continuous and commitment to discipleship to Christ in the rebuilding of world community and re-creation of the fallen world according to the plans of God. Through *diakonia* the Church becomes one with Christ and at the same time brings Christ to the world. *Diakonia* is both the expression of the unity of the Church and implementation of the Gospel message.

Kim (2011:24) indicates that in Greek the term *diakonia* means ‘service’ or ‘ministration’ (Nel, 2005:38). In the New Testament it also means service, often of a humble nature a ministry, arrangement for support, to wait upon (Serve food and drink, Luke 10:40), or contributing help by giving money (Acts 6:1). In the Christian community the word came to mean ‘ministry’ or ‘a mission and service’ (Stott, 1982:49).

Barrett (1986:129) explains that the understanding of *diakonia* in mission is to participate in the life, death, and resurrection of Jesus and he regards it as following in Jesus’ footsteps. He insists that not only must each Christian be like Jesus, but the Church must become Christ to the world. He also points out that Jesus’ ministry was to the poor, weak, rich, slave, men and women from all nations in this world. Therefore, *diakonia* is a general service to society and to neighbors through behavior which is according to the Word of God and the Spirit of Christ Jesus (Kim, 2011:24).

Furthermore, Kim (2011:25) states that *diakonia* means service, and the Church must be the servant representing Christ in the World. Sel (2004:44) says that there are three aspects to the Church’s *diakonia* function: firstly, it must serve others by the Word of God. Secondly, it must

practice the prophetic ministry of a rebuke about their sin, and proclamation of hope about future life through the written Word of God in the Bible. Thirdly, it must endeavor to improve society by combating the fabric of immorality, injustice, and lawlessness in the world (Kim, 2011:25). In this light, I argue that diakonia expresses the deep trust, service, faith, love, power, authority, and grace of God through Jesus Christ. Therefore, I would say that God is faithful to the history of humanity through Christ to each individual in the Church mission work for the proclamation of the Gospel (Philippians 2:1-10). In addition, the researcher, strongly agree with Poser's contribution when he says that Christian diakonia is the awareness of God's ministry in the service of reconciliation to humankind. It is the conviction that we are the undeserving recipients in Jesus Christ, for our liberation. *Diakonia* is modelled after the only valid style of *diakonia* –the cross of Jesus which should be applied to all our attempts to serve our fellow human beings as we put resources and needs together in order to be more efficient in that service. The unpretentious, non-powerful, self-surrendering sign of the cross is the model to which we are called. It is because of the cross of Christ that we are liberated for the ministry of *diakonia* and we belong together under the cross of Jesus Christ to help carry each other other's burdens (Poser, 1987:22-23). Therefore, the researcher would say that women as deaconess can serve as teachers of theology at the colleges and they can visit the people in hospitals, prisons, and refugee camps to teach and proclaim the Word of God, and they can hold prayers, spiritual songs and do pastoral care counseling in mission work as well as they can write materials to be used in the church ministry for the proclamation of the Gospel.

(D) The Redemptive Function of the Gospel (Kerygma)

In the Church Mission field, men and women are involved and included according to the Word of God. As Christians [men and women] in Jesus Christ we repent and confess our sins to Christ Jesus, we receive forgiveness of our sins by daily repentance and identification with Jesus Christ and throughout our lives, and we are sanctified by the Holy Spirit. Therefore, the Church is obligated to put into practice God's mission for all of us to proclaim His Good News to all cultures and traditions in the world based on the Great Commission of Jesus Christ "... go and make disciples of all nations..." (Matt. 28:16-20). Mackey (1997:202:208) says that, " the purpose of the proclamation of the Gospel is to declare that Jesus is the Christ, God's Son and that He is Lord and King, and is the mediator of God's love towards people" (Kim, 2011:25-26).

Kim (2011:25-26) says that for a Church to accomplish the commission as a messenger of the Word of God, it is important that the following practices are regularly and clearly taught. Christian believers are to:

1. Be disciples, modeled on the examples of Jesus, who is their Master and our Savior and experience *koinonia* in all social and religious relationships,
2. Be followers of Jesus and not be assimilated into the world,
3. Be prepared to introduce people to the love of God through His Word of grace and through their lives,
4. To worship joyfully in gratitude for salvation, for God's daily care, and the prospect of the forthcoming glory of God through Jesus' second coming.

I argue that we are all people in the Church community saved by God's grace alone through faith alone in Christ. Therefore, Christians should proclaim the Gospel wherever they go (Matthew 28:16-20). *Koinonia* is fellowship and a living example of the proclamation of the Gospel to all nations. Thus, males and females should be involved in proclaiming the Good News in the Church mission. Kim (2011:26) elaborates that mission is necessary for the life of the Church. However, if the proclamation of the Gospel is intended only for the ongoing existence of the Church, the motive is wrong. The Church exists to serve and to witness to the saving faith and power of the Lord. Thus, in this light, I would say that through Baptism and the resurrection of Jesus Christ everybody both man and woman is qualified to proclaim the Good News about our God and His Son our savior to our Christian communities and societies in Southern Africa particularly and Africa as a continent in general.

4.4 EXPRESSIONS OF KOINONIA IN THE NEW TESTAMENT

Kim (2011:38) states that the life of the early Church as reported in Acts 2:42-47 indicates the special elements needed to nurture and develop *koinonia*. The early believers were devoted to three characteristic elements essential for vibrant Christian life: nurture, worship, and mission (Nicholas, 1985:23). The practice of these elements which deepens and enriches the *koinonia* brought about by faith in Jesus Christ.

4.4.1 Nurture

Kim (2011:38) argues that believers were devoted to the apostles' teaching (Acts 2:42), which is now the integral part of the New Testament. Mallison (1981:13) points out that, while the Bible

emphasizes that the different spiritual gifts of believers should be utilized for the edification of all the Christians in a Church as mission, this is often overlooked in practice.

Kim (2011:39) asserts that the apostle Paul identifies in Ephesians 4:11-12 the special gifts of people for the essential tasks of Christian ministry as apostles, prophets, evangelists, pastors, and teachers. An important responsibility of the senior pastor is to help believers identify their spiritual and natural gifts and talents, and to determine where these can be effectively used within the Church's activities. Having done this he needs to ensure that each person receives adequate discipleship training so that they become fully effective. Snyder (2004:227) says, "Seek to nurture all the people." (Kim, 2011:40). Thus, I would say that this includes all believers both men and women to play the role of the adequate trainer in discipleship and training the Church for mission work.

I argue that there is a special need for women in mission to proclaim the Gospel and that they be trained thoroughly and regularly. It is vital to ensure that there is quality and quantity trained leaders in the Church, both men and women for emerging, new growing congregations in the Lutheran Church in Sothern Africa. In order to meet these needs, new women and men trainees should be identified and recruited for training by the existing Church leaders. Nurturing involves growth in both mind and spirit (Romans 12:2).

4.5 THE INVOLVEMENT OF WOMEN IN THE MISSION FIELD

Bria (1986:14) states that each member of the body of Christ must take on a full share of the mission of the Church. To more effectively meet the needs of the Church and its work in society, use must be made of the different charismata and contributions of both men and women.

Furthermore, Bria (1986:14) puts it as follows:

Firstly, theological schools and Church leadership are encouraged to examine at all levels the possibilities for new vocations for theologically trained women who can serve the emerging needs of the Church for the proclamation of the Gospel.

Secondly, special courses also need to be given to make the training of women for Church service more relevant and meaningful. These courses would also be open to women who seek better training as laypersons capable of participating in the local, regional, or national policy-

making bodies of the Church. Particular attention should be given to the vocation of the of pastors' wives.

Thirdly, women who are called to full-time ministry in the Church may consider a ministry in the sphere of the diaconate, remembering in the early centuries of the Church the *diakonia* of the Church. In this light, I want to emphasize the role of the deaconesses in the proclamation of the Gospel in the mission field during Paul's ministry with women such as Lydia, Phoebe, and Deborah. This could serve as an example for the women's role in the Lutheran Church in Southern Africa in our time.

4.6 THE ROLE OF WOMEN IN THE LUTHERAN CHURCH IN SOUTHERN AFRICA

4. 6.1 Church

The researcher conducted interviews in Gauteng province at the Lutheran Theological Seminary in Tshwane which were held at St Timothy Seminary Chapel on 7th September, 2012. I received the feedback from deaconess, Deborah Rocckrohr who is the director of the residential programme course for the diaconate at the Lutheran Theological Seminary. In her address titled "Deaconess Service in the Church," on the Seminary Open day, she said the following:

Many ask the question, "What is a deaconess?" Therefore, we will begin at that point. The deaconess is a Christian women specially trained and dedicated to serving the Lord. She normally serves under the supervision and direction of the pastor in those areas where a woman may properly serve. This can include works of mercy, always connected to the Gospel message.

The title "deaconess" comes to us from the Greek word *diakoneo* (servant in the New Testament). It was first used to describe the attitude and service of a woman or man (*deacon*) and soon came to be understood as a title as well. The concept of service carried by the word "deaconess" is still useful today, and for those who bear the title "deaconess" it is also a reminder to them of the labor of love to which they have been called. A deaconess is a servant.

In Acts 6:1-7 we read: "Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. Moreover, the twelve summoned the full number of the tables. Therefore, brothers, pick out from among you seven men of good repute, full of the

Spirit and wisdom, which we will appoint to this duty. But we will devote ourselves to prayer and to the ministry of the Word.”

Acts 6:1-7, describes the first deacons, who supported the office of the ministry in the area acts of mercy so that the apostles could dedicate their time in prayer and the ministry of the Word. The book of Acts records the growth of the early Church, and some of the challenges associated with that growth. There were many needs among these new Christians. This passage in Acts 6 teaches us two things. Firstly, that the primary works of the pastor must always be the ministry of the Word. Secondly, that it is good and right for the Church to attend to the various needs of its people. The apostles did not say: “We must concern ourselves with preaching the Good News of Jesus Christ, so don’t bother us with complaints about physical hunger.” Instead, they said that both preaching the Good News and caring for the physical needs of the congregation were important, so they appointed deacons to see to the works of mercy.

In Romans 16:1-2 Paul calls Phoebe a deaconess, or servant, at the church in Cenchrea. Scholars believe Phoebe assisted Paul by delivering his letter to the Christians in Rome. The service of deaconesses continued to be noted throughout the Church’s history.

At this point we must make a careful distinction. Some churches today also have deacons, and in some churches the deacon is trained and called to preach, lead public worship, and perhaps even administer the sacraments. Deborah Rocckrohr, strongly states that we should not be confused by this current use of the title ‘ deacon’ and make the leap to assume that deaconesses (women) in the Lutheran Church in Southern Africa will also preach, lead public worship, or administer the sacraments. This is not work that the deaconesses perform in the Lutheran Church in Southern Africa.

The deaconesses (women) in the Lutheran Church in Southern Africa do not aspire to the Office of the Public Ministry (pastor), but rather desire to support and extend the work of the pastor through specific tasks. As such, the deaconess do NOT preach, lead public worship, administer the sacraments (Baptism, Holy Communion), or the office of the keys (confession/absolution). It is never the aim of the deaconesses to cause confusion or division in the Church.

The deaconesses (women) in the Lutheran Church in Southern Africa focus on works of mercy, spiritual care, and teaching the faith, they guide people to the pastor who offers the Word and Sacraments.

Mercy work is a large part of the work of deaconesses, so Deborah Rocckrohr says. Let us look for a moment at the concept of mercy in the Lutheran Church in Southern Africa. Mercy in the Scriptures is always oriented toward (connected with) an action. It is never just an emotion. In Exodus 34:6 we read, “The LORD passed before him and proclaimed, ‘The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness.’” Also in Psalm 40:11, “As for you, O LORD, you will not restrain your mercy from me; your steadfast love and your faithfulness will ever preserve me!” In both of these passages mercy is described in context with the covenant faithfulness of the Lord.

A very strong example of mercy is seen in the Exodus narrative, beginning with the Lord rescuing His people from slavery in Egypt. He also gave water, quails and manna as food (Ex.16:4-5, 12-13) during their time in the wilderness, their clothing and shoes did not wear out (Deut.29:5), and they were brought to the land of Canaan that was promised in a covenant to Abraham, even though they sinned many times. Therefore, we see that mercy is not just an attitude or an emotion, but mercy is seen in action.

Deaconess Deborah Rocckrohr continues by saying that Jesus Christ also teaches us about mercy. Jesus said, “Be merciful, even as your Father is merciful” (Luke 6:36). Jesus is speaking to believers, because no one calls God “Father” apart from faith. As believers, we have already received mercy from the Father, and these words were spoken in the context of a rich history of the Lord’s mercy and faithfulness to His people throughout the Old Testament. The command to “be merciful” is a summary of all that Jesus said in Luke 6:27-35.

We have asked, ‘what is a deaconess’ and we have looked at mercy, which is one area where a deaconesses (women) in the Lutheran Church in Southern Africa specifically focus their work. However, what exactly do deaconesses do? The work of the women (deaconesses) should be properly matched to their gifts (skills, abilities) and the needs of the Church in the place where women serve. For this reason, the activities and tasks of women (deaconesses) in one place may be very different from those of deaconesses in other places. Think of all the work outside of the congregation, reaching out into community to bring the Gospel and to bring help and hope

in a hurting world. Therefore, deaconesses (women) can work in any of these areas except those that are reserved for the pastor. That is, women can do anything except, preach the Word of God, lead public worship, or administer the sacraments. Their service may include such things as: (a) teaching women's Bible class, (b) providing training to women in other concerns such as literacy, child care, and health from a Christian/ Lutheran Church perspective in Southern Africa. (c) Religious instruction of children, which might occur in a setting such as Sunday School, religious instruction in school, assisting with confirmation instruction, or other similar venues like visiting those people who are sick or in hospital, care for the needy of the congregation or the community, ministry to women in prison, work in the Church's social care programmes such as crèche, soup kitchen, women in crisis, HIV/ AIDS teaching or intervention, evangelism and outreach.

These are a few of examples of the type of work women (deaconesses) in the Lutheran Church in Southern Africa may do, always to extend the Lord's kingdom and the Gospel message, to encourage believers and evangelize those who do not yet know Jesus Christ as Savior. Not every woman or deaconess will do all these tasks all of the time. Rather, she will serve in specific areas depending on the needs of the Church in the place where she serves. Her work will support the work of the pastor (man) and through her work people will be pointed to the pastor for the ministry of the Word and Sacraments.

Deaconess Deborah Rocckrohr concludes by saying that the deaconess programme at the Lutheran Theological Seminary in Tshwane (LTS) prepares women to serve the Lutheran Church in Southern Africa and other Lutheran Churches in Africa with the same fellowship in Nigeria, Uganda, Kenya, Tanzania, Liberia, Botswana, Ethiopia, Zambia, and South Sudan to serve the Church as deaconesses in congregations, education and social ministry settings. There are two strands of deaconess training available. Women may study full-time in a two year residential programme, or may enroll in a part-time programme with 2-week intensive courses twice per year, stretching over several years. Deaconess Deborah Rocckrohr is the director of the residential programme, and Deaconess Grace Rao is the director of the part-time programme. After in-depth exploration of- the role of women in the Church mission field from the early centuries to this modern era, I would say that women are at the heart of mission in this world. I agree with scholars who have written concerning the involvement of women in the Church in proclaiming the Gospel in the mission field. Bria (1986:45) strongly and clearly states that the proper place of women in the Church of Christ is essentially fellowship. In a time when

equal rights are being affirmed, do we not have to remember that it is in the body of Christ that women find both their true place and forms of service that accord with her nature and her gifts? Moreover, these gifts such as preaching, teaching, evangelizing, counseling, administering of the Sacraments and Church leadership as pastors in Church ministry.

Schroeder (2008:50) states that from the early Church there is a picture of women in the mission field. We saw inclusiveness of women in Jesus' ministry, particularly in the incident with the Samaritan women. Christianity continued to be particularly appealing to women. All were treated equally as children of God. "Not only Gentiles and slaves but also women could be full and equal members of the community" (Ruether and Mclaughlin 1979: 32). Women's role in mission began in the home. Firstly, since women were the majority of Christians and there were not as many eligible Christian men for husbands, they often married non-Christians. There are written accounts of such women leading their husbands and extended households –which often included servants, tenants, and business partners –to faith in Christ. Secondly, women were influential in the many Christian gatherings in the home. In the New Testament we read of women leading house Churches –such as Prisca (Romans 16:5; 1Corinthians 16:19), Nympha (Colossians 4:5), and possibly Phoebe (Romans 16:17), Chloe (1Corinthians 1:11), Lydia (Acts 16:14-15, 40), and Martha (Luke 10:38).

Schroeder (2008:50-51) has indicates that women were also martyred. One of the very powerful writings of the early Church is "The Passion of St. Perpetua and Felicity." This was so popular that St Augustine was worried that it was more widely read in North Africa than the Gospel. Blandiana, a slave girl and recent convert, was martyred for her faith in spreading the Gospel in Vienne (Southern France) in 177. An eyewitness account of her martyrdom points out the strong connection between the death of Christ Jesus and that of a martyr. The suffering and death of martyrs was a source of inspiration for their fellow Christians and a witness that drew others to the faith.

Schroeder(2008:51) says that in terms of women in more "official" ministry, Paul in the New Testament (Reid 1997; Smith 2007) referred to women as co-workers: Phoebe (Rom.16:1-2) and Junia(Rom.16:7) as traveling missionaries, and the four prophesying daughters of Philip (Acts 21:9). We have later evidence of preaching and leadership of Maximilla and Thecla in Asia Minor. Therefore, the house Church provides a wonderful image of table fellowship and mission. The place where they (women and women) ate, slept showed hospitality, and lived their faith on a daily basis was also the place where they talked with others about the Gospel

and celebrated Holy Communion. And this table fellowship in the broader sense –expanding the table to include God’s extended family –was demonstrated by their practice of informally “spreading the Gospel,” to all people and providing health care in the neighborhood.

Fabella & Oduyoye (1988:15) describes women and men in Southern Africa. African tradition and culture present itself to women as an oppressive system. It has a male-domineering factor. It is a patriarchal system. This oppressive patriarchal system was found in South Africa even before whites came with their Western capitalistic culture. Capitalistic culture has reinforced the oppressive system, out of which derives more benefits for women. The patriarchal system has been continued to date by those who see culture as static rather than dynamic. Thus, static culture is an oppressive culture and the patriarchal system legitimizes the domination of women by men in Southern Africa.

Fabella & Oduyoye (1988:16) states that about three-quarters of the people in the Church are women, but decisions affecting the Church are made by men alone (with very few exceptions). In this light of decision making in the Lutheran Church in Southern Africa, men are the ones liable to make Church decisions without women. Hence women are treated as minors, inferior to men, just as they are in society. Only men are assigned to lay positions of leadership, with powers of control; women are looked down upon. Women are talked about, not to. They are regarded as minors who are not being trusted with the Word and Sacramental offices of the Church.

Fabella & Oduyoye (1988:17) says that Jesus Christ treated women in a remarkable way. He was a symbol of what equality means insofar as men and women are concerned. Jesus did not see a woman’s place in the kitchen. He allowed women to sit at his feet. He mixed with the prostitutes. Jesus encouraged women to participate in his work rather than just prepare meals (Luke 10:48). He was often in the company of women (Mark 15:40). They followed him to Galilee, helped him in work, and were present at his crucifixion. Women were the first to witness and to announce his birth (Luke 1:26-56) and they were with him to the last to witness his death. They were also the first to witness his resurrection and bore witness of it to the other disciples. The Bible tells us that the Church is the body of Christ Jesus (Ephesians 4:16). We are supposed to be embodied in this Church, which has its wholeness (1 Corinthians 12), women and men together in the Church mission field that is –“ a Church that will be a source and agent of liberation, justice, and peace in all respects” (Fabella & Oduyoye, 1988:18).

4.6.2 Human relationships

Bria (1986:45) argues that the problems presented in marriage, such as the growing incidence of divorce and the difficulties of human love in a hedonistically oriented society can only be solved in the spiritual transfiguration of human nature and by the path of asceticism and spiritual combat. This is the only way in which the problems, by which our society is possessed, can be exorcized.

4.6.3 Family

Bria (1986:45-46) points out that it must be emphasized that it is in large measure within the family cell that Christian life becomes a reality and the health of all nations is thus renewed. In the face of contemporary threats to the very existence of the family, it should be remembered that it is within this setting that the spiritual worship and the proclamation of the Word of God takes place day by day. It is the priesthood of parents who offer their children to the divine light and who are thus the provisional representatives and mirrors of the divine parenthood and compassion. This divine parenthood is exercised by both men and women.

4.7 CHURCH MISSION

Glasser (1983:26) defines mission as “carrying the Gospel across cultural boundaries to those who owe no allegiance to Jesus Christ, and encouraging them to accept Him as Lord and Savior and to become responsible members of His Church and working, as the Holy Spirit leads, at both evangelism and justice and making God’s will done on earth as it is done in heaven.” The new light must break forth from the Bible. As is written in stone above the door of Zwingli’s church in Switzerland, “If you give the Word of God to the people of God, God will speak to His people through it, the Word they need for their lives.” We believe that a great deal of diversity is necessary. Christian mission work meets thousands of situations and must speak to each in a somewhat different way. Yet at all times the clear biblical goal of discipling all the people of the earth has to be maintained. Diversity must neither include approaches and goals which cannot be validated by Scriptures, nor destroy the priority which the Bible gives to discipling *panta ta ethne* (all the people), (Gasser, 1983:27).

Miller (1957:69) explains that mission is not a special function of a part of the Church. It is the whole Church in action. It is the body of Christ expressing Christ’s concern for the whole world. It is God’s people seeking to make all men and women members of all people of God. Mission is the function for which the Church exists (Kim, 2011:40-42).

Schulz (2009:255) contends that discipleship contains all the ethical and missiological components of Christian living. One becomes a disciple through the missionary activities of preaching and baptizing (Matthew 28:19-20). Discipleship involves a series of steps of actually going to worship, hearing the message of Christ for the time, being baptized, breaking and continually struggling with unchristian behavior, deepening one's understanding of God's Word and sharing it within and outside the community. In addition, "For by one Spirit we were all baptized into one body... and all were made to drink of one Spirit" (1 Corinthians 12:13). Faith in Christ is not merely a "personal" matter, a private relationship between "us and Jesus." In our individualistic age and culture, God's Word reminds us that each individual believer was born of the Spirit into a family of believers. We are all children of the same heavenly Father through faith in Jesus Christ to proclaim His message to all nations (LCMS, 1991:23). Thus, I contend that both men and women are equal as redeemed of Jesus Christ. Therefore, God has called all of us through the manifestation of Jesus Christ on the Cross into the Church mission to witness a saving faith in Jesus Christ and to continue proclaiming the Good News of salvation to all nations. "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16).

We are the body of Christ and His avenue for extending His love and power to transform individuals and society. As Christians interact with those around them, the Spirit operates in their lives bringing them face to face with the reality of eternity and their present condition before a holy, righteous, and loving God. The flow of God's grace through believers may first make an impact on the people close to the groups in the mission field, but its power can extend unto the ends of the earth. Moreover, the concept of mission includes such things as evangelism and social action (Nicholas, 1985:26).

Bosch (1991:9) has examined Missiology a branch of the discipline of Christian Theology, which is not a disinterested or neutral enterprise, but rather, it seeks to look at the world from the perspective of commitment to the Christian faith (see also Oecumenische inleiding 1988:19f). Such an approach does not suggest an absence of critical examination, but finds it necessary to subject every definition and every manifestation of the Christian mission to rigorous analysis and appraisal.

Bosch (1991:9) states that Christian mission gives expression to the dynamic relationship between God and the world, particularly as this was portrayed, first, in the story of the covenant people of Israel and then, supremely, in the birth, life, death, resurrection, and exaltation of

Jesus Christ of Nazareth. A theological foundation for mission, says Kramm, “is only possible if we continually refer back to the ground of our faith: God’s self-communication in Christ Jesus” (Kramm, 1973:213- His translation).

Bosch (1991:10) states that mission includes evangelism as one of its essential dimensions. Evangelism is the proclamation of salvation in Christ to those who do not believe in Him and calling them to repentance and conversion, announcing forgiveness of sin, and inviting them to become living members of Christ’s earthly community and to begin serving others in the power of the Holy Spirit.

Bria (1986:13) says that it is the privilege of all the members of the Eucharistic communities, clergy, and lay leaders, young and old, women and men, to participate in the ongoing mission of God. By virtue of their Baptism, charismation and reception of the new life of the Gospel as experienced in prayer, worship, communion, and spreading of the Gospel, all have an apostolic calling to witness through the equality of their lives to the experience of the risen Christ. The emphasis, therefore, lies on the realization of the vocation of the whole people of God to live as a corporate witnessing community.

Bria (1986:11) says that mission means proclamation of the Gospel of the Good News, i.e. of the coming of the kingdom: “The time is fulfilled, the kingdom of God is at hand; repent and believe in the Gospel” (Mark 1:15). Nevertheless, Jesus only proclaims this Good News to the “lost sheep of the house of Israel” (Matthew 15:24). Not until after his resurrection did he send his disciples beyond the frontiers of Israel: “Go therefore, and make disciples of all nations, baptizing them in the name of the Father and the Son and of the Holy Spirit” (Matthew 28:19). The Church thus discovers the splendour of the kingdom of God in the person of the risen Christ who was revealed to the disciples by the coming of the Holy Spirit. In this the Church finds the power to proclaim the kingdom to the ends of the earth. Rejoicing in the communion of the Holy Spirit and marveling at the resurrection, the church proclaims to the world the reign of “Jesus Christ crucified” (1Corinthians 2:2), the reign of “Him who is and who was and who is to come” (Revelation 1:4; 1:8; 4:8).

4.7.1 Church and its Unity in God’s Mission Field

Bria (1986:79) emphasizes that to receive the message of the kingdom of God is to be incorporated into the body of Christ, the Church, of which the Author and Sustainer is the Holy Spirit. The Churches are to be a sign of unity for the world. I would say that Christians, both

women and men are carrying out the message of the body of Christ Jesus who revealed the history of humankind on the cross and is victorious over death for us to continue confessing His Incarnation. Moreover, men and women are called to be united in His body. Therefore, it is at the heart of Christian mission that both women and men should be involved in the mission field to increase the multiplication of local Churches in the Lutheran Church in the Southern Africa and other international Churches all over the world in every community for the planting of the seed of the Gospel that welcomes forward a people gathered around the Sacraments and Word of God in the Church ministry.

Bria (1986:82) says that we have found this confession of Christ out of our various cultural contexts to be not only a mutually inspiring, but also a mutually corrective exchange. Without this sharing our individual affirmations would gradually become poorer and narrower. We need each other to regain the lost dimensions of confessing Christ and to discover dimensions unknown to us before. Sharing in this way, we are all changed and our cultures and traditions are transformed.

Men and women are one in light of the announcement to the world of the reconciliation in Christ Jesus. Churches are called to unite and I agree with Bria's argument that the common recognition of the authority of the Bible and creeds of the ancient Church and a growing convergence in doctrinal affirmations should allow the Churches not only to affirm together the fundamentals of the Christian faith, but also to proclaim together the Good News of Jesus Christ to the world. In solidarity and equality, churches are helping each other in their respective witness before the world. In the same solidarity and equality, they should share their spiritual and material resources to announce together and clearly their common hope and common calling (Bria, 1986:80).

4.7.2 Evangelism in the Mission Field

Bosch (1991:409) defines "evangelization" as the process of spreading the Gospel. Later, Bosch indicates the differences between "evangelism" and "mission".

Firstly, some suggest that "mission" has to do with ministry to people (particularly those in the Third World) who are *not yet* Christians and "evangelism" with ministry to those (particularly in the West) who are *no longer* Christians (Bosch, 1991:409).

Secondly, there has often been a tendency to define "evangelism" more narrowly than "mission". In addition, as Roman Catholics and ecumenical Protestants increasingly tended to

use the word “mission” for an ever-widening range of ecclesia activities (this happened particularly at the Uppsala Meeting of the WCC), evangelicals began to avoid the term “mission” and to use “evangelism” for the “foreign” enterprise. This polemic use of “evangelism” by evangelicals suggested that, in their view, the WCC had wrongfully broadened the scope of the original enterprise to what it is today (Bosch, 1997:410).

Bosch (1991:14) explains that evangelism offers people salvation as a gift and with it assurance of eternal bliss. That people are, even without realizing it, desperately searching for a meaning to life and history, implies that they are looking for a sign of hope amid the widespread fear of global catastrophe and meaninglessness. We may, through our evangelism, mediate to them “a transcendent and eschatological salvation, which indeed has its beginning in this life but which is fulfilled in eternity” (EN 27; cf Memorandum 1982:463).

Bosch (1991:412) says that evangelism involves witnessing what God has done, is doing, and will do. This is the way Jesus Christ began his evangelistic ministry according to the synoptic gospels: “the time is fulfilled, and the kingdom of God is at hand” (Mark 1:15). Evangelism is announcing that God, Creator and Lord of the universe has personally intervened in human history and has done so supremely through the person and ministry of Jesus of Nazareth who is the Lord of history, Savior and Liberator. In his incarnation, crucifixion and rising the reign of God has been inaugurated (cf ME 6, 8).

Bosch (1991:413) indicates that evangelism should never deteriorate into coaxing, much less into threat. It is not the same as (1) offering a psychological panacea for people’s frustrations and disappointments, (2) inculcating a guilt, feeling so that people (in despair, as it were) turn to Christ, or (3) scaring people into repentance and conversation with stories about the horrors of hell. People should turn to God because they are drawn by God’s love, not because they are pushed to God for fear of hell. It is only in the light of our experience of the grace of God in Christ “that we know the terrible abyss of darkness into which we must fall if we put trust anywhere but in that grace” (cf Newbigin 1982:151).

Furthermore, Bosch (1991:418) elaborates that evangelism means enlisting people for the reign of God, liberating them from their sins and their entanglements, so that they will be free for God and their neighbor. It calls individuals to a life of openness, vulnerability, wholeness, and love (cf Spong 1982:15; Snyder 1983:146). Bosch (1991:418) states that an evangelistic invitation oriented toward discipleship “will include a call to join the living Lord in the work of His kingdom.” It will direct attention to the aspiration of ordinary men and women in society and their dreams of

justice, security, full stomachs, human dignity, and opportunities for their children. It will forthrightly name the “principalities and powers” opposed to the kingdom.

Therefore, Kim (2011:50) traces the biblical foundation of evangelism and a nurturing group in the mission field is demonstrated in the record of Lydia, a dealer in purple cloth, whom St Paul evangelized while in Philippi (Acts 16:14-15). Lydia received the Word of God; believed the Gospel of Jesus Christ, and was baptized by Paul. She then asked Paul and his companions to stay in her home. During his stay there Paul taught the basic truths of the Gospel to Lydia. Lydia was evangelized and nurtured by Paul and later Lydia played an important role in the evangelization and building up of the Church in Philippi.

4.8 CONCLUSION

Ashley (1996: 166) states that the Church as a whole shares in the body of Christ Jesus and His priesthood and the Holy Spirit represents the presence and the real action of Jesus Christ as the Savior, Redeemer and Mediator of both men, women and children in the Church guiding and leading us in proclaiming the Gospel. For these reasons, the office of priesthood [pastoral office] which pastors receive in its fullness, can be conferred on both men and women because as I have attempted to indicate in light of justice and human rights in the Church. I argue that Church mission (based on *Koinonia* and *diakonia*) should include both men and women as chosen, called by God redeemed by Jesus Christ and we are baptized in the name of the Triune God. Thus, we are all sons and the daughters of God in His Church.

Joyce & Longkumer (2012) indicates that the Samaritan woman was entrusted with a message of emancipation for her world (John 4:5-42). In the tradition of the ancient church, the woman from the Samaritan town of Sychar, whose name, according to Eastern Orthodox tradition, was Photeina, is revered as the first person (not just the first women missionary) to proclaim the Gospel. Hence, the meeting of the Samaritan woman with Jesus at the well is the beginning of the emancipation and a new way of life for this woman. Junia is the first in a line of women missionaries predating even Paul’s time and continuing well into the history of early Christianity. In Romans 16:7, Paul mentions Junia from Jerusalem, who worked as a missionary together with Andronicus and helped to found new Churches. This opened the doors for all women in the Church mission field to be involved in proclaiming the Gospel (Joyce & Longkumer, 2011:35-36).

Stifan (1989:123-124) has concluded that theologically, God, who is the God of Justice, is also the God of power and might. In God, justice and power are harmonized completely as God's justice and love. God, the source of all power, gives power to humans in order to fulfill the divine purpose of justice and peace in the world. Power is; therefore, entrusted by God to people but like all other trusts, it can either be used responsibly or abused terribly. It can carry with it a blessing or it can become a curse. Such consequences are not inherent itself but in the sinful human condition that puts power to responsible use. Power can be used to maintain justice, peace, and order in society; or power can destroy it all. At its worst, power can be a poison which blinds the eyes of moral insight and lames the will of moral purpose. Therefore, men are using power in the Church ministry to silence the voices and the talents or gifts of women in the Church mission field (Stifan, 1989:124). Both women and men were received the Holy Spirit in baptism to be witnesses of Jesus' Good News to the ends of the world, according to Acts 1: 8, "But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea, and Samaria, and to the ends of the earth."

CHAPTER 5

5. STEWARSHIP IN THE CHURCH MISSION

5. 1 Introduction:

This chapter will cover the following: (1) Introduction, (2) Stewardship in the Church Mission.

Fabella & Oduyoye (1988: 25) states that during the apostolic period recounted in the Acts of the Apostles, we discover that women are involved in the birth of the church as stewards. They participated in Church ministry in the proclamation of the Gospel with the apostles and they played an important role of the incipient Church. In Acts 16:11; Acts 9:36; Romans 16:1-2, we discover that Lydia, Prisca, Phoebe, Dorcas, Priscilla, and Damaris were stewards in the early Church. In addition, there are many others, who play a very important role in the life of the community and they accompanied Jesus Christ in Luke 8:1-3. In this light, I would say that from the establishing of the Church by Jesus Christ's ministry and the apostle Paul's ministry, women were involved in the Church mission field as the stewards of God in proclaiming the Gospel.

5.2 STEWARDSHIP IN THE CHURCH MISSION.

What is Christian "Stewardship"?

Werning (1997:3) defines stewardship as follows:

1. Christian stewardship is the believer's response to God's love in creating, preserving, redeeming, and sanctifying him.
2. It can be called the Christian's management of his redeemed life and possessions, by the Spirit's power and direction through the Word to God's glory and for the people's benefit.
3. Christian stewardship is the fruit of saving faith. It is faith in action, the expression of the Christian faith, the evidence of how sincerely the child of God believes the truths he/she embraces.
4. A Christian steward is a person who is entrusted with a life redeemed by Christ. To be a steward is to follow where God leads by the abilities and the strength He gives.
5. Stewardship theology provides all the underlying principles for the believers' management of their lives.

5.2.1 God's love for the world

Berry (2000:65) states that the Scriptures assure us that God loves the world (John 3:16). Admonishing people to choose life (Deut. 30:19), God offers a luminous alternative to destruction: everlasting life (John 3:16). While those who destroy the Earth themselves will be destroyed, those who truly believe in the Creator, Sustainer, and Reconciler of all things will not. Those who believe in the One through whom the world was made, the One who holds the world together, the One reconciling the world and all things to himself, will receive the gift of everlasting life. To believe in this One is to honour and to follow Jesus Christ, the One who redeemed children, men and women from the bondage of their sinful nature on the cross.

Wright (2010:169) explains that servanthood exercised through witnessing, the thrust of Isaiah 43:10, however, not only gives **context** to the role of servant, it also describes the **quality** of the witnessing. Witness to YAHWEH is to be given. Not by those who wield imperial power and claim his backing (not, in other words, like Babylon or Cyrus), but by the gentle, **non-coercive** nature of the steward, so counter-culturally described in Isaiah 42:2-3. To accept the role of God's steward, then, necessarily involves bearing witness to him. In addition, the task of being witness must be done in the spirit of stewardship –as stewards of God, of God's people, and of the world that waits for God.

5.2.2 Biblical principles for creation stewardship

Berry (2000:65-67) explains that how we follow Jesus – the Creator, Sustainer, and Reconciler of all creation –is something we learn not only from the Scriptures and from the working out of the love of God's in creation but also from the proclamation of the Gospel. A number of biblical principles can be identified to help bring disciples of Jesus Christ into proper relationship with creation. These principles are:

1. **Both men and women must keep creation as God keeps us.** The Lord blesses us and keeps us (Num.6:24-26); we in turn are expected to keep the Earth (Genesis 2:15). As God's keeping of us, it is a loving, caring, nurturing, and sustaining keeping, so must be ours of creation. Imagine God-exercising dominion in the manner of Christ Jesus (Philippians 2:5-8). In this light, I would like to say that this is Christ's example of humility on our behalf as a faithful steward, a light in the world for humankind. He started the new creation of the world for both men and women to serve one another out of love in proclaiming His message in the Church mission work.

2. ***Both men and women, must be disciples of the Last Adam, not of the First Adam.*** We are part of a lineage that has fallen short of the glory of God (Romans 3:23). 'But', affirm the Scriptures, 'Christ has indeed been raised from the dead... as in Adam all die, so in Christ all will be made alive' (1Corinthians 15:20-22). 'For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things' (Colossians 1:19-20). As disciples of the one by whom 'all things were made', and through whom 'all things hold together', we participate in undoing the work of the First Adam and bringing restoration and reconciliation to all things (John 1 and Colossians 1; 1Corinthians 15 and Romans 5; Isaiah 43:18-21, Isaiah 65 and Colossians 1:19-20) (Manaham, 1991).
3. ***We may enjoy, but not destroy, the grace of God's creation.*** The abundant gifts and fruitfulness of God's creation were not enough for Adam or his seed: In pressing for more and still more there is even a willingness to destroy creation's sustaining fruitfulness (Ezekiel 34:18; Deuteronomy 20:19; 22:6).
4. ***We must seek first the kingdom of God, not self- interest.*** This, then is how you should pray, "Our Father in heaven, hallowed be your name. Your kingdom come, your will be done on earth as it is heaven" (Matthew 6:9-10). Jesus has promised to pray, to worship, to proclaim His Father's name through His name, and to inherit God's kingdom in heaven. In this light, therefore, the kingdom of God belongs to all believers (men, children, and women). He who believes trusts, prays, praises, worships, proclaims, and professes Him.
5. ***We must seek contentment as our gain.*** The abundance and grace of the Garden and the gifts of creation –did not satisfy Adam and subsequent generations (Genesis 3-11). Even as God promised not to forsake them, they chose to go their own way – squeezing ever more from creation. Our Creator wants us pray to Him: 'Turn my heart towards your statutes and not towards selfish gain' (Psalm 119:36), and to proclaim His message to '... all the nations...' (Matthew 28:16-20). Also St Paul, who had learned the secret of being content in the message of God through Jesus Christ (Philippians 4:12b), writes: 'godliness with contentment is great...' (1Timothy 6:6-21; and Hebrews 13:5).
6. ***Both men and women must not fail to act on what we know is right.*** Knowing God's requirements for stewardship is not enough; they must not be practiced, nor is planting God's message enough. We hear from our neighbours: 'Come and hear the message that has come from the LORD.' In addition, they come, 'but they do not put them into

practice. With their mouths they express devotion, but their hearts are greedy for unjust gain. Indeed, to them you are nothing more than one who sings love songs with a beautiful voice and plays an instrument well, for they hear your words but do not put them into practice' (Ezekiel . 33:30-32; Luke. 6:46-49). Believing in God's Son (John 3:16), we must do the truth and make God's love for the world evident in our deeds. We must engage energetically in work and action that are in accord, harmony, unity, equality and fellowship with God, and God's sacrificial love (John 3:21).

7. ***Women and men must not press creation relentlessly, but must provide for its Sabbath rest.*** As human beings and animals are to be given their Sabbaths, so also must land be given its Sabbath rests (Exodus 20:8-11; 23:10-12). People, land, and creatures must not be relentlessly pressured. 'If you follow my decree... I will send you rain in its season, and the ground will yield its crops and the trees of the field their fruit' (Leviticus 26:3). Otherwise, the land will be laid waste, only then to 'have the rest it did not have during the Sabbaths you lived in it' (Leviticus 26:34-35). In light of the biblical principles for creation stewardship, therefore from the beginning to the end, the Bible affirms that God is the Creator, who created man and woman out of love in His own image to be stewards for each other in the Church mission and in the family, and to be responsible for his creation on earth (Genesis 1:26-28). This, and not the human condition, is the true concluding point for both understanding and caring for the world around us [men and women]. We have to recognize that we are not saying, "I believe in God who made me," but, as the Apostles' Creed states, "I believe in God, maker of heaven and earth." We are put quite literally in our places if we begin by recognizing who God is. Such recognition stands in direct contradiction to our popular assumption that we are at the centre of all things (Berry, 2002:11). As well as Paul's words "we are God's offspring" (Acts 17:29, NIV) which confer absolute equality on all people as we are created "in the image of God" (Genesis 1:27, NIV), (Berry, 2002:15).

In addition, this insistence on human community is a vital corrective for Lutheran Church in Southern African and in Africa as a continent at general. Therefore, if men and women are Christians, we face the big challenge of living in the world as stewards of God's creation. In fact, "we face the challenge of allowing Jesus Christ to redeem all of our relationships, in all their brokenness and complexity, so that we begin to acknowledge him as the Lord of Creation and not merely a personal Savior in some reduced private space" (Berry, 2002:15-85). The researcher would say that both men and women are stewards in the Church mission to proclaim

the Gospel of God but also to play the role of caring for God's creation on earth. Moreover, humans were given the responsibility to care for God's garden, the earth, and the Church. In this respect, "dominion" and "subjugation" are best seen through the lens of stewardship. Nevertheless, a steward must not be seen as a co-creationist with God. We are to respect the rest of nature, as the New Testament confirms Christ's Lordship over creation (Luke 8:23-24, John 1:1-4, Colossians 1:15-20, 2Corinthians 13:13, Luke 3:22, and John 14:26), Berry, 2002:15, 85).

Finally, we all belong to one Body sharing all God's gifts, so that there might be equality among all members. The meaning of stewardship is that whether poor nor slave, man or woman all have the same equal rights to God's resources (Deuteronomy 15:8-9). In addition, the meaning of transformation is that, we as stewards of God's bountiful gifts, we do justice and strive together through prayer in the Church mission field (Longkumer & Joyce, 2012: 84-85). Women should be allowed to participate in Church mission work as stewards to enhance the spread of the Gospel but also to care for God's creation. Stewardship is only part of our proper response to God. We may be good or bad stewards. But underlying any work we do in this life should be the recognition that we are mere strangers and pilgrims; that we are living in a world that belongs to God to worship Him and to proclaim the Gospel what never rests (Psalms 121:4; John 5:17), (Berry,2002:23).

5.2.3 The principal causes for lack of lay involvement of both men and women in the Church mission.

Werning (1997:48) states the following:

1. ***The Majority of the congregation members have not yet placed their lives under the lordship of Jesus Christ.*** This is the problem of 'nominality', which, to one degree or another, afflicts almost all churches. Nominal Christians are Christians in name only. They are second, third or fourth generation Christians for the reasons of historical association or culture conformity rather than out of personal commitment. They lack a basis of belief and a vital personal faith. In such a situation there will be no spiritually significant growth until the ministers of God proclaims the Word of God and provides a sound basis of Biblical teaching, coupled with a life related, personal challenge to commitment.
2. ***Many churchgoers undervalue the corporate nature of the Christian faith.*** This is especially true of those for whom religion is essentially a personal and private matter.

People must be encouraged to establish relationships with other members in the body before they can begin a futile exercise of trying to encourage people to do a job in the church through a general announcement to the congregation when the majority of those listening to the exhortation are little more than nodding acquaintances with each other. Relationship precedes function. As people feel accepted in the Church mission to proclaim the message of God, so they can gain confidence to contribute.

3. ***Many churches have no clearly defined aims and in consequence no cohesive program.*** Some congregations would be hard pressed if asked to give an agreed statement on the reason for their existence. Their activities serve to conceal a lack of purpose rather than to achieve alone. ‘A congregation without specific goals may be compared to an apathetic football team engaged in a “game” on a field without goal lines. The players are content to kick and pass the ball. No one tries to score. If one were to cross the line where the goal ought to be, no one would be sufficiently interested to record the points, (Curry, 1968:63). The parts in a ‘kick-around’ become disinterested after a time, and such an activity is unlikely to attract others to see what is happening and to move from the touchline on the field of play. Therefore, we are called and chosen by God to play His role in the Church mission in proclaiming the Gospel and to involve everybody.
4. ***Lay people may be discouraged by their pastors or bishops from taking leadership initiative.*** This is especially true in small churches that can often be dominated by a small tight-knit group of powerful personalities. As the Church tries to develop, it may attract, for a while, people who are more able and consequently poses challenges to the existing leadership. Instead of welcoming those with leadership gifts the church committee closes ranks.
5. ***Lay people may not be convinced of the relevance of the church’s program or of its change of success.*** Many churches saunter along with pedestrian programs which lack imagination and challenge. People of ability and vision feel frustrated and do not want to get involved. This is especially the case in churches where the leaders insist on repeating events which have not worked in the past either because they have shut their eyes to the results or have not bothered to consider them. No one wants to be identified with a lost cause. Those with the insight to see what will not work and to appreciate why it will not, need to get alongside those with vision to picture what might work, and to redirect those with dedication from futile to the more promising. Sometimes the obstacle lies more in the absence of leadership skills than in the inadequacy of the program

ideas. If this is the case then the church must take urgent steps extend its base of leadership?

6. ***Lay people may be reluctant to get involved because they fear that their willingness will be abused.*** Many churches find themselves having to sustain a program which is too large for their available manpower. The shortcut expedient way to deal with the situation is to make yet more demands on the already over-committed. Such a practice is self-defeating in the long term. Not only does it exhaust those who shoulder the additional responsibilities; it also wears out those who might otherwise have offered their services, but who suspect that they in turn would end up in the same situation.

In this light, I argue that stewardship in the Church mission should be established in the Church mission field to enhance the proclamation of the Gospel by men and women as stewards. Thus, the evangelists and mission leaders in the Stewarding Church should provide a ministry of witnessing that leads Christian's members of the Church effectively to tell and spread the Gospel of God to all nations.

Lay women and lay men should be involved in the Church mission field to emphasize and develop Church mission programmes and to encourage the Church members in the mission fields, in order to establish a good relationship between men and women in the Church ministry. All of whom are Christian believers and proclaimers of the Good News to those who are without Christ. Hence, Church growth must be challenged "to go beyond its comfort zone and to be active in its own mission fields and God's mission to all people. However, I would say that reading stewardship in the Church mission, women and men are all equally able to participate in the leadership of the Church as stewards of God in spreading the Gospel and establishing Church mission work for the growth of God's kingdom. In addition, mission education programs should be offered to all Christians, both men and women who are stewards of God working in the mission field. They are supposed to be informed about the Church mission field, well equipped, encouraged, and to get engaged in mission opportunities for stewardship in the Church mission and as stewards of God for each other in proclaiming the Gospel. Therefore, I conclude that in the LCSA, for the Church leaders need to acknowledge and to affirm the role of women in the Church mission work, together with lay men to be involved in the Church mission work in proclaiming the Gospel. Moreover, a Church committed to Church mission systemically leads all members to discover and use the stewardship-spiritual-gifts God has given them. Men and women are to recognize that they have been gifted to serve and that they

are to be ministers of God's grace in every aspect of their lives. In addition, all believers in Jesus Christ are to be faithful stewards to each other in the Church mission and good managers of God's resources (Werning, 2003:132).

5.2.4 The Ministry of Group Stewardship

Werning (1997:26) explains that we have a ministry to one another to help each other develop a stewardship response to the covenant call of God. This ministry helps the congregation live out the calling of the power of the covenant. The objective of this ministry is to attain a growing number of people both men and women who worship and serve Christ, our Savior. "Go therefore ...and teach..." (Matthew 28:16-20), is one of the chief functions of the church's ministry to fulfill this objective in the church mission work for the proclamation of Gospel. What are the duty and the call for the group? The group, like the individual person, is called to Christian vocation under the covenant. Group goals, motivations, and programs are always considered under this one principle.

5.2.4.1 The Stewardship of God

Cunningham (1979:24) says that Jesus Christ is the link between divine stewardship and human stewardship. That is at two levels. Jesus Christ is the redemption and revelation of God Himself. In Paul's words, "in Christ God was reconciling the world to himself" (2 Corinthians 5:19). That redemption places a total claim upon the Christian and all the resources of his/her life. The God whom the Christian encounters in Jesus Christ is the sovereign Lord of life, both by right of creation and by right of redemption. The encounter with God demands everything the Christian receives everything as a gift, and God demands everything the Christian is and has in the obedience that is the faith (Romans 1:5).

Cunningham (1979:24) states that Jesus Christ is also the most perfect and final revelation of the nature and purpose of God, the meaning of human life and values by which human beings are to live. Therefore, John interprets Jesus as "the way, and the truth, and the life" (John 14:16). The New Testament witnesses to the divine purpose as revealed in Christ and establish the criteria by which the steward ultimately will be held accountable for how he/she lives. It clarifies that the future judge will be the resurrected, exalted Christ who is the reigning Lord of history (Philippians 2:9-11). The eternal purpose of God- and the meaning of Christ stewardship- are bound up with His redemption and revelation in Jesus Christ.

Therefore, in this light, I strongly agree with the Cunningham's contributions, on the stewardship of God in the Church mission work of which it has been stated above. Nevertheless, the researcher, agree with Cunningham's conclusion: says that, "Christian stewardship is a family affair. Jesus spoke often of God as his Father (Mark 1:25, et al, and Matthew 6:9). Jesus says that those who do the will of God are his brothers, and sisters and mother (Mark 3:31-33)", (Cunningham, 1979:25). In addition, those who suffer for his sake will receive a hundredfold repayment within God's family household (Mark 10: 29 f.). God's family is centered in the Church (Ephesians 2:19), (Cunningham, 1979:25).

5.2.4.2 Dimensions of Men and Woman's stewardship

Cunningham (1979:26) says that the man and the woman's stewardship touches every aspect of life. It involves the life of each individual, the Church, and every grouping in society. Each individual is accountable for how he/she manages every part of his/her personal life. In addition, Christian stewardship involves profound social dimensions. The divine-human encounter not only reconciles the individual to God but also relates the individual Christian to the whole of society in a new way to the redeemed within the Church and alongside unbelievers outside of the Church. To be in Christ is to be a member of the Christian community. To be a child of God is to be sister and brother within the family of faith. Christians live together within the Church common have interests and mutual purposes and are committed to a servant ministry and mission to the world.

Another point, Cunningham (1979:27) has indicated that Christian stewardship requires the steward to meet his/her basic human obligations in society, work, government, culture, marriage and family life and even in the care of the ecological system of our planet and the universe. In addition, the Christian steward works with all people for human rights, justice, equality, peace, equitable distribution of the world's resources, and the Christian labors with God to bend the secular historical process toward the horizons of the coming kingdom of God. However, Cunningham's argument that by of the twentieth century, there were forty evangelical missionary organizations led by women. Armies of women stewards working as missionaries went out, not only evangelizing but also starting hospitals, and schools, including an eight-thousand-student university in Korea and one of the best mission-run medical schools in the world in Vellare, India. Women as stewards of God worked in the Church mission field as missionaries and were the first to translate the Bible for hundreds of language groups. Moreover, they did it in the most rugged remote places. In addition, as one writer said, "The

more difficult and dangerous the work, the higher the ratio of women to men” (Cunningham, 2000:26).

5.3 Conclusion: Therefore, in the light of stewardship in Church mission, the researcher would conclude by saying that the same information can be applied to us in the LCSA in which women as stewards of God in the Church mission work could be able and capable to evangelize and to proclaim the Gospel. I strongly support the women’s role in the Church ministry. Women should be allowed, to proclaim the Gospel, to teach pupils and students in the Church mission schools and even in government schools as do men.

CHAPTER 6

6 SUMMARY

(1) This chapter dwells on the following: (1) Introduction, (2) Recommendations, and (3) Conclusion.

6.1 Introduction

The research study focused on the involvement of women in mission in the LCSA. The problem investigated was to look at women's role in mission work in the LCSA. A distinction is made between men and women with the regard to gender, culture, tradition, pastoral office, and authority of the Church teachings in the LCSA. I found that pastors and elders in the LCSA were against the 'women ordination', supporting the church body policy not allow women to preach the Gospel and to administer the sacraments. The aim of this research study was to investigate and explore the circumstances leading to the issue of women's role in mission in the LCSA. I investigated, and explored the following issues in this study:

6.2 Equality: is the state of being equal. Therefore, men and women have the same intrinsic value, equally valuable to society, equal rights, and responsibilities and there should be no discrimination on grounds of gender in the Church mission.

6.3 Priesthood: God has entrusted the means of grace (Word and sacraments) to all Christians, who, as the apostle Peter affirms that we belong to the royal priesthood (1 Peter 2:5.9).

6.4 Baptism: Search (1997:21) states that the ministry of the Church is the priestly service of the people of God to which they are called by Gospel and ordained in Holy Baptism (Matthew 28:19).

6.5 Authority: is acknowledged as rightly and worthily commending royalty and obedience (Search, 1997:41). In addition, Klug (1993:153) indicates that Jesus Christ is the head shepherd of His Church. In Jesus Christ we have authority to proclaim the Good News to all nations (Matt. 28:16-20 and 2 Cor.5:14-21).

6.6 Diversity: it involves a variety of groups involved in the Church mission (1 John 1:3, 6-7; 2 Peter 1:4).

6.7 Pastoral ministry: Klug (1993:278) explains that the public ministry centers on the public proclamation of the Word which is the unique function of the Church. The public ministry is therefore vested in the person whom God calls to exercise responsibility for the public action of his world. The care of God's people through the Word has most often been compared to the Gentile care of the Good Shepherd, and so this office has most often been called the pastoral office (Ephesians 4:11-12).

6.8 Koinonia: Kittle (1965:809) defines "*koinonia*" as "*fellowship*" (Galatians 2:29). In addition, Kim (2011:19) expands the point that *koinonia* means communion in the sense of intimate participation. The word is used frequently in the New Testament to describe the fellowship of believers to each other in the early Christian Church (Matthew 26:26-28, 1 Corinthians 11:24 and 1Corinthians 10:16).

6.9 Diakonia: Kim (2011:24) indicates that in Greek the term *diakonia* means 'service' or 'ministration' (Luke 10:40 and Acts 6:1). The understanding of *diakonia* in mission is to participate in the life, death, and resurrection of Jesus and he regards it as following in Jesus' footsteps. Therefore, *diakonia* is a general service to society and to neighbors through behavior which is according to the Word of God and the Spirit of Jesus Christ (Kim, 2011:24).

6. 10 Mission: Glasser (1983:26) defines mission as "carrying the Gospel a cross cultural boundaries to those who owe no allegiance to Jesus Christ, and encouraging them to accept Him as Lord and Savior and to become responsible members of His Church and working, as the Holy Spirit leads, at both evangelism and justice and making God's will done on earth as it is done in heaven."

6.11 Justice: Keshishian (1992:14) defines justice in both the Old and New Testaments as theological centric. It is integral to God's nature and revelation. Justice is manifested through God's fidelity to His promises of salvation despite human sins and infidelity. God's justice is based on mercy and love (Matthew 22:32 and Mark 10:45).

6.12 Evangelism: Bosch (1991:412) states that evangelism involves witnessing what God has done, is doing, and will do. This is the way Jesus Christ began his evangelistic ministry according to the synoptic gospels: "the time is fulfilled, and the kingdom of God is at hand" (Mark 1:15), and "go therefore... make the disciples of all nations... I am with you always, to the end of the age" (Matthew 28:19-20).

6.13 Church: is the communion of saints which includes the vital aspect of community to worship God and to proclaim His message of salvation (Romans 12; 1 Corinthians 12).

6.14 Christian stewardship: It can be called the Christian's management of his redeemed life and possessions by the Spirit's power and direction through the Word to God's glory and for the people's benefit (Werning, 1997:3).

6.15 Reflections on research objectives:

(1) Five hundred and twenty five participants were concerned about the research topic and they answered all questions. Respondents believe in the Triune God, who through Scriptures has instructed the Church on the means of grace and Sacraments. Every Christian (man, woman, or child) as a believing, baptized child of God, should share in the work to proclaim the Gospel (see section 2.3.1 chapter 2; Qn 7, page 37) (1Peter 2:9; Matthew 18:17; John 20:23; I Corinthians 3:21 f).

(2) The issue of Creation (Gen.1:27-28). The respondents acknowledged that through Christ's sufferings and through proclamation of the Gospel of justification, an arch is strung back to the original state of creation. Through and with the person of Jesus Christ, who has become the restoration and first born –new Creation (Colossian1:15), all believers (men and women) are created in the image of God. They are all redeemed by Jesus Christ to proclaim His message in the Church mission work (see section 2.3.1 chapter 2; qn 16, page 36).

(3) Christians in the LCSA, both men and women, need to be taught the role of women in mission, as it is affected by concepts of priesthood, culture, tradition, koinonia, diakonia and public ministry, community of teaching, proclaiming, serving, stewardship, evangelization and mission work (1 Peter 2:9; Galatians 3:28; Matthew 28:16-20).

6.15.1 Way Forward: The researcher proposes and presents plans based on these findings for the involvement of women in the congregational programs and mission outreach work of the LCSA.

(a) To teach Bible classes, confirmation classes, and to proclaim the Gospel through evangelism.

(B) To support and educate lay leaders (men and women) to serve in mission work and for Bible study, seminary training, university training, and support groups for people with special needs.

(C) To establish a follow up with people who have not been participating in worship, perhaps because of special needs and lack of scholastic materials in the mission work.

(D) To establish ministries to women and youth, teaching and proclaiming the Gospel, organizing opportunities for the youth, diaconal servant events, mission trips, and community service.

6.2 Recommendations

6.2.1 The most important recommendations that arise from this research study are the following-:

Longkumer & Joye (2012:272) recommend women to be involved in the Church mission work. I strongly believe that out there in the vast fields the “harvest is ripe but laborers are few.” From the past, we have seen women engaged in Church mission work. At present, we see how their forms of mission and ministries have retained those of the past and introduced some changes to fit into a 21st century Church mission. Church mission will continue to involve in the proclamation of the Gospel. Time and time again, mission fields will turn up and missionaries will always be called for. How will the Lutheran Church in Southern Africa respond to the call?

Fabella & Oduyoye (1988:61) indicates that the African woman is the soul of society and thus the initiating teacher in spiritual and divine matters. Concerning the formation given to religious and lay women, we believe that the churches must prepare women to be capable of preaching the Word of God, or directing retreats and study groups, or taking responsibility for the formation of pastors, evangelists, lay leaders, apostolic workers, priests, and other ordained persons. We recommend that women be equally present in the teaching of Christian doctrine, not only as females’ catechists, but also as professors of theology.

Fabella & Oduyoye (1988:61) point out that in the process of evangelizing Africa, women have always been in the vanguard in hospitals and in educational, social, and cultural institutions. They should also be given the responsibility for direction of these projects. We hope churches will seriously study how women in our countries can participate in the administration of salvation through the sacraments.

Fabella & Oduyoye (1988:60) indicates that according to the account of the creation in Genesis 1:26-28, man, and woman are responsible together for dominating the earth and for making it fruitful. We recommend that African women be aware of this and educate their children, both

boys and girls. We recommend that they search together to conquer famine by exploiting the potential of our Africa soil for the wellbeing of the African people. In Galatians 3:26-28, man, and woman are equal in Christ Jesus. We ask the Churches to give women their rightful place. As well as we recommend that the African Christian woman become the guarantor of the spiritual life of the home and keep alive the frame of faith, as did the five wise virgins in Matthew 25:1-13. Therefore, we recommend that the African woman today save her children from three forms of alienation (cultural, socioeconomic, and spiritual) which weigh on Africa today.

6.2.2 Further Research

From this research study it has become evident that women are able to do mission work in the Church ministry for the proclamation of the Gospel. They can be evaluated, supported, and developed. Therefore, these should be the areas for black females in the Lutheran Church in Southern Africa. (a) Lack of women's empowerment for education to study theology to reach the highest levels, and (b) Women are still the subjects of religious, economic, political, cultural, social, and traditional agendas. In addition, the involvement of women in the Church mission field for the proclamation of the Gospel should be aimed at advancing women's economic and social empowerment, pastoral ministry, and education. This is imperative in order to increase stability in Church mission work for the growth of the Church as the mission of God in the LCSA particularly, for entire societies, communities, families, and countries in Africa. Finally, these are the following areas that I would like to recommend for further research study:

- (1) Cultural and traditional beliefs of the African morality as against Christianity,
- (2) The theology of marriage,
- (3) Religious freedom (the freedom of a Christian).

6.3 CONCLUSION

I conclude by saying that God calls men and women as His servants or His stewards into the Church mission for the proclamation of the Gospel. Men and women are all servants of God and to each other in proclaiming the Gospel and working in the mission of God. Paul says that "For God is my witness, whom I serve with my spirit in the Gospel of His Son that without ceasing I mention you" (Romans 1:9); then He said [Jesus] to His disciples, "The harvest is plentiful, but the laborers are few..." (Matthew 9:37-38). Thus, men and women have responsibilities in Church mission work and are responsible to God to use their gifts and talents

to serve each other and to proclaim His message to all nations (Matthew 28:16-20), “ as we are all descendants of Abraham” (Genesis 5:2).

Bush (2004:127) points out that in church mission work, both men and women must consider the principle of humility; particularly in our relationship with other Christians, and any sense of destiny needs to be tempered by a sure knowledge of our human family. As we acknowledge our brokenness and lay down our partisan agendas in proclaiming the Gospel. We will need the Holy Spirit to teach others to recognize the “signs of the times”, particularly in times of transition. Therefore, the researcher would say that women should be granted and allowed to participate in mission work. Hence there will be an increasing involvement and participation of women in the highest decision-making bodies of the church in the LCSA.

Finally, however, I conclude by saying that in the LCSA. The church body still does not ordain women, and deaconesses provide women with an opportunity to serve in the church that reflects who they are as women. Deaconesses bring a uniquely feminine care, perceiving need and responding with gentle helpfulness, expressing the compassion of Christ in a tender, nurturing way. Deaconesses serve alongside a pastor (ordained man), attending to those in need, and dwelling with them. They point them to the pastor and the means of grace where Christ comes to them in his body to join them to himself for eternity. The service of women finds expression in diverse settings and specializations as they share the Gospel of Jesus Christ through acts of human care. They bring a uniquely feminine care, serving by using their skills and theological training to embody Christ’s incarnational care in the midst of suffering.

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