

RECONCILIATION, RECONSTRUCTION AND DEVELOPMENT AS PARADIGMS
FOR MISSIOLOGY IN SOUTH AFRICA
A Reading of Professor David Bosch's Paradigms for Missiology

by

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Submitted in fulfilment of the requirement for the degree PhD (THEOLOGY) in the Department of Science of Religion and Missiology Faculty of Theology at the University of Pretoria

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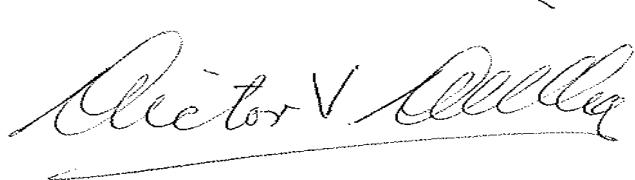
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ABSTRACT / SUMMARY

PhD. In Missiology by Rev Victor Vythalingum Pillay, supervised by Prof C J P (Nelus) Niemandt, in the Department of Science of Religion and Missiology in the Faculty of Theology at the University of Pretoria. The title of the thesis “Reconciliation, Reconstruction and Development as Paradigms for Missiology” – A Reading of Prof David Bosch Paradigms in Missiology.

The study deals with addressing the need for relevant paradigms for a missional approach to the needs and challenges to a post-1994 South Africa. Bosch’s introduction of paradigms to the discipline of missiology was a ground breaking academic exercise. In order to deal with this challenge, the researcher embarked on a Pastoral Cycle approach. Here one starts the discussion with the issue of Faith. Then the discussion and dialogue moves on to the theological aspects of Insertion, Social Analysis, Theological Analysis, Theological Reflection, Spiritual Formation and Empowerment and Pastoral Planning and Praxis. Through these points of reflection, the academic journey proceeds.

The publication of Bosch’s Transforming Missions provides the basis for this discussion. This research is seen as an extension to the thirteen relevant emerging ecumenical paradigms proposed by Bosch.

The question of translatability poses the problem question. As the 75% or more Christians in South Africa, we still experience life in the throes of crime, violence, poverty, suffering, rape, abuse of women and children, corruption, murder, xenophobia and the list goes on.

The quest is to examine our context in the social analysis, our Christian lives and the churches in the theological analysis. Then to reflect on our context and issues theologically. The researcher believes the crucial point of departure is the Spiritual Formation and Empowerment, which is to bring an impact on the Christian and the church. In so doing reach the 75 % Christian communities for change – the translatability.

The need to tie in church and society in reflecting and responding to these contexts would go a long way to bringing change and addressing the issues of the day. This is to unfold in the Pastoral Planning and Praxis as it becomes part of the missional call to work through the

paradigms of reconciliation, reconstruction and development for and in the post 1994 South African context. The belief is that a commitment, practice, experience and living out of these three missional paradigms will go some way to answering the translatability question.

KEY TERMS

Paradigms, pastoral cycle, missional, reconciliation, reconstruction, development, post-1994 South Africa, translatability, relevant, insertion, social analysis, ecclesial analysis, theological reflection, spiritual formation and empowerment, pastoral planning and praxis

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ABBREVIATIONS

DRC	Dutch Reformed Church
HSRC	Human Sciences Research Council
IMC	International Missionary Council
MRC	Medical Research Council
NHBRC	National House Builders' Registration Council
NIR	National Initiative for Reconciliation
PAC	Pan African Congress
RCA	Reformed Church in Africa
RDP	Reconstruction and Development Programme
SACOS	South African Council on Sport
SACBC	South African Catholic Bishops' Conference
SAMS	South African Missiological Society
SAPS	South African Police Service
SVD	Society of the Divine Word
TBVC	Transkei, Bophuthatswana, Venda and Ciskei
TRC	Truth and Reconciliation Commission
UNISA	University of South Africa
WCC	World Council of churches
ZAC	Zion Apostolic Church
ZCC	Zion Christian Church

CHAPTER ONE: INTRODUCTION

1 Introduction

This chapter will cover the following:

- A Brief Overview of Christianity in South Africa
- South Africa, a country of Reconciled People or People in a Reconciled Country
- Aims of this study
- Hypothesis
- Methodology
- The Layout of the Chapters
- The information from the Questionnaires
- Approach and Methodology

An Extract from “Operation World” (Mandryk 2010: 757-759) reflects the following regarding South African Christianity.

Figure 1

Largest Religion: Christianity in South Africa

Religion	Population	%	Annual Growth
<u>Christians</u>	37,990,488	75.24	0.9
<u>Evangelicals</u>	10,649,521	21.1	2.2

Answer to Prayer

Prayer initiatives started in South Africa and have gone on to impact other parts of the world. The Global Day of Prayer started in Cape Town and is now observed in many countries in the world by hundreds of millions of Christians. Groups such as Transformation Africa and Jericho Walls have had profound spiritual influences far beyond South Africa. The Mighty Men weekend conferences by Evangelist Angus Buchan inspired the many men who attended, with a muscular and uncompromised gospel message. Though in the recent past, Evangelist Angus Buchan has been criticised for his reasoning as to why the Cape region in South Africa is drought stricken. Blame has been placed on the people of the Cape. “Capetonians should repent

if they want rain because God is angry with them, says evangelist Angus Buchan, who is in town to promote a national prayer meeting on March 24 in Mitchells Plain” (Buchan,A - Jenni Evans and Zukile Daniel 2018: News 24). This did not go down well with the people of the Cape region. Blanket statements like these by church leaders paints the picture that all people including committed and faithful Christians are found wanting in the sight of God. South Africa as a nation needs to humble themselves before God in crying out for His mercy in the ecological challenges of our day.

Challenge for Prayer

The legacy of apartheid continues to impact the nation. Despite progress in some areas, inequalities and injustices of the past continue to shape the future. Pray especially for:

- a) ***Reconciliation among all races.*** This applies not just to black and white dynamics, but also to Coloured and Indian people as well, and to relationships among various Black ethnicities. The “rainbow nation”, a phrase coined by Archbishop Emeritus Desmond M Tutu in 1996 to reflect the post-1994 Democratic South Africa, must still deal with contempt, mistrust and deep-seated hurts and fears among people of this diverse but troubled land. Pray that the Church might lead the way by living out the truth of the oneness in Christ Jesus.
- b) ***Poverty and economic inequality.*** Land redistribution and affirmative action in the employment of people are contentious initiatives that seek to assist the previously disadvantaged people of the nation. Extremes of wealth and poverty persist. The black majority itself includes a wealthy elite and a poor majority, but the middle class is growing. Pray for economic measures that might uplift those most needing assistance without crippling the effective running of the economy.
- c) ***Rape and violent crime rates*** are alarmingly high. The proliferation of illegal firearms, poverty, desperation and lack of justice fuels hopelessness and anarchy. Pray for those working for justice and for people’s safety – especially pray for the beleaguered police force. Pray for Christian ministries working with children at risk, jobless young people, prisoners and the police force. Pray that the spirit of violence – both physical and sexual – might be bound under the authority of Christ” (Mandryk 2010: 757-759).

This extract certainly paints a mixed picture of deep Christian religiosity on the one hand and problems, challenges and difficulties based on human behaviour on the other. Why is there this dichotomy? Why does the deep Christian Religiosity **NOT TRANSLATE** into life, living and experience? Will all of this rest on the compulsion, need, practice and experiencing of and for reconciliation? It is also interesting to note that point (a) in the challenge for prayer is reconciliation among the races. The endeavour in this discourse is to fathom the practical implication of ‘translation’ in the church community to deal, wrestle, discern, understand, apply and live out reconciliation.

1.1 Is South Africa a country of reconciled people or people in a reconciled country?

The first word and crux of this title focuses on **RECONCILIATION**. This discussion would take the research into the concepts of Reconciliation, Development, Reconstruction and other important facets of reconciliation. As the new South Africa dawned in April 1994 with the great reconciler himself and father of this new nation Mr Nelson R Mandela becoming the first president of a democratic South Africa, there were great expectations, hope, anticipation, trust and belief in what this country would become. President Mandela purported the idea and established an entire governmental ministry of, “A Reconstruction and Development Programme”. This programme was designed to address and present an answer to that hope and expectations of the people in South Africa. This in some way encapsulates the research title of bringing together the concepts of Reconciliation, Reconstruction and Development in a democratic South Africa but the pendulum remains Reconciliation. By this it is meant that the metaphor of “reconciliation is the pendulum” and so it will constantly knock on, sound out or bang on the cymbals on either side being reconstruction and development.

In asking for these notions to be relevant missiological paradigms, it is tantamount to asking a vital question. Is this not precisely what the church in South Africa should be doing or engaged in as part of its ministry and mission? The irony and regret of all of this, is that the church is following rather than leading in being relevant in a democratic South Africa. The researcher certainly acknowledges the great contributions of many clergymen like Archbishop Mpilo Desmond Tutu, Dr Beyers Naude, Dr Allan Boesak, Mr Michael Cassidy, Bishop Stanley Makgoba, Professor Johan Heyns, Archbishop Dennis Hurley and the list goes on. This research also acknowledges the role the church is still playing in addressing the struggles and

need for reconciliation. However, the researcher would like to build the discussion on a leading South African theologian of note, the Late Professor David J Bosch. Why Professor Bosch?

In 1959 David J Bosch graduated at Basel with a Doctor of Philosophy in New Testament, but with a very strong missiological theme. Without doubt, he would become the most important South African missiologist of the twentieth century. He started off as a pioneer missionary in the Transkei, but later moved into teaching. As professor in Missiology at the University of South Africa (Unisa) he was the first (but not the only) South African who really made a mark on the international missiological scene. Bosch did this not only through his many writings (such as *Transforming Mission*, which was hailed as one of the books of the century), but also through his national and international involvement in academic and ecumenical discussions, and his stature as teacher of missiology. As the founding general secretary (1968-1992) of the Southern African Missiological Society (SAMS) and editor of its highly rated journal *Missionalia*, he did much to lift missiology from its lowly position in the theological encyclopaedia (JJ Kritzinger: 2004).

This brief information describes in some way the credibility of Professor Bosch as a relevant missiologist in the South African context. Therefore, the researcher believes Professor Bosch's missiological thinking and his contributions both in theory and practice must be perpetuated. The other major roles played by Professor Bosch will be articulated in this document as we proceed.

The researcher does realise there were also many critics of Prof Bosch for remaining within the Dutch Reformed Church (DRC) as a member. The DRC at that time had not distanced itself from or declared the practice or ideology of apartheid as unjust and un-biblical. Many other sons of the DRC resigned and gave up their legitimation and status. Prof Bosch, indeed chose to remain within the DRC and challenge this church and championed his anti-*apartheid* course from within the structures. He would remain "as a pebble in the shoe" of the DRC. A phrase Professor Willem Saayman chose to use when presenting a paper on Professor Bosch at the SAMS conference. Some people took it amiss that he remained a member of the DRC. In a conversation with me he once said it would only have played into the hands of the apartheid propagandists if he resigned from the white church and became a member of one of the black Dutch Reformed Churches. He felt that he would thereby have forfeited any little bit of influence he still had to make an appeal on the church to change their policies. In his own

words, he said that he felt God had called him to remain a persistent uncomfortable presence to the leadership and members of the DRC (Literally in Afrikaans, *n klippie in die skoene*, meaning a small stone in the shoe)” (König 2011:44). This did epitomise his individuality and independence in theological and ecclesiastical thinking. One could discuss this further in the research document.

Prof David Bosch also refers to “missiology as the mother of theology” in his book Transforming Mission pages 15 – 16. A bold statement to make in the face of the other disciplines of theology. He supports this kind of thinking and understanding in most of his writings. His unwavering support for the discipline of missiology to be foundational for the understanding, practice, life of the church, missions and the Christian faith is central to the theological conviction he espoused.

Prof David Bosch was, ‘the’ leading and prominent missiologist in South Africa and the world. His untimely and tragic death robbed the world of theology and missions of one of its leading exponents. With hindsight one could say, Prof Bosch was prevented from offering the world and more specifically South Africa, vital and relevant reconstructive approaches to missiology and theology. This can be qualified by Prof Bosch’s very vehement disapproval, rejection and confrontation of apartheid and the ill effects it brought upon the church and the churches’ missionary tasks. The researcher certainly believes Prof Bosch had more to contribute to a post-apartheid and democratic South Africa.

1.2 Aim

The aim would be to bring into focus the need to build on the concepts by Prof Bosch in describing mission as multifaceted. In his book “Transforming Missions” chapter 12 is entitled “Elements of an Emerging Ecumenical Missionary Paradigm”, Prof Bosch discusses thirteen aspects in his subtitles of “Mission as.... “. These thirteen aspects do address a wide range of issues but stops short of what is proposed here below. Against this backdrop, the researcher would explore the writings, papers delivered, books, journal articles and other academic contributions Prof Bosch made to the world of theology and more specifically missiology. The crucial points would be to build and expand on his elements of an *EMERGING ECUMENICAL MISSIONARY PARADIGM*, where necessary, the researcher would also explore the literature

by others on the works of Prof Bosch. The challenge for this research is in proposing “*AN IMPERATIVE OF A RELEVANT MISSIONOLOGY FOR A DEMOCRATIC POST-APARTHEID SOUTH AFRICA*” to include: - *i) MISSION AS RECONCILIATION, ii) MISSION AS RECONSTRUCTION and iii) MISSION AS DEVELOPMENT.* One could have chosen many other leading exponents of theology, but none would be more relevant than Prof Bosch. He is South African and has written extensively about the mission of the church. His last major text “Transforming Missions – A Paradigm Shift in Missiology” epitomises his theological progressiveness, relevance and contextualised approach to the church and its mission.

The major objective would be to examine the role the church could play in being a relevant church in a democratic South Africa. Why does the church need to be relevant? Life and living in South Africa has changed much since April 1994. A new democracy was inaugurated with freedom, human rights, justice and equality. These are great notions for the birth of a new democracy.

But there are many signs, challenges, serious threats and missing elements in being a reconciled people which should be evidenced in a reconciled country. With all of this came a definite decline in the moral fibre of our society. This fact was also echoed by leaders in all spheres of our country. A substantiating factor was the possibility and threat of South Africa losing its privilege to host the Soccer World Cup in 2010, due to the situation with security, crime and violence. The Mail and Guardian, a South African News Paper reported the following on 09 June 2009 by Agnieszka Flak.

South Africa’s fearsome record for robbery, murder and rape may be the single biggest challenge facing organisers of next year’s soccer World Cup.

With one of the world’s highest rates of violent crime, South Africa needs not only to protect the fans when they arrive but convince them it is safe to make the trip in the first place. About 50 people are murdered a day—more than the United States, which has six times South Africa’s 50-million population. There were officially 36 190 rapes in 2007 and 2008 and 14 201 car hijackings, but many crimes go unreported (Business Tech 2017).

The politicians, sociologists, economists, theologians and people from all strata of our South African society are compelling a concerted drive to a normal society with human values. The focal, important and crucial priorities need to be Justice and Peace.

Our past President Thabo Mbeki requested the church to become involved in rebuilding the moral fibre of society. So much so, that he set up a government portfolio for Moral Regeneration. After the 1999 election, with Mr Thabo Mbeki in office as President, the moral regeneration initiative began to enjoy more formal attention from the presidency (MRM 2017). Almost constant reports, the news, media and the daily experiences of the people give a very strong indication and reflection of the breakdown in the moral fibre of society. There is no measuring rod for this situation because there is no perfect or ideal democracy in our world. Hence, we have to measure South Africa against its very own situation.

The researcher hopes to argue that instead of liberation and freedom bringing with it responsibility, morality, noble values, care and concern for humanity and each other, the country is experiencing a decline in the quality and sanctity of life and society in a post-April 1994 South Africa. The researcher would present arguments to this effect in a later chapter. The order of the day is irresponsibility, lawlessness, no respect for life and human dignity, crime, violence, bribery, corruption of all kinds, forms and types of women, children and human rights abuses and the list goes on. These trends run across all boundaries, levels, facets, race groups, cultures and traditions of the people in South Africa.

Has South Africa moved from an apartheid, oppressive and legalistic system to an open, free and so-called liberated system, which allows and tolerates the present day moral decay in life and society? Is this really a reconciled country with a reconciled people?

This may be a dream which will take much to be realised. To dream of a reconciled people in a reconciled country will be the utopian ideal. Can this be proved wrong by endeavouring this challenge to be achievable? The intrinsic nature of an imperfect world which has imperfect people strongly supports the idea of this notion of reconciliation being unachievable. This poses questions for the church in South Africa. Does the church have a role to play? How can the church play this role? What is required or demanded of the church to fulfil this role? Can the church be a key role player?

1.3 Hypothesis

Focusing on the work of Prof Bosch, the man whose writings and works spoke about the Christian heartbeat in society, will certainly provide guidelines on the paradigm shifts for the church to be relevant and contextual in its approach in a democratic South African Society.

- It is crucial to examine the concept of paradigm/s and or sub paradigm/s in the context and milieu of this topic.
- What role did the churches play in bringing reconciliation in a pre and post-apartheid society, regarding their influence, relevancy and contextualisation in civil society?
- Against the findings in the works of Prof Bosch and all the available literature, lies a crucial question. What needs to be applied, utilised or what can inform and guide the church with an appropriate approach to redress the problems in bringing about reconciliation? This research could arrive at an answer by building on the work of Prof Bosch, to produce a relevant missiology for a post-apartheid South Africa that is compelled to including) Mission as Reconciliation, ii) Mission as Reconstruction and iii) Mission as Development.
- Is the church in South Africa able to meet the demands of reconciliation?
- How can the church rise to the challenge it faces to be THE RECONCILER?
- The church needs to further promulgate the paradigms of Reconstruction and Development.
- What answers does the church have?
- Are these answers theoretical, practical and applicable? Can they be implemented?
- Who in the church community would be best equipped to implement the mandates of the hypothesis?
- The researcher believes that the paradigms Prof Bosch would be pursuing in a post – apartheid South Africa are RECONCILITION, RECONSTRUCTION and DEVELOPMENT. There would be other paradigms or sub paradigm/s stemming from this topic. For though the laws have changed the real change must come in the hearts of the South African people. The rolling mass action of strikes, protests, protest rallies, xenophobic violence, informal settlement uprisings, union protests and many

other signs of instability demands appropriate actions by the faith communities and especially the church.

- The deep sense of Christian Religiosity evidenced by the majority 75 % Christian population, who should be speaking, living and sharing the life and language of reconciliation based on its scripture.
- South Africa has more than any other nation the most valid and genuine reasons to support its obligation to be a reconciled nation. The great human example is Mr Nelson R Mandela, who denied himself any self-gratification for his 27 years of incarceration. Yet, he spoke and lived the language of reconciliation.
- The well-endowed natural and financial resources of the nation should more than adequately be a vehicle for the delivery of practical and tangible reconciliation.
- The general goodwill of the people of South Africa as earlier alluded to by Archbishop Desmond M Tutu as the “Rainbow Nation”, one nation with many colours, cultures and traditions.
- There are always more questions than answers. The church’s mission is to toil and labour in this discourse of allowing the spiritual, ecclesiastical and missional reconciliation to gestate in the womb of South Africa.

1.4 Methodology

- A literature study of all the material available.
- Critical analytical study of the writings of Prof Bosch.
- Empirical research:

- | | | |
|-----------------|----|------------|
| Interviews with | a) | family |
| | b) | friends |
| | c) | colleagues |
| | d) | academics |

(An outline of the questionnaires are attached)

- To conduct a critical review of Prof Bosch’s Theology in the South African context.
- To do a critical analysis of Prof Bosch as a theologian of mission in the local context. However, if and where necessary the research could draw from his missions with global perspectives.

- A critical appreciation of Prof Bosch. All critical and appreciative views of Prof Bosch's scholarships will be reviewed, almost entirely on his works that cover the South African contexts, situations, life, living and the church. Thus, the researcher's contribution would be to focus on expanding Prof Bosch's emerging paradigm to include i) Mission as Reconciliation, ii) Mission as Reconstruction and iii) Mission as Development.

Some important publications to inform this research and document will be:

- D Flemming ((2013) 'Rediscovering the Full Mission of God'
- C Greene & M Robinson, (2008) Metavista: Bible, church and mission in the Age of Imagination
- Kirsteen Kim (2005) Reconciling Mission;
- Michael W Goheen (2014) Introducing Christian Mission Today'
- Miroslav Volf (1996) 'Exclusion and Embrace';
- Miroslav Volf (1998) 'After our Likeness';
- Miroslav Volf (2006) 'The End of Memory';
- Robert J Schreiter (1992) 'Reconciliation – Mission and Ministry in a Changing Social Order';
- Robert J. Schreiter (1998) The Mission of Reconciliation – Spirituality and Strategies;
- Stanley H. Skreslet (2012). Comprehending Mission: The Questions Methods, Themes, Problems, and Prospects of Mission;
- Dr Timothy Tennent. 2010, Invitation to World Missions: A Trinitarian Missiology for the Twenty-first Century;
- S B Bevans & R P Schroeder, Constant in Context;
- S B Bevans & R P Schroeder, (2011) 'Prophetic Dialogue'
- Robert Schreiter and Knud Jorgensen, Mission as Ministry of Reconciliation, Regnum;
- Ross Hastings. (2012) Missional God, Missional Church: Hope for Re-evangelizing the West;
- Veli-Matti Karkkainen (2013) Christ and Reconciliation.

1.5 Layout

As the research progresses, there would be adjustments and changes on this academic journey.

Kindly note there are some publications listed as key or vital sources for these chapters. These just provide a guide among the many other sources that the researcher would need to consult. The Works and publications of Prof Bosch will be the needle that threads through this research document.

Introduction

In this introduction the reason for dealing with the topic was presented earlier. Key questions were tabled. The reasons for this approach and the manner in how it will be handled will be covered. The outline for the structure and layout will be presented.

Methodological Approach

Besides the points of: -

- i) A literature study
- ii) Critical analytical study of the writings of Prof Bosch
- iii) Empirical research
- iv) Interviews with family, friends, colleagues and academics
- v) To conduct a critical review of Prof Bosch's Theology in the South African context.
- vi) To do a critical analysis of Prof Bosch as a theologian of mission in the South African context. However, if and where necessary one could draw from his missions with global perspectives.
- vii) A critical appreciation of Prof Bosch

As indicated above in point 4 Methodology, the methodological approach will cover and answer the "how" question. Details and information about the process and material that would assist to provide the information needed. Some guidelines for the methodological approach will be explained in the next chapter.

Chapter 2 – Here the researcher would **define the concept of paradigm/s** as understood and is applicable in missiology and theology. In this chapter, the researcher hopes to bring clarity to the understanding of paradigms as discussed by Prof Bosch and other literature. Hence the concept of paradigms arrived at, must inform this document. This in turn would provide the basis for understanding and applying the concept of paradigm/s for missiology and in the broader spectrum of theology. Arriving at a proper understanding of paradigm/s is crucial and vital for this study. This will demarcate and define why the aspects of Reconciliation,

Reconstruction and Development should and must be paradigms for missiology in a democratic South Africa.

Here the researcher has been reading and hoping to draw from the publications of, Thomas Kuhn's 1996 publication of "The Structure of Scientific Revolutions", David Jablonsky "*Paradigm Lost? – Transitions and the Search for a New World Order*", van Engen et al "*Paradigm Shifts in Christian Witness*", J J van Rensburg "*The Paradigm Shift – An Introduction to Postmodern Thought and its Implications for Theology*", D J Hesselgrave "*Paradigms in Conflict – 10 Key Questions in Missions Today*" and J Mouton et al "*Paradigms and Progress in Theology*". The book on Paradigm Change in Theology by Hans Kung and David Tracy will also inform this chapter. These publications would form the basis for this chapter. Most certainly other literature would also serve to inform this chapter.

Chapter 3 will introduce the Pastoral Cycle as the structural method and guideline for this document. The Pastoral Cycle begins with Faith as the point to begin with in the analysis. The researcher proposes to deal with INSERTION being the point of entry into the study and then move into Faith in the next chapter. At the outset the research needs to deal with the concept of Identity. The aspect of IDENTITY is vital for this thesis. The researcher would preface this chapter in dealing with a personal identity. Thereafter to deal with matters of identity which perplex our society in South Africa. To some measure there needs to be addressing the unravelling of the complexities of identity. This would be the attempt and intention here.

Chapter 4 - The Christian Faith in the context of South Africa.

The chapter would focus on understanding and explaining faith from the Christian perspective. Dealing with the issue of the Faith Factor. There would be a need to cover the Christian faith as in experience and practice. Faith and mission will also be discussed.

Chapter 5 - Social Analysis - Where is South Africa in the post 1994 social situation and context? Why and what contributes to it being there?

1994 was the year of the first democratic elections in South Africa. Here the researcher needs to embark on a detailed and comprehensive social, contextual and ecclesiastical analyses, of the pre and post-1994 South African contexts. The researcher would need to cover the areas and contexts of politics, social settings, the economy, family life, church life, demographics,

education, culture, traditions and ethnicity. Ultimately endeavouring to answer the question for the South African citizen of – Why am I, where I am or why are we, where we are?

Chapter 6 – A Social review of the Crime Factor in South Africa

The crime situation in South Africa needs a serious review. For a relatively small country, the proportional crime statistics are among the highest in the world. This affected the country negatively with respect to travel and tourism, economic trade and investment and the general well-being of South Africa and its citizens. There needs to be a careful review of all symptomatic factors, causes, reasons and contributing issues or matters to this disdainful situation.

Chapter 7 – Analysis of the church and its ministry, the ecclesial analysis

This chapter will cover the origins of the church and the origins of the church in South Africa. A brief survey of the church in South Africa prior 1994 will be important for the study. Some focus will be given to the African Initiated or Independent Churches, since they make up a large section of the Christian community. An aspect of the dichotomy of the South African Church will assist to feed into this process. Looking and understanding the church in South Africa post 1994 will be vital for seeking involvement and interest in the paradigm shifts of reconciling, reconstructing and developing the contexts. The reaction and response of the church in the post 1994 South Africa and its role with the people of South Africa. Can the church become an agent for the ministry of reconciliation, the ministry of reconstruction and the ministry of development? This off-course places these ministries as ecclesiastical and missional challenges for the Christian and the church in South Africa.

Chapter 8 Theological reflection on the missional paradigms of reconciliation, reconstruction and development.

In this chapter the focus will be on the: -

- Introduction
- The general understanding of reconciliation
- Reconciliation as a paradigm for missiology
- The Biblical understanding of reconciliation
- Five biblically guided steps that helps the process of reconciliation
- The Biblical view of reconciliation

- Reconciliation and healing as paradigms for missiology

A Biblical approach to Reconciliation. The crucial Biblical text for discussion would be 2 Corinthians 5:11-21 where this periscope is entitled “The Ministry of Reconciliation”. An exegesis of this and similar passages of scripture will give this document its biblical basis.

Here the researcher would want to deal with the theological concepts of:

- Confession – Admittance
- Repentance – Apology
- Forgiveness – Response to and for Confession and Repentance
- Restitution – Enabling and facilitating peace and understanding
- Restoration – Restoring what was lost, denied, taken, violated or abused

The researcher believes these five elements to be the formula, process, procedure, method, *modus operandi* or principles which this document could use to arrive at the start of a RECONCILIATION experience. The order of these elements are important and vital for a process to be effective. The chapter will delve into Biblical, exegetical and hermeneutical discourses to inform this research.

Discussing the Missiological paradigm of Reconciliation and developing a Theology of Reconciliation. Antjie Krog’s “*Country of My Skull*” certainly dissects the work of the South African Truth and Reconciliation Commission, which will open the debate and discussion in this chapter. The researcher would further explore the writings of Miroslav Wolf’s “Exclusion and Embrace” and “The End of Memory” as he writes from his Croatian and Yugoslavian experiences.

Chapter 9 – Here the focus would be on ‘Spiritual ‘Formation and Empowerment. Against the findings in the works of Prof D Bosch and other literature, the research document needs to find, what could be applied, utilised or what can inform and guide the church in its approach to address problems in a democratic South Africa through the mission paradigm of RECONCILIATION? Is the church in South Africa able to meet these demands? The researcher has accumulated questionnaires from thirteen leading academics in South Africa who had known, worked with or interacted with Prof Bosch. The researcher has recorded notes from an interview with his wife Mrs Annamie Bosch. The findings in these documents will

provide some information for the discussion. Further, Prof Bosch's publication of "Witness to the World", "Transforming Missions" his other writings and W Saayman and JNJ Kritzinger's "*Mission in Bold Humility*" will be key to this chapter.

Chapter 10 – Against the backdrop of the mission paradigm of Reconciliation, how does the formula discussed in chapter two facilitate the elements of Reconciliation? Added to that list would be Reconstruction and Development. How can the church rise to the challenge it faces? What answers does the church have? Are these answers theoretical, practical and applicable? Who in the church community would be best equipped to implement the mandates? Certainly, J A Scherer and S B Bevans "*New Directions in Mission and Evangelisation - Publications 1, 2 and 3*" will provide much material for discussion here. The researcher would also focus on I T Douglas's "*Waging Reconciliation – God's Mission in a time of Globalization and Crisis*" as a useful source for informing this chapter. This chapter would provide the Pastoral Planning and Praxis element of the Pastoral cycle. It would be an attempt to provide practical, theological, ecclesiastical and missional approaches to contribute to the Pastoral Planning and Praxis.

Chapter 11- Conclusion

The researcher will attempt to answer the crucial question - IS SOUTH AFRICA A COUNTRY OF RECONCILED PEOPLE OR PEOPLE IN A RECONCILED COUNTRY? How will South Africa get there? Has the research document thus far provided the necessary information, data, guidelines and processes to deal with this question and be the vehicle to take South Africa on this ecclesiastical journey?

Will the church in South Africa be the institution and custodian to practically implement its mission paradigm of reconciliation and the other subsequent paradigm/s of mission? The need to fathom translatability regarding the Christian and the church becoming elements of change. The researcher will draw on much of the current publications, periodicals and reporting. "Reconstruction, Development and People" will form an important social basis of understanding the paradigms of the research as not just phenomenon's, but as it can and should be applied to life, living and people. In discussing the multiplicity of the South African Society the researcher would draw from JD Gort, H Jansen and HM Vroom's "Religion, Conflict and Reconciliation".

The researcher trusts that in this research and academic process, there would be an attempt to answer questions of the state of, place, experience and practising of Reconciliation in a democratic South Africa. The greater reward would be to find and explore ways and means of implementing and applying Reconciliation so as to inform and facilitate Reconstruction and Development. This needs to be a practical, relevant and a living challenge. The impact must bring in the South African society, its communities and as a country an ecclesiastical changing experience for all South Africans. The hope is that this research document may present itself, as providing some answers for the microcosm of South Africa in order to inform the macrocosm of other situations in our world.

1.6 A Summarised view of the Questionnaires Utilised in Gathering Information

QUESTIONNAIRES FOR INTERVIEWS WITH:

- 1) Family
 - a) What were Prof Bosch's main interests in life?
 - b) What or who in your opinion influenced his life, thoughts and writings?
 - c) How would you describe him as a - person?
 - Family man?
 - Academic / theologian?
 - d) What do you believe where some of the important or indelible impressions he has left behind?
 - e) How did he relate to - family?
 - People?
- 2) Friends – all questions as above with some variances.
- 3) Colleagues.
 - a) How would you describe Prof Bosch as a colleague?
 - b) In your association with him, what significant aspects stand out?
 - c) What do you think would be some of the issues Prof Bosch would be addressing from a theological / missiological point of view regarding the present day South Africa?
 - d) As a colleague what were the lasting impressions of his life?
 - e) If you had to contribute to his biography, what would be the main areas of focus?

4) Academics

- a) How would you rate Prof Bosch as a theologian locally and globally?
- b) How would you rate Prof Bosch as a missiologist locally and globally?
- c) What aspects of his academia in your opinion stood out?
- d) What were the main academic contributions Prof Bosch made to theology?
- e) What do you think would be Prof Bosch's focus as theologian and missiologist in the present South African situation?
- f) What would be his main contributions to the church and Christian life?
- g) If you had to write about his life as an academic, what would be the main points?
- h) Who would feature prominently in Prof Bosch's list of influential people during their time of academic interaction?

2 Approach and Methodology

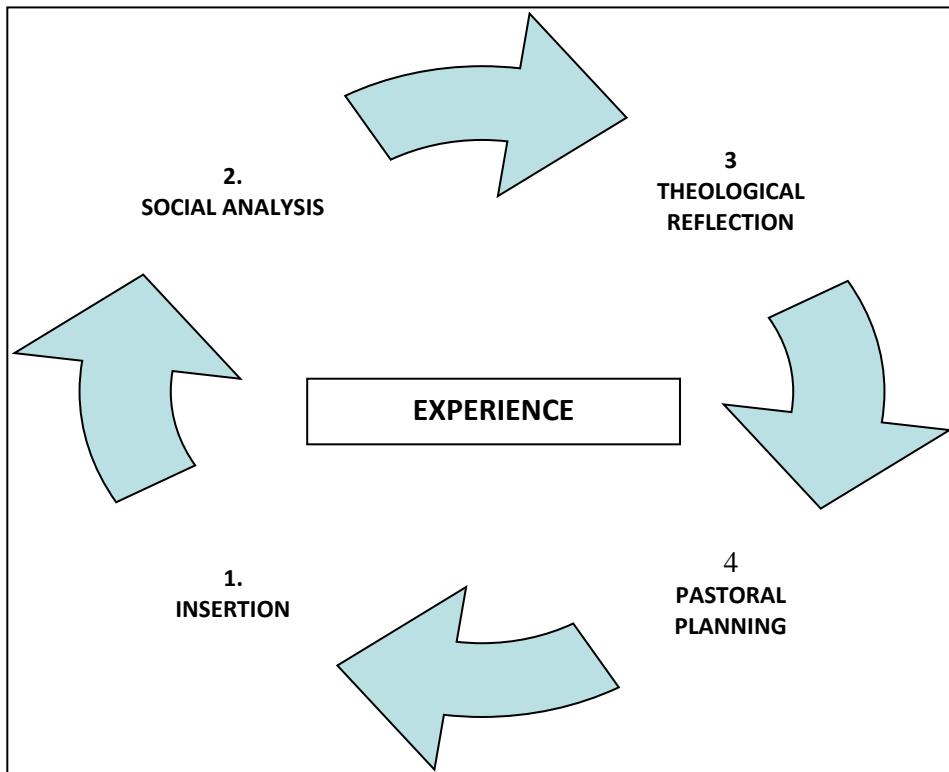
The chapter on the Approach and Methodology provides explanations and diagrammatic representations of the process, course taken, and areas covered as in a Pastoral Cycle. Although Holland and Henriot (1995) use the terms Pastoral Circle, the researcher prefers to use the terms Pastoral Cycle. This being for the purposes of this study is seen as a process movement of the church, mission and the Christian. These will be explained with two Pastoral Cycles. The second Pastoral Cycle is an improvement and development of approach from the first.

In discussing the methodical approach, the researcher would draw from discussions in the Master of Theology Dissertation submitted at the University of Kwa Zulu Natal in 2000. The researcher's dissertation was entitled "The Role of the Christian Church in its Ministry to Displaced People with a Particular Focus on Informal Settlements in the Durban Area"

2.1) Due to the nature of the subject/s requiring discussion on reconciliation, reconstruction and development, the researcher proposes to utilise the book "Social Analysis – Linking Faith and Justice" by Joe Holland and Peter Henriot, S.J. The sub-title of linking faith and justice speaks directly to this research document and the context in which it is being discussed. Here the need to explore the theory of the four aspects/points / stages of the "Pastoral Cycle" by Holland and Henriot. These being, the Pastoral Cycle fuses involvement - ***insertion***, the social dimension - ***social analysis***, the role of theology - ***theological reflection*** and practice – ***pastoral***

planning with *experience* as its axis around which these aspects rotate. This can be graphically represented as follows in (figure 2):

(Figure 2) Four Point Pastoral Cycle



Each of the elements of the Pastoral Cycle aims to answer some key questions.

1. Insertion: Where and with whom are we locating ourselves as we begin our process? Whose experience is being considered? Are there groups that are ‘left out’ when experience is discussed? Do the experience of the poor, oppressed, disadvantaged, marginalised, dis-enfranchised and voiceless have an equal role in the process?

2. Social Analysis: Which analytical tradition is being followed? Are there presuppositions in these analyses that need to be tested? Is it possible to use a particular analysis without agreeing with its accompanying ideology?

3. Theological Reflection: What methodical assumptions underlie the theological reflection? In what relationship does the social analysis stand to the theology – Is it complementary or

subordinate? How closely linked is the current theology or theory to the existing social situation?

4. Pastoral Planning: “Who participates in the pastoral planning? What are the implications of the process used to determine the appropriate reasons? What is the relationship between groups who serve and those who are served” (Holland & Henriot 1995:8-9) (Pillay 2000:18).

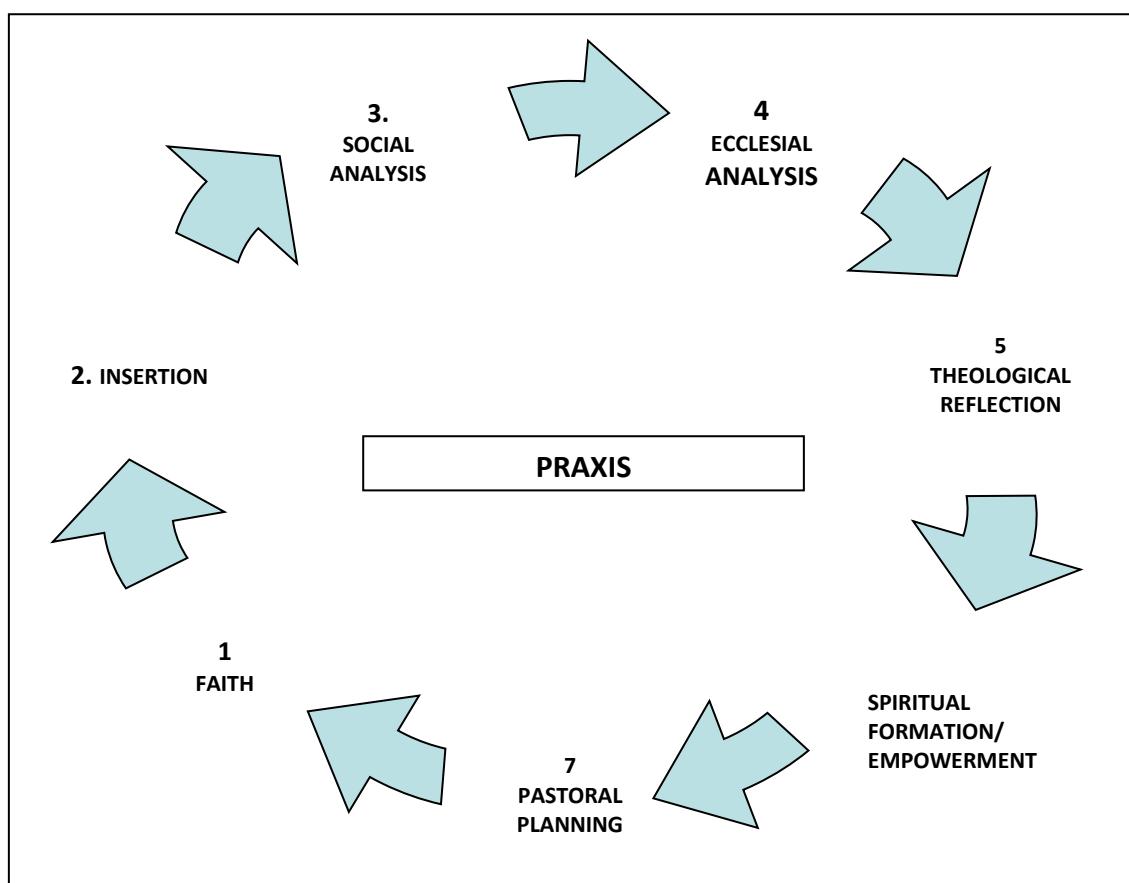
In order to facilitate a proper understanding of a “Doing Theology” or “Theology of Action” we need to go a step further (Holland and Henriot 1995). This can be taken further through JR Cochrane, JW de Gruchy and R Peterson’s publication of “In Word and Deed” where the “Pastoral Cycle” of Holland and Henriot is extended to seven concepts / points / stages with praxis being the axis. They contend that Holland and Henriot’s model of the Pastoral Cycle is not entirely satisfactory or that certain key elements are omitted and that these are not sufficiently dealt with (Cochrane et al 1991:13).

Hence, Cochrane et al, “propose the total process of the Pastoral Cycle as having seven points / aspects / stages” as opposed to the four stages of Holland and Henriot. These seven aspects / points which describe the seven stages in its application are:

- 1) Prior Commitment (Faith) – a direction towards the ‘Kingdom of God’
- 2) The Moment of Insertion
- 3) Social Analysis
- 4) Ecclesial Analysis
- 5) Theological Reflection – retrieval of tradition
- 6) Spiritual Formation / Empowerment
- 7) Pastoral Planning and Praxis” (Cochrane et al 1991:14)

This can be represented as follows in figure 3

Figure 3 – Seven Point Pastoral Cycle



The additional stages which have been added by Cochrane et al to the Pastoral Cycle of Holland and Henriot are as follows:

- 1) Faith – Commitment is the pre-understanding and perspective to deal with the issue at hand as a faith community. Here the task is of defining faith and its functionality for being an approach to deal with the question at hand. Can Reconciliation, Reconstruction and Development be the paradigms for the missiological call to provide the important and urgent answers to a post-1994 South Africa? These aspects of the missiological call has to influence, impact, inform and permeate all the other aspects in the Pastoral Cycle.
- 2) Ecclesial Analysis is a form of social analysis, which locates the church and its ministry within their social context as part of the overall social dynamics of that context.

- 3) Spiritual Formation and Empowerment is the vital moment which, relates theological reflection to pastoral planning and praxis. (Cochrane et al 1991: 14 – 15, Pillay 2000:14)

All of these approaches would also serve as a brush which helps to paint the picture as we progress.

“The “Pastoral Cycle” is frequently referred to as the “circle of praxis” because it emphasises the on-going relationship between reflection and action. The concept of praxis has been developed by Paulo Freire in his classic, *The Pedagogy of the Oppressed*, (New York: Herder and Herder: 1970). It is related to what has been called the “hermeneutic circle” or the method of interpretation that sees new questions continually being raised to challenge older theories by the force of new situations” (Holland and Henriot: 1995:8). This indeed, is almost a direct reference to the researcher focusing on a new missiological paradigm for the new situation in South Africa.

The hermeneutic circle or interpretation that encourages new questions is vital for a research document and intrinsically so for this document. Caution has to dictate that careful mention be made so as to note at this point there is certainly not all the insight for all situations to raise all the necessary questions. However, the endeavour is an attempt to drive oneself to an extent of reaching a level and measure of sufficiently dealing with the relevant areas that would assist the findings and lead the researcher to a logical, theological and missiological premise. This, then would take this document a considerable way to support the notion that reconciliation, reconstruction and development could be paradigms for missiology in a post-1994 South Africa. These analytical tools will be applied to this document.

In wanting to proceed, the researcher would want to first deal with the concept of ‘paradigm’.

This leads us to explore this concept in chapter two.

CHAPTER TWO

2 Insertion: Understanding Paradigms

In this chapter the following aspects will be covered in the understanding of paradigms.

- Preamble - where the subject of paradigm is given some understanding in terms of its location in the process
- Introduction - the explanations revolve around paradigm as a concept
- The definition of paradigm
- Why paradigms? - an attempt will be made to answer this question
- The validity for the use of the types of or conceptual paradigms
- Paradigm shifts in Christian witness
- Paradigms in transition and for transformation

2.1 Preamble

The researcher needs to clarify that though the aspect of faith appears as the first item or the point to begin with, in the Pastoral Cycle under the chapter Approach and Methodology, it will be dealt with as the second factor for the purposes of this study. The need to deal with INSERTION as the first aspect is to enable this study to provide what may be the general and, in some cases, in-depth understanding, meaning and interpretation of INSERTION as a phenomenon for the purposes of this document. The attempt is to answer the question of location. Where is the individual located? Where is the church located? Where is the faith community located? This would entail focusing on paradigms in chapter one and the question of identity in chapter two. The researcher will return to the aspect of faith as an element of the Pastoral Cycle in chapter three.

2.2 Introduction

In this chapter the researcher would attempt to define the concept of paradigm/s as is understood and is applicable in missiology and theology. The hope is, to bring clarity to the

understanding of paradigms as discussed by Professor David J Bosch and from other literature. Our starting point is in the form of the person, Professor David J Bosch. He certainly brought to the world of missiology a new thinking and a new understanding.

This provided a new frame of reference and most importantly a new linguistic apparatus ‘paradigm’ to differentiate and rethink missiological trends in a postmodern world. This monumental work of Professor David Bosch in his book “Transforming Missions – Paradigms Shifts in the Theology of Mission” has become almost a basic and present day fundamental missiological text. The researcher could boldly say this, for at the time of the interview with the wife of Professor David Bosch, Mrs Annemie Bosch, she informed the researcher that this text had already been translated into fifteen different languages and there were other language translations in the process (Interview with Mrs Annemie Bosch 2004:04:14). In the researcher’s meeting and discussions with many missiologists in the ecumenical church and Christian world, Professor David Bosch had always been referred to as one of the most prominent modern-day missiologists. Many of these prominent theologians and missiologists would refer to his book “Transforming Missions” at the time of its publication, as the most current and relevant missiological text. Much of the discourse from its publication in 1991 until now in 2016 still holds true.

This is evident by the many times this publication is quoted, articles written on it and the dialoguing that goes on in the missiological and theological areas of interaction. This information stemmed from discussions held with Theologians and Missiologists at the Reformed Ecumenical Council (REC), General Council meetings held in Jogjakarta, Indonesia in 2000 and Utrecht, The Netherlands in 2005. The researcher was pleasantly surprised, when as an executive committee member of the REC, in 2006 visited the Reformed Church of Indonesia in Toraja Mamasa on the Island of Sulawesi. To get to the mountainous region of Toraja Mamasa we travelled some twelve hours from Mannasar Airport negotiating narrow, gravel, wet, large pot holes, tiny villages, animals and people to cover 500 kilometres. This certainly explains the nature of the terrain and what challenges rural travel takes. It also indicates how remote and far from modernity this region of Indonesia is. The interesting thing about all of this was, all the way up there in the mountains, a Bible College was using Professor David Bosch’s ‘Transforming Missions’ as their basic missiology text book. Being a citizen from South Africa, a student and admirer of Professor Bosch, this indeed placed some new understanding, respect and value for the researcher’s fellow country man’s academic, literary,

theological and missiological accomplishments. We can therefore understand, why many theologians and missiologists have regarded this text as one of the modern basic texts of missiology. Some have even regarded this work as one in the next step or followed up to J Verkuyl's "Contemporary Missiology – An Introduction".

Now this kind of international and academic recognition in the ecclesiastical and theological world must certainly lend great support and authority to Professor David Bosch's modern day missiological text "Transforming Missions". When a text is so widely read, studied and explored, it gathers, in this process its own credibility and integrity as a literary work of note in the field of missiology. There would be many critics of this text, causing theologians and missiologists to have every right to explore Professor David Bosch's work from their perspective, context and thinking. This further brings attention to the text. The use of Professor David Bosch's "Transforming Missions" has gained theological and missiological momentum, attention, admiration and criticism that makes it the worthy of the profound literary work it is. Therefore, the researcher's use of this text almost self-substantiates its validity and enables the utilising of it for this research document. (Saayman & Kritzinger 1996 :1-7) (Kritzinger & Saayman 2011)

2.3 The definition of Paradigms

Paradigm comes from the Greek word "*παράδειγμα*" (*paradeigma*), meaning "pattern, example, sample" also from the verb "*παραδείκνυμι*" (*paradeiknumi*), meaning "exhibit, represent, expose" and that from "*παρά*" (*para*), "beside, beyond" + "*δείκνυμι*" (*deiknumi*), "to show, to point out" (Lidell & Scott: English-Greek Lexicon) (Moulton:1981:301-302). The words used in this extract brings out the clearer meaning in what we understand as simpler terms that are divided in two parts. One of the Greek translations explains paradigm as something of an idea, model or prototype. The other Greek word which is the verb form, presents the word paradigm as something being presented, shown or displayed.

Professor David Bosch explains further the paradigm theory of Thomas Kuhn, the physicist and historian of science. (Bosch 1993:183). In understanding the concept of paradigm/s, most writers and sources tend to view Thomas Kuhn as the initiator of bringing this phenomenon – "the paradigm" into the academic arena and areas for discussion and dialogue. Professor David

Bosch and resources are clear that Thomas Kuhn limits his theories on the concept/s of paradigm to the natural sciences.

Kuhn himself did not consider the concept of paradigm as appropriate for the social sciences. He explains in his preface to *The Structure of Scientific Revolutions* that he concocted the concept of paradigm precisely in order to distinguish the social from the natural sciences (p.x). He wrote this book at the Palo Alto Center for Scholars, (which is a centre based in the city of Palo Alto in California. The centre grew into becoming a base for academicians, researchers, research centres and students), surrounded by social scientists, when he observed that they were never in agreement on theories or concepts. He explains that he wrote this book precisely to show that there are no, nor can there be any, paradigms in the social sciences. (Kuhn 1996: Preface).

Here one reads the strong notion of almost limiting the concept/s of paradigm/s being the sole linguistic property of the natural and the defined sciences. This is indeed a challenge to take on for the world of theology and missiology. Professor David Bosch dared to venture into this duel in this semantic and academic sphere.

The world of theology and missiology has to acknowledge its indebtedness owed to Professor David Bosch. He boldly took on this challenge and paved the way for the progress and future of theology and missiology.

Mattei Dogan (2001: Vol.16), a French sociologist, in his article "Paradigms in the Social Sciences," develops Kuhn's original thesis that there are no paradigms at all in the social sciences since the concepts are polysemic, which is the existence of many meanings for a word. This is the deliberate mutual ignorance between scholars and the proliferation of schools in these disciplines. Dogan provides many examples of the non-existence of paradigms in the social sciences in his essay, particularly in sociology, political science and political anthropology (Dogan 2001:Vol.16). These social sciences mentioned are some of the prominent disciplines of the social sciences world of academia. So, Dogan's view is that there are many words, meanings or concepts that define what paradigm/s bring to the social sciences. This implication indicates that it takes away the exactness of a science or discipline. The agreeing with such a notion can be both, scientifically determined but there is also the dimension of reality, relevance, humanness and application. The researcher believes this is

where Professor David Bosch enters this debate with a strong notion for a stand and a position for theology and missiology in the world of paradigm/s (Dogan 2001: Vol.16).

But Professor David Bosch still believed that paradigm/s could be utilised as a linguistic vehicle and also had an important relevance for theology. Therefore, he vehemently pursued this notion in his book ‘Transforming Missions’. The title of this book went further in adding the subtitle “Paradigm Shifts in Theology of Mission” and the book having the main features of articulating paradigms in missiology (Bosch 1993:184).

2.4 Why paradigms?

Another use of the word *paradigm* is in the sense of "worldview". The example, in social science, where the term is used to describe the set of experiences, beliefs and values that affect the way an individual perceives reality and responds to that perception. Social scientists have adopted the Kuhnian phrase "paradigm shift" to denote a change in how a given society goes about organising and understanding reality. A "dominant paradigm" refers to the values, or a system of thought, in a society where it is most standard and widely held at a given time. Dominant paradigms are shaped both by the community's cultural background and by the context of the historical moment. The following are conditions that facilitate a system of thought to become an accepted dominant paradigm (Handa 1986) (Hutchin 2013:124)).

In answering the question “Why Paradigms?” we need to explore the concepts in the above quotation. First, the concept of “worldview”. The use of words determines the “effect, perception and response” by creating the need to be introspective. The general understanding of worldview stems from one’s situation and experience that influences our perception and how we react to that perception. Here we see the direct place for intervention, which is indicated in our Pastoral Cycle as “Insertion”. This is an individual, society or community’s involvement in dealing with their situation, context, community, church and country in attempting to deal with reconciliation, reconstruction and development as a relevant and practical paradigm.

The above quotation states that social scientist’s use of “paradigm shift” ushers in changes in how we deal with our situations and contexts. Professor David Bosch’s subtitle for “Transforming Missions” is “Paradigm Shifts in Theology of Missions”. This is very intentional and deliberate on the part of Professor David Bosch to state and restate his definite intention and insistence to utilise paradigms in the academic, theoretical and practical fields of

missiology. The researcher believes that the understanding, application and creating of an actual mobility is a response to paradigm shifts.

There needs to be movement. In reality the intentional spelling out, practising and living out the required “paradigm shift”, is vital and crucial for a transforming society and community. This presents deep and challenging questions. Do South Africans and the church understand the implications of a paradigm shift? Are South Africans willing to make that paradigm shift? Will South Africans resist the paradigm shift? What will hinder the process in making that paradigm shift? These questions are entangled with race, ethnicity, culture, tradition, language, religion, faith, history, education and mind sets. This entanglement determines the positions South Africans would take up in their journey of life, faith and belief. It determines where one would make the point of *Insertion*.

The definition in the quotation above suggests that there are dominant paradigms which are shaped by one’s upbringing, background and history. South Africans have been through the experiences of many dominant paradigms. The apartheid policy was one example of domination. It allowed one group of people to be dominant over the others. So, this situation would create both dominant paradigms and weak subjective paradigms. This created a divide, separation, distance, distrust, suspicion, enmity, tensions, polarisation and negative relationships. The people of the weak subjective paradigm experienced struggle within themselves. The researcher would deal with these aspects more intensely in the next chapter on identity.

One has to deal with the two-dimensional paradigm divides as we proceed on the academic and practical journey of discovering a balanced paradigm understanding to utilise as an instrument in the South African church and society. In achieving democracy in 1994, South Africa is supposed to be 20 years ahead or progressed in this period of time. The people of South Africa have to let the updated facts, information and data clearly determine how far or what distance they have covered in the reconciliation process.

This is therefore vital and necessary in dealing with the title “Reconciliation, Reconstruction and Development” as **paradigms** for missiology in the South African context. The concept of

paradigms will greatly inform this document. This in turn would provide the basis for understanding and applying the concept of paradigm/s for missiology and in the broader spectrum of theology. Arriving at a proper understanding of paradigm/s is crucial and vital for this study. For this demarcates and will define why the aspects of Reconciliation, Reconstruction and Development should and must be paradigms for missiology in a democratic South Africa.

For the post 1994 South African context, we need to reflect on some important aspects of the paradigms in missiology lest we get caught up in stereo types, historical views, traditional understandings and general perceptions of what missions has to be and do. We can be helped by Goheen (2014:25) as he depicts his ‘new understanding of mission’

“A final definition follows a similar path. Mission is the whole church taking the whole gospel to the whole person in the whole world” (Goheen 2014:26) being a comprehensive definition in reflections from the 1963 Mexico City Ecumenical Missionary Conference, Lusanne Covenant 1974 and 2010 Third Luzanne Congress meeting in Cape Town (Goheen 2014:26). “It is the whole church, not just missionaries or evangelists. It is the whole gospel for the whole reason, not a ‘spiritual’ gospel for the soul or a ‘social’ gospel for the body. It is in the whole world, not just in certain parts of the world labelled ‘mission field’ “(Goheen 2014:27). This understanding of mission does not divide the evangelical side of missions from the ecumenical side of missions. “Have we overcome the dualistic heritage bequeathed to us that splits word and deed? (Goheen 2014:29). The researcher also strongly views that a comprehensive view of mission must draw both these sides, perceptions, understandings and views together as a whole. Far too much is made of doctrinal or denominational traditions in defining missions or its paradigms.

In reflecting upon Goheen’s (2014) ‘The landscape of mission studies today’ he states that the “Church’s mission is always contextual” (Goheen 2014:27. The taking into consideration of the kinds of subjects and the burning issues of the day presents guidelines in understanding missions and its paradigms for our time and more especially for a post-1994 South African context. First, a revisit to the understanding of a fresh reflection on Scripture and mission. The church is therefore called to return to the Bible and judge and review our understanding of mission by the scriptural text.

A second task for missiology is to relook at how we perceive the history of missions. The writing of mission history has been, in the past, solely influenced by the Western perspectives. The demographics of where the gospel was spread presented mission with a standpoint, and so this view governed the selection, organisation and interpretation of the narrative.

A third task is that due to missiology being presented in the manner and the way it was as indicated in the first two points, there has to be fresh reflections on how we understand the nature of mission. The need to make the Triune God the focus of mission, the participation and involvement of the people of God in God's mission. The church is to be very missionary in its life and practice and thus their responsibility to spread the good news in life, word and deed.

Fourth there are advancements, growth and modernisation of all cultures of the world. For mission to meet this challenge it has to be contextualised. This calls for the gospel message and its missionary endeavour to relate to its cultural context.

Fifth, the current reality is that in most mission contexts the issue of the gospel and Western culture take prominence. History dictates that due to the long history of the Gospel in the West, there is a problem separating the gospel and culture as a Western dualism. Goheen (2014: 30) is bold to state that the “missionary enterprise, has been shaped by Western cultural assumptions that are not in line with the gospel”.

A sixth point is to take a realistic view of the relationship, interaction and how mission is experienced, accepted and understood in the context of world religions. The church and its mission endeavours are no longer isolated from the life and practice of various world religions. The easily accepted experience and fact of pluralism is what confronts the church. Goheen (2014: 30-31) poses these pertinent questions – “How are Christ and the gospel unique amidst the other religious commitments? How are we to understand religions from the standpoint of the gospel? What is our mission to the members of these faiths?”

Seventh, the numerical, economical and modern trend growth of the cities present new challenges for mission. The growing socio-economic problems of poverty, homelessness, unemployment, hunger, sickness abandoned people and children brings the role of urban mission to the fore for mission studies in the currents contexts of the world. The previous thinking of mission being for the rural villages and regions is no longer in keeping with the

demographics of the world and its movement of people. In the modern, highly technological and sophisticated Western and Westernised cities of the world, mission has to take on newer and more contextualised approaches. The missional church has to take on new roads and routes in its mission journey. It has to follow Jesus into places where Jesus would see the great needs. The normally avoided and forgotten ghettos, slums, crime ridden areas, favelas, shantytowns, informal settlements and shacks would be the modern-day mission field.

“Finally, in a world with a global church it will be important to deepen our understanding of the world church. It is to examine churches in various cultural contexts in light of the kinds of issues they face in mission today”. All these eight points are reflected upon by Goheen (2014:27-31).

Goheen (2014) does bring a somewhat refreshed thinking of how we could engage in missions and its paradigms in the world and context of today. The idea of taking the thinking and discussion away from traditional, historical, Western, and presupposed concepts of missiology, certainly encourages the way open and the way forward for new paradigms in missiology. This will certainly go a long way to initiate and explore new paradigms for a post-1994 South African context. Here the opportunity to bring to the missiological and theological discussion, the paradigms of reconciliation, reconstruction and development will assist to serve and benefit this research document in opening more ways than one.

The fact that Goheen (2014) applies the character of mission as one that is relevant, applicable, meeting the needs of the context, dealing with the realities and facing the challenges of our world and its people in a direct but meaningful manner presents the opportunity for a reviewing of Bosch’s paradigms for the context of South Africa in its post- Apartheid era. As this study purports the addition to Bosch’s paradigms from ‘Transforming Missions’ to the relevant and applicable paradigms for the present day missional challenges, issues, problems, difficulties and the progressive mission strategies as well.

The understanding of how Jesus dealt with what would be His missional approach helps us in our approach from the greatest practitioner of mission, the Lord Jesus Himself.

The words of Jesus which proclaimed the salvation of the kingdom were confirmed by practical works and deeds. Jesus’ life gave evidence and witness to the kingdom. All of this is supported by scripture.

His dependence upon the spirit (Luke 3:22; Acts 10:38); his loving communion with the Father (John 14:17); his glorifying of the Father (John 14:13); his life of devoted prayer (Luke 5:16); his compassion, mercy, and justice for the poor, sick and marginalised (Luke 4:18-19); his self-giving life of sacrificial service (John 13:1-17); his submission and obedience to the Father (Hebrews 5:8); his love, gentleness and joy (Matthew 11:29; John 15:11); his suffering for the kingdom's sake as he opposed hostile powers that stood against it (John 15:18). All of this and more, witnessed to a life empowered and controlled by the Spirit (Goheen 2014:58).

We take our example, the perfect but, yet humble, relevant and people orientated missional approach from Jesus as one modelled within the will, purpose, functioning, guidance and direction of the Heavenly Father. There can be no lesser role model than Jesus himself to exemplify the missional approach in the post-1994 South African context. For many who live in the throes of poverty, sickness, homelessness, hunger and suffering, it would appear to them as if they have been abandoned by the God of the Bible. This despite the majority of 70% or more being defined Christians in South Africa (Kritzinger 2002:3), although Mandryk (2010) places the percentage at 75.24%. The Christian and the church in South Africa, must take up this missional challenge to bring to fruition the paradigms of reconciliation, reconstruction and development, as they follow the Biblical norm and standards as set down by Jesus. The missional and biblical character traits of deeds, witness to the kingdom, dependence on the Spirit, communion with the Father, glorifying the Father and devoted life in prayer. Compassion, mercy, justice for the poor, sick and marginalised, sacrificial service, submission and obedience to the Father. Love, gentleness and joy, suffering for the kingdom, opposing of hostile powers against the kingdom of God. These would be the challenges upon the Christian and church for a mission call to these commitments.

Goheen (2014) and Bosch (1991) confer at these points of the missional approach. Because the goal and character of salvation as presented by Jesus and the disciples is inclusive, for the whole world, rather than exclusive. The approach and methods of mission has to steer away from traditional expressions of mission endeavours to adopt the comprehensive approach. This does in no way mean a compromise of the Gospel and the understanding that salvation is through Jesus Christ. "Salvation is coherent, broad and deep as the needs and exigencies of human existence...From the tension between the salvation indicative (salvation is already a reality) and salvation subjective (comprehensive salvation is yet to come!) there emerges the

salvation imperative” (Bosch 1991:400). This demands a getting involved in the ministry of salvation.

Bosch deals with the question of ‘tears’. He compares the wiping away of the tears by God and the neglect or the impossibility to not attend to the tears of others, who presently suffer and are oppressed. The assurance that God will take care of all disease and sickness one day cannot ignore and disregard the sickness and diseases experienced in the present. “And anyone who believes that the enemy of God and humans will be vanquished will already oppose him now in his machination in family and society. For all of this has to do with salvation” (Bosch 1991:400).

Thus, the approach of this document is informed in this same way. The need to add to the thirteen paradigms of Bosch in Transforming Missions (1991) would be, and in all likelihood espoused by Bosch himself, that of the missional paradigms of reconciliation, reconstruction and development for the post-1994 South Africa. There is a need to also reflect on other views on paradigm changes in missiology and theology.

In a symposium entitled ‘Paradigm Change in Theology – A Symposium for the Future’ held at Tübingen in 1989, the Directors Professor Hans Küng of Tübingen and Professor David Tracy of Chicago penned the following introduction to set the tone for papers that would be presented.

Is there a basic consensus in Christian Theology today, in spite of all our differences? This question was the subject of an international ecumenical symposium held in the University of Tübingen and attended by 70 men and women from all over the world – theologians, most of them both Catholic and Protestant, but representatives of other disciplines as well – sociologists of religion and philosophers.

What drew them all together, from so far afield, on this occasion? Perhaps it was an awareness which ran through the papers and discussions, the sense that we are living in a ‘time of troubles’, a time when old certainties are breaking up, a post-modern era, an era post-Auschwitz and post-Hiroshima. How does this affect the proclamation? How can theology be ‘contemporary’, and yet trust in its identity? Are the doubts and crises also an opportunity, if so, for what? New neutral and humane sciences, democratically pluralistic societies, liberation

movements of every kind – all these bring consequences for theology. These consequences have hardly been clearly seen let alone absorbed. Are we at the mercy of all these tensions, diverging systems and fashionable trends? Or can we trace the emergence of a new, different, basic, pattern of theology – a ‘new paradigm’. To use the phrase which we took as leitmotif for their symposium? Thomas S Kuhn defines a paradigm as ‘an entire constellation of beliefs, values, techniques, and so on shared by the members of a given community’. Do we find ourselves in a new paradigm in this sense? Does this new paradigm – if it exists – display constants, in spite of all the differing theories, methods and structures which make up the pattern? What are these constants, which the different Christian theologies have to presuppose if they wish to give a scientifically responsible account of the Christian faith for our time? (Küng and Tracy 1989: xv).

Important reflections from this introduction which were a precursor to the symposium pose relevant questions, issues and points that affect the church and its mission. This helps to inform our inquiry of relevant missional paradigms for the post-1994 South Africa. References to ‘a time of troubles’, ‘a post-modern era’, an era after World War II atrocities, in the South African context a post-Apartheid era, the effect this has on proclamation, the identity of theology in being contemporary, drastic changes in the sciences and the struggle for freedom and liberation. How does all of these affect our understanding and interpretation of the theologies of the current day and context? The challenge is whether these and other factors would cloud and distort the missional paradigms of the day or guide and maybe even drive us to new paradigms.

The researcher would like to identify the understanding and interpretation of paradigms or in this case missional paradigms as articulated by Charles Kannengiesser, SJ, (1989:127) in going back to the early church Fathers of Origen of Alexandria and Augustine of Hippo. These church fathers present a somewhat sound and clearly defined view of paradigms for the ministry of and for the Christian church and its theology. Kannengiesser (1989) lists eight paradigm change hypothesis or propositions of Origen’s view as gleaned from his writings and works.

- 1) In the ancient church, theological creativeness is bound up with the vital needs of the pastoral church community in a non-academic way.
- 2) The invention of new ‘paradigms’ in the ancient church results from the initiatives of the most creative theologians acting individually as witnesses and as prophets

in regard to the mystical and doctrinal needs shared by them with the whole church of their time.

- 3) What becomes ‘paradigmatic’ in these cases is a basic attitude before God, marked by the reason and the passion of these theologians, not by their systems or their techniques.
- 4) From one generation to another, from one local church to another, at the time of Christian dogmatic foundations from the third to the sixth century, ‘changing paradigms’ always assert and exemplify deep innovative interrelations between Christian self-consciousness and contemporary culture.
- 5) In their creative assumptions of ‘the present world as horizon’ and of ‘the Christian message as standard’, ancient theologians kept the Christian notion of God as the formal focus of their paradigmatic invention.
- 6) The ancient dynamics of Christian theological traditions with their complexities, inner crises and spiritual renewal, being concentrated to the extreme in creation of new paradigms by people like Origen or Augustine, question the very legitimacy of a separate and esoteric community of theologians in the churches of today.
- 7) As in the ancient church, (one may add: as in the church of Aquinas or Luther), a ‘paradigm change’ today would require first a renewed commitment to the pastoral service of the church community, as a whole.
- 8) A consideration of the academic establishment of contemporary Christian theology seems destined to become, sooner or later, part of a ‘new paradigm’ creation in our churches. (Kannengiesser 1989:127, Kung & Tracy:1989).

These pertinent views of Origen will certainly inform and clarify how ‘new paradigms’ will reflect on this document as applying it in the post-1994 South African missional context. There is much that the present-day church and mission can learn from the early church father Origen as explained by Kannengiesser (1989:127). The church or mission’s interaction between creativeness and meeting the need is vital as it becomes part of new paradigms or the missional paradigms of today. The challenges of the day and in the case of this document, a post 1994 Apartheid free South Africa will demand much in the way of creativeness for the missional paradigms.

Further, there is the call for ‘theologians acting as witnesses and as prophets’. The call is for the world of theology and missiology to respond in this manner of taking up these responsibilities. This intimate ‘a basic attitude before God’, implies a relevant ground or grass roots approach.

The need for interrelations between the individual Christian and contemporary culture is vital to strike the right chord with people and society. Kannengiesser (1989:127) argues that ancient theologians kept God as the formal focus in the paradigm innovations. The early church fathers placed their emphasis on reality rather than mystery, which enabled their theology to be relevant and practical. This indeed presented understandable answers to the Christians of the day. In taking the guidelines from Origen to form a basis for the missional paradigms for this document, it certainly assists to bring the balances between theology, Christianity, life, living, ministry and mission. The requirement for renewed commitment in pastoral service of the church community is encouraged and directed to become part of the contemporary theology of the day to effect the missional paradigms of reconciliation, reconstruction and development. This would provide a guiding principle for the understanding of missional paradigms.

The researcher would like to turn to the other doyen and early church father of theology, Augustine of Hippo. Küng (1995:288) agrees that “no figure in Christianity between Paul and Luther has exercised greater influence in theology and the church than Augustine”. It may be an overstatement to say that while Western philosophy after Plato can be typified as footnotes for the philosophy of Plato, Western theology can be seen as footnotes for the theology of Augustine (Williams, 1955:4). This statement gives an indication of the towering figure of Augustine in theology in general, and in Western theology in particular. As Mount Kilamanjaro towers above the African landscape, so does Augustine tower over Western theology. It is just impossible to ignore him, at least when one wants to understand and follow the main trends in Western theology, church and society.

To reflect on how Augustine would reveal his view of theology and mission paradigms as understood in the context of today, Kannengiesser (1989:128-129) expresses it as,

If ‘paradigm’ is the appropriate word for speaking about Augustine’s contribution to Christian theology, then:

- 1) A theological ‘paradigm’ presupposes a correlative assumption of contemporary non-Christian culture on the one hand, and of the specific origins and foundations of the tradition to which one belongs as a believer on the other.
- 2) A typological ‘paradigm’ needs to be applied to the common body of the church community, which validates or invalidates its reliability, in accordance with the pastoral ministry assumed in this community by the ‘paradigm’ – inventor.
- 3) Like Origen, Augustine shows clearly that ‘paradigm’ itself, and thus ‘change of paradigm’, are notions taken over from the history of science, as interpreted by Kuhn, in a very analogical sense.
- 4) As an inventor of ‘paradigm’, a theologian experiences non-Christian modernity in a non-theological way. He responds to this modernity as a spiritual witness, reborn to Christianity through his demanding openness to modernity.
- 5) What becomes a ‘paradigm’ for later generations is at first in its primary expression the paradoxical experience of a prophet. Theology becomes an empty ideology among others, if it is no longer the creative ‘adventure of reason and grace’ exemplified by Augustine.
- 6) The form of creativity needed for a theological ‘paradigm change’ rests on mystical ground. The experience of the individual theologian acquires a transcendent meaning through its pastoral validation by the non-theological community of the church (Kannengiesser: 1989:128-129).

Augustine presents some interesting and sound theological values, spiritual realities and practical implications for the basis of understanding paradigms and how they would inform the church, mission, the Christian and the contexts for introduction of ‘new paradigms’. He rightly advises the church to take all situations into consideration when embarking on ‘new paradigms’. This is indeed wise advice for the church and mission to be inclusive in its approach without compromising its Christian conviction and Godly commitment. The encouragement goes further in that there is a definite intention to locate paradigms in the church community and not some obscure theological meaning. Emphasis on Christian and spiritual witness must open the doors of understanding and relating to the concepts of modernity is again advocating reality, relevance and practical implications for the church and mission. The researcher believes this is so in order that ‘new paradigms’ are located in the on-going life, ministry and mission of the church. Augustine ends these set of principles with the deep trust that the validation for ‘new paradigms’ gains credibility from the non-theological community.

In endeavouring to be relevant this document would lean on these church fathers as they inform the ‘new paradigm’ process in its formation for the missional paradigms of reconciliation, reconstruction and development in a post-1994 South African context.

To turn to some of the views of more recent theological scholars on paradigms, in Jerald Brauer’s chapter entitled ‘A New Paradigm for Theology?’, he deals with what are the questions of new paradigms in theology. He indicates the shift for a new paradigm elicits serious efforts at self-interpretation because we do not know where we are going, unless we know where we have come from and where we are (Brauer 1989:206).

Brauer presents three factors that together point towards the shift. The first is that one cannot deny massive presence of pluralism. This is evident in all parts of the world. The presence of pluralism is also prevalent in all forms of present day Christianity. It can be found within all forms of confessions, churches or denominations in Christendom. ‘Pluralism is the self-conscious recognition within a tradition, even though that tradition is shared by all members of a particular community, the way it is interpreted, experienced and analysed varies within the group’. There is a denial in many instances of church practices in the hope to address the issue by controlling or eliminating it. ‘For others, pluralism is truth and practice of a tradition in the face of inevitable finite efforts to understand, appropriate and articulate that tradition’ (Brauer 1989:206).

The church and mission endeavours and impetus in the post 1994 South African context will certainly have to deal with the challenge of pluralism with Christendom. The diversity of cultures, traditions, race, ethnicity, language, church practice, theological and ecclesiastical persuasions will all contribute to a pluralism that has to be unravelled in finding the ‘new paradigm’ which will propel the church and missional life and practice to bring the much needed reconciliation, reconstruction and development paradigms into a living reality.

With Christianity being the dominant religion in South Africa, there can be a tendency to play ‘the big brother role. The second factor of Christianity finding itself in quite a new situation in relation to other religions” (Brauer 1989:207). In the new constitution where all discrimination has been removed, the Christian religious world in South Africa has to throw caution to the wind when dealing with changes, the communities and the peoples of South Africa.

In the third factor, Brauer (1898:209) questions the viability of Religion''. The effects of secularisation, modernity, socialism, humanism, new age universal thinking and assimilation theories all provide some of the challenges for a ‘new paradigm’. In developing this new paradigm thinking, for the sake of this document the church and the mission will take the lead and pioneer its call to missional paradigms. This is a call to be certain that these will be the paradigms of and for change that is so urgently needed in the post 1994 South African context. The methodical approach in the Pastoral Circle state that the use of paradigms is the point of *insertion*. The use of paradigm as insertion becomes the literary and practical tool to analyse and approach the subject as the research proceeds. Hence, the use of paradigms and insertion assists the understanding to where the people are and where the church of South Africa is located. Where do they start? And - How do they start? It also exerts the pressure needed for the people and the church to ask, where is the entry point in dealing with and endeavouring to establish that reconciliation, reconstruction and development are vital and necessary constructs of a practical missiology for a democratic South African society. The researcher trusts in the hypothesis that this research project and document will arrive at these and other conclusions to justify the argument and case for the use of the literary phenomenon ‘paradigm’ as points of insertion for a practical, missiological approach, which would form the basis and foundation for reconciliation, reconstruction and development being amiable to this notion and intention.

2.5 The validity for the use of the types of or Conceptual Paradigms

Some caution is thrown to the wind by David Jablonsky in his publication “Paradigm Lost – Transitions and the Search for a new World Order”. The title of this publication poses the need for a commitment to what one does in dealing with the concept of paradigm being the key to facilitate a process of change. In the case of this document and research project, reconciliation, reconstruction and development. This research project could so easily lose the intention and reason for what compels it to an outcome or process for change. The act of losing a notion is often affected by fear, being personal and the threats of giving up what the research has proposed. This is entrenched in subjective comfort zones and the denial of facing reality. All of these reasons present a deep concern or need for self-preservation, protecting one’s ethnicity and dealing with one’s identity. The research project must realise that these threats are real and valid. South African history and transformation has left South Africans with scars that cry out

for individuality and the security of the individual rather than community. This could be understood as current fears.

Also, in the title of Jablonsky's publication is the need to search for a new World Order. Perhaps, the need is to search for a new South African Order that will enable and equip South Africans as Christians that intentionally journey towards reconciliation, reconstruction and development. There are certainly many efforts with evidence of goodwill, relationships, friendships and building a sense of community. In this document's introduction it alluded to some reasons for South Africans having a distorted sense of reconciliation based on the wrongs, evil, destruction and breakdown of respect for authority. Is South Africa losing the important paradigm for missiology to effectively deal with reconciliation, reconstruction and development for a post-1994 South Africa? The challenge for change is to search for a new World Order that will impact South Africa and bring the desired outcome for its Christian and missiological contribution to a context and community of need.

Jablonsky states further that "an anomaly that has lasted so long and penetrated so deeply that a state of growing crisis is created" (Jablonsky 1995:4). Is this perhaps South Africa's problem? Has South Africa left or neglected its democracy for the last 20 years that they seem to find themselves in a "growing crisis". The tell-tale signs seem to be there. Parliament sittings are disrupted, political, government and community leaders are called to account for maladministration, bribery, corruption and mismanagement. Church leaders are called to account for the breakdown of the moral fibre of society. An average of 29.4 people per 100 000 per year are murdered or killed in South Africa from 1994 to 1999 (Conradie 2002:171) through crime, violence, domestic abuse and road accidents. Are these not signs of a "growing crisis"? Can the church and missiology provide some answers or relevant missiological paradigms to address these situations?

It is quite interesting to study the breakdown in the sections of Jablonsky's book "Paradigms Lost". Jablonsky's aim in this publication is to search for a new World Order after surveying world history for peace or peaceful settlements. He goes back to the seventeenth century when this era brought in the nations with financial resources, military power, transportation with an exploration focus and travelling facilities. This drove a strong need for and with colonial intentions to seize control and exercise power. A great measure of these conquests were committed in the name of religion and in the name of the church. Jablonsky calls this period

“The Enduring Paradigm” which covers the periods of 1713, 1815, 1919, and 1945. Indeed, these were periods of endurance for those who did not have power or who had very little power. One cannot help but notice that these were periods of intense wars which includes the 1st and 2nd World Wars. Few nations in the world during these periods could be equal combatants in these wars. Purely through the lack of military, monetary and resourceful reserves. Therefore, the subtitle of “Enduring Paradigms” (Jablonsky 1995:7-26).

The question posed to the South African democratic society is, whether there needs to be a period of “Enduring Paradigms” in the South African context. Again, this is due to the: - lack of, monopolisation of, unequal distribution and marginalisation of resources. The suffering society is called to experience a period of “Enduring Paradigms”. Is the South African society patient, tolerant, longsuffering and religious? This goes with having composure under trying circumstances to be equipped to handle and bear this notion of “Enduring Paradigms”? These views and practices leave too much to be desired for the present day South African society. There was indeed much endurance without power, control, leadership and resources in the past. To still call on the present day South African community to an endurance paradigm would be stretching the patience and tolerance of people.

Jablonsky further purports a second view of “Subordinate Paradigms”. Here he divides the view over three important aspects, namely that of “Man (Humanity), The State and The International System”. World leaders were using their influence to impress upon their “subordinates” or citizens, issues of the “Cold War”, irrespective of whether it was a “long peace” or a “long war”. They also articulated their views on “National Security” and “Change and Continuity”. In applying this understanding to the South African democratic context, there is a need to question the following. Are South Africans able to deal with subordination? Do South Africans present themselves as a docile, tolerant, obedient and submissive society who listen and follow its leaders? Is subordination part of the DNA of the new post 1994 South African society? Most certainly not, from reactions, responses and addressing issues of humanity, The State and The International System, the South African present day experiences informs otherwise (Jablonsky 1995:27-64).

The third view of Jablonsky is “Brother, can You Paradigm?” In the case of the South African situation, where the prompting of the need for reconciliation, reconstruction and development, could induce the question – “Brother, Sister can you Paradigm?” This indeed is a vital and

crucial question for South Africans living in a post-1994 Democratic country. Will South Africans be up to the challenge? Have South Africans had any mental, psychological, practical, human relations and interactive preparations to deal with a new order? Have South Africans sufficiently dealt with the bane and problems of the old order? These are the pertinent questions in preparation for the South African community to respond to the question - “Brother, Sister can you paradigm”?

The church and missional approach in the post-1994 South African context has no choice but to locate itself in the realities of the day. The faith factor is important for the purposes of this study, the Christian faith. However, Greene and Robinson in their publication ‘Metavista: Bible, Church and Mission in an Age of Imagination’ (2008), deal with the notions and intentions for ministry on a purely academic or platonic basis. This turns us to the question Tertullian posed

What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? What between heretics and Christians? Our instruction comes from ‘the porch of Solomon’ who had himself taught that ‘the Lord should be sought in simplicity of heart’. Away with all the attempts to produce a mottled Christianity of stoic, platonic and dialectic composition! We want no curious deputation after possessing Christ Jesus, no inquisition after enjoying the gospel! With our faith, we desire no further belief (Tertullian 2012: ch. 7).

The challenge of church and mission versus academia, philosophy and ideologies is the age-old struggle of the church. The post-1994 South African can take some insight from this. To endeavour and ensure in encapsulating all and sundry in the missional approach would be insurmountable and catastrophic. Therefore, to be guided by Greene & Robinson (2008) to be relevant by taking into serious consideration the ‘Age of Imagination’. This calls for the missional paradigm approach to be realistic and not utopian. “There are a number of contemporary issues which take us to the frontiers of human endeavour and imagination which must be addressed by a missional theology if we are to understand human flourishing” (Greene & Robinson 2008:212). The understanding that when dealing with human issues, there can be many aspects which come from profound thinking and imagination. But all or little of this will matter if the church, the Christian and the mission do not locate their plans, programmes, actions and delivery in the missional call and practice.

The interplay for Jablonsky (1995) is between the sub-sections of “The Management of Power”, “Strategic Vision” and “The Way Ahead”. In the section of The Management of Power, the serious issue of an old order versus a new order is the primary discussion. The questions posed in the previous paragraph with its answers will determine if South Africa is somewhat prepared to handle a new order.

“Where there is no vision”, the Book of Proverbs 29:18 states, “the people perish.” Vision, however, is not enough. As history has consistently demonstrated, there is a symbiotic relationship between strategic vision and decisive authority” (Jablonsky 1995:74). Jablonsky requests to “combine the insight of the prophet with the authority of the politician, and the result is the statesman at the national strategic level capable of achieving strategic vision”. (Jablonsky 1995:74-75). This would bring South Africans to believe and say we will endeavour to deal with strategic vision and be able to say yes, “We can paradigm”.

What is “The Way Ahead”? Perhaps South Africa could go back to one of the most informed persons on paradigms, Thomas Kuhn. But as Kuhn pointed out, a paradigm, “is declared invalid only if an alternate candidate is available to take its place” (Jablonsky 1995:86). In the researcher’s understanding this would take great preparation, changed attitudes, willing minds and thinking, humble or changed hearts and sober composure to forge ahead. Do South Africans’ have all of this? Can South Africa work and aim to achieve some measure of these character traits for The Way Ahead?

This leads South Africa to what Dr Michael Jarvis in his publication “Ubuntu Christianity” states in promoting the book. The statements are – “Africa today is like Middle Ages Europe”. Therefore, “few would question the need for fundamental change”. “There are important lessons to be learnt from 14th century Renaissance and Reformation in Europe” which beckons a need to apply these lessons in the South African situation. This leads us to the powerful notion that “UBUNTU, combined with FIRST CENTURY CHRISTIANITY, is the KEY”. In having these experiences “The Rainbow Nation can become a ‘light’ to Africa and the world!” This leaves an important question in the minds of South African Christians. Is “Ubuntu Christianity” the notional concept, belief, practice and theology in missiology that will enable South Africa to propel the missiological paradigm vehicles of reconciliation, reconstruction and development? (Jarvis 2007: promotion).

2.6 Paradigm Shifts In Christian Witness

This sub-heading is the title of the festschrift (a celebration writing) for the missiologist Charles Kraft edited by Charles E. van Engen, Darrel Whiteman and J. Dudley Woodberry. Charles Kraft's missiology had a strong influence in the discipline of anthropology. He was an anthropologically trained missiologist. In the section that sketches the life of Charles Kraft in this publication, Paul E. Pierson states that "Kraft studied anthropology and moved beyond their traditional Western paradigm and learnt to deal with other cultures anthropologically and biblically" (Engen et al: 2008: xiii).

This publication defines missiology as having a three-pronged approach, namely Cultural Anthropology, Communication and Spiritual Power. The researcher would endeavour to deal with some of these approaches in the other facets of the Pastoral Cycle.

2.7 Paradigms in transition and for Transformation

Change is not a practice, concept or idea which humanity easily or readily adopts and accepts. Rather, the opposite is true, change draws resistance and denial. This is far more a reality in and for an institutional, ideological, perceptual and existential change than that which affects an individual personally. In the situation of personal change, the individual deals with oneself as opposed to the broader change as explained, where people and the church has to deal with many aspects, facets, impositions and notions. These have to be broken down and understood. They have to undergo a personal mental, social and practical process in one's person before arriving at the point of acceptance or rejection.

Bovey & Hede (2001:534–548) in their article on "Resistance to organisational change: the role of defence mechanisms",

Observes that the published literature on resistance to organisational change has focused more on organisational issues rather than individual psychological factors. The present study investigated the role of both adaptive and maladaptive defence mechanisms in individual resistance. Surveys were conducted in nine organisations undergoing major change and responses were obtained from 615

employees. The results indicate that five maladaptive defence mechanisms are positively correlated with behavioural intention to resist change, namely, projection, acting out, isolation of affect, disassociation and denial”.

One can reflect on this quotation in assessing the question and the challenge of dealing with personal individual change as against institutionalised change. The article also deals with the interplay between organisational issues as against individual psychological factors. These indeed spell out the challenges for the notional understanding, of how the individual, the church and the discipline of missiology would deal with a paradigm shift in thinking and practice. Along the lines of this thinking, the researcher proceeds to the next chapter to discuss the important and crucial role and place that identity plays in our study.

2.8 Conclusion

The use of paradigms helps to view missiology in epochs. Having to clarify the understanding and definition of paradigms enhances the processing of information for this document. The validity for the use of paradigms in missiology presents this document with some basis in the understanding for the introduction of paradigms in this field of study. This enables the use of paradigms for dealing with the shifts in Christian Witness. It paves the way for paradigms in missiology to validate transition and transformation, which needs to be applied in the missional process of reconciliation, reconstruction and development.

CHAPTER THREE: INSERTION: IDENTITY

In this chapter, the following areas will be covered:

- Introduction
- Who am I?
- The Definition
- The South African Perspective for Identity
- The Major Population Groups in South Africa
- The Notion of Ubuntu
- The Identity of the Christian in South Africa
- The Identity of the Church in South Africa

3. Introduction

Insertion is the point of entry for the individual or researcher. One could easily write from afar displaying non-involvement and may even present a sense of aloofness. Where and with whom are we locating ourselves as we begin our process? Whose experience is being considered? Are there groups that are ‘left out’ when experience is discussed? Does the experience of the poor, oppressed, disadvantaged, marginalised, disenfranchised and voiceless have an equal role in the process? The researcher chooses to write from the point of view of being involved, being part of the problem, reading and engaging with the issues of reconciliation, reconstruction and development.

EXTRACTS FROM A POEM BY DIETRICH BONHOEFFER

WHO AM I?

Who am I? They often tell me

.....

Am I really all that which other men tell of?

Or am I only what I know of myself

.....

Who am I? This or the other?

Am I one person today, and tomorrow another?

Am I both at once? A hypocrite before others,

And before myself a contemptibly woebegone weakling?
Or is something within me still like a beaten army,
Fleeing in disorder from victory already achieved?
Who am I? They mock me, these lonely questions of mine,
Whoever I am, thou knowest, O God, I am Thine.

(Bonhoeffer 1979:347-8). This poem is written by Dietrich Bonhoeffer, a German theologian, while he was in prison. It is clear here, that he grapples with his identity. His challenge against Nazism and their attacks on the Jewish People caused Dietrich Bonhoeffer to become a rebel during this time in Germany under Adolf Hitler's rule. He was imprisoned for this stance. Being a theologian who gave us some of the fundamental basis for Christian Ethics, we are certainly challenged by this poem to deal with one's identity. The intention of the poem is to urge and encourage individuals to deal with the question of their identity. This can be substantiated by the fact that in this poem there are thirteen literal questions dealing with identity. It can be understood that the uncertainty and dilemma one finds, stems from being in and having experiences of living in prison. Dietrich Bonhoeffer's real struggle for his identity was how would he contend and deal with Nazism? How would he as a Christian live out his Christianity and how would he apply the Bible and its interpretation for his time? We see this struggle for his identity articulated in this poem. This study's question is what imprisons South Africans in determining or realising their identity?

For the purposes of this study, the understanding of identity is crucial. Here the researcher would like to begin by dealing with his personal identity. The researcher grapples with his own identity. This needs to be expressed at the outset in order to objectively and transparently deal with the issues at hand in identity and in this study. Kindly allow the researcher to explain his identity in order to clear any notions or insinuations of subjectivity that may be brought to bear on this study. The researcher is of South Indian descent as a fourth generation South African, who grew up in a Hindu home. At an early age between nine to twelve years he was exposed to the gospel message of salvation through the Wayside Sunday Schools. A Wayside Sunday School is one that is held away from the congregation and in the homes of its members or people in the community. The congregation was and is part of the mission denomination of the Dutch Reformed Church which, is the Reformed Church in Africa. The researcher grew up in this denomination being in the Sunday school, youth, catechism, member, deacon, elder and minister. How does one in this situation determine your identity? The researcher's identity does

seem to be one with a few transitions. There are also complexities that had to be dealt with during and in these transitions. Therefore, this explanation was needed to alleviate what may seem to be impacting or superimposing views, opinions, values, ideologies, thinking or the articulation of any notion in this study. Dealing with the questions of identity are vital and crucial for this study.

3.1. The Definition

One may define *identity* as the distinctive characteristic belonging to any given individual or shared by all members of a particular social category or group. Identity may be distinguished from identification; identity is a label, whereas identification refers to the classifying act itself. Identity is thus best construed as being both relational and contextual, while the act of identification is best viewed as inherently processual (Rummins 1993).

Rummins in an unpublished dissertation raises a few points to deal with. The idea of distinctive characteristic is what may be perceived as the important or main trait of an individual's identity. The relational and contextual aspects of identity are vital and important. These factors play itself out in the practical life and experiences of people, churches, communities and real-life situations.

However, the formation of one's identity occurs through one's identifications with significant others (primarily with parents and other individuals during one's biographical experiences, and also with "groups" as they are perceived). These others may be benign - such that one aspires to their characteristics, values and beliefs (a process of idealistic-identification), or malign - when one wishes to dissociate from their characteristics (a process of defensive contra-identification) (Weinreich & Saunderson 2003: 54–61). Weinreich and Saunderson emphasises the strong aspect of the relational factor in identity. This will certainly come into play when dealing with the aspects of reconciliation, reconstruction and development. The relational aspect of identity can operate and impact people and situations at different levels. These can be seen as the personal, cultural, ethnic, racial, economic, traditional and religious aspects that will inform, shape and construct one's identity.

Both aspects of contextual and relational identity raised by J. Rummins are vital in dealing with identity in the South African situation prior and post the 1994 democracy which unfolded in

this country. The contexts of individuals vary quite vastly with extremities. This off course is based on where one is located demographically. One's context is determined by the angle, view, position, experience, understanding and interpreting of where and how all of these factors impact or affect the individual in South Africa.

The relational experience in defining one's identity throws up a multitude of challenges for the prior and post-1994 South Africa. These challenges emanate from the whole scourge of race relations brought on by the legislation of apartheid and segregation, which was the separation of people based on the colour of their skin. Influx control that restricted the movement of the people of colour. Group areas that determined that people only live with their own race groups. Job reservation where well-paid and prominent vocations were reserved for people of the white race. Separate amenities act where people could only socialise and utilise demarcated public areas and facilities.

The researcher would like to illustrate this by a very interesting observation of the municipal bus services in the greater Durban area now called eThekini in Kwa Zulu Natal. Prior to 1994 there would be two buses going to the same area or region. The one which was a green line bus service, transported commuters from the black, coloured and Indian communities. This bus was normally crowded to the point of having many standing passengers. The blue line bus service would travel to the same area or region with just a few passengers in comfort and luxury. These memories linger in one's mind, bringing back the memory of the atrocities of the past. However, the post-1994 democracy saw the rationalising of all resources in an equitable manner. Now there is just one bus service for all race groups travelling to an area or region. The interesting feature of this bus service is the colour. The fusion of the green and the blue colours brought out a new turquoise colour bus service for all passengers to travel to the same area. This was a complete opposite of the past experiences. The colour turquoise became a colour of reconciliation for commuters. Can this be a learning curve and a very practical example of how reconciliation can work when there is a fusion of minds, thinking, ideas, intentions, cultures and traditions? For this to happen there must be a willingness to move beyond our past restrictive "colours" which we held on to. The true-life illustration is but a small example of what the right intentions and goodwill can produce.

The understanding of identity is crucial to relationships, associations and facilitation of what one wants to achieve. Richard Jenkins, a professor of Sociology at the University of Sheffield

suggests that the world as constructed and experienced by humans can be best understood as three distinct ‘orders’:

The Individual order is the human world as made up of embodied individuals, and what-goes-on-in-their-heads;

The Interaction order is the human world as constituted in relationships between individuals, in what-goes-on-between-people; and

The Institutional order is the human world of pattern and organisation, of established-ways-of-doing-things (Jennings 2004:17).

The need to bring the understanding of identity closer home would be to unfold many of these views from an African mind with African perspectives. This brings to question the polemic between the individual, which is a Western phenomenon and community, which is an African or mainly third world understanding of oneself and identity. (Hinchman & Hinchman 1997: 161, 213, 241, and 307). We are therefore driven to examine our identities from the African and South African perspective.

3.2. The South African perspective for Identity

The South African population is uniquely diverse. The fact that South Africa has eleven official languages substantiates this diversity. These eleven official languages of South Africa are: Afrikaans, English, Ndebele, Northern Sotho, Sotho, Swazi, Tsonga, Tswana, Venda, Xhosa and Zulu. In a country of approximately 55 million people, this intimates a commitment to recognise identities and accommodate almost all the major groupings. The new democracy since 1994 brought with it the recognition of all minority groupings within the South African context. Not only were languages taken into consideration, but the whole spectrum of the South African people, their challenges, difficulties, problems, disadvantages, setbacks, situations and conditions.

The researcher proposes to take just one example to reflect on. A very noticeable feature was the attention given to differently-abled people. This was especially noted in the employment of people where opportunities and sometimes preferences were given to people who fell into categories as mentioned above. This awareness through government legislation brought with it the social, physical and recreational concerns for all people in South Africa. The researcher

having been born and grown up in South Africa did not notice these very vital and important facets of life in the past. Indeed, this was and is the dawn of a new era. It brought people into the arena of life and living, which were grossly neglected or only enjoyed by a section of the population prior to 1994.

The dilemma in a post-1994 Democratic South Africa is to deal with the two world views. The one being the Western view which, espouses “Individualism” and the other being the African view which espouses “Communalism”. The South African population groupings lends itself to this dilemma by virtue of the difference in numbers and in influence. The Caucasian people will have a strong leaning to the Western concept of “individualism” as opposed to the black communities subscribing to and totally absorbing the concept of “communalism”. The Caucasian mind does naturally reflect the influence of its Western origins. For the African mind, it is not about adopting a philosophical understanding and approach. Rather it is about the immersion of one’s life and living into this approach. There is no choice. The elders in the family, the needs and demands of the nucleus family, culture, tradition, community and society forms the basis of the willing and fully supportive acceptance of this identity. For the African mind it is a foregone conclusion. There is no debate, discussion or conflict. However, to tie these two concepts into what is supposed to be a new emerging united South Africa presents issues for unilateral acceptance of one or the other.

Being in Africa, we need to express the views of how people from different origins and backgrounds deal with what the “law of the land” is. Would this be a paradigm shift in dealing with reconciliation as a paradigm for missiology in the post-1994 South Africa? Professor David Bosch does focus on “indigenisation” as a paradigm for missiology in his book Transforming Missions. He wrestles with the idea of Western Christianity being culturally conditioned. The Christian gospel message was exported with and within Western culture. Professor Bosch highlights the views of J. Thauren where the conversion process was carried out with some adjustments called adaptation or accommodation in Catholicism or indigenisation in Protestantism (Bosch 1993: 448).

How do we interpret and live out this: - “adaptation”, “accommodation” or “indigenisation” as a paradigm for missiology in South Africa after 1994? Prior to the new Democracy in April 1994, there was no need or obligation to subscribe to one another’s way of life in South Africa. We lived in our segregated: - communities, social circles, sporting arenas, schools, universities,

recreational areas, beaches, living areas, prisons, religious institutions, places of worship and the list can go on. Now the post-1994 South Africa started to level these playing fields to foster and give birth to a united South Africa. Could this be a “unity in diversity” society? These vital issues of different lifestyle, racial, cultural and traditional innuendos must be addressed to create the path for reconciliation. Is the church in South Africa equipped to do this? They may seem simple questions, but they would have never ending answers.

3.2.1. The major population groups in South Africa

The Bantu expansion was one of the major demographic movements in human prehistory, sweeping through much of the African continent during the 2nd and 1st millennia BC. Bantu-speaking communities would have reached southern Africa from the Congo basin by the early centuries AD. The advancing Bantu encroached on the Khoikhoi territory, forcing movement into more arid areas. The San and Khoikhoi are grouped under the term Khoisan, and are essentially distinguished only by their respective occupations. Whereas the San were hunter-gathers, the Khoikhoi were pastoral herders (Barnard 2007: 4-7).

Some of the migrant groups, ancestral to today's Nguni peoples (the Zulu, Xhosa, Swazi, and Ndebele), preferred to live near the eastern coast of what is present-day South Africa. Others, now known as the Sotho-Tswana peoples (Tswana, Pedi, and Sotho), settled in the interior on the plateau known as the Highveld while today's Venda, Lemba, and Shangaan-Tsonga peoples made their homes in the north-eastern areas of present-day South Africa (Noble 2009: 141).

The Dutch settlers arrived in South Africa from 1652 until 1800's. The provision of a “Half Way Station” for the Dutch travellers and Dutch East India Company confirmed the Cape to be ideal.

Through inter-marriage of the Dutch settlers and the Khoikhoi people, there emerged the Coloured population in South Africa.

The British Empire extended its exploration into South Africa from 1820 onwards. The attraction of fertile lands and mineral resources were the driving factors. They then brought the Indians in 1860 to be indentured labourers. The need to spend some time on the introduction

of the Indian people into the South Africa population is to explain the researcher's background and origins. These explanations would assist to comprehend the identity struggle of the Indian people in the context of population diversity.

British Colonialists were determined to reduce the indentured to the catch-all 'coolie'. Their lives were lived in the context of a white ruling class that saw them through the lens of racist stereotypes. Kuli, in Tamil, referred to payment for menial work for persons from the lowest levels in the industrial labour market. In the transformation of kuli to coolie, the distinct humanity of individual Indians was appropriated and eliminated as the person collapsed into the payment" (Desai and Vahed 2010:2).

The journey of the Indian people to South Africa was a difficult one. They were overcrowded in boats with little food, medical supplies, amenities, care, comfort and concern.

A feeling of hopeless banishment was ubiquitous during voyages. A doctor observed in 1883 that many of the 'coolies', after leaving India, are very homesick, they have entered another world, and everything is new and strange to them. Fear soon seizes them...Soon after leaving port we had some squally weather. I found on going below all the coolies huddled together to the bottom. Though the journey was shorter, packing the indentured into every available space on board the ship created problems (Tinker 1947:157-158).

As one British official explained in the mid 1880's:

the limited space, the rude accommodation, the poor and often dirty bedding and clothing, the awkwardness and novelty of the cooking and sleeping arrangements, the strangeness of the poor passengers to each other, the rough and unclean habits of some, and the helplessness of others, and, added to all, the discomforts of sea-sickness, necessarily create even in the best managed ship which is all too well calculated to rouse feelings of both pity and disgust (Northrup 1995: 88).

Children as young as three and eight years old were separated from their mother to work in the homes of British mistresses. (Desai and Vahed 2010:64-65) there were severe cases of torture, punishment, being beaten, made to work seven days a week, living in crowded barracks without windows or chimneys, physical abuse and a range of labour and human abuses (Desai and Vahed 2010: 108-109).

The situation and circumstances are likened to that of slavery as was experienced in many parts of the world by the colonial and imperial authorities. The recognition of these absolute abhorrent living conditions, challenges, struggles and de-humanising of the Indian immigrants was the beginning of life for the researcher's forefathers in South Africa.

These explanations take care of the four majority population groups in South Africa. There are other smaller population groups like the Malays who seem to be included with the coloureds, the Greeks, Portuguese, French, Jews, Germans, Chinese, Italians and a few other nationalities.

The question then arises as to whom does the land belong? There are very few Khoikhoi people left in South Africa. Does the initial order of arriving on the land offer any preference or concession? These are crucial questions that have to be unravelled in the post-1994 South Africa. History dictates that the only indigenous people are the Khoisan people. This implies that all other races, race groups and nationalities, however indigenous they would want to declare themselves are intrinsically migrants in South Africa. (Konrad-Adenauer-Stiftung. 2017). The crucial issue of land distribution or redistribution impinges very heavily on these factors. This steers the South African community to work towards a new reconciliatory community. Could this be the “UBUNTU” we all long for in the South African experience. Issues of this nature and all other crucial aspects in South Africa must lead us to deeply reflect on the African notion of “*ubuntu*”.

3.2.2. The Notion of *Ubuntu*

According to Michael Onyebuchi Eze, the core of *ubuntu* can best be summarised as follows:

‘A person is a person through other people’ strikes an affirmation of one’s humanity through recognition of an ‘other’ in his or her uniqueness and difference. It is a demand for a creative intersubjective formation in which the ‘other’ becomes a mirror (but only a mirror) for my subjectivity’. This idealism suggests that humanity is not found in an individual. There is an inter-dependence between the individual and humanity. The identity of humanity is a quality we see, find and owe to each other. The formation of each individual is by virtue of what others bring into the life, growth and development of that individual. Therefore, the sustaining of an individual is also part of the dependence on each other. The sustaining of an individual co-dependent on the otherness in creation. This brings humanity to understand there is a belonging to each other. The defining of the individual is determined by the participation in our creations:

‘we are because you are, and since you are, definitely I am. The ‘I am’ is not a rigid subject, but a dynamic self-constitution dependent on this otherness creation of relation and distance’ (Eze 2010:190-191).

This understanding of an individual, as an individual in oneself and an individual as being part of, and intrinsic of a community, society, family, culture and tradition. Being in Africa does mean we have to use African logic. The concept of “*ubuntu*” – a real African community with people of different cultures, traditions, races destined to be on the soil of South Africa have no option but to become the “*ubuntu*”, The Community of South Africa. The community that is willing to work, live, relate, interact, serve, care, and be able to place South Africa and its people above ethnicity, race, political ideals and any self- aligned or self-favouring factor.

This understanding of ‘*ubuntu*’ would be an important world view or South African concept to assist with the unfolding, abiding by and living with in implementing the missional call through the paradigm of reconciliation, reconstruction and development.

3.2.3. The identity of the Christian

The identity of a Christian in South Africa could come from many diverse backgrounds. A Christian person could come from so many ecclesiastical backgrounds. Churches in South Africa that would provide a spiritual home for an individual could range from Catholicism to the Protestant spectrum of African Initiated or Independent Church (AIC), Methodism, Anglicanism, Reformed traditions, Pentecostalism, Charismatics and many denominations. (Mandryk 2010:758). These church backgrounds would determine where the individual is positioned in his or her stand on various ecumenical, evangelical and ecclesiastical issues at hand. This positioning would guide and direct the individual’s response to the demands of the day. People who are members of the various churches come from across the spectrum of life and economic or financial standings. The level of understanding the needs and challenges of the South African situation would depend on many of these factors. In wanting to find one’s identity as a Christian, there are influencing aspects to be dealt with. Often times, social structures either intentionally or unintentionally groups individuals and families into a congregation. This is the manifestation of social cohesion and ecclesiastical convenience. These two go together in the choices people make as to where they worship. There is a growing

tendency for many members of the mainline churches such as the Methodists, Anglicans, Reformed, Presbyterians, Lutheran, Baptists and the likes to move over to the mega new wave churches. These mega churches are developing among all race groups. The ideology is based on mainly prosperity theology and the gifts, work and blessings of the Holy Spirit. This gave rise to the mega church movements. Their abandonment of the 'strange-ness' of the church, and accepting commercialisation of life, the mega churches found they could draw large numbers of people. The church services took on a form of entertainment. "Their instinct has been to uncritically embrace the entertainment culture and the abandonment of Christian vocabulary and historical roots" (Tennent 2010:29). In the mega church, practice of short-term mission is understood as 'vacation with a purpose'. Not much is done in terms of cross-cultural missions, sending and support for full-time career missionaries or seeing themselves as part of the global church. "a mega church pastor Walt Kallestad declared in his popular mega church guide, 'Entertainment Evangelism', 'The Christian church needs to be friendlier than Disneyland' (Kallestad 1996:81, Tennent 2014:29-30). These fast-growing mega churches as stated give holiness, spirituality, church practice, Christian doctrine, sacraments, worship and church life new definitions. These challenges to the Christian faith present missional approaches with reasons for dialogue. There has to also be some serious exegetical and hermeneutical discussions around the church practices of the present day.

Prosperity theology sometimes referred to as the prosperity gospel, the health and wealth gospel, or the gospel of success, or the name it and claim it gospel, is a religious belief among some Christians, who hold that financial blessing and physical well-being are always the will of God for them, and that faith, positive speech, and donations to religious causes will increase one's material wealth. Prosperity theology views the Bible as a contract between God and humans: if humans have faith in God, he will deliver security and prosperity (Garber 2008). The Historian Kate Bowler postulates that the prosperity gospel was formed as a fusion or a coming together of "Pentecostalism, New Thought and an American Gospel of pragmatism, individualism, and upward mobility" (Bowler 2013:31-32). This "American gospel" can be explained by Andrew Carnegie's Gospel of Wealth. It is further exemplified by "Russell Conwell's famous sermon "Acres of Diamonds" (Bowler 2013:31-32). The point of the sermon was that poverty could be equated with sin. He also, point that people could become rich through a sense of industriousness and hard work. This was some kind of expression of 'Muscular Christianity'. Therefore, success was attributed to personal effort and not divine intervention (Bowler 2013:31-32).

The Christians in South Africa are caught in an ecclesiastical trap. This trap is the choice of where one worships. It is an ecclesiastical trap because the invitation to church is not about salvation in Jesus Christ but rather about material blessings. Normally many of these new wave prosperity churches attract large numbers of people. A crowd attracts a crowd. The attraction is normally social, material, spiritual blessings by the pastor blowing on people, waving his or her hand over the people and even shouting ‘fire’. These actions cause people to fall which is called ‘slain in the spirit’. Much of these happenings can be viewed on the national television church programmes. The question on the researcher’s mind is that these type of services in a church brings a sense of other worldliness and removes the Christian from the Biblical mandates of and for social responsibilities (Klassen 2009:133) (Brown 2011:88) (Walton 2009:109) (Elisha 2011:45).

So, the Christian in the South African Church context is faced with a myriad of possibilities regarding his or her worship and the place or church to worship in. These complexities confront the Christian person in one’s personal life and in one’s church life.

3.3. The identity of the Church in South Africa

In trying to describe the church in South Africa, one could safely say there were attempts to address many of the challenges in the situations experienced by the people of the country. There were many different modes and approaches to speak to the context and its people. Some of the approaches were ‘declarations and denunciations, our prophets, and confessors: clergy, religious and laity; imprisoned, detained and deported’. Hurley (1990:181) makes a profound statement that deals with the question asked in the introduction of this research document. ‘But we have had little success in translating proclamation of principles and spasmodic acts of Christian witness into a sustained process of evangelisation profoundly affecting the social body of the church either in the black or white membership’. There were many different times, and different approaches and different situations where religious attention was given to such challenges, but these just served for a limited time and for limited people. ‘There has been no organised church effort, only a take it or leave it approach. We have not really faced up to the issue that deep-rooted social factors need a lot more than that to be evangelised’ (Hurley 1990:181, Prozesky 1990:181).

Archbishop Denis Hurley OMI (The Missionary Oblates of Mary Immaculate (OMI) is a missionary religious congregation in the Catholic Church. It was founded on January 25, 1816, by Saint Eugene de Mazenod, a French priest born in Aix-en-Provence in the south of France on August 1, 1782 (Blanchin 1911) in his words speaks about the apathy of the church. He brings the challenge of Christian witness and a sustained process of evangelism as being in somewhat of a creative tension. The church seems to choose one over the other. There are the impressions that the church takes to the sides of its choice. Either moving to strands of religiosity, evangelicalism, ecumenism or traditionalism. All of these church commitments or approaches tends to marginalise aspects that are vital to the gospel message.

The church in South Africa has had to undergo many seasons in its life and ministry. From the beginnings of Christianity there have been different epochs as Bosch describes them (Bosch 1991:181).

Bosch in his book ‘Witness to the World’, has a chapter on the ‘Emaciated Gospel’. The isolating of the gospel message to only the evangelical approach to regard Christ as Lord only of the church and not of the world as well. The church has the tendency since its birth for Christians to take a dim view of the world and to despise the world. ‘Concern has been for salvation from the world rather than for the world’s renewal’. Bosch speaks of ‘burning conviction, the passionate hope, the eager expectation, and the groans as if in the pains of childbirth’ in Romans 8.19 & 22. This message of calling or bringing the entire creation to surrender to Christ, has been lost (Bosch 1980:202).

These utterances of Bosch (1980:202) may aptly describe the church in South African. Because the church has so much of its involvement about the missional call rather than being part of the missional call of the paradigms of reconciliation, reconstruction and development. Bosch reiterates that the church can be lopsided in its approach to the spiritual and total needs of the people of South Africa. The church has to be cautioned not to adopt the ostrich approach of having its head in the sand while there is a storm blowing all around the church.

The gospel message is seen and understood only as salvation, spiritual, other worldly and heaven projected. It is true that Jesus came to save and serve. This is evident all through the gospel writings in scripture. While ministering the message of salvation and renewal to the people, He also made breakfast for His disciples, healed the sick, restored the prostitute, fellowshipped with the lepers, attended a wedding, paid His taxes, wept for His people, drove

out demons, showed passion in so many situations to so many people. (NIV 1990:1072 – 1104) Is the Christian and the church following these examples? Maybe in bits and pieces. The Christian and the church in South Africa needs to lift up its head from the sand and attend to the storm all around it.

The church in South Africa had been through many struggles of dealing with its historical origins of Settler and mission churches; Afrikaner and English churches; black and white churches. It had to live through the apartheid era, the times of great conflict, protest, and challenge, politics of right and left-wing extremism, socio-economic difficulties race relations, transformations and transitions (de Gruchy 1986: 1,53,103,149,195). These are some of the complexities experienced by the church in South Africa. Further to this there has been the challenge of Black Theology, Liberation Theology, Feminist Theology and other ideologies that confront the church. The issue of dealing with violence and for the church to promote non-violent approaches to solve problems and impasse for the people of South Africa are very real issues (Wink 1987:48- 56).

3.4. Conclusion

Often times one's identity is being questioned and challenged regarding the individual's responses, involvement, commitment, willingness and how far one would go in working towards reconciliation, reconstruction and development as paradigms for missiology. This confrontation can be very personal, direct and intimidating. To refer to such a situation Miroslav Volf (1996) relates his story in the preface,

After I finished my lecture, Professor Jürgen Moltmann stood up and asked one of his typical questions, both concrete and penetrating; ‘But can you embrace a četnik?’ It was the winter of 1993. For months now, the notorious Serbian fighters called ‘četnik’ had been sowing desolation in my native country, herding people into concentration camps, raping women, burning down churches and destroying cities. I had just argued that we ought to embrace our enemies as God has embraced us in Christ. Can I embrace a četnik – the ultimate other, so to speak, the evil other? What would justify the embrace? Where would I draw the strength for it? What would it do to my identity as a human being and as a Croat? It took me a while to answer, though I immediately knew what I wanted to say. “No, I cannot – but as a follower of Christ I think I should be able

to”. In a sense this book ‘Exclusion and Embrace’ is the product of the struggle between the truth of my argument and the force of Moltmann’s objection” (Volf 1996:9).

It matters most when one’s identity is put to or through the ultimate test. How does one reconcile suffering, torture, pain, humiliation, great human and material losses with true identity? How does one overcome all of the suffering, forgiving, forgetting, walking the extra Biblical mile and subjecting one’s identity to the commands of Jesus Christ the ultimate reconciler. Such are the challenges in dealing with identity in the post-1994 South African context. The dilemma is about being truthful, honest and sincere. Then to deal with the demand of the gospel’s message of love, forgiveness and restitution. The biggest challenge is to develop, own and bring to experience in one’s identity the balance between the dilemma and the message of the gospel. Therefore, the question of identity is crucial to the role players in their involvement for facilitating and being part of the process where the paradigms of reconciliation, reconstruction and development becomes relevant practical missional paradigms in the ecclesiastical life of a post-1994 South Africa.

In the midst of all these distractions from the core ministry of the church, there has been the struggle to find a wholesome, holy, Biblical and Christ centred approach. The church in South Africa has a vast range of matters to deal with in determining its true identity. The post-1994 South Africa presents the church with challenges and opportunities. Its challenges lie bare and open as invitations to respond. Opportunities present themselves as huge and multiple before the church. It is easy to work out one’s identity when in a situation of relative calmness, peace, composure and much time available. The South African situation demands the church to define itself sooner rather than later. This imperative is necessary for the active involvement of the church to its missional call of responding to the pressing need for the implementation of the paradigms of reconciliation, reconstruction and development. The church in South Africa has predisposed itself with much pastoral responsibilities to the extent of being overwhelmed. Pastoral theology of member maintenance, pastoral visits and care, congregational obligations and administration have become the order of the day in church life. Members place a great demand on the ministry of the church to the extent that the missional call is compromised. Here theological education and teaching is vital to bring awareness of the needs, demands and challenges for the church in South Africa in its mission to the people.

CHAPTER FOUR: THE CHRISTIAN FAITH IN THE CONTEXT OF SOUTH AFRICA

The intention of this chapter is to cover the aspects and understanding of faith as both a spiritual and practical entity for the Christian and the Church. The chapter will cover:

- Introduction
- The Faith Factor
- Faith and Mission / Missiology
- The Theological Basis for Faith in Mission
- Understanding Faith as a Missional Paradigm

4. Introduction

The defining of “Faith” would be pertinent and closely related to Insertion as indicated in the Pastoral Cycle. One’s position of location is important and a determining factor as to how the reader, interpreter, discerning individual or community position’s oneself or itself in the dialogue and discussion on a relevant and applicable reconciliation process for a post-1994 South Africa. We need to understand the faith community as it best can be described or understood.

The church of Jesus Christ, the followers of Jesus Christ, the disciples of Jesus Christ and believers of Jesus Christ are some of the categorisations attributed to the faith community called the church. To clear these understandings and descriptions, the researcher would want to clear any anomalies with the definition. These mentioned above are commonly referred to in the Bible as the people of the Faith Community. Jesus Christ does not refer to His followers as Christians. The word “Christian was used by the people of Antioch in Acts 11:26 “.... The disciples were called Christians first at Antioch”, Acts 26:28 “Then Agrippa said to Paul, Do you think that in a short time you can persuade me to be a Christian” and 1 Peter 4:16” However if you suffer as a Christian, do not be ashamed, but praise God that you bear that name’. (NIV Bible 1990:1223, 1244 and 1350). For the purpose of this study, the researcher would use the nomenclatures “Christian, Christianity or The Christian Church” in referring to the faith community of Jesus Christ.

A Faith Commitment as a Christian is what calls for the individuals pre-understanding and perception to deal with the issue in being part of the Christian Faith Community. Here the determining of faith and its functionality can be an approach to deal with the question at hand. Can Reconciliation, Reconstruction and Development be the paradigms for the Missiological call to provide the important and urgent answers to a post-1994 South Africa? These aspects of the Missiological call has to influence, impact, inform and permeate all the other factors in the Pastoral Cycle. The understanding is that the Missiological call is the responsibility of the Faith community, the church.

The challenge in the present day new millennia is how do we define or understand oneself as being part of the Christian Faith Community. The understanding and practical exposition of the Gospel of John Chapter 3's description of a Christian, being a "born-again person" provides a scriptural answer. In the Gospel of John 3:17 (NIV Bible 1990: 1179) "For God did not send His Son into the world to condemn the world, but to save the world through Him" (NIV 1990), clearly explains the salvation concept, nature and understanding of the Christian Faith. This brings the experience of the faith person down to the individual. Personal faith is the God given gift to being part of the Christian Faith Community. (NIV Bible 1990:1299 Ephesians 2:8)
In this chapter the following aspects would be covered: - The faith factor, Faith and Mission / Missiology, The Theological Basis of Faith for Missions and Understanding Faith as A Missional Paradigm.

4.1. The Faith Factor

It was earlier indicated in the main introduction that an average of 75% of the population in South Africa are Christians. This would mean that, the majority of the people have some measure of a Christian - faith commitment, faith experience or faith lifestyle. The practical implication, meaning, contextualising or situational Christianity could differ in many ways. Prompting the question of what would be the "*seitz im leben*" - "life setting" of the Christian in South Africa. These could produce wide-ranging answers. Church membership, church attendance, being born in a Christian family or household, church association, church adherence, being baptised, having completed catechism or baptism classes, adopting the Christian tradition and culture and so the list goes on.

It is indeed a noble statistic to claim a majority Christian population in a country from the Christian perspective. The consequence of such a claim is the challenge it brings. Therefore, it becomes incumbent on the South African community to apply the ideals of this “faith factor” in an in-depth, clear and proficient manner in order to bring it to bear on reconciliation, reconstruction and development as paradigms for missiology in South Africa.

The above explanations and points of view may be perceived as conservative, evangelical and even sound spiritual or spiritualising one’s understanding of the Christian and Christianity as the faith community in South Africa. The researcher needs to state that the position taken is one that is identified with. This is informed by the church tradition, teaching, learning, liturgical practice and the ecclesiastical experiences. However, there will also be caution not to impose views upon the process of this study. The academic objectivity will be guarded at all costs and bring to bear in this document.

4.2. Faith and Mission / Missiology

In order to deal with the understanding of faith and mission we need to focus on a missiology which is the study of the theory and practice of missions. This leads us to examine the theology of missions. This would prompt the need to unravel the biblical basis, interpretation, significance and meaning of what missions and missiology is. It would also raise questions around the views of missions and how it is practised in the world and more especially in South Africa.

Charles van Engen, the Professor of Biblical Theology of Mission at Fuller Theological Seminary’s School of Mission, speaks about how mission disturbs the peace of the church in the foreword of his book “Mission on the Way”. He cites the three cases of the “incorporation of the Gentile converts into Christian Fellowship as found in Acts 13 and 15 (NIV Bible 1990: 1224, 1227), the evangelising of the tribes of Europe and Inner Asia and when Western churches encounter non-Western cultures and religions on a global scale” (Engen 1996:9). Professor Engen makes bold statements as a critique of the church in that, it takes the easy road of self-sufficiency. These are: - “building a community of worship and faith; developing the social organisation that holds the church together; defining and allocating roles; managing economic resources; assigning power and legitimacy and defining orthodox beliefs and

practices. Once these social and cultural systems are operating, they normally need only minor adjustments to keep the church functioning over time,” (Engen 1996: 9).

Upon examining these statements of Professor Engen, we cannot help but question the relevancy of the church in its missional call. Is the church meant to be only in a pastoral maintenance mode, so the *status quo* remains? Should the church be a place where no one is disturbed by the missional call, and no one is challenged by the missional call. The Christian Church can very well remain in a static mode without any inclination to involve itself in the great commission of “going into all the world to make disciples” as Jesus commands in Matthew 28:19 (NIV Bible 1990:1108). This call is further emphasised, that it must be done in the power of the Holy Spirit Acts 1:8 (NIV Bible 1990:1208). These texts should draw the attention of the Christian and the church to the missional call.

The church has an imperative from these biblical texts that serves as a mandate for its inescapable missional call. In being obedient to this missional call the church in South Africa has to respond to the mission paradigms of reconciliation, reconstruction and development as its living faith in practice.

The church has to importantly respond to the voice of the Lord Jesus Christ as articulated in the biblical verses mentioned above. To further impress upon the church’s mandate, we need to have some basis for the theology of missions and missiology. There is a need to understand the missional call as being more than just outreach but rather as the “common witness of the whole church, bringing the whole Gospel to the whole world” (Neill et al 1971:594) “Gerald Anderson attributes this phrase to the 1963 Mexico City gathering of the Commission on World Mission and Evangelism / World Council of Churches as indicated by Orchard (1964: 175) (Engen 1996: 18).

In 1961 Gerald Anderson edited ‘The Theology of the Christian Mission’ which set the precedence as being the trail blazing document for the theology of missions. Ten years later, Anderson defined the main concerns of the theology of missions as: the basic suppositions and underlying principles which determine, from the stand point of Christian faith, the motives, message, methods, strategy and goals of Christian world mission.... The Source of mission is the Triune God who is himself a missionary.... (Engen 1996:18).

This must be understood theoretically, be true, practical, implemented, lived out and operational in the ministry and mission of the church in South Africa. It would greatly enhance the impetus needed for the paradigms of reconciliation, reconstruction and development to the missional call in South Africa.

Engen sees Mission Theology as being multi-disciplinary. First and foremost, missiology is centred in Jesus Christ. Professor David Bosch alludes to the fact that, ‘Karl Barth in a paper read at the Brandenburg Missionary Conference (BMC) in 1932, was one of the first theologians to articulate mission as an activity of God himself’. Professor Bosch makes bold to say the Barthian influence stayed and spread since BMC 1932 and again re-emphasised in the 1952 Willingen Conference of the International Missionary Council (IMC)” (Bosch 1993 389 - 390). Professor Bosch clearly dedicates an emerging paradigm to the understanding of God being in the centre of mission and in mission being the activity of God. Professor Bosch titles this paradigm as “Mission as *Missio Dei*” “Mission as God’s Mission” in his book Transforming Mission (Bosch 1993:389).

Out of the centre, the multi-disciplinary facets of mission and the missional call unfold in a centrifugal manner. The strong indication that mission and the missional call originates from God and gathers momentum, guidance, direction, meaning and value as it moves from God through His church and its people to society and the communities of the world. In the case of the South African community, all of this happens in a faith setting, which causes the active faith factor to be operative to see this unfold and lived out by the church in South Africa.

4.3. The Theological basis for faith in Mission

Louis Berkhof in his book Systematic Theology states that, “the classical Greek word – *πιστίς* – *pistis* – faith which is having confidence in a person and in his or her testimony. The second understanding of - *πιστέύειν* - *pisteuein*’ - the verb form for faith in the Septuagint, which is the Greek translation of the Bible. In New Testament Septuagint usage of the word *pisteuein*, expresses the idea of faith both in the sense of assent to the Word of God and of confident trusting in Him” (Berkhof 1971 : 493, 494). The concept of ‘faith’ by Berkhof could take both forms noun and verb to help us in our understanding and experience. As the simple meaning of the verb is an action word so would faith be as well. An action of the believer of the faith

community of Jesus Christ. Berkhof spells out faith in three ways “a) general confidence in God and Christ; b) acceptance of their testimony on the basis of that trust; and c) yielding to Christ and trusting in Him for the salvation of the soul. The last is specifically called saving faith” (Berkhof 1971:494).

Berkhof talks about faith in the different sections of the Bible. The sections relevant to this study is that in the Gospels, “the demand for faith in Jesus as redeemer, promised and hoped for” (Berkhof 1971:498). The faith and hope intersecting is evidenced here as well. It is what we require in the operation of the life of the Christian in a sure and definitive way. Jürgen Moltmann quotes John Calvin who gives the appropriate interpretation of faith and hope when he says, “In the contradiction between the word of promise and the experiential reality of suffering and death, faith takes its stand on hope and hastens beyond this world” (Moltmann 1963:19) Such an experience will bring the Christian and the faith community to respond to the missional call. Moltmann helps us when he states “Faith binds man to Christ”. Hope sets this faith open to the comprehensive future of Christ. Hope is therefore the ‘inseparable companion’ of faith. … Faith believes God to be true, hope awaits the time when this truth shall be manifested.... Faith is the foundation upon which hope rests, hope nourishes and sustains faith” (Moltmann 1963:20). The interplay of faith and hope must bring a challenge to the church as the major faith community and encouragement to the situations and contexts of need in South Africa. This call must able those who respond to fathom the paradigm of reconciliation, reconstruction and development in and for the South African need. We can be further supported by Moltmann stating that, “in actual fact, however, eschatology means the doctrine of the Christian hope, which embraces both the object hoped for and also the hope inspired by it. From first to last, not merely in the epilogue, Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionising and transforming the present” (Moltmann 1963:16).

The idea of Christian hope is what the South African context needs in an experiential manner, with the people being majority Christians. So also, that which is hoped for, forward looking and forward moving should be the impetus that propels the missional call. The challenge to revolutionise and transform the present as part of the faith endeavour must certainly impact the paradigm of reconciliation, reconstruction and development in South Africa. Moltmann talks of, “the happiness of the present as not being the sufficient, but it is more, it is the God of the present, the eternally present God and the eternally presence of being” (Moltmann 1963: 28).

Here the mission paradigms and missional call has God present in the activities. The divine presence enables, empowers and equips the ministries and work mandated of the missional call.

4.4. Understanding Faith as a Missional Paradigm

In searching for relevance in the missional call in the South African context, there has to be guidance and direction taken first from the Bible and from the views of these prominent theologians mentioned earlier. This does create the situation where each individual who is part of a Christian Church community deals with one's position. The factors brought into play is based on the personal life of the individual. The questions to unravel are: - How do I view, understand and participate in the missional call in the South African context? What do I contribute to the missional activities of my congregation, church or faith community to meet the demands of the people, issues and challenges in South Africa? The answers to these questions would need to bring about some kind of personal conviction for the Christian to respond. It will be this response that would bring a sense of commitment and involvement from the individual. The positive responses that feed into the collective would in-turn assist to mobilise the congregations, churches and the faith communities to address the need for reconciliation, reconstruction and development as paradigms for the missional call to the Christian individual and the church of South Africa. It would mean a serious and definite understanding of faith as an active and vital factor of being a paradigm for the missional call. In being the majority of the people in South Africa, brings with it a responsibility. The active faith of the Christian and the church must be evident and visual to the people of South Africa. The invisibility, lack of participation, un-involvement and *laissez faire* attitude of Christians and the church severely hinders the operations and ministries of the missional call.

We have some guidance from Professor Nelus Niemandt on the understanding, meaning and experience of what missional is.

Missional congregations are described as congregations on a journey. Easum (2001:10) underlines the importance of understanding that congregations are on a journey: "Christianity is depicted as a movement away from the centres of religious institutional, professional life into the fringes of the mission field" (Easum (2001:10). In a guide for congregations considering joining the partnership, The South African Partnership for

Missional Churches (SAPMC) elaborates on this description. The guide states the following about missional congregations:

- Missional congregations are aware of the context they are living in. They know that Christendom is vanishing. They understand that it cannot be expected that everyone around them is Christian. They know that they live in the midst of a mission field. They can answer the question: Where are we?
- Missional congregations are letting Scripture and prayer shape them as individuals, and as a church, as they engage in forming a people of God. They allow God's Spirit to work through them, and empower them, to take risks for the sake of the gospel. They are answering the question: Whose are we?
- Missional congregations can recognise God's actions directly around them, as well as in the wider world. They are learning more about God's mission of redeeming, restoring, and reconciling the world through Jesus Christ. They can give answers to the question: What is God doing?
- Missional congregations know how to discern and listen to God's specific call to them. They know their missional vocation and are willing to act on it. For the sake of the gospel, they are reaching out across boundaries. They can answer the question: How is God sending us?
- Missional congregations are a sign, and a preview, of the future that God intends for the whole world. By inviting others to become citizens of God's reign, and by demonstrating how they are functioning as a church together, they are giving witness to Jesus Christ through outreach. They are answering the question: How are we, as a church, currently living according to the pattern of God's future? (Niemandt 2010).

The important questions posed by these explanations will help the church in South Africa to be missional by design, practice, intent and action. The clear descriptions will certainly take the church in South Africa a long way on its journey to be missional and respond to the missional call by ministering with the paradigms of reconciliation, reconstruction and development.

This interplay between the faith of the individual and the church is vital for the comprehensive understanding of both persons and institutions becoming the agents of and for change. The commitment must come for both with a deeper understanding of the missional call based on

faith unfolding in ministry action. Often the one, either the individual Christian or the Christian Church is inactive as the faith person or faith community at the cost of the other. Sometimes the responsibility is shifted from one to the other. It can become a ministry blame game with no results. We need to seriously take up the challenges of our community, society and country. As was earlier alluded to by the Bible and theologians, the matter of faith and hope are almost intrinsically intertwined. The Christian individual and the Christian church is called not to relinquish their responsibilities of attending to the missional call of bringing faith and hope into the missional call for reconciliation, reconstruction and development.

Bosch in his book Transforming Missions which is labelled as his *Magnum Opus* by J.N.J. Kritzinger and W Saayman in the introduction of their book David J Bosch – Prophetic Integrity, Cruciform Praxis (Kritzinger and Saayman 2011:1) has “Mission as Action in Hope” as an Emerging Ecumenical Paradigm. Relating the words “Mission, Action and Hope” in one paradigm has significant importance and relevance for the missional call in South Africa. Hebrews 11:1 states “Now faith is being sure of what we hope for and certain of what we do not see” (NIV Bible 1990: 1338). The text gives an indication of a link with faith, hope and action. The action being the missional call unfolding in the lives of the individual and the church.

John Calvin states that, “the seat of faith is in the heart and not the brain, without wanting to dispute or debate the part of the body where faith is seated. His rationale for this thinking is that the heart generally means a serious, sincere and ardent affection” (Dunn 198:143-144). This raises the important question of how the Christian Individual and the Christian church view experiential faith. It calls for understanding the faith factor in one’s intellect but with the sure result of an emotive response from the heart. Calvin is saying what the mind understands, the heart feels, which the Christian person reacts or responds to. Would this not be a vital missional call for the Christian from the church father John Calvin? How can we dispute or reject such a great mind of theological and reformed thinking?

In turning to the Bible there are many references of how and what faith should be. The Apostle Paul in his letter to Romans in 10:17 states, “faith comes from hearing the message and the message is heard through the word of Jesus Christ” (NIV Bible 1990: 1258). The understanding is that individual faith has to be received from someone who makes these pronouncements. So the Christian individual and the church has the task and call to proclaim the message as part of

their obedience to the missional call. The definition of ‘message’ is crucial to this missional call. This will be explained further in the document on Theological Reflection. For now, the pertinent challenge is that the Christian individual’s faith must enable the proclamation of the message. God’s message of the *‘Missio Dei’* God’s mission. The text speaks about faith being formed in someone by hearing. The hearing can only take place when there is a telling. The telling and articulation of the Gospel Message becomes the responsibility of the church. Will the church rise up to the challenge and the task in the proclamation of aiding the missional paradigms of reconciliation, reconstruction and development.

The letter of James in 2:29 states “... faith without deeds is useless” (NIV Bible 1990:1344). One can argue the interplay and interaction of faith and deeds in great depth. At this point our guidance comes from the scriptural text. There is clear indication that faith has to have an extension of its meaning and experience. This should not be attributed only to a spiritual experience. If that is so then the faith understanding, meaning and experience is based on self-sufficiency. The text and the discussion in the letter of James does not support one notional interpretation of faith. The need and implementation of a faith that spells itself out in deeds is the unavoidable requirement according to the letter of James. The text exhorts the Christian and the Church to be a people and a church of the Word and the Deed. The saying attributed to St. Francis of Assisi “Preach the Gospel at all times, and if necessary use words” (Flemming 2013: 11) is apt for our understanding of the Word and Deed principle in our missional call. This quote places much emphasis on the deed, which may be rightly so. There can be a tendency to be a mission enterprise as one that is solely concerned with the preaching and converting of people on the mission field. Though the salvific factor is paramount to the mission endeavour, it has to be brought down to the people and brought in to answer the need of its context and environment of the ministry. The combination of the Word and the Deed is a relevant and practical formula for the message of the missional call. Missionaries and mission institutions often embark on being compliant with this formula. However, there can be situations where one aspect of this formula is sacrificed or emphasised over the other. The church needs to be cautious and relevant in its approach.

Acts chapter two expounds the Christian virtues of the people filled with the Holy Spirit as teaching, praying, fellowship, observing the Lord’s Supper, sharing their possessions, having meals together, sharing their homes and worshipping God. (NIV Bible 1990:1210) The Word and Deed principle was a contextual and practical missional experience for all the people

referred to in Acts chapter two. It also was a measure of church growth. The text states that the numbers of the people grew daily. It does indicate the holistic Gospel message as expressed in Word and Deed drew people to this New Testament church. The experience of faith in action was an attracting feature of this missional context of the book of Acts.

4.5. Conclusion

The Christian and the Church of the South African context in the new millennium has to respond to its missional call in this and similar ways that is inclusive, relevant, practical and applicable in the context it serves. Often the practice is to duplicate what other churches do. These churches could be in different contexts, different cities, different parts of the world, different traditions and different cultures. The norm is to follow what church, mission or ecclesiastical phenomena is making an impact somewhere in the country or the world. The South African situation is multi-cultural and multi-dimensional in its ecclesiastical nature. It would not be possible to directly import missional concepts and practices and deploy them so easily.

The South African and African church has many identities. The missional call of the church is to start recognising these differences and meeting the challenges of these differences. The researcher's view is that Sunday church is a good and holy observance for many South Africans, but little translates to life and practice. This will be discussed in the next chapter dealing with a social analysis of the South African situation. How could the missional paradigm of reconciliation, reconstruction and development assist and speak to the church, society and community in South Africa?

Having dealt with the issue of faith of the individual Christian and the church in South Africa, the attention is turned to the aspect of social analysis.

CHAPTER FIVE: A SOCIAL ANALYSIS OF THE SOUTH AFRICAN CONTEXT

This chapter will cover the following areas: -

- Introduction
- The case study of discernment in the Christian church
- The social analysis of the South African Church context
- The Role of the Truth and Reconciliation Commission (TRC) to address the pre and post-1994 experiences of all people in South Africa
- Criticism of the TRC

5. Introduction

“Social analysis can be defined as the effort to obtain a more complete picture of a social situation by exploring its historical and structural relationships. Social analysis serves as a tool that permits us to grasp the reality with which we are dealing” (Holland and Henriot 1995: 14).

This definition is apt for the South African context as the key factors are historical and structural. These two aspects speak directly into the experiences and challenges of the pre-1994 era, the present era and the future envisaged for South Africa.

Holland and Henriot explain social analysis as exploring reality, focusing on systems and the analysing of time – historical and analysing of space – structural. They also acknowledge there are limitations in social analysis process such as: - it is not designed to provide immediate answers; social analysis is to social strategy what diagnosis is to treatment; it is not an esoteric activity and is not value free. With these limitations come the difficulties that: - society is always changing; society is always complex and to enter social analysis is to enter the realm of the controversial. (Holland and Henriot 1995:15 – 18) in having a balanced view and knowing the limitations and difficulties does assist us on the way ahead. It prepares the process to be aware of the pitfalls and short-comings.

Albert Nolan says, “the preaching of the gospel in South Africa is closely bound with social, political and economic history” (Nolan 1989: 1). There is relevance for this statement when Nolan wrote his book “God in South Africa – The challenge of the

gospel”. Here Nolan takes broader views of the gospel message by contextualising much of the experience of the people and the message. (Nolan 1989:7 – 30).

He challenges the gospel message ‘*euaggelion*’ meaning ‘good news’ and how it is presented in the South African context. It is the implementation of revelation and experience. We need to concede that there can be a heavenly focus without earthly relevance. We are alerted to the fact that the church and its missional call must have the balance between revelation and experience.

A social analysis for the South African context will be vital to assist and inform the process of dealing and implementing the missional paradigms of reconciliation, reconstruction and development. In wanting to approach the situation in any place or space, the gaining of insight, information and the realities on the ground would be crucial to any attempt to address the needs of such a situation. The context in South Africa may be a complex one. These complexities arise out of the pre and post 1994’s first democratic elections in South Africa. Changes in South Africa started to emanate from the release of Mr Nelson R Mandela on 11 February 1990 (Mandela 1994:551-552). This indeed was the watershed moment for South Africa and South Africans in its entire history. It brought with it a deep sense of freedom which was extremely far from the experiences of the everyday non-white South Africans. There now appeared in the hearts of the discriminated South Africans a sense of belonging. South Africa became ‘ours’ and not ‘theirs’. The feelings of people were now renewed in being patriotic as opposed to being anti-South African. Some examples where that non-white people only supported non-white sports persons and teams. They would always support the All Blacks Rugby team of New Zealand, the West Indies Cricket team and the Brazilian Soccer team. This gives the indication of the commitment to find identity with likeness. It overrode any sense of patriotism from the people of colour in South Africa.

Due to the varied nature of the history of South Africa relating to its population, political rule and law, social situation, economic realities, ethnic diversity and natural resources, some understanding of a social analysis is necessary. The reality of having four major race groups of blacks, whites, coloureds and Indians adds to the social complexities. It is confusing for much of the international community to understand the differentiations of people based on the colour of their skin. But such was the history of South Africa. Since the 1948 coming into power of the National Party and the official legislation of *apartheid*, these differences were in operation.

Apartheid came into being with the South African election in 1948. So, it makes sense that the word's history goes back to that date, from the Afrikaans word for "separateness." It comes from the Dutch, with the "*heid*" part *meaning* "hood," for "apart-hood."

The researcher shares some of the views and experiences from the apartheid era. These were major issues which were prevalent in the community and the society in which the researcher lived through. The times experienced were some of the most severe, humiliating, demeaning and came with difficult challenges. Life during these times were almost one of survival. The people of the suffering fraternity would often motivate and encourage themselves by this meaningful phrase 'this world is rough and if man wants to make it, he has got to be tough'.

Some of the apartheid laws which caused major and many forms of pain and suffering were:

- 'group areas' which meant people had to live in areas demarcated for their specific race group,
- 'influx control' was the prohibition of free and open travelling of the race groups in cities, towns and provinces,
- 'job reservation' ensured jobs were reserved for the privileged race group and certain high-profile jobs could not be attained by people of non – white communities,
- 'immorality' prevented people by law not to marry across the colour race group, most especially people from the non-white groups marrying people of the white race,
- 'separate amenities' caused people to make use of demarcated facilities for their race groups. The researcher's experience in Durban Kwa Zulu Natal, where there were separate beaches for each of the four major race groups. Separate lifts in buildings, separate benches and toilets in public places, separate recreational areas,
- 'separate schools and universities' were one of the most damaging of the laws. There were separate schools and universities for the four major race groups. This resulted in the stifling of academic, professional, technical, economic and social advancement, progress and upliftment among the non-white race groups. These restrictions severely hampered and harmed the people of South Africa to

what was supposed to be achievable aspirations, goals, ambitions, hopes and desires.

- Discrimination was even carried out in government departments and offices. An example was that all white policemen wore well attired blue uniforms whilst the non-white policemen wore unsavoury brown uniforms. The example may sound simplistic but the separation of people who are fighting the same crime creates a measure of superiority and inferiority complexes.
- One of the other major discriminations was the disparity in salaries for the different race groups performing the same job functions. This created the class and status structures of society.
- The discrimination in prisons among the race groups was an intention of divide and rule. The race groups were fed and dressed differently. These stories were often told at open meetings after the release of political prisoners. The researcher heard these stories at community meetings addressed by the previous detainees, Mr Mac Maharaj and Mr Patrick Lekota at the David Landau Community Centre in Asherville, Durban in the mid 1980's.
- Non-white South Africans were not allowed to compete in the world-famous comrade's marathon which covers a route from Durban to Pietermaritzburg over approximately ninety kilometres.

These were some of the grass root issues, which created untold misery, trauma, disillusionment and hopelessness for people of the non-white communities. For life in 2017 there were so many coping mechanisms of trauma counselling, psychological and psychiatric assistance, support groups and many community help fora. The people of the suffering community did not have time to think, fathom or even remotely consider such options. They attributed these kinds and forms of support being only available and accessible to the privileged people of South Africa. To bring some reality to this understanding and the social contexts, the focus moves to a case study.

5.1. A case study of Discernment in the Christian Church

The compulsion to address the needs of the present-day situation in South Africa arises out of incidents in a special publication by renown sociologist Professor Fatima Meer titled “The Trial of Andrew Zondo – A Sociological Insight”. The researcher presents this as a relevant

case study for social analysis. Its relevance stems from the following reasons: - this is a true and factual life experience of a young black boy who is the son of a pastor. The analysis is a sociological insight. This insight is based on the reflections and responses to the church and its ministry as it was understood and experienced in Andrew Zondo's childhood and upbringing. The research for the publication was done by a well-known academic and sociologist and the incidents speak directly into the South African dichotomous religious or Christian life and experience.

The researcher knows Pastor Aiken Zondo personally and had many interactions with him in the ecclesiastical fraternity in the greater Durban area. Pastor Aiken Zondo is a minister in the African Evangelical Church in Kwa Mashu. In referring to this case study, the hope is that it would cause an awakening in our thinking and bring the church to its unavoidable response to the missional call of the paradigms reconciliation, reconstruction and development (Pillay 2000:35).

The following information is taken from the book 'The Trial of Andrew Zondo – A Sociological Insight'. Andrew Zondo grew up in a conservative evangelical Christian home. He lived in a semi-developed area north of the city called Kwa Mashu. His supposedly promising and brilliant schooling career came to an abrupt end when he left to join the struggle for freedom. His family had lost contact with him from the age of fifteen years. He had subsequently gone underground to train and prepare himself to work for political, economic and social freedom for all in South Africa.

After training inside and outside South Africa, he participated in military action. He later reminisced of how he defied orders and planted a bomb in what appeared as a soft target where people would be fatally injured. This was in opposition to his commands, "In the bush they told us we must not harm people. The people are our friends, we are fighting for the people. It does not matter whether they are black or white. We were told that when we are given our order, we should find a government or military target. We should rather put our lives in danger than endanger the lives of civilians" (Meer 1987:6).

Andrew Zondo planted a bomb outside the offices of the South African Airways in Sanlam Centre, Amanzimtoti, approximately twenty kilometres south of Durban. He then went to the public telephone at the post office to notify the centre to evacuate the building. It was difficult

to get to the telephone at the post office because all five telephones were occupied. Andrew Zondo states, “I am sorry today that I failed to warn the people... He took with him the telephone number of the centre, fully intending to phone in a warning, and thereby complying with the African National Congress (ANC) code to take precautions against injury to civilians” (Meer 1987:46).

His wait in the telephone queue took too long. It was almost time for the bomb to go off. Very much against what he was taught and his own convictions he had to flee the centre. The bomb subsequently went off, fatally wounding five people and injuring many others. By this time Andrew Zondo was nineteen years old. After a lengthy and drawn out trial, he was executed at the Pretoria gallows. Such was the sad and traumatic ending of a beloved son of a minister of the gospel of Jesus Christ. These facts implore the Christian and the church to deal with the questions and their roles in reconciliation, reconstruction and development (Pillay 2000:36, Meer 1987).

The attempt to answer these questions, arise out of an endeavour to fill the so-called gaps which gave rise to the asking of these questions by Andrew Zondo. “They were poor, very poor, by white standards. It also became apparent to him that his father was poor because he was an African priest, if he was a white priest thing would be different. He saw white priests and he saw them differently” (Meer 1987:23). Andrew Zondo experienced poverty as a racial phenomenon therefore it was difficult for him to see the differences. His thoughts could not but imagine and see that discrimination was even practiced by missions and how it functioned. His thinking was supported by the manner in which the mission was practiced. They “bought the Mollys, the white missionary family a very nice house in Puntans Hill” (Meer 1987:23).

His mind was trying to unravel the dynamics between the acts, intentions and practices of the mission and the discrimination that came with it. Is this how missions function? That you go along with the law of the land and entrench discrimination. Andrew Zondo indicates that his parents believed “God wishes it this way”. Indeed, it was a concern that all of this would be placed as acts of God. It appeared that God willed things to be in this way. Andrew Zondo chose to see things differently that these were not acts of god but humankind (Meer 1987:24). The Christian and the church could so easily escape its responsibilities by shifting the blame to God. Andrew Zondo believed that it was one privileged group of people who totally

ignored the plights of a lesser privileged group of people. The facts in this case was that both the privileged and the lesser privileged people were Christians.

Andrew Zondo kept thinking there was something wrong with the Christianity that white people had given them. In referring to the handouts of all the second-hand clothing, furniture and household equipment, “I used to think my family is such that people can throw things at them, and they picked it up. But I dare not say what I felt inside me. I bottled it up”. (Meer 1987:25,130). Meer states “Aiken and Lephina, Andrew’s mother, remained oblivious to the anger brewing in their son” (Meer 1987:25).

Andrew Zondo had to choose between what his parents stood for, which was the preaching, teaching and living the life of conservative, evangelical and Bible believing Christians and his convictions to fight for the freedom of his people (Meer 1987:62, 105, 129). His struggle was one of discernment. Whether to follow his family in the manner of a trouble free, obedient consenting religious life or stand up for what you believe and fight for your freedom. There is much the Christian and the church can learn from this case study. It would benefit and inform the process of a deliberate and intentional effort to address the issues at hand that stem from the pre and post 1994 South African realities and experiences. Here is where the relevance of the church, its ministry and mission must play a role to change the thinking, experience, emotions and perceptions of people of the South African community. Andrew Zondo was repentant for his callous actions. On many occasions in his interview with Professor Fatima Meer he would sincerely confess his grave and painful mistakes. Andrew Zondo also indicated that he was wrong and would therefore go to his trial willingly and accept the sentence and punishment he deserved for the loss of lives and the injuries to so many people. He made himself conspicuous in order to be arrested. During his incarceration he sought counselling from his dad to seek forgiveness from God for what he realised was wrongdoing against God and the people (Meer 1987:110-111,115 -118).

The Christian world of people in the middle and upper class presents itself as being satisfied and conceited. Many in this sector of the church have their focus on a deep sense of religiosity. There is simply nothing wrong with people aspiring for spirituality and experience of a sound

theological and scriptural basis. It is noble to seek such a relationship with the Father, Son and the Holy Spirit.

But in all of the spiritual bliss of experience, should there not be an element of care and concern for relevant needs around the Christian and the church. The researcher would be the first to say we need to deal with the real issue of the spiritually poor. That would be the focal point and the destination aimed for in the missional call. This should lead the church to initiate the reconciliation with God and with each other.

5.2. The Social Analysis of the South African Context.

In understanding people and their existence, Christianity is understood to give meaning to life. It would be judged by the how it guides and informs people in the important and crucial issues of life. A vital aspect will be, how it informs Christians in their relationship with others. These and other religious pronouncements are supposed to be the what, the Bible speaks of as being salt and light to the world. Often the church and Christianity avoid their social responsibility by looking away or not looking at all at the social realities of strife, need and demise. In doing this the expectations from Christianity is lost by being part of the problem. In so doing the Christian, the church and Christianity deny the world of its prophetic voice and utterance. They lose the privileged position of guiding and giving direction to people (Oosthuizen 1990:101) Prozesky (1990:101) in referring to these statements by G. C. Oosthuizen, the Christian and the church in South Africa is called to be proactive and prophetic in dealing with social and real-life issues.

The understanding of the Social Gospel was based on social thought that came into use in about 1900 to describe that Protestant effort to apply Biblical principles to the growing problems of the emerging urban-industrial America during the decades between the Civil War and World War One. Emphasis on this concept started to transform over the years. In the ecclesiastical sphere it started to veer more into social action rather than a social gospel (Elwell 1984:1027-1029).

The researcher would like to reflect on the Social Gospel popularised by Washington Gladden of America and Walter Rauschenbusch of Germany. There were also other theological scholars

before them, some with them and even after them. Gladden and Rauschenbusch by their writings spread this thinking and ideology especially in the desperate contexts of great social demise.

One of Rauschenbush's basic tenets was that establishment of the kingdom of God lies in the heart of the gospel'. He defines the 'Social Gospel' as a gospel that seeks for re-establishment of God's kingdom. This he states is the central message of Jesus. 'But he was careful enough to qualify his central thesis by stressing that the kingdom of God cannot simply be reduced to the social dimension. He was convinced that the most important part of the Gospel is one's personal encounter and relationship with God and that this personal rebirth is the necessary precondition for social involvement'. Here the profoundness of Rauschenbush is seen as he ties the evangelical message of the gospel and asks for a commitment that comes henceforth from this evangelical gospel to address the social needs of the context, the church serves. 'In Rauschenbush's theology, a person's relationship with God is of such central importance that his thinking cannot be understood without taking it into account' (Maimela 1990:86).

Here Rauschenbush brings a very significant relationship between personal faith, salvation, spirituality and response to the needs and challenges in which the Christian and the church is located. There have been tendencies to swing social concerns to the margins of the Christian gospel and on the other hand to make it 'the' gospel message. In our present understanding there needs to be a creative balance and understanding between these extremes. These tensions would be further explored and dealt with in the chapters of the Ecclesial Analysis and Theological Reflection.

Social Action as a biblically based and theological sound principle would certain assist as it feeds into the process of a missional call to understand and implement the paradigms of reconciliation, reconstruction and development. In highlighting and analysing the social contexts, needs, problems, issues, spaces and challenges there has to be a call for the missional paradigm of reconciliation, reconstruction and development to respond to this call.

In order to deal with the ministry through the missional paradigm of reconciliation, reconstruction and development, there needs to be a proper understanding of the South African context. Earlier in this chapter there was focus on the challenges of a prior 1994 South Africa.

There needs to be an overview of the social contexts, its challenges, demands, short-comings, problems and issues at hand. In the main introduction there was a reference made to asking, ‘Whether South Africa is a reconciled country or a reconciled people’. The 1994 democratic elections answered some of the questions of being a reconciled country through the wonderful efforts of the politicians of the day. This could be said of the South African transformation from a change in government from the ruling National Party to the ANC. The two key players in this transformational process were Mr Nelson R Mandela and Mr F. W. de Klerk. They were both subsequently rewarded with the Nobel Peace Prize for these efforts. This to a large extent averted a civil war that could have cost the lives of many people in South Africa. There were some fatalities prior to and during this process but not to the magnitude that was expected or experienced in other parts of the world where there were changes in government or civil wars.

Karl DeRouen Junior (2014), in his book ‘A Introduction to Civil Wars’ describes and documents the facts and figures of the millions of lives lost in civil wars. In Africa the civil wars in Angola, Mozambique, Zimbabwe, Rwanda, Burundi, the Democratic Republic of Congo, Sudan, Mali, Somalia and other countries accounted for many thousands of lives. It is estimated by DeRouen (2014) that forty of the fifty countries in Africa experienced civil wars. The researcher believes by the mercy of God, the praying and intercession of the Christian Church, and human intervention of the leaders as key role players in the political sphere, South Africa was spared the experience of a civil war. Legislatively South Africa has indeed come a long way towards initiating, promoting and facilitating reconciliation in the land. The new Constitution has been a true revelation of implementing democracy, justice and peace. There are still so many areas of race relations, tolerance, peaceful co-existence, repentance, forgiveness, mutual acceptance and matters of crossing the boundaries that need to be addressed.

5.3 The Role of the Truth and Reconciliation Commission (TRC) to Address the pre and post 1994 experience of all people in South Africa

An important aspect of the reconciling process was the Truth and Reconciliation Commission (TRC) of South Africa in 1995. Kevin Avruch and Beatriz Vejarano provide some background of similar commissions conducted throughout the world.

Since 1973, more than 20 “truth commissions” have been established around the world, with the majority (15) created between 1974-1994. Some were created by international organizations like the United Nations (UN), a few by non-governmental organizations (NGOs), and the majority by the national governments of the countries in question. Counting “Commissions of Inquiry” with “Truth and Reconciliation” commissions, a partial list is as follows:

The UN sponsored, financed, and staffed the truth commissions in El Salvador (1992-1993). Commissions sponsored by NGOs include Rwanda (1993) and Paraguay (1976). In South Africa, the African National Congress (ANC) sponsored two commissions of inquiry (1992 and 1993) investigating its own conduct during the anti-Apartheid struggle. The better-known South African Commission of Truth and Reconciliation was established by South Africa’s post-Apartheid parliament in 1995; the Commission’s report was issued in October 1998. Other governmentally sponsored commissions (several of which never published final reports) include Argentina (1983-1984, resulting in the powerful report Nunca Mas, “Never Again,” translated into English and published commercially in 1986 in Britain and the U.S.); Bolivia (1982-1984; disbanded without issuing a final report); Uruguay (1985); Zimbabwe (1985, report never publicly released); Chile (1990-1991); Chad (1991-1992); Germany (1992-1994); Guatemala (1997-1999); Haiti (1995-1996); Nigeria (1999); Philippines (1986, report never completed); Sierra Leone (called for in 1999, still underway); Uganda (1974 and 1986-1995); Brazil (1986); East Timor (1999-2000); Ethiopia (1993-2000); and Honduras (1993). For more details on these and other commissions see Hayner (1994, 2001), Kritz (1995), Popkin (2000), Roht-Arriaza (1995), and Popkin and Roht-Arriaza (1995). On the role of NGOs see Van der Merwe and Dewhurst (1999). The website of the U.S. Institute of Peace (www.usip.org/library/truth) is another fine resource, with links to many other relevant sites, some including the full text of commission reports” (Avruch and Vejarano 2002:37)

These commissions were governmental, “transitional governments,” and newly emerging and often very fragile democracies. ‘Their aim was to present a formal accounting of the violence, crimes, and civil and human rights abuses of the previous regimes’ (Kritz 1995). These commissions revolved around the concept, meaning and interpretation of the word “truth”. The word trust was always reflected somewhere in the title of these commissions. All of these

commissions were intended to deal with truth, confessions, exposing the actual events around suffering, torture, unlawful practices, violence, intimidation, murders, covert operations and mainly socio-political acts prior to the change in regime or governments. Many of them differed from each other. The main questions raised were the level or measure of success. These commissions were conducted with a relatively committed moral, religious, political and social passion (Avruch and Vejarano 2002:37-38).

The objectives of the TRC in South Africa at the time of its establishment were as follows:

- To establish as complete a picture as possible of the causes, nature and extent of gross violations of human rights which occurred between March 1960 and December 1994.
- To grant amnesty to people who disclose in full, acts which they have committed which were associated with political objectives.
- To establish the facts or whereabouts of victims of gross violations of human rights and to assist in restoring their human and civil dignity by giving them an opportunity to testify as to their experiences and by recommending various measures aimed at providing reparation and rehabilitation to victims.
- To write a report which publicises the work and findings of the Commission and contains a set of recommendations of measures aimed at preventing future violations of human rights (Newham 1995) (Jardine 2008).

Many of these commissions were based on or had an ethos of the Christian faith. These were supported by the fact that the countries where these commissions were conducted, were mainly Christian. “Bishop Tutu seeks to identify the deeply Christian basis of reconciliation in the TRC with the African value called Ubuntu” (Avruch and Vejarano 2002:43). The leaning on Christian values and the somewhat basis of Biblical scripture is significant to our understanding of allowing the missional call of reconciliation, reconstruction and development paradigms to be a necessary and relevant process. The TRC did come in for much criticism for the link with religious and Christian values. There could have been the option of the social and human approach. The relevance of the Christian impact through its theology of people and relationships would need to be answered. Did the Christian approach work in the South African situation? There were many critics for precisely these reasons.

To reflect on the unique nature of apartheid, South Africa shares many similarities with other countries, who are attempting to deal with the history and the discrepancies of the past. Where they have been a change in government through negotiations, the new situation and government were always under threat. Those who lost the elections often came back with some measure of vengeance when their demands were not met.

It is important to note that in South Africa, the balance of forces and the different parties at the negotiation table at the time of transition played a significant role in shaping the reconciliation process. It has been argued that, given the nature of the negotiated settlement, it was impossible to undertake large-scale prosecutions. Amnesty was an essential and inescapable precondition to the negotiated peace settlement. The researcher believes the price for peace was crucial to these negotiations. There had been enough bloodshed up until this time. In turn, the amnesty 'deal' shaped and gave birth to the Truth and Reconciliation Commission. The African National Congress (ANC) had insufficient power at the negotiating table to ensure that perpetrators would be prosecuted, but had enough power to demand truth in exchange for amnesty. The cost of gaining a negotiated settlement meant also some compromise in the ongoing processes and rule of law in South Africa. This exchange, along with giving victims space to tell their stories and the granting of reparations, is the essence of the South African TRC (Hamber and Kibble 1999).

The question of the terms of the TRC's operation, results, findings, conclusions, actions, responses and application of its decisions was matters of great concern.

The uniqueness of the South African Truth Commission had developed its own character and identity in comparison to other such or similar commissions held in the past. The Commission had to ensure the balance will be maintained between a painful past and a peaceful future. This was to be a difficult process due to the long period of apartheid. 'It certainly was not an easy task to maintain a balance between blanket amnesty and legal prosecutions'. This middle of the road policy was sure to attract criticism. This came from all political parties, liberation movements, civil, social and religious organisations and institutions. The affected and suffering families and the community at large were also not completely satisfied with the outcome of the TRC. However, the policy on amnesty was a crucial aspect in balancing the past with that of the future (Jardine 2008:1).

The researcher sees the balancing act being between the truth and reconciliation. The truth of the past and reconciliation for the present and future. The TRC's final report defined four notions of truth which had guided the Commission:

1. Factual or Forensic truth is the familiar legal or scientific notion of bringing to light factual, corroborated and collaborated evidence. This category includes individual incidents as well as the context, causes and patterns of violations.
2. Personal or narrative truth: refers to the individual truths of victims and perpetrators attaching value to oral tradition and story-telling. Healing often takes place as narrative truth is recounted.
3. Social truth: is established in the words of Judge Albie Sachs, through interaction, discussion and debate. Social truth acknowledges the importance of transparency and participation and affirms the dignity of human beings.
4. Healing and restorative truth: repairs the damage done in the past and prevents further recurrences in the future. The dignity of victims is restored by officially acknowledging their pain. (Jardine 2008:35).

The social context, social interaction, social relationships and the social milieu demands the intrinsic prevalence and practice of truth in South Africa. This would assist to deal with and to some extent eradicate suspicion and mistrust. Due to the history of suffering, pain and being disadvantaged, the contexts need genuine, serious and unadulterated truth in all discourses in South African relations and life. Would the South African community be up for the challenge? The need to commit to this very important understanding and notion of truth to the extent of building what was broken and destroyed in the past. To answer the challenge is the encouragement and goal to be builders rather than breakers and destroyers of the South Africa that will propel itself and its people to a better future.

Understanding the interplay between truth and reconciliation was and is a major point of contention for the South African situation. These convictions of the individual Christian and the church must be factored in the practical implementations of the missional paradigm of reconciliation, reconstruction and development. There were many varying views of the process, accomplishments, results and measure of success of the TRC.

5.2.1. Criticism of The TRC

Jardine lists the following aspects as criticisms of the TRC in her Master of Social Science – History Thesis.

- An ANC propaganda machine
- Flawed methodology
- How factual were victims' statements?
- The need for objective operations
- Very little cross examination
- Inadequate corroboration on amnesty statements
- Insufficient support for victims
- Religion and the TRC
- Apartheid and Apartheid's beneficiaries
- Forgiving the unforgivable
- The National Party's refusal to apologise (Jardine 2008:41-57)

These points of criticism present an array of wide ranging matters for concern. Jardine discusses these points by authenticating them with support from other scholars, writers and comments from significant people. They were people who were involved in or closely observed the TRC process (Graybill 2002:25-26).

Albie Sachs, a constitutional court judge correctly points out the role of the TRC was ‘humanising’ South Africa and South Africans. Indeed, a bold statement. Some experiences of the people as reported to the TRC were indeed inhumane. He also makes the point that the creation of a platform for people to articulate their pain, suffering and trauma was therapeutic (Sachs 2001:99).

The problem with reconciliation in the TRC is discussed in an essay by Avruch and Vejarano stating,

For Bishop Tutu and many others, the only reasonable price would be one able to “purchase” peace, implying reconciliation, and perhaps forgiveness. This indeed is how he solves the problem of justice, distinguishing retributive from restorative forms. Moreover, Tutu says, the restorative justice reflects a fundamental and venerable African value of healing and nurturing social

relationships at the expense of exacting vengeance, of nothing less than a quality of humane sociality: Ubuntu” (Avruch and Vejarano 2002:40 – 41).

The dynamics of retributive and restorative justice in and for the process of reconciliation is an open, extremely far reaching and complicated debate or discussion. Retribution speaks of punishment and then reconciliation, whilst restoration encourages paying back to even the playing fields. The restoration process certainly acts as a catalyst to encourage reconciliation, reconstruction and development.

Kaizer Nyatsumba who is editor of the *Daily News* in Durban, agrees with Boraine that we have had wonderful examples of reconciliation taking place but unfortunately this has not found resonance across the country and South Africans are not anymore reconciled now than they were before the inception of the commission (Nyatsumba 2001:90-91). Reference to South Africans not being reconciled now than ever before is the point the researcher stresses in the quest for a honest and sincere commitment from the church fraternity to respond to the missional call of working with the paradigms of reconciliation, reconstruction and development.

Piet Meiring, a prominent theologian at the University of Pretoria, believes that it was important to battle through this painful process and that the books had to be opened in order to be properly closed. The victims needed to have the truth told as it was as important as justice. This was a prerequisite for reconciliation. As for the rest of South Africa, it was equally necessary that the ghosts be exposed and dealt with and be exorcised once and for all. South Africa had to mourn in order to heal (Meiring 1999:376).

Piet Meiring who was a commissioner of the TRC is of the opinion that it was naïve to believe that once we welcome truth at the front door, reconciliation would slip in through the back door of its own accord. For reconciliation, humility was necessary. Reconciliation is part of responsibility and restoration. Every individual, every group, denomination and religion was responsible for reconciliation, especially the churches and religious authorities. (Meiring 1999:378). Meiring’s view is clear that reconciliation has to be worked for like a ‘jewel’ in South Africa. There are no easy paths or processes that could be fast tracked. Working for reconciliation, reconstruction and development can and will not be an expedient exercise.

Alex Boraine who was formerly Vice-Chairperson of the TRC, feels that speaking of reconciliation as though we can live in total harmony is absurd. The essence of politics, he argues, is based on different points of view, different cultures, values and different arguments. Reconciliation should, thus be seen as an exchange of ideas in a climate of mutual respect and peaceful co-existence. What is important to Boraine is the question of individual reconciliation and that is something that South Africa should work towards. However, he maintains that it will not happen throughout society (Boraine 2001:76-77). Boraine brings to the fore the very important aspect of individual reconciliation. The many individuals that would need to work on reconciling makes up the larger community and society in the South African context. As the saying goes in order to consume an elephant you have to do it one bite at a time. The individual initiative is vital to the process of reconciliation, healing, repentance and forgiveness and the issues at hand.

South African society need to attribute a recognisable benefit of the TRC for the work done, achievements attained, the bringing of peace, healing and reconciliation. Many may be critical of the TRC and its work. The researcher believes the TRC went some way towards averting much more strife, violence and mayhem that would be of a political, racial, ethnic, social and community nature and level.

Boraine also argues by posing the question: can a nation confess, repent, make restitution, seek forgiveness, and be healed? He does not think this possible, however, the onus is on the leaders of nations to apologise symbolically and then move forward. Leaders often miss the opportunity to lead a nation towards a deeper sense of reconciliation (Boraine 2001:77). Here Boraine places tremendous responsibility on the shoulders of the leaders in South Africa. This would mean political leaders, community leaders, business leaders, ethnic leaders, education leaders, leaders in professions, traditional leaders and last but not least religious leaders. The African mind set has a huge respect factor for traditional leaders. They therefore have a large role to play in educating and facilitating the processes of reconciliation, justice and peace. Would the leaders in South Africa stand up to the task, albeit a difficult and challenging one? Clearly, the whole area of reconciliation and forgiveness remains a contested one, raising many more questions than answers in the literature.

5.3. Conclusion

Are we a reconciled people? The signs of the times inform us that it is a big no. The prevalence of violent crime, murder, gross abuse to women and children, rape and molestations, senseless killings associated with robberies and hijacking, bribery, corruption, mismanagement of funds, poverty, unemployment, strikes, service delivery protests, xenophobia and the list could include so much more.

The work of the TRC had progressed a considerable way towards dealing with the hurt, pain, suffering, losses, bitterness, anger, hatred, rebellion, revenge and many other areas of need. What had it accomplished? What was the way forward? What will become of reconciliation or reconciliation processes?

Who is responsible for the process of reconciliation? Of course, every individual, every group, every denomination and religion have a contribution to make. But, the researcher would like to add, especially the Christians in the country!

There are no two ways about it. There are great challenges and opportunities for the churches in the country – and their millions of members. Jorge Heine, the Chilean ambassador to South Africa, mentioned in his assessment of the TRC process how, at many hearings, it touched him deeply to hear Archbishop Tutu pray and Alex Boraine talk to victims about their faith. In many countries where the division of church and state is taken seriously, something like that would never have been possible. But in South Africa, the astounded ambassador said, it seems to be working. ‘The strong underlying Christian text of repentance and forgiveness gets to you time and again’. ... we will have to pass on to each other the question in Jesus’ Sermon on the Mount: What more do we have to offer?

Meiring (1999) is quite adamant that, reconciliation is not the only need in South Africa. There is also a need for a new moral order. We are called to learn from the lessons of the past. there would be a vital need to build a new society. But the caution is there needs to be warnings not to repeat the mistakes of the past. These are some of the issues facing us. There is a pressing and urgent need to find answers to these questions and issues. The effects of the past have caused South Africa to become a broken country. “The coming trek must go through the wrecks of the past, and through the valley of crime, corruption, and violence where human life has

been totally devalued, to a new order and better future. The call is to join the trek, the trek to the future. From person to person, via the heart” (Meiring 1999:378-379). The researcher would like to refer to some information on the state of the nation in South Africa from research material collected over a period of time. This would take us into the next chapter to examine the social context in South Africa against the crime factor.

CHAPTER SIX: THE CRIME FACTOR AS PART OF THE SOCIAL ANALYSIS OF SOUTH AFRICA

In the chapter the following will be covered: -

- Introduction
- Reflections of life in a semi-ghetto
- Understanding crime in South Africa
- Is a deviant lifestyle an acceptable way of living?
- Socially patterned defect
- Reflections on crime in South Africa
- Measuring crime
- Crime prior 1994
- Crime after 1994
- Escalating rate of recorded crime
- Violent crime
- Media articles on crime in South Africa

6. Introduction

The experience of crime has become a major factor that affects every aspect of life in South Africa. Nothing much happens without the impact of crime on the situation. Whether one is involved in a business venture, preparing for an event, planning a family occasion, organising a church programme, conducting a community activity or just planning one's life in a day, it has to be done with the consideration of the effects of crime. In this chapter as the crime factor is discussed, the situation will highlight how the absence of peace, law and order impacts the missional paradigms reconciliation, reconstruction and development in a negative way. These effects of crime restrict the process and progress in hampering the processes that would embark on discussion, dialogues, meetings, mediation and facilitation. This chapter proceeds with highlighting the urgency and attention that is needed to address the crime and violence issues so that hindrances could be removed to clear the way for reconciliatory processes to take its course.

6.1. Reflections of Life in a Semi- Ghetto

The Researcher hopes to spend considerable time on this chapter. This arises out of a concern for the scourge of crime, violence and corruption. The reason for applying such intensity in the research, information and study on this chapter arises out of the researcher's first-hand experience at the peril, pain and suffering of crime, violence and corruption. These experiences arose from having lived in a semi-ghetto suburb in Durban, Kwa Zulu Natal in a serious crime situation. Living in a one bedrooned home that housed five siblings and both parents was extremely uncomfortable but was somehow manageable. There could be no social interaction in the home. The socialising was on the streets, grounds and schools when vacant after hours. The researcher seldom saw and spent time with his father because he worked from dawn till dark. Even when he had off days or annual holidays he worked at other jobs to make ends meet. Sad to say the 'ends' seldom or never met.

Life lived was in a *milieu* of calamitous community domestic violence, victims of violence, robbery, gang fights, the damage caused by drugs and alcohol, women and child abuse, poverty, hunger, homelessness, corruption and all these compounded by many other side effects of this context. These experiences caused much bitterness, repulsion, anger, remorse, pain and suffering.

The researcher lost friends, family and acquaintances in death through the oppression of the crime, violence, squalor and an unpleasant context. A few friends died from drug and alcohol abuse and violence. The researcher recalls one friend being stabbed to death. He happened to support a family of eight people including his parents. His father was unemployed due to being ill with tuberculosis and all his siblings were in school. How did they survive and come through those difficult years? No one noticed. They all had their own struggles. The people in the community experienced much pain through being hungry and sick. These could not be attended to. Nobody cared because nobody could care. Everyone fought their own battles and struggles. These painful experiences became a cancer because it was incurable.

Some of the researcher's experiences stem from once spending a few hours in a prison cell for trespassing a school. Experiencing intimidation and assault from the policemen and the inmates in prison will be etched in the researcher's memory for life. Yes, those few hours seemed like days. Days of these and other memories where the sun never rises and never sets. Will a new

day dawn? When will it dawn? How long does one have to wait? There was a tunnel but certainly at that time no light at the end of that tunnel.

All of this paint a grim picture. It does seem like a never-ending list of complaints, laying blame, being disconcerted and reflecting one's experiences on society and the South African situation. This feeling, attitude and intention is certainly not a negative reaction to all of this suffering and traumatic situation. The intention is not to be subjectively affected or misguided by personal experiences, situations and circumstances. It comes out of genuine feelings of strife, pain and suffering. But these feelings come from a rather deep rooted and seated heartfelt concern and compassion for the people of South Africa. It is further enhanced by the love and intent for the Gospel message of Jesus Christ through His Word the Bible. As young children, youth and young adults experiencing trauma, rejection, pain and suffering we were taught a valuable lesson.

The minister, Rev Kisten Moodley of the Reformed Church in Africa, Congregational Emmanuel taught the struggling congregation about 'suffering without bitterness'. Indeed, a noble Christian teaching patterned on the life of Jesus to suffer without complaining. These could certainly be articulated as Jesus did in His prayer utterances in the Garden of Gethsemane, "Father, not my will, but let your will be done" Matthew 26:39 and on the cross "Father, forgive them for they do not know what they are doing" Luke 23:34. (NIV 1990:1104, 1179). This is certainly not an attempt to subjectively over spiritualise or occupy the high spiritual ground by a suffering community, but a sincere response of humility, obedience and faith.

6.2. Understanding crime in South Africa

Crime is a prominent and a very current issue in South Africa. The country has a very high rate of murders, assaults, rapes (adult, child, elderly and infant), and other crimes compared to most countries. Most emigrants from South Africa state that crime was a big factor in their decision to leave. The South African Police Service is responsible for managing 1,115 police stations across South Africa as reported in the Independent Newspapers Online on the 6th October 2006. The problem of crime spiralling out of control has serious and damaging effects on every aspect and facet of life and existence in South Africa. With the coming of democracy

in 1994, there was an expectation that there would be law and order. The situation turned out very much to the contrary.

The international community waited with bated breath to observe the great miracle of former President Nelson Mandela's dream of a united, peaceful and progressive South Africa emerge in the post-1994 era. Much to his, the people of South Africa and the international community's surprise and dismay all of this did not materialise. Instead of liberation and democracy bringing responsibility and accountability, the results were and is lawlessness, crime, violence and disrespect for law and order. South Africa became a nation which turned on itself. Is this from pent up anger and frustration? This question would be answered later in this chapter.

In February 2007, the Centre for the Study of Violence and Reconciliation was contracted by the South African government to carry out a study on the nature of crime in South Africa. The study concluded that the country is exposed to high levels of violence as a result of the following different factors:

- The normalisation of violence. Violence is seen as a necessary and justified means of resolving conflict, and males believe that coercive sexual behaviour against women is legitimate.
- The reliance on a criminal justice system that is mirrored in many issues, including inefficiency and corruption.
- A subculture of violence and criminality, ranging from individual criminals who rape or rob from informal groups to more formalised gangs. Those involved in this subculture are engaged in criminal careers and commonly use firearms, with the exception of Cape Town where knife violence is more prevalent. Credibility within this subculture is related to the readiness to resort to extreme violence.
- The vulnerability of young people linked to inadequate child rearing and poor youth socialisation. As a result of poverty, unstable living arrangements and being brought up with inconsistent and uncaring parenting, some South African children are exposed to risk factors which enhance the chances that they will become involved in criminality and violence.

- The high levels of inequality, poverty, unemployment, social exclusion and marginalisation. This was reported in the Local Lowvelder on the 26th July 2016.

These points mentioned speak of a people and society that has lost its moral compass. Individual integrity is at a low to such an extent that people who perpetuate crime totally ignore and violate their personal integrity and those who are victims of crime suffer the inhumane feeling of the loss of integrity. This situation is startling and shocking because South Africa is said to be over seventy-five percent Christian as indicated in chapter one '*The Introduction*' of this document. Has the individual Christian and the church in South Africa failed? Would this not present an opportunity for the Christian and the church to respond to the call of living out and be committed to see the missional paradigms of reconciliation, reconstruction and development as an act and ministry of the Christian population?

6.3. Is a Deviant lifestyle an acceptable way of Living?

The perceptions of corruption or crime is viewed as a state of not being well. Therefore, often described as a disease or sickness of our society. ‘In the context of understanding socially deviant behaviour, we observe that in our rapidly changing country social defects are becoming culturally patterned to such an extent that they are no longer considered contemptible or obnoxious’(Sangweni & Balia (2) 1999:viii). It is with regret we note that crime, corruption and violence has almost become an acceptable way of life for many people in South Africa. ‘Our culture has, regrettably, enabled us to live with a defect without necessarily becoming ill’ (Sangweni & Balia (2) 1999: viii). The question is whether the South African communities are becoming ignorant to crime or immune to crime. It could be a situation of living with the ‘thorn in the flesh’ like the Apostle Paul in 2 Corinthians 12:7. It should not be a norm or accepted situation that this crime situation prevails at the cost of peace, and the pursuing of the missional paradigms of reconciliation, reconstruction and development.

“We all collaborate in a ‘consensual validation’ of our social norms and concepts. We naively assume that if a sizeable majority of people share a certain idea, it enjoys social acceptance, and should therefore be elevated to a virtue” (Sangweni & Balia (2) 1999: viii).

These experiences create an almost paralysing effect on the community and society on the receiving end of these atrocities. This kind of response can be harmful to the point that it could cause the victims of crime to become immune. The reaction is not one that brings a solution to the problem but rather it creates deeper and greater societal and psychological issues among the victims of crime in South Africa.

The concept of ‘socially patterned defect’ somewhat explains the mind set of people who make up the perpetrators and the victims of crime in South Africa. This concept is articulated by psychoanalyst Erich Fromm. Due to the effects and scourge of crime and violence almost becoming the order of the day with the people, their families, friends, colleagues and associates, it has very sadly become a way of life in South Africa. The question of living abnormal lives has become acceptable. The researcher recalls a slogan of the South African Council on Sport (SACOS), ‘there cannot be normal sport in an abnormal society’. So too this rings true for this “They may lose their genuine happiness and sacrifice the salt of their souls, but their corrupt behaviour causes them to feel secure in the company of the rest” (Sangweni & Balia (2) 1999: viii). The people of South Africa are becoming almost immune to the effects of crime and violence because it is tragically the experience of most people (Sangweni & Balia (2) 1999: viii).

There some very salient points raised by Sangweni and Balia regarding The Public Service Commission of South Africa in their three-publication series “*Fighting Corruption*”. The thought of crime and corruption being a disease or sickness begins their introduction with serious implications. Diseases and sicknesses are of variant levels. Some can be diagnosed, some not; some are treatable, some not; some are curable, some not; some can be contained, some not. Does this describe crime and corruption in South Africa? The researcher believes it does. This would lead us to emergency rooms to deal with that which is urgent and catastrophic, therefore it is directed to the emergency point or station. We are led to the trauma units because the situation is traumatic and causing the incumbent traumatic experiences. Medication is prescribed to deal with signs, symptoms and root causes. There needs to be surgery and surgical theatres to operate and lance that which is defective, causing harm, become malignant and not functioning to help but rather affect or destroy the body. The metaphoric language of the human body, medical science and field of medicine aptly applies to a sick and diseased society, people,

morality, integrity and nation. Some detail will be explained later in the chapter for this very critical and judgementally descriptive state of the nation of South Africa.

Sangweni and Balia go on to describe socially deviant behaviour and social defects of our society, people and nation as becoming acceptable norms of the day. It is the kind of “so what” attitude. Where does or did this start? Why this type of attitude? When will sanity and humaneness prevail? Yes! As the American singer and songwriter, Johnny Nash says in his song of 1972 “there are more questions than answers”. The song asks “why is there so little love among people?” and “what should we take and how much should we give?” Deep questions as we grapple with the same kind of questions as reflected above in the challenges of our nation in a beautiful country.

The question of majority rule is where conscience is determined by numbers rather than truth and integrity. Is South Africa in the grips of a mob mentality over ruling common sense, purity, wholeness, values, steadfastness, religious direction and Biblical guidance? Sangweni and Balia bring this argument to the fore. They make brave and bold comments. The researcher identifies with these comments. There has to be a brave and bold approach to deal with the atrocities of crime and corruption of the nature and extent to which South Africa has descended and has become the experience of everyday life.

6.4. Socially Patterned Defect

The concept, from the German social psychologist, psychoanalyst, sociologist, humanistic philosopher, and democratic socialist Erich Fromm of the Frankfurt School of critical theory, that of ‘socially patterned defect’. Respecting the many fields and areas of expertise Fromm had, one has to probe this concept. This understanding is explained as that which has a subtlety to become acceptable. The fact that such a concept has been analysed by academic experts in this field of sociology brings us to the point of grave concern. It means that this can become an ingrained and ingrown make-up which the individual would accept, because there is a logical and academic explanation for the behaviour. Reference is made to scholars in 1987 publication of Ian Robertson and Phillip Whitten and the 2012 research report of Christine Flauville-AImar. This comparison is necessary because it somehow speaks of two different eras of the pre and

post 1994 situation. Here we deal with just one of the causes for crime and corruption which could be one of the major contributing factors. That of ‘socially patterned defect’.

The mention of social or socially in this concept or behavioural practice does seem to give it some place to lay the excuse and problem. We can certainly understand the grossly damaged contexts and life situation in which the majority of the people of South Africa were reared. With the practice of the ‘group area’ and ‘influx control’ legislation, many parents left their children to be raised by grandparents, so that they could work in the metropolitan areas (Robertson & Whitten 1978:1-11, Fauvelle-Aymar 2012:14).

To understand some background and the practical operations of migrant labour, we turn to a report of Fauvelle-Aymar which was conducted with 85 760 migrant workers in South Africa that were defined in the following categories (Flauvelle-Aymar 2012:16).

Methodologically, the report proposes a statistical and econometric analysis of the comparative situation of migrants and non-migrants in the South African labour market. In order to run such an analysis, the concept of ‘migrant’ is first discussed. Three categories of persons are distinguished:

- Domestic non-migrants (NM): this group includes all individuals born in South Africa who have not moved in the past five years;
- Domestic permanent migrants (DM): this group includes all individuals born in South Africa who have moved residence in the past five years from a South African province different from the one where they presently live;
- International migrants (IM): this group includes all individuals born in a foreign country.

The category that pertains to this study is that of the ‘domestic migrant’.

There are complexities of understanding the category “domestic migrant” in the context of South Africa. The simple explanation would be the movement of people, workers, students and whoever has a need to in the same country but between two provinces. In the history of South Africa from the beginning of industrialisation, domestic migration was when people moved from rural and remote regions to urban, mining or industrial areas. “This is a classic example

of internal migration movements that have occurred in most countries around the world as part of urbanisation processes“ (Fauvelle-Aymar 2012:14). South Africa has had many types and reasons for internal migration. The one has been confined to agriculture and mining which can be called temporary circular migration. The other is permanent migration to urban areas (Fauvelle-Aymar 2012:14).

During *apartheid*, due to the strict regulation of domestic migrants (in particular, regulations prohibiting permanent urban settlement for most African/Black migrants), migration was mainly circular (Posel 2003) (Fauvelle-Aymar 2012:14)

This meant that people in South Africa from the rural areas left their homes, families and children with grandparents or family and migrated to the urban areas for employment. In the researcher’s understanding this did present the situation where the ‘socially patterned defect’ would be given ideal conditions to develop and thrive. There needs to be an acknowledgement that the table below will indicate that it affected all race groups in South Africa.

The last demographic characteristic refers to population groups. The population group variables refer to the usual auto-declarative four groups of population used in the South African census. **Table 4** presents data according to population groups.

Table 4. Population groups

	African Black	Coloured	Indian/Asian	White
Non-migrants	77,48	12,13	2,15	8,24
Domestic migrants	81,87	5,29	0,98	11,86
International migrants	78,65	1,21	3,19	16,95

(Fauvelle-Aymar 2012:19)

Caution must be thrown to this wind of change and circumstance to also indicate that many children growing up under these circumstances would not have been part of the ‘socially patterned defect’. The many people who are part of the professional, academic, medical and

legal fraternities, engineering fields and the general labour market triumphed through the oppressive system that would cause harm and defect.

An example of these circumstances were reiterated by Chief Justice Mogeng Mogeng of South Africa who said “My father worked in the mines; my mother worked in the farms, but eventually worked as a domestic helper in Johannesburg” as was reported in the Constitutional Court Trust Oral History Project in 2014. He barely grew up with his parents but triumphed and ascended to the highest position in the justice system in South Africa. Indeed, a victory over the system that usually generates a ‘socially patterned defect’ syndrome in children and young people of this situation.

Another case in point is about the moving story of Deputy Chief Justice R M M Zondo of the Constitutional Court of. In his interview with the Chief Justice Mogoeng Mogoeng, made some of these comments as reported: -

A story of hope and humility connects a retired Port Shepstone businessman and the country’s new deputy chief justice. The businessman, Suleman Bux (76), and recently-appointed deputy chief justice of the Constitutional Court, Judge Raymond Zondo, share a story that evokes emotion and exemplifies the true spirit of ubuntu.

The story relates to a loan for food which Bux, who owned a supermarket in Ixopo, offered a then 17-year-old Zondo in 1977. That act of kindness has remained with Zondo and 40 years later propels him to help the less fortunate. The judge recounted the moving story when he gave a brief outline of his background in April during his interview with the Judicial Services Commission (JSC).

This week, a clip of the interview resurfaced following Zondo’s appointment.

“When I finished matric I was confident I would get an exemption and qualify to go to university. I was confident I was going to get a bursary too but my problem was at home the situation was quite bad. My mother lost her job two years before my matric,” he said in the clip.

Zondo continues to say that by the time he finished Grade 11, his mother had exhausted all her savings.

“Somehow I felt that the community had seen how my mother struggled to raise us on her own and expected me to look for work after matric to support her. I wanted to go and do law and was determined but I felt I couldn’t do that unless I made arrangements to ensure my mother and siblings would have something to eat.”

That was when he approached Bux and asked for a loan. “Very interestingly he didn’t ask many questions and agreed to help me. He said he can’t give me money but will give me a voucher to give to my mother for groceries. Each month my mother would collect groceries up to the value of R20 at his shop until I finished my degree.”

The oral agreement continued for three years and in the clip, an emotional Zondo said he was touched by Bux’s humility when he refused to accept repayment for the loan. “When I asked him what arrangements we could make so I repay him, he said don’t worry. Do to others what I have done to you. I thought that was very important and in my own small way I try to do that,” said the judge (Khanyile 2017: the Natal Witness).

These are examples of how two leading personnel of the justice system fought poverty, difficult challenges and migrant working parents to emerge as profound, professional and astute persons of the legal fraternity. The impact of ‘socially patterned defect’ as discussed earlier in this chapter would obviously be the experience of the majority. This is evidenced by the statistics of crime in South Africa. This will be dealt with later.

6.5. Reflection on crime in South Africa

For the purposes of this study all aspects of violence, corruption and any misdemeanour will be referred to as crime. Crime has become the all-encompassing word for any aspect of the law that is violated in the context of South Africa. The general term crime, is the word or term frequently used to refer to offences and the breaking of the law.

Levels of recorded crime in South Africa began to increase in the mid-1980s and continued to increase until the 1990s. Expectations that violent crime would decrease after 1994 have not materialised. Violent crimes increased at a greater rate than the total over this period. According to the latest available statistics at the time of writing, levels of recorded crime continued to increase during much of the first half of 2000. Crime trends in South Africa’s

major cities have followed a similar pattern as those nationally since 1994. A comparison of crime rates shows that Johannesburg has the highest volume of serious crime, followed by Pretoria, Cape Town and Durban. Crime levels in all these urban centres with the exception of Johannesburg increased between 1994 and 1999.

Why does South Africa have consistently high levels of crime? There is no single satisfactory answer to this question, but rather a number of explanations which help to explain the high levels of crime plaguing the country. Such explanations consider:

- the impact of levels of serious crime of the country's ongoing political and socio-economic transition,
- the connection between the country's violent past and contemporary criminal behaviour,
- the impact of the proliferation of firearms,
- the growth in organised crime,
- changes in the demographic composition of the country,
- and the consequences of a poorly performing criminal justice system.

While levels of crime are high in South Africa, crime does not affect all people uniformly. The likelihood of the average person falling victim to crime is strongly influenced by, among other things, his or her age, income, place of residence, and circle of friends and acquaintances. At greatest risk of becoming victims of interpersonal violent crime are the young, the poor and township residents. Conversely, middle-aged and wealthy suburban residents have a greater than average chance of being victims of serious property crimes. The risk of violent crimes aimed at property such as robbery and car hijacking is fairly evenly spread throughout the population (Schönteich & Louw 2001:1).

6.5.1. Measuring Crime

It is difficult to measure crime accurately over sustained periods. For crime to make it onto the official police records two things need to happen. First, victims or witnesses must report the incident to the police. Second, the police must record it in their records. As many crimes

fail to make it over these hurdles, official statistics significantly undercount the number of crimes that are committed.

Historically, the collection of statistics in South Africa was further complicated by the divide between the police and the majority of the public, and the existence of different policing agencies. South African Police (SAP) crime figures, for example, excluded crimes committed and reported in the erstwhile TBVC states and KwaZulu-Natal. The states were Transkei, Bophuthatswana, Venda and Ciskei, which had the status of being independent states but within and overseen by the South African Government. This implies a substantial proportion of crime which was not collected by the SAPS statistical net before 1994. Official crime statistics before 1994 should consequently be treated with some caution (Schönteich & Louw 2001:2).

6.5.2. Crime Prior 1994

A multitude of internal security laws were placed on the South African statute books between the mid-1950s and the late-1980s. Behaviour which is considered normal in a free society was criminalised (Schönteich & Louw 2001:2).

As the legitimacy of the South African government at the time declined, and opposition to its policies intensified, the distinction between political and criminal behaviour became blurred. Apartheid offences were classified as crimes. The state's security forces committed crimes, and showed disdain for the rule of law, in their zeal to clamp down on the government's political opponents. Those engaged in 'the struggle', particularly from the mid-1980s onwards, justified forms of violence as legitimate weapons against the system. Actions which were violent crimes were often seen and justified by their perpetrators as a legitimate defence against political opponents and enemies. The result was a society in which the use of violence to achieve political and personal aims became widespread (Shaw 1995:9).

Shaw attributes the perpetuation of violence being assimilated as an act that reflects a state of confusion. There was no clear ground for its understanding. The reasons for this kind of thinking and notion originated in the pre - 1994 era where the police, security forces and army

used violence as a means for maintaining national order. The governmental system used people like Dirk Coetze,

“who was co-founder and commander of the covert South African Security Police unit based at Vlakplaas. He and his colleagues were involved in a number of murders including Griffiths Mxenge. He exposed the existence of the unit in a 1989 interview with Vrye Weekblad, confirming a story that death-row convict Butana Almond Nofomela told a Johannesburg weekly the previous year” (Schönteich 1999:2-3).

Another such person who perpetuated state violence was Eugene Alexander de Kock. He is a former South African Police colonel, torturer, and assassin, active under the apartheid government. Nicknamed "Prime Evil" by the press, de Kock was the commanding officer of C10, a counter-insurgency unit of the South African Police that kidnapped, tortured, and murdered numerous anti-apartheid activists from the 1980s to the early 1990s. C10's victims included members of the African National Congress.

Following South Africa's transition to democracy in 1994, de Kock disclosed the full scope of C10's crimes while testifying before the Truth and Reconciliation Commission. In 1996, he was tried and convicted on eighty-nine charges and sentenced to 212 years in prison. Since beginning his sentence, de Kock has accused several members of the apartheid government, including former state president F. W. de Klerk, of permitting C10's activities (Mail & Guardian 2010).

This was retaliated by those in the ANC fighting for freedom as was referred to in the case study of Andrew Zondo in chapter six. Robert McBride was also an ANC activist. He was involved in the Magoo's Bar Bombing. The consequence in these cases, such as the Magoo's Bar and the Durban Esplanade bombings, were gross violations of human rights in that they resulted in injuries to and the deaths of civilians. Prevalence of violence or acts of violence was a factor for political reasons which continued for criminal and other corrupt purposes. (TRC Report 2)

“In the 20-year period up to 1993, recorded crime, measured on a per capita basis, increased by about 35%. While crime levels did not change much in the 1970s, they increased thereafter, dramatically so in the early 1990s” (Glanz 1996:10).

The indication here is the escalation of crime just prior and post the 1994 democratising processes. Crime tends to increase during periods of political transition coupled with instability and violence. During periods of instability, routine policing activities are diverted towards controlling violence, and crime consequently increases.

Community bonds forged in response to state aggression have an inhibiting effect on certain types of crime. In South Africa, anti-crime campaigns in the townships in the 1980’s were launched by local street committees and civic organisations. The post-1990 negotiation period broke these linkages: state repression weakened, and transition brought intra-community conflict (Shaw 1995:20).

“Violence also weakens social controls, producing marginalised groups reliant on crime for a livelihood. In South Africa, this led to an increase in levels of crime as disaffected individuals — notably township youth — became involved in criminal activity” (Shaw 1995:21).

Moreover, much of the political instability in the post-1990 period was recorded in the crime figures explaining, for example, the rapid increase in murder between 1990 and 1993 (Schönteich & Louw 2001:2).

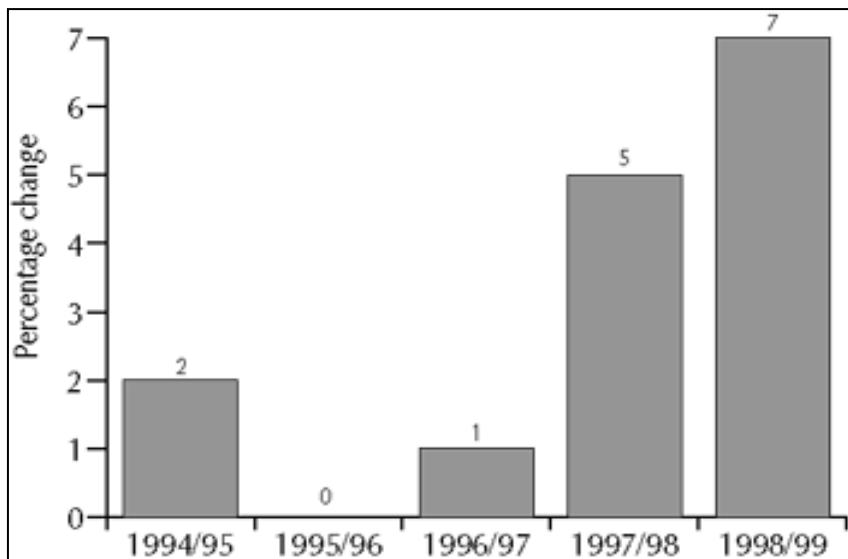
6.5.3. Crime after 1994

The expectation which many had in 1994 that crime, especially violent crime would decrease has not materialised. Crime figures for 1999 indicate that the number of recorded crimes is at an all-time high. At the time of writing, 1999 was the last full year for which official crime statistics were released by the Crime Information Analysis Centre

“The increase in the overall number of recorded crimes, including the number of violent crimes, was greater between 1998 and 1999 than in any previous year after 1994” (Schönteich 1999:1-4). During the first three years after South Africa’s political transition in 1994, overall crime levels stabilised, albeit at very high levels of especially violent crime. The number of recorded crimes increased by 3% between 1994 and 1996. Over a similar period, South Africa’s population increased by an estimated 4%” (Schönteich & Louw 2001:3).

6.5.4. Escalating Rate Of Recorded Crime

After 1996, levels of recorded crime, measured from one year to the next, increased at an escalating rate. While crime levels decreased fractionally between 1995 and 1996, and increased by only 1% between 1996-97, the increase was 5% in 1997-98, reaching a high of 7% in 1998-99. Figure : Percentage change in number of crimes recorded, 1994/95-1998/99 South African Police Services – Crime Information Analysis Centre (SAPS – CIAC) (Schönteich & Louw 2001:3).



6.5.5. Violent Crime

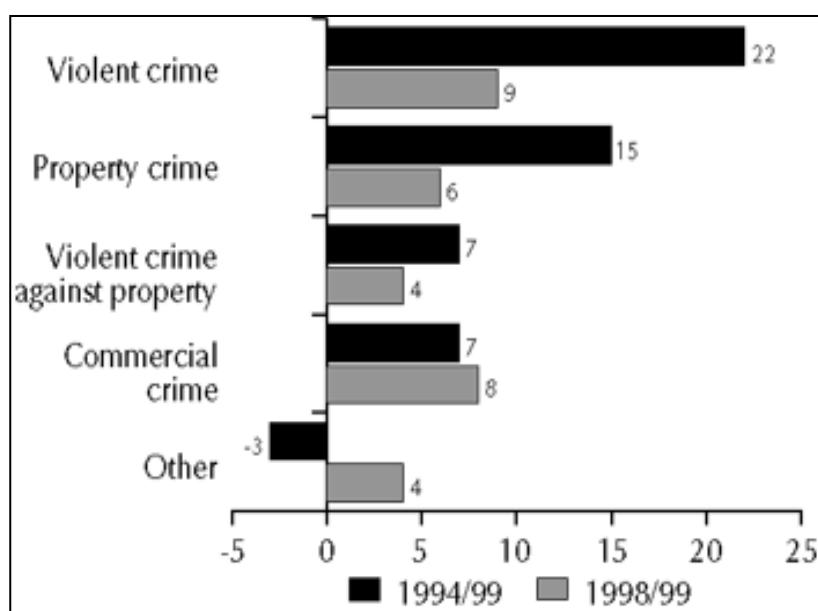
Unlike overall recorded crime levels which decreased slightly in 1995-96, recorded violent crime has increased consistently since 1994. For the purposes of this briefing, violent crime comprises murder and attempted murder, rape and attempted rape, and all forms of robbery and assault.

In 1994 some 618 000 incidents of violent crime were recorded, increasing to 751 000 incidents in 1999. Between 1998 and 1999, the number of recorded violent crimes increased

by 9% — more than any other crime category. Between 1994 and 1999, violent crime increased by 22%. Property crime increased by 15% over the same period, followed by commercial crime (7%), arson and malicious damage to property (7%) (Schönteich 1999:1-4). By global standards, South Africa has high levels of violent crime. In 1999, a third of all crimes recorded by the police in South Africa were violent in nature. In the United States, which is considered to be a relatively violent society, 15% of recorded crimes are violent, while about 6% of recorded crimes in the United Kingdom are violent in nature. According to 1997 Interpol statistics, South Africa had the highest per capita rates of murder and rape, the second highest rate of ‘robbery and violent theft’, and the fourth highest rates of ‘serious assault’ and ‘sexual offences’, of the 110 countries of which crime levels are listed by Interpol. (CIAC 1990)

Percentage change in number of crimes recorded, 1998-99 and 1994-99

(Source: SAPS CIAC)



The Researcher over a period of time collected crime news articles which in some instances were inhumane and atrocious. News reports and the depiction of these crimes portrays a South Africa which is far from one that has a seventy-five percent Christian community. With this kind of majority there should be an influence and ethos of the Christian and biblical morality present. These articles are listed here to indicate the reality, intensity and severity of the crime situation in South Africa:

- Terry McElligott, 19th September 1994, The Daily News, Durban.
 An estimated five hundred street children have become a major problem for the city. The desperate children are becoming a menace to the people, business, tourism and resources of the inner-city area. One really serious issue is the street children have become contributors to the escalation of crime. These children are victims of circumstances and could very well be results of the ‘socially patterned defect’ society discussed earlier in this chapter.
- Thami Ngidi and Greg Ardè, 18th November 2001, The Sunday Tribune, Durban.
 In a country stunned by spiralling child abuse and violent crime, Deputy President Jacob Zuma has called a ‘morals summit’ to rein in South African deviant behaviour. The Move comes in the wake of unprecedeted outrage over last month’s alleged rape of nine-month old baby Tshepang, which has focused attention on the numbing statistics of child rape and abuse.
 This act of raping a nine-month old baby deeply regresses and degenerates the morality of humanity to a level even lower than that of animals. This kind of inhumane insanity and deplorable behaviour is not heard of in the animal kingdom. This is deplorable to see the level humans have descended to. The level of immorality that causes someone to commit such a heinous act is unthinkable.
- Zelda Venter, 25th April 2007, The Pretoria News, Pretoria.
 A teenager breaks down at the Pretoria High Court, with deep emotion and cried bitterly when she saw the man who raped and killed her mother. People have to live through these experiences over and over again. This should be the exception rather than the norm.
- Angelique Serrao and Kanina Foss, 20th August 2008, The Pretoria News, Pretoria.
 A Grade 12 learner of the Nic Diederichs Technical High School brought a sword to school and killed a Grade 11 learner and wounded three others. The article states that he had an obsession with American heavy metal band Slipknot. The influence of music and rituals seem to take control of young people’s minds.
- Caiphuis Kgosana, 23rd April 2010, The Pretoria News, Pretoria.
 From these reports and the graphic representations, South Africa is presented as a seriously crime ridden country. It is certainly not far from the truth. The focus of many studies, reports, papers presented, academic journals, media publications, books and

articles written which are referred to in this document, presents South Africa as a spectacle of the crime world. ‘Farmers Union Agri-Sa informed the government that just over 1 200 people had been killed on farms between 1997 and 2007’. Would this be a case of biting the hand that feeds you? How much longer will the white farmers in South Africa tolerate, what would appear to be a targeted attack and violation of one’s family, personal property, living and work? The absolute necessity to sustain the agriculture industry is not being practiced or appreciated.

- Michelle Pietersen, 29th June 2011, The Pretoria News, Pretoria.

A woman who headed a probe into allegations of corruption at the National House Builders’ Registration Council (NHBRC) has herself become the focus of an investigation. She allegedly colluded with the head of the housing watchdog she was investigating. These cases never seize to amaze the South African public. It is a case of one favour for another despite morality and integrity.

In this same newspaper an article with no author listed reports on a prison official being jailed for a one-million-rand fraud. The magistrate in this case, Chris van Vuuren, said the corruption, fraud and theft by public servants were getting out of control. Who really has the keys to the prison?

- Monica Langapersaad, 4th September 2011, The Sunday Times, Johannesburg.

President Jacob Zuma and Commissioner Bekhi Cele will officially take part in a wreath laying ceremony for fifty-five policemen who were killed, many of them in the line of duty. One of those, Captain Mervin Reddy, 39 years’ old who, happened to be a family member of the researcher was shot and killed outside his home. This witnessed by his aunt as his life ebbed away. She was his mother figure and with whom he lived, South Africa is destroying the very bastions of law enforcers who are supposed to maintain law and order.

- Zelda Venter, 6th September 2011, The Pretoria News, Pretoria.

A French Priest Father Louis Blondel, who was in his 70’s was gunned down in Diepsloot on the night of April 7, 2009. The perpetrator and a group of teenagers broke into the parish as they wanted to rob people. This incident speaks volumes of the South African Society. No one considered that Father Blondel made a great sacrifice to live in Diepsloot, a black township. He had previously lived in Orange Farm and Soweto, so he has a history of living and serving the black community of South Africa. His living in a black township was not tokenism. He came to South Africa from France to

minister and serve the people of this land. The reason he went to Diepsloot was to teach young people skills so that they could acquire jobs. All of this was sacrificed for R50-00, a mobile phone and a computer. There is no appreciation for those who come to help and equip people in South Africa.

- Vuyo Mkize, 6th October 2011, The Pretoria News, Pretoria.

South Africa has a female homicide rate six times the global average, with half of the murdered women killed by an intimate partner. This is according to the Medical Research Council (MRC) in a study entitled ‘Exploring Childhood adversity in the shaping of masculinities among men who killed an intimate partner in South Africa’.

The study published in the British Journal of Criminology in June, estimates that between 43 and 56 percent of women in the country have experienced violence at the hands of their intimate partners. This certainly questions much of the respect and appreciation for women in South Africa. The Bible states in Ephesians 5:25 ‘Husbands, love your wives, just as Christ loved the church and gave himself for her’ (NIV 1990:1302)

- Shain Germaner, 27th January 2012, The Pretoria News, Pretoria.

South Africa loses more than R30 billion a year through corruption. Corruption Watch (CW) is a new campaign to report bribes, poor service, and corporate crimes that drain the country’s finances each year. From 2012 until 2017 this figure would certainly have escalated. The researcher would like to measure this amount against a special project he was involved in called the Niall Mellon Africa Building Charity. Niall J Mellon is an Irish Philanthropist. The building projects work on a principle where each volunteer contributes R500-00 and works for one whole day in the physical building of low cost homes. The researcher, his wife and son worked in Thembisa on such a project for one day. At the end of that day a house that cost R70 000-00 to build was presented to a waiting family in Thembisa. A very noble gesture for an Irish National to engage in such a project in Africa. In an estimated calculation, R30 billion will provide 425 000 homes at R70 000-00. With the cost of inflation since 2012 the number could decrease. But is this what corruption in South Africa is costing the nation where so much could be achieved to alleviate poverty, unemployment, housing, schooling and many other amenities of life for the poor and disadvantaged.

- Masood Boomgaard, The Sunday Tribune, 11th March 2012, Durban.

Reita van Vuljik, a Dutch national was hijacked and murdered by a 23 year old man in the community of Nkangala in Northern Kwa Zulu Natal. She had been working in the community since 2005. Her goal was to assist the children in this community by building a youth centre. South Africans receive foreign assistance by people who make the great sacrifice of leaving kin and country to come and commit to social upliftment programmes in a rural and poverty-stricken community. The reward is that they are killed by the people from the very same community.

- Ntando Makhubu, 28th March 2012, The Pretoria News, Pretoria.

Dr Wouter Basson, a Cape Town cardiologist, the former head of the *apartheid* chemical and biological warfare programme Project Coast was charged with unprofessional and unethical behaviour. Basson said he had been the mastermind behind the manufacture of gas and other debilitating weapons of warfare, commenting that they were developed as a means to curb the instability that was rife during the 1980s. He said that he could not remember the exact dates when the surgeon-general Nico Niewoudt had started working on Project Coast. This is a strange turn of events where people of the South African medical fraternity who had taken ‘The Hippocratic Oath’. This an oath historically taken by physicians to uphold specific ethical standards, to protect and save life at all costs. The behaviour of these medical personal was in total contradiction to the oath. It was to be utilised for political purposes. Again people in South Africa going against the grain of profession, morality and ethics. One to destroy rather than save lives.

- Karabo Ngope, 12th December 2012, The Pretoria News, Pretoria.

The boyfriend of a Tshwane metro police constable has confessed to murdering her and torching her body in a field in Limpopo. The case of people being abused and killed by those who are closely related or connected to them. Where does our trust lie when this kind of malpractice takes place?

- Sabelo Skiti, Isaac Mahlangu, Shanaaz Eggington, Bongani Mthethwa, Matgthew Savides and Taschica Pillay, 27th October 2013, The Sunday Times, Johannesburg.

The headlines of this edition read: “Our Nation’s Shame – These are some of the children who have been murdered since 2012. Their only crime was to live in South Africa”. The front page had the following pictures and information:

1. Jennifer Williams age 12, Grassy Park, Cape Town. Burnt body found in open field

2. Lilitha Mrwebi age 5, Kayelitsha, Cape Town. Found murdered
3. Bayanda Msomi age 19 months, Osindisweni, Kwa Zulu Natal. Suspected to be killed and dumped in a pool of water.
4. Siphosile Dladla, age 5, Katelong, Gauteng. Body found in open field.
5. Mutshidzi Ramamyimi age 9, Tshilungoma, Limpopo. Found with lips, eyes, private parts and intestines missing.
6. Mmanageng Motloutsi, age 2, Maake Vilage, Limpopo. Raped and died a few days later.
7. Olivia van Voeght, age 3, Lotus River, Cape Town. Found dead in a field.
8. Rosaline Philander, age 9, Knysna. Raped and murdered
9. Anastacia Jacobs, age 12, Hanover Park, Cape Town. Shot dead in a block of flats.
10. Asemahle Ntsabo, age 4, Mbekweni, Paarl, Western Cape. Found dead after three weeks.
11. Junaid McKenzie, age 8, Steenberg, Cape Town. Shot dead in gang violence.
12. Sharai Powels, age 10, Somerset West, Eastern Cape. Raped and thrown in front of a train by her mother's boyfriend.
13. Cindy Gamanda, age 16, Wlamer, Port Elizabeth. Raped and murdered.
14. Mthokozisi Mdanda-Sibeko, age 12, Soweto. Found dead in a dustbin in his home.
15. Lihle Rorwana, age 6, Dordrecht, Eastern Cape. Found dumped in a farm.
16. Siyanda Tshabala, age 6, Doornkop Extension 1, Gauteng. Snatched by men in a car near her home. Found dead in Soweto 37 days later.
17. Kiana Williams, age 8, Grassy Park Cape Town. Found dead in a field after missing for four months.
18. Anelisa Mkhondo, age 5, Diepsloot, Johannesburg. Raped and murdered, found under a pile of dirt.
19. Zandile Mali, age 3, Diepsloot, Johannesburg. Raped, murdered and stuffed inside a public toilet.
20. Yonelisa Mali, age 2, Diepsloot, Johannesburg. Cousin of Zandile Mali. Raped, murdered and stuffed inside a public toilet together with her cousin Zandile Mali.

In ten of these 20 cases there have been no arrests or they were still under investigation at the time of reporting. It was indeed painful to read and list these

atrocious cases of child abuse and murder. But these are the facts and realities of the ruthless, barbaric happenings in South Africa. If God punished Sodom and Gomorrah in Genesis chapter 19 for their sins, wickedness, immorality and debauchery, then what would be the fate of an equally sinful generation as reported in these cases? (NIV 1990:18).

- Zelda Venter, 18th November 2014, The Pretoria News, Pretoria.
A couple face charges for attempted murder and child abuse of a two-year-old child was diagnosed with severe kidney, pancreas and brain injury.
- Ian Evans, 19th November 2014, The Pretoria News, Pretoria.
A mother who suffocated her three children to death is sent for mental observation. The mother has been described as being in a depressed state. Children are to bear the brunt of psychological conditions.
- Tebogo Monama, 19th November 2014, The Pretoria News, Pretoria.
The South African Child Gauge 2014 reported that according to the 2013/2014 crime statistics, 50 percent of the 45 230 contact crimes against children were sexual offences, an average of 62 cases a day. These are startling figures for the South African community.
- 25th November 2014, The Pretoria News, Pretoria.
Reports that a Mpumalanga mum's lover raped and killed her 8-year-old daughter to exact vengeance.
- Reports a 31-year-old mum defrauded her company Raya Hotel Group for R9 million. This is not out of need or difficult financial circumstances but out of greed as a definite act of dishonesty for an accountant.
- Professor Brij Maharaj, 30 August 2017, The Post, Durban.
Criminals violate sacred spaces. In this article there are incidents of robberies in mosques, temples and churches. Let alone criminals having no respect and no conscience to rob people, they now invade places of prayer and sanctity.

The list is laboured but the researcher believes it necessary to document the shocking realities of a society that has lost its morality. There are many, perhaps even the majority in the South African context who adhere to a sound code of ethics and morality. Many who have a deep sense of religiosity that informs their daily life, living, interaction, practices and relationships. The researcher will explore the Christian perspectives of how the church needs to assess and

evaluate its response to the call in immersing itself in its relevance to face the challenges in dealing with the South African crime factor.

The demise that comes with the crime factor is certainly not an accolade to be proud of and what South Africa wants to be known and famous for. South Africa has world acclaim for many other factors, medical science where Professor Christiaan Barnard performed the world's first heart transplant on 3 December 1967. Mr Nelson Mandela as a world icon for peace. Sporting achievements in swimming where Chad le Clos is world famous for beating the greatest Olympian of all time Michael Phelps. Recently athlete Wade van Niekerk has claimed the world record for the best time in the four hundred metres track event and Caster Semenya is currently the fastest women eight hundred metres athlete in the world. All of this and so much more gives South Africa pride and honour. The crime situation has caused insurmountable damage and atrocities to its people. Foreign investors have stayed away from South Africa due to the instability and the bad reputation that crime brings.

Foreign investors identified four constraints as particularly important: worker skills (37 percent); macroeconomic instability (36 percent); labour regulation (27 percent); and crime (26 percent). Only in Brazil are foreign investors more concerned about labour rules and crime than they are in South Africa (Kaplan & Toumi 2007).

6.7. Conclusion

The morality, social integrity and spirituality of the above seventy-five percent Christian community in South Africa needs to respond to the situation of despicable and uncontrollable crime and violence. This is the point the researcher questions, the need and implications of the Christian impact which is spiritual, scriptural, the gospel - good news, salvation, and the social, economic, political and life experiences of the day. The researcher does implicitly believe that the Christian and the church has an undeniable responsibility to speak out against injustice, sin and malpractice with a prophetic voice based on scripture. But in all of this, there is a need for courage and boldness.

The church and the Christian will need to take that stand by becoming part of and participating in the missional call to the paradigms of reconciliation, reconstruction and development. In dealing with the challenge which is at the door of the Christian and the church. The door is

open to responses. There is a call for the need to step out and move to the point of involvement. Compassion and concern for the crime situation will need to motivate action and reaching out. But all this would need the mind of intent and commitment. The church and Christian can answer this call and respond in a missional manner and approach.

CHAPTER SEVEN: ANALYSIS OF THE CHURCH AND ITS MINISTRY THE ECCLESIAL ANALYSIS

In this chapter the following aspects will be covered: -

- Introduction
- Origins of the church
- Origins of the church in South Africa
- The church in South Africa prior 1994
- The African initiated / independent churches
- The dichotomy of the South African church
- The church in South Africa post-1994
- Is the church in the post-1994 South Africa failing the population?
- Can the church be a minister of reconciliation?

7. Introduction

There is a need to explore some analysis of the church, its practice, ministry, role in the community and being the real ‘ecclesia’, the called-out people who are recognisable by the wider population of South Africa and its context. “Ecclesial Analysis is a form of social analysis which locates the church and its ministry within their social context as part of the overall social dynamics of that context” (Cochrane et al. 1991:14-15). In as much as one needs to analyse the social context of the church in South Africa, there is just as great a need to analyse the church and its ministry in its present context as a backdrop to its future in the South African situation of need. This need is to throw the net of the missional paradigms of reconciliation, reconstruction and development over the church in South Africa (Pillay 1990:14).

7.1. Origins of the Church

To delve into the analysis of the church, there is a need to have some understanding of how the church has been and is defined. In the fourth commandment in Exodus 20:8 God commands of his people and followers that the seventh day of the week is a day of rest and a holy day. The text goes on to say, there are six days to engage in all of human care and

responsibility but the last day of the week, the Sabbath day was blessed and made holy. (NIV 1990:83-84). This commandment gave rise to worship, prayer, sacrifice and the gathering of people. The initial place of worship was the tabernacle. Black's Bible Dictionary describes the tabernacle "as a portable sanctuary that served as a place of worship for the Israelites during their wilderness wanderings. Exodus 33:7 (Miller & Miller 1973:722). One can understand that the tabernacle or sanctuary of worship had to be of a temporary nature and of a portable structure to serve the Israelites who were a nomadic people at this point in time. The fourth commandment created a commitment for the continuation and consistent place of worship.

When the Israelites became a nation, who started to inhabit land there was a crossover from the tabernacle to The Temple Worship. "The Jerusalem Temple, mentioned in 23 of the Old Testament and 11 of the New Testament books, which becomes the religious centre of world Jewry" (Miller & Miller 1973:730). The rituals, practices and worship continued from the tabernacle to the temple.

Synagogues where formed in the post exilic period. "The origin of synagogues is unknown. Jews exiled Babylonia in the 6th Century B.C., were separated from the temple" (Miller & Miller 1973:717). In the New Testament Jesus went into the synagogue to teach Mark 1:21 (NIV 1990:1109).

With the coming of the Holy Spirit in Acts chapter two and the rest of the chapters of Acts, there was a new type of gathering of the people who were called the followers and disciples of Jesus. Worship began to take on a new form and structure. The ecclesia, the gathering or assembly of persons as found in Acts 19:32, 39 and 41, now became the worshiping community. It is interesting to work from the premise that the Holy Spirit gave birth to the church as we know it today. Much of the impetus, worship and relationships with the Lord Jesus Christ and the people emanated from the people's experiences with the Holy Spirit. This church that started in the book of Acts took on new forms. They gathered in homes, had meals together, took care of the needs of the people, and celebrated The Lord's Supper as in Acts 3:42 - 47 (NIV 1990:1210). This church was given new life by the baptism and work of the Holy Spirit. The church revolved around teaching, preaching, praying and fellowship. It is interesting to note that the church was defined by its membership, the worshippers and the people.

From then the Jewish Christians were always deeply committed to their identity, community and worship". The foci of Jewish Christian identity was the temple of Jerusalem and the Law of Moses, which functioned not only as a religious but also as a civil code. Christian Jews of the Diaspora - (from Greek διασπορά, meaning "scattering, dispersion" Moulton 1978:94) paid an annual tax to the temple until its destruction (AD 70), the temple worship was the formal centre of national life. In Judaea as well as in the Diaspora, however, the functioning bulwark of Israel's identity, its sense of being a separate people dedicated to the Lord in holiness, was the Law. To study, understand and keep the Law was the calling and the delight of the serious Jew" (Walker 1986:14). It is true of the Christian Jews that they would live and build life around the temple, synagogue or place of worship. This is very central to the message of the Bible both Old and New Testaments, where the followers of Yahweh and the Followers of Jesus Christ gravitated to their faith community and their worshipping community.

The definition of the church has taken on many various descriptions over time and history. These are determined by the leadership, membership, doctrine, belief systems, liturgical order and practices, church order and regulations, confessions, creeds, issues within the church where people differed and more recently churches are profiled by personalities. Further enhanced by the different denominations, the churches develop the character, ministry, outlook and operations from their heritage and tradition. By virtue of the many denominations and strands of theological thinking and practice, there have been numerous church affiliations. The tradition of Roman Catholicism basically remained in the mainstream of their doctrinal, liturgical and operational stance. The protestant movement of the church can be described in a few denominational approaches that exist. There are the historically mainline Reformed, Lutheran, Presbyterian, Congregationalists, Anglicans, Methodists, Baptists, Pentecostals, Charismatics, Independents and unaffiliated (Mandryk 2010:1-4). This separation of churches and denomination is an ongoing and never-ending process as is observed by the formation of so many new congregations with their own theological and practical identity. "In parts of the world most churches seemed to be successfully making the transition to indigenous and autonomous Patterns" (Walker 1986:696).

The structure, operation and functioning of the churches were affected by secularisation, nationalism, independence from colonialism, post-Christian thinking and philosophy. Capitalism, communism, consumerism, humanism and rational thinking began to affect the church and its traditions (Walker 1986:695 – 698). The need for change, independence and

freedom was becoming the demand of the time and order of the day. Third World countries were no longer tolerant of their colonial masters. “Growing sensitivity to the world’s injustices and imbalances, combined with increasing irritation over the use of military force, led to deepening criticism of the institutional barriers among Catholic, Orthodox and Protestant Christians, for these hindered effective cooperation for human good. Collaboration between Catholics and Protestants in opposition to totalitarianism in the 1930s had provided some precedents which were not forgotten. A longing for renewal and reform at deeper levels than the post-war revival of religion had offered what was frequently expressed as dissatisfaction with traditional styles of piety and organisation in the church emerged. Among laypersons and youth especially, there arose considerable overt as well as covert criticism” (Walker 1986:697). In 1948 when the Nationalist Party came into power the legislation of *Apartheid* was introduced into the statute books of South Africa. Church life and practice from 1948 had relative freedom.

This reference to relative freedom in the church could be mentioned because a young Indian lady who served from 1981 to 1983 on the Students Christian Association (SCA) and the Interim Committee (which served as the student’s representative body because all Students Representative Council – SRC’s were banned at that time) of the Springfield College of Education received a call from someone in the Special Branch of the South African Police to be an informer. The request to be an informer was by telephone and a personal visitation. Subtle approaches by the police was for the purposes of gaining information about political activities of the college and the SCA. The need to observe the SCA at that time arose due to its leader being a White law student who was a reformed former informer. The name is withheld due to the researcher not gaining the necessary permission for disclosure. However, the lady referred to is the wife of the researcher who verified these incidents in an interview.

The minister of the researcher, Rev Kisten Moodley who served in the leadership of the RCA was also visited by the same Special Branch officer to solicit information on church leaders who had taken on the political struggle for freedom from *Apartheid*. Rev Moodley quite blankly refused these approaches. This history and incidents paints some background of experiences to persons known to the researcher. The church and its leaders were also under some pressure to be vigilant in all of ministry and practice. With this background the study proceeds to understand the church in the pre and post-1994 South Africa.

For the purposes of this study the ecclesial analysis will question much of what church and church practices is, ministry, outreach projects and missional dimension. In order to proceed with the ecclesial analysis, we would look at how some of the church fathers defined the ecclesia, the ‘called out’ people and the church. “in the patristic period. By the Apostolic Fathers and by the Apologetes the church is generally represented as the *communio sanctorum*, the people of God whom He has chosen for a possession” (Berkhof 1971:558). There are a few important idealist meanings in this description. These are ‘the people of God’ as His ‘chosen’ and ‘possession’ which brings some imposing factors to this definition of the church. The ‘people of God’ give the church its identity, ‘chosen’ implies something of a choice. The preferred one indicating God’s favour and ‘possession’ clearly brings in the element of belonging. Augustine agreed with the view of *communio sanctorum*, the communion of the saints, but defined it as “the important thing is to be a living member of the church so conceived, and not to belong to it merely in an external sense” (Berkhof 1971:559). This clarity is vital and important for the analysis of the church where it is called to life, action and praxis. The church must be active in its calling to be the church.

Another view is that of John Calvin. “The purpose of the church is to be an instrument to our vocation and to come to the aid of our sanctification. The preaching of the Gospel and the institution of the teaching ministry are intended to awaken the faith and promote the collective sanctification of the members of the ecclesiastical community by establishing between them what Calvin calls ‘the consensus of faith’ (Wendel 1973:292). Calvin links faith and works as a necessary feature of the church with God’s people. The notion of the collective sanctification speaks of a combined effort to please God and so achieve sanctity. The ecclesiastical community is called to live out its faith through the challenge of the consensus of faith.

One of the descriptions that Berkhof uses is to distinguish between the church as an organism or the church as an institution. “The Church as an organism exists charismatic: in it all kinds of gifts and talents become manifest and are utilised in the work of the Lord. The Church as an institution, on the other hand, exists in an institutional form and functions through the offices and means which God has instituted” (Berkhof 1971:567).

7.2. Origins of the Church in South Africa

The early beginnings of Christianity came with the Portuguese explorer Bartholomeu Diaz in 1487. With them came the Roman Catholic influence and mission. Much of the mission or church work was concentrated in the Cape region of South Africa. (Pillay & Hofmeyr 1991:233).

In delving into history, we find the beginning of Christianity goes back to the 1600s.

“It is true that the history of the church begins with the coming of the Dutch in 1652, the French Huguenots in 1688 and the early German settlers a little later. With a few exceptions these settlers were Protestants, and the Dutch and French were Calvinist” (de Gruchy 1986:1). In the pre-1994 situation in South Africa the church was caught up in its struggle for identity and freedom of its people. de Gruchy in his publication stratifies the church in South Africa has having distinct divisions. In chapter one he distinguishes between the Settler Church and the Mission Church. The Settler church being those who arrived in the 1600s and the Mission Church being those who arrived in the 1700 and 1800 in South Africa (de Gruchy 1986:2-4).

There is also a distinction between the Afrikaner church and the English Church in de Gruchy’s description. Here the division was between the DRC and the English-speaking Churches, which are churches of British origin. These churches also took different views regarding the racial composition of their churches. The English-speaking churches were more open for racial integration in their churches as opposed to the Afrikaner Churches. (de Gruchy 1986: 18-21). The composition of churches at this stage had taken on different dynamics regarding church origins, race and class. “...it appears that in the seventeenth century the question of colour was not primarily important in regard to whether a person could be received into the Christian Church” (Pillay & Hofmeyr 1991:237).

The practice of separation is spelt out by de Gruchy. He describes the distinction between the Black Church and the White Church. There were three ecclesiastical alternatives for the black Christians in South Africa by the turn of the twentieth century. They could be members of mission churches, whose membership was wholly black, but which were under the control of white missionaries and their mission boards in Europe, North America, or, in the case of the DRC, South Africa, and which would much later achieve their autonomy. A second possibility

was that they could be members of multiracial denominations. Those churches largely of British origin where the line between settler and mission church had not been drawn. There was a third option. They could leave the mission and the multiracial churches and initiate their own church (de Gruchy 1986:41).

It is interesting to note that as people travelled the church grew with progress but also with disputes and differences. In the 1800's the territorial expansion, demographic changes and many new immigrants brought with it much conflict.

"this period was one of far reaching social, economic, political and ecclesiastical changes ... the first serious clashes between white and black, economic development and eventually a conflict between British imperialism and Afrikaner nationalism. All these events had a power influence on the church and its mission work (Pillay & Hofmeyr 1991:248).

The 1800's and into the 1900's also saw, in many ways the 'official' introduction, establishment, growth and stabilising of the Dutch Reformed Church, The Anglican Church, The Methodist Church, The Presbyterian Church, The Baptist Church, The Roman Catholic Church, The Lutheran Church, African Independent Churches, Holiness and Pentecostal Churches, the establishment of mission organisations and ecumenical movements in the life and history of the South African Churches (Pillay & Hofmeyr 1991:249-271).

The distinctions and differences in church life and practice in South Africa denied the Kingdom of God being realised. Chapter five of de Gruchy's book 'The Church Struggle in South Africa' is dedicated to the understanding and experiencing of the Kingdom of God in South Africa. Here he surmises that "George Ladd's assertion that the Kingdom is the reign of God, not merely in the human heart but dynamically active in the person of Jesus and in human history. And further, that it is both present and future, inward and outward, spiritual and apocalyptic" (de Gruchy 1986:197-198).

Therefore, de Gruchy argues that there is a need to rediscover biblical eschatology, the theme of God's providence. One interprets this as being a view seeking to experience and noticing the evidence of a Christian presence in society. But also, if people in power are of Christian

backgrounds and persuasions then these scriptural effects has to be prevalent in the laws that govern the people.

The aspects of church and society does create problems in the area of separate development. De Gruchy purports that “the doctrine of redemption has been individualised by pseudo-pietism. The evangelical tradition rightly stresses the need for personal repentance, conversion, faith, and, obedience, in relation to the death and resurrection of Jesus Christ and the work of the Holy Spirit. Nothing we write is meant to deny this in any way. On the contrary, we affirm it as strongly as possible. But Faith in Christ can be distorted by separating it from social and historical existence. In other words, genuine piety can give rise to a pseudo-pietism which turns the believer and the church away from the world and results in a form of deism and *deus ex machina*, in Latin meaning some plot or device that can provide the answer or solve the problem, in the understanding of providence. The Kingdom thus becomes purely transcendental and spiritual, and personal faith, which is so central to discipleship becomes distorted” (de Gruchy 1986:203).

We see clearly from the reported history of the church above ‘The Church Struggle in South Africa’ had taken on many facets of life and living, political, ecumenical and evangelical experiences and discourse. De Gruchy (1986:202-203) in no way denies the importance of personal salvation, faith and regeneration. In fact, he strongly affirms this. But he cautions to say that in dealing with the struggles and challenges in South Africa we can relegate the real issues of the church, the people, the nation and the country to the peripheries of our priorities. He therefore is critical of the kind of pietism that advocates or encourages this thinking and goes to the extent of calling it pseudo-pietism.

7.3. The Church in South Africa prior 1994

In the third line of the ‘Lord’s Prayer in the Gospel of Matthew 6:9, we are taught to pray “thy Kingdom come” (NIV 1990:1075). This now becomes the challenge for the South African Christian and Church. What did this mean in the pre-1994 South Africa? The relevancy, impact and practical implications of the Gospel message of and by the Christian and the church in South Africa was examined. Does the prayer of ‘Thy Kingdom Come’ only has a heavenly meaning? Was it not applicable, appropriate and valid for the South African context?

There have been numerous attempts by the church in South Africa to address issues to reconcile the people of the country. The racial divide in legislation also affected the church. Therefore, church life, practice, and interaction focused on efforts to reconcile and deal with the issues of the day. Klaus Nürnberg in his book ‘The Cost of Reconciliation in South Africa’ lists the ecclesiastical attempts to address the challenges of the South African context.

These were:

- 1) The Kairos Document which focused on;
 - The Critique of Church Theology, where the statements, speeches, reports, press statements of English speaking Church leaders are analysed.
 - The Christian Faith’s commitment to Reconciliation and Peace
 - The church in South Africa’s concern for justice
 - The Fundamental Problem due to a lack of social analysis and theological reflection on the situation.
 - Challenge to Action – here the church is called into a participation in the issues of the day. (Nürnberg 1988:11-22)
- 2) The Evangelical Witness was drawn up by a group of “Concerned Evangelicals”. This was the response of churches that have an evangelical tradition to address the injustices, problems and issues of the day. This document focused on:
 - The Problem of the concept of Reconciliation.
 - Justice and peace
 - Radicalism and Evangelicalism (Nürnberg 1988:23-31)
- 3) Church and Society was the Dutch Reformed Church’s (DRC) response. This document brought the theological thinking of the DRC closer to the stance of other mainline churches, but it also sparked off a heavy struggle within its ranks and led to the secession of a hard-line group. (Nürnberg 1988:32-40)
- 4) Faith and Protest
The stance concerning racial issues in the DRC led to a conservative backlash. The reaction was formulated in a document called ‘Feloof en Protes’ (Faith and Protest) drawn up by the “continuation committee of objecting members of the DRC. The

conflict led to the secession and formation of the, Afrikaanse Protestantse Kerk' (Afrikaans Protestant Church) (Nürnberg 1988:41-45).

5) The Koinonia Statement

This document originated in Cape Town when three ministers of the DRC reacted against the ruling of the government that made agitation against detention without trial in public an unlawful act. It was later redrafted, accepted and issued by the June 1987 national annual meeting of Koinonia, a movement which promotes the encounter between Christians of different races and social situations on a family basis. (Nürnberg 1988:46-51).

6) Pastoral Letter of the South African Catholic Bishops' Conference (SACBC)

The Catholic Church is one of the mainline churches which has come up regularly with prophetic statements concerning the socio-political situation in South Africa. As in the case of other churches the stance of the leadership has often caused considerable reaction among rank and file members, especially among Whites (Nürnberg 1988:52-59).

7) The Letter of the Baptist Union to the State President

The Baptist Union is a predominantly White body, although the predominantly Black Baptist Convention is affiliated to it. At its assembly meeting in George, 1985, the delegates of the coloured churches, a minority in the Baptist union, took the initiative which led to this letter to the State president. Since Baptists traditionally believe they should remain 'above politics', the letter represented a historic step. Predictably, it caused considerable reaction and concern, especially among young White members who became anxious about the Church becoming 'too political' (Nürnberg 1988:60-64).

8) The National Initiative for Reconciliation (NIR)

"The NIR was born in 1985 out of Christian concern regarding the rapidly escalating conflict situation in South Africa. It was launched in September 1985 by a group of about 400 church leaders from a wide spectrum of denominations in the country. They were called together by Africa Enterprise, an organisation dedicated to the evangelisation of cities in Africa. The NIR was a fellowship of Christians

from all racial, ethnic and social groups in South Africa who feel constrained by Christian compassion to become involved in the attempt to resolve the escalating conflict in South Africa, and to overcome the intense enmity, suffering and hardship it causes” (Nürnberg 1988:80).

From the wide spectrum and representation of the church denominations, bodies, institutions and councils or conferences, these statements emanated to address the plight, suffering and challenges in South Africa. The NIR point of departure is that with 70 percent or more of the South African population confessing allegiance to the Christian faith, they should provide a common base with great potential to address and to bring awareness to the needs and challenges in the South African context. (Nürnberg 1988:80). There were many noted South African Church men who played a role during this period. The one worthy of mention is Dr Beyers Naude.

“Thabo Mbeki (Vani Nair 2004) stated that had it not been for Beyers Naudé, history books would have told a different story of hatred, fear and loathing for South Africa. He added that Beyers Naudé had called on all South Africans to understand that the reconciliation needed for peace and progress in South Africa required that all her people work together.” (Masuku & Niemandt 2012).

Naude was qualified to make these calls and statements because he was one of the men from the clergy whose life and ministry represented reconciliation.

7.4. The African Initiated / Independent Churches

Thus far there have been efforts from the wide range and broad spectrum of churches in South Africa that have responded to the socio-political, economic, religious, practical injustices and areas of concern. These are reflected in the statements, reports and documents that have been mentioned earlier in this chapter. A very significant and large part of the church community that still needs to become an intrinsic part of the church life and community in South Africa is the African Initiated churches. Some focus will be given to these churches because they are about the largest church denominations in South Africa. The two very large groups are the Zion Christian Church (ZCC) and the Nazareth Baptist Church (Lukhaimane 1980:15-22)

The ZCC was formed by Engenas Lekganyane in 1924 after a long journey of trying to find a spiritual home (Lehohla 2003). The Zion Christian Church (ZCC) is the largest African initiated church in Southern Africa. The church's headquarters are at Zion City Moria in Limpopo Province, South Africa (Northern Transvaal). According to the 1996 South African Census, the church numbered 3.87 million members. By the 2001 South African Census, its membership had increased to 4.97 million members. After being educated at two Anglican missions, Lekganyane joined the Apostolic Faith Mission around 1911 in Boksburg. He then joined the Zion Apostolic Church schism in 1916 and eventually became a preacher of a congregation in his home village during late World War I. After falling out with the ZAC leadership, Lekganyane went to Basutoland to join Edward Lion's Zion Apostolic Faith Mission in 1920. After some time he returned to the Transvaal as the regional leader for Lion (Lukhaimane 1980:15-22) (Sundkler 1976: 38-43) (Parrinder 1976:9-20).

The Nazareth Baptist Church (Alternatively called "The Nazarite Church" "*iBandla lama Nazaretha*") is an African Initiated Church founded by Isaiah Shembe in 1910 (Fisher 2010). It has approximately 4 million members. (BBC 2008). It reveres Shembe as a prophet sent by God to restore the teachings of Moses, the prophets, and Jesus. Members are Sabbath observers, do not eat pork and smoking and premarital sex are forbidden. (Brockman 2011). It was divided into two groups after the 1976 death of Johannes Galilee Shembe. The larger group was led by Bishop Amos Shembe until his death in 1995, while Rev. Londa Shembe led the smaller group. (University of Calgary 2010).

There were also many other breakaway African Initiated Churches from the Congregational, Baptist, and Methodist Churches, from Mission Churches and African Mission Churches (Sundkler 1976:38–64). The focus and practice regarding the liturgical elements, worship features and church ministry centred around; ritualistic trends, preaching and testimonies, prayer, hymns, sacred dance, religious festivals, emotionalism and possession, baptism and purification rites, confession and purification, sacred dress, purification and holy communion, ritual avoidance on issues of food, sex and burial, healing, ancestral spirit and Holy Spirit and magic and divining. One notices a deep sense of African spirituality fused with African traditions and culture. Due to the great sense of commitment and involvement with the faithfulness of their specific church and the ecclesiastical head of the church, the issues faced

with social, human and living challenges is somewhat bypassed or avoided. The serious and unfailing allegiance to the church and leader will in no way be compromised. Many in these AIC churches also advocate the spiritual head has having divine attributes and therefore could be a medium to reach God through prayers, rituals, offerings and service of the individual (Sundkler 1976:100-129) (Parrinder 1976:57-100). Here are crucial reasons as to why this group of the Christian community is vital and pertinent to subscribing to the missional paradigms of reconciliation, reconstruction and development for the South African society.

- First according to (Mandryk 2010: 758) this group make up thirty-nine percent of the population of South Africa. The numbers alone warrant a definite and compulsive sense of involvement from the AIC's for any kind of spiritual, social, ecclesiastical, theological and mission approach to have any validity.
- Second the people or membership of the AICs have the commitment, persistence, zealousness, involvement and participation like no other denominational church in South Africa. Therefore, they would be wonderful and great ambassadors and participants to see this dream of the missional call to implement the paradigms of reconciliation, reconstruction and development.
- Third the spirituality of the members of the AICs is intrinsic in their life as Christians. Therefore, if guided by sound biblical, doctrinal and educational theology, there could be major strides in progress of seeing the unfolding of a missional call and approach to bringing reconciliation, reconstruction and development as much needed experiential and operational paradigms in the South African context.
- Fourth the sector of the population that most needs the effects of reconciliation, and more especially reconstruction and development are almost the entire membership of the AICs.
- Fifth the obedience factor is unquestionable if such theological and ecclesiastical reforms, guidelines, instructions and commands come from the spiritual head.
- Sixth the religiosity of the members of the AIC denominations stand out above other people of the same social strata. They would not compromise their convictions relating to food, fasting, observance of Holy days, church service attendance and financially supporting their church movement.
- The researcher draws these conclusions from the intuitive reading of the African Traditional Religions by E.G. Parrinder (1976), Bantu Prophets in South Africa by B.G.M. Sundkler (1976), Christian Religion and Healing in Southern Africa by G.C.

Oosthuizen (1989) and World Missions by T. C. Tennent (2010). The members of the AICs have gained a reputation to be honest, trustworthy, relatively non-violent, trouble free, hard-working, dependable and reliable. These are observations and perceptions the researcher has gained from living and working with people who are members of the AICs. This comes from working very closely and studying the people of Kwa Zulu Natal in the Informal Settlements on which the researcher's Master of Theology in Missiology entitled 'The Role of the Christian Church in its Ministry to Displaced People with a Particular Focus on Informal Settlements in the Durban Area' was based. (Pillay 2000:20-31).

7.5. The Dichotomy of the South African Church

This brings us to question some of the dichotomous situations, issues, life, ministry, mission and the Christians within the church in South Africa. In referring to the earlier case study of Andrew Zondo, Professor Meer notes

"I find that he, at a very early stage, became permeated with a sense of contradictions. In the first instance there were his parents devoutly Christian, silenced into compliance and acceptance of the status quo by, I would like to think, the terrible events of 1960, which resulted in the banning of the ANC and the Pan-Africanist Congress (PAC) and in the absence of any institutionalised, legitimately accepted organs of redress, organs of communication, organs of negotiation the parent generation tended to withdraw. I find that this situation was even more exaggerated in the case of Andrew Zondo, in that his parents were very...or believed themselves very safely ensconced within the orbit of Christianity" (Meer 1987:129).

The sense of contradiction experienced by Andrew Zondo is experienced by all people who are disadvantaged, discriminated, marginalised and disregarded. Meer highlights the facts that Zondo parents were silent and compliant. Off course Meer makes and emphasises the point that the parents were devoutly Christian but would not address relevant issues and challenges of the day.

Would it have been any different had they discussed such issues with Zondo? Could they have avoided his veiled secrecy and hidden turmoil? By discussing these issues with Zondo, would

it have opened the hidden emotional, psychological, mental and traumatic hurt, pain and suffering? Perhaps Zondo would have found a safe place at home and addressed his issues as an intelligent young man with a scholar of the Bible, his father. The researcher knew Pastor Aiken Zondo to be a profound expositor of the Word, the Bible. Did the taboos, fears, thoughts of incrimination, tremendous pressure from the powers that be, stifle what would have been a good family discussion of how we deal with our suffering context, how we cope with these situations, how we could assist and support one another in a family that goes through this kind of strife? There were so many who underwent these kinds of hidden traumas. Was it subdued by the church, by spirituality, by Godliness, by ministry, mission and the Christian or Christian leader at the local congregation level? During these times many viewed any kind of redress as becoming politically active, becoming a radical, becoming anti-government and in some cases even anti-Christian. The researcher grew up under these kinds of thoughts, perceptions and controls. We needed to be guarded that we do not silence what may be healthy, progressive and relevant discussions in our church and congregation fraternities. The researcher is in no way advocating any kind or thought of revolting or revolutionising the minds of Christians or the church, but to create space for people to air their frustrations, hurt, pain and suffering. This could very well be done with Biblical, spiritual, and theological guidance rather than risking a complete choice for politicisation, rejection and reactions that would certainly harm and affect all parties concerned.

The church, elders, leaders and parents have to deal with issues that have a propensity to become controversial. Meer goes on to say

“well let me point out here that it is not even his perception of his parents who are loving, kind and parents who cared for him. It came up when he, Andrew Zondo described in great detail, how at the age of seven or eight White ministers would come in their car and take the family to Durban North, which were affluent white suburbs. For him this situation was deeply painful because it only brought out the distance that existed between him and the children of the White missionary. He began at a very tender age to question the compromises Christianity made to the demands of the *apartheid* racist system. I got the impression that the perception was forming in his mind, as a Black person, as an African person, as a discarded person (Meer 1987:129-130).

Zondo accepted and did not question his parent's devotion to their faith, their oblivion to the realities around them, choosing to ignore all of this for the sake of their calling as Christians, believers, servants of the Lord and ministers to proclaim the Gospel of salvation and not be diverted or distracted by any form or feature of the day.

Perhaps the choice of being evangelically inclined sometimes places us in defined areas or spaces that restricts open and free thinking and interaction. This is fine for that moment but if this avoidance will breed rebellion at a later stage, then rather address the questions and inner issues of pain now than later. The researcher recalls a conversation in the 1980s with the Late Rev. Sam Buti, who was the Moderator of the Dutch Reformed Church in Africa which served the predominantly Black communities, and at one time the Mayor of the Alexander Township, saying: 'brother, we have radicalised our young people to such an extent, that we now cannot control or manage them anymore' (Buti 1980). This is certainly not what we wish for the young people of all race groups in South Africa.

In the present circumstances, there could very well be a reaction from those who are constantly being victimised. There have been many incidences of young people responding to people with abuse.

The introduction of Neighbourhood Watches, Protected Boom Gated streets, High Walled or fenced security complexes, cases of vigilantism, the growth in security companies and serious safety awareness by the people of South Africa has become the order of the day. There needs to be a combined effort in fighting crime.

An integrated approach makes us go beyond law enforcement and makes us look broadly at safety and security issues. The principles governing national security state that "National security must reflect the resolve of South Africans as individuals and as a nation to live as equals, to live in peace and harmony, to be free from fear and want and to seek a better life". These principles are an affirmation of a new integrated approach to crime combating and crime prevention, they also talk to the socio-economic conditions that have a bearing on levels and types of crime. Fighting crime is everybody's business. The fight against crime must be depoliticized. Crime is not a political football to be kicked around (ISS 2015:2).

The integrated approach will address and to an extent help alleviate incidents brewing among people responding to anger and frustration by the issues they face which shows itself in criminal activity. These reactions stem from the frustrations of people constantly living with crime on their doorstep.

The time is now ripe for meaningful Christian, church and community dialogues. The missional call for the use of the paradigms of reconciliation, reconstruction and development could facilitate and mediate in these situations.

7.6. The Church in South Africa Post 1994

The church and the Christian could be abandoning their missional call, the relevant, current and much needed applicable ministries, community involvement and presence where it is needed. Christianity professes to give meaning to life and to assist people to understand their existence. Like any other religion, it is ultimately measured by the quality of the direction it gives people on the vital issues they encounter, including their relationships with others. It is mostly this that qualifies a religion as a constructive or destructive force. In some respects, its destructive potential could be worse than that of anything else.

The religious, in this case Christian elements, in society used to be accepted as the light of the world and the salt of the earth. So often, however, religion has covered itself under the blanket of existing social circumstances, thereby becoming part of the problem instead of retaining its prophetic stance and through this giving direction to people. The result so often is that secular and new religious movements fill a vacuum, as has actually happened in the South African situation. Marxism itself came into existence because of the neglect of the common person by the Christian churches in Europe at that time. When churches forsake their task or water it down, when they are not related to the issues which affect the lives of those they should serve, then they have failed. The churches in South Africa have a sad history in the context of the challenges they face “(Oosthuizen 1990:101).

The Christian and the church of this generation has to be measured by the roles they play in the South African context. They will have to offer quality and direction to the community and society of South Africa. The question posed is whether the role of the Christian and the church

will be constructive or destructive. The church's contribution could very well be one that adds value in the much-needed context of South Africa. There could well be an act of commission where the church is deliberate and very intentional in what it is committed to do. It must be a wilful ministry of the church. There could also be the sin of omission where the church takes its position as the 'sleeping giant'. The researcher uses the analogy of the sleeping giant because we talk of a plus-minus seventy-five percent of the population being dormant in its missional call to articulate the paradigms of reconciliation, reconstruction and development. This is what Oosthuizen (1990) refers to as being covered with a blanket and so doing being shut out to the world, the South African community that is crying out for help, guidance, direction and tangible ministry plans and actions. Where the church lacks or fails, willing secular and any other acceptable ideology will fill that vacuum as did Marxism in Europe inferred by Oosthuizen (1990). The important question that Oosthuizen (1990) poses is whether this generation of Christians and the church will leave behind a sad history?

The church in South Africa could very well be dwelling on the unstable ground of a power struggle. The church has to realise the common goal of God's ultimate purpose of salvation in Jesus Christ for all of His creation. This seems to be a balancing act played by the racial divide, ecclesiastical differences, what the focus should be and the practical grass roots application of the missional call to help deliver, impart, minister and apply the paradigms of reconciliation, reconstruction and development. "As the conflict between the White power structure and the Black revolutionary spirit escalates, the South African collective consciousness is driven apart into two worlds of perception and motivation precisely where the process of acculturation has brought the two main sections of the population nearest to each other. Deliberate isolation and self-immunisation, particularly of the White community but recently also of the Black urban population, collective self-justification, propaganda and violent confrontation produce an emotional abyss which even the presuppositions of a common faith find increasingly difficult to bridge.

Some church interests will probably continue to work in the direction of conservatism in political affairs, and pietist fundamentalism in religious affairs. The nagging demand for social justice and open fellowship as well as the inability to maintain the plausibility of a Christian justification of the oppressive and racist system will probably have an ambiguous effect. On the one hand, they may keep at least some awareness of Black

misery and the legitimacy of Black demands alive. Because of its ambiguous stance the Christian faith will probably lose further ground to the more determined liberal and radical world views in this regard. On the other hand, they may lead to a further abandonment of the Christian faith as a social determinant in favour of more ruthless survival attitudes by those inclined towards the right wing (Nürnberg 1990:161).

The concepts of conflict and isolation are definitely not in the context of a South African community wanting to come together as indicated in the missional call. Is Nürnberg right when he speaks about an abyss that the Christian faith finds difficult to bridge? The church in South Africa can ill afford widening chasms for ethnic, racial, denominational and selfish motives that works against the ecclesiastical intentions of reconciliation. If we are to speak the language of the missional paradigms for reconciliation, reconstruction and development then, South Africa has to most definitely steer clear of selfish racial or ethnic goals. Nürnberg's comparisons of White aspirations and Black aspirations may lead South Africa into a new struggle of classes. South Africa would develop class structures that will discriminate in a new manner. The researcher certainly does not believe that South Africans want to trade one master for another, irrespective of what form, colour or status it may take. South Africans need authentic measures to bring the nation together as one people. The South African church is called to be the catalyst that brings these bonds of change. Ephesians chapter 4:1-6 speaks about 'Unity in the Body of Christ'. The researcher believes that this should be the imperative of the church in South Africa. Making every effort, using its resources, employing its personal, advocating individual and corporate Christian support for this process of reconciling and rebuilding the nation through the gifts of the Holy Spirit and His Word.

In endeavouring to understand the church in South Africa, there is a desire and need that it should and must be a reflection of the Kingdom of God. To tie this with the spiritual, ecclesiastical and social needs of the people of South Africa, there has to be a gospel message that is understood and experienced in the life of the church and its people, the seventy-five percent of the population. Each individual of the seventy-five percent must to some extent understand what the Christian Philosopher G. W. F. Hegel (1821).

"believed that Christianity was the final culmination of the historic-religious process of the evolution of human freedom and spirituality. It is therefore not one religion among many. Hegel accepted the absoluteness of Christianity because he regarded it as the

religion of revelation, which comes to human beings from outside themselves despite its historical and contingent character (Maimela 1990:102).

The Christian individual with the personal experience of the gospel message must bring his or her little light to join, enhance and compliment the huge light of the World, Jesus Christ. Lights of the Christians in South Africa should obliterate the darkness that pervades our communities and the context. The call is a missional one to be the light that illuminates the paradigms of reconciliation, reconstruction and development as they unfold and become operative and experiential in the South African context.

In trying to fathom the call of evangelism as a norm for the Christian and the church, we are faced with the challenges of being relevant to the calling.

In the church's mission of sacrificial service, evangelism is primary. Christians should feel an acute pain of conscience and compassion when human beings are oppressed or neglected in any way, whether what is being denied them is civil liberty, racial respect, education, medicine, employment, or adequate food, clothing and shelter. Anything which undermines human dignity should be an offence to us. But is anything so destructive of human dignity as alienation from God through ignorance or rejection of the gospel?" (Stott 2008:55-56).

The concern for those in need and who suffer is a grave matter that must be addressed. Though John Stott is a confirmed evangelical theologian, who was instrumental in giving birth to the Lausanne Movement and the principal writer of the Lausanne Covenant, he certainly has strong and deep convictions about the social concerns and inadequacies of the suffering communities. The missional call to meet the needs of the suffering communities through reconciliation, reconstruction and development can never be underplayed or minimised in any manner. The mission of reaching the whole person with the whole gospel is vital as can be understood and interpreted. There is often a division made from the spiritual needs of a person, community and context to the social and economic needs. Stott visualises the total picture as people who are created in God's image, the *imago dei*, must gain the respect and attention of the church, missionary and be the focal point of the missional call.

7.6.1. Is the church in the post 1994 South Africa failing the population?

Bosch in his reflection on the New Testament dealt with a question, where did the early church fail?

I have suggested that Jesus had no intention of founding a new religion. Those who followed him were given no name to distinguish them from other groups. No creed of their own, no rite that which revealed their distinctive character, no geographical centre from which they would operate. The community around Jesus was to function as a kind of *pars pro toto*, a community for the sake of all others, a model for others to emulate and be challenged by. Never, however, was this community to sever itself from the others. In time to come, the Jesus community simply became a new religion (Bosch 1993:50).

Is this perhaps not a challenge in the current South African ecclesiastical context? That the church is so busy with itself, it has little or no time for others. The others would be those outside the church, the wider population of South Africa, including Christian communities. If and when the church becomes self-sufficient and self-reliant then no one else matters but themselves in the comfort zones of our congregations and denominations.

Bosch's second reason "for the failure of the earlier church is that it ceased to be a movement and turned into an institution. There are essential differences between an institution and a movement: the one is conservative, the other is progressive, the one is more or less passive, yielding to influences from outside, the other is active, influencing rather than being influenced, the one looks to the past, the other to the future (Niebuhr 1959:11f).

In addition, we might add, the one is anxious, the other is prepared to take risks, the one guards boundaries, the other crosses them" (Bosch 1993:50-51). The distinction between a movement and an institution does pose real challenges for the South African ecclesiastical context. Whilst the differences are explained above, the South African church context demands a co-ordinated attempt by the church community. The church in South Africa has to speak with one voice. In wanting to progress and move forward in its ministry to address issues of reparation, the church in South Africa has to march to the same drum beat. A clarion call is made to the church in South Africa to act, minister and work with the same intentions. All of this is needed so that there may prevail a Kingdom mentality rather than a denominational, congregational, racial,

ethnic or ideological mentality and conviction. Bosch states the church in Antioch “became ever more institutionalised and less concerned with the world outside their walls” (Bosch 1993:51). These observations also apply to churches in the 20th century, where congregations and churches have become so inward and self-focused (Siaki 2002:46-48).

The third point Bosch raises as a failure of the early church is where, it proved unable, in the long run, to make Jews feel at home. Beginning as a religious movement that worked exclusively among Jew, it changed, in the forties of the first century, to a movement for Jews and Gentiles alike, but proclaiming its message to Gentiles only” (Bosch 1993:51). He goes on to discuss that the approach of the Pharisaic-Judaism was predominantly focused on the Jewish people and their religious and community needs. Jewish Christians were torn between choosing the synagogue and the church (Bosch 1993: 51). These questions still appear today when we deal with marginalising people and groups, becoming Xenophobic, isolating those outside one’s church, congregational and church tradition. Therefore, the circle remains defined enabling churches and congregations to develop a ‘laager mentality’. A laager was a very secure circle formed with horse wagons to protect one’s own kind from being attacked, by the marauding British or African ethnic groups in Southern Africa during the Great Trek from 1836 onwards by the Afrikaner communities (Walker:1970). The closed circle mentality is quite prevalent in congregations. It is in the researcher’s experience from hosting missionaries and preachers from other parts of the world and trying very, very hard to arrange even a little time of introduction of the mission work. It must be realised many people when given the platform abuse their privilege. However, the fear of exposing a missionary to the congregations is always dealt with a manner of fear and trepidation. From this, one senses a type of insecurity and sometimes what seems as an obsession to overprotect one’s members and the congregation. All of the church is part of God’s kingdom as the church community. Many of these forebodings are harboured, kept and guarded. The leaders become the mind, through which the decision-making apparatus is used for members of a congregation. South African church communities need to contend with themselves in this kind of control, manipulation and oversight.

7.6.2. The impact of Mission and The Church in South Africa

Siaki raises some very pertinent issues regarding the church, its life and practice.

- Gender in Christian Denominations

The Question of “where are all the men in a church service? They are certainly not in church on Sunday. In the survey by the Human Sciences Research Council on national issues (Democracy 2000) a closer approximation of gender attendance is revealed. About 53% of the female respondents to the HSRC survey indicated attendance at one or more religious services per week, as opposed to 36% for the males” (Siaki 2000:38).

There are a number of examples of the role played by women in spreading the gospel. The Tamil Christian women in South India practically display these attributes. “This showed women as recipients of the gospel, as re-tellers of the gospel, as bearers of the gospel, as displayers of faith, as participants in the church and in house groups (Herbert 2010 :106-7, Woolnough & Ma 2010 :199).

There is an extremely low percentage of men attending church. The ripple effect is that if so few men attend church then there will always be a large vacuum in the leadership of the church which is generally occupied by men. This shortcoming places huge pressure on the responsibility, actions, ministry and ecclesiastical activity at all levels of the church in South Africa. If there is an absence of leadership within the church then the church will fail to lead in society, the community and the context. The absence of the male leadership figure also creates problems in the home. There is a lack of Godly and biblical leadership in the home. This creates a need to seek role models for the church community. It would feature as a failure of the church. When males who are predominantly the decision makers, heads and priests of the home and family do not take up their rightful positions of authority, be the examples and live the experience of devotion to Christ and His church, then the example of church leadership is left void (Ephesians 6:22-33) (NIV 1990:1302). These are some reasons as to why the church community cannot fully become the relevant church in South Africa. What starts in the home, spills over into the community and society, which in-turn impacts our contexts and eventually our country.

The government of the church in its practical operation, management, functioning and oversight has clear defined guidance from God and His Word. Christ committed power to the church as a whole. His provision meant that this power must be executed by those who have the God given and God ordained task of fulfilling these tasks. The church leaders who watch over doctrine, worship, and discipline have the responsibility to continue their leadership into church and society. Though, these leaders are chosen by people, they do not receive their authority from the people. The church community confirms the inner call of Jesus on each

leader when they outwardly call a church leader into office. The church leaders receive their authority from the Lord and are therefore responsible to Him. They take on the role of representatives. These church leaders through their maturity, interpretation of scripture, knowledge and intelligence are called to interpret and apply the laws of Christ. “At the same time they are duty bound to recognise the power vested in the church as a whole by seeking its assent or consent in important matters” (Berkhof 1971:584) (Tennent 2010:440).

There are some pertinent points raised by Berkhof regarding the government, leadership and overseeing the affairs of the church, the church community and its responsibilities. The commitment to the offices of the church, with God given authority, power, gifts, intellectual capacities are responsibilities God bestows upon those who avail themselves in obedience and sacrifice to the Lord and His church. All of these important leadership roles demands people in the church community who are willing to respond with a sacrificial missional call to the needs of the ministry. Siaki stresses this point clearly which coincides with the call of ministry by the Lord and as articulated by Berkhof.

- Socio-Economic Strata of Members

This area is vital to the commitment and involvement of people in the ministries of the Lord and His Word which brings the conviction to serve His church and our communities. Siaki sites income, education, poverty, unemployment, professional and skilled workers, who are Christians and people of the church community make up the vital group of servants and leaders. (Siaki 2000:39). To effect change resources are needed. The church and the church community that is well resourced can certainly respond to the missional call and play the roles of addressing the issues of reconciliation, reconstruction and development in the context of South Africa. (Tennent 2010:449)

- Findings on Institutional Trust: Churches

Where there is trust, hope and progress can prevail. “In a national survey, the HSRC 2000 asked people to rate their trust in certain institutions, among them the church. It was found that trust in churches was quite high. Among the race groups, Blacks indicated the highest level of trust in the church. The poorest and the lowest income persons indicated the highest trust for the church. The church is the most trusted institution in South Africa. (Siaki 2000:39-40). This information from a scientific

research council is certainly encouraging to the church in South Africa. It does mean when the church speaks or acts the people listen. The church needs to take this listening to another level where the listening will grow into obedience and action by responding to the missional call. The church should certainly grasp hold of this very positive feeling, attitude, opinion and position it has gained in the community. This could most definitely be utilised to channel the ministry and energy of the church to work with the people in employing the missiological paradigms of reconciliation, reconstruction and development. It is significantly reassuring for the church of South Africa (Samuel 2010: 129, Woolnough & Ma 2010).

- Theological Education and Training

This field would also be vital to form the basis and foundation form the church's ministry. Sound theological basis will add much credibility to who, what and how the church rolls out its work and endeavours among the people of South Africa. There are growing numbers of church leaders and lay leaders being trained to be part of the ministry duties in a congregation. Bible Schools, seminaries and theological institutions are designing their curriculums to cater for lay-persons and church leadership structures. This category of church membership is gaining momentum in their numbers in the past decade (Siaki 2000:40). This preparation by the church are encouraging signs. The great awakening in the last ten years to theological training, education and equipping, is most encouraging for the church community in South Africa. Theological training would help to give the church in South Africa credibility to become involved in the missional call of unfolding the paradigms of reconciliation, reconstruction and development in South Africa. Sound teaching and theology will just perhaps bring back the credibility to the church and the church community which was taken away by the church and colonialism, the church and apartheid, the church and capitalism, the church and oppression, the church and strife, poverty and the ills of the past.

- Christian Education

The general education of children in South Africa has come under some questioning. "More recently, it seems as if the spate of new Christian schools reflects a dissatisfaction with the country's education system, both in the drop in standards in government schools and the secularisation of society reflected in the loss of a Christian-

based curriculum (Siaki 2000:40). The value system needs drastic changes in South Africa as was discussed in the chapter on the Social Analysis which endeavoured to portray all the shortcomings, inadequacies and challenges in South Africa. Christian education should be able to provide some answers. This would enable South Africa to reach the masses in our schooling system which may never be part of a private Christian education system. Access and affordability are major obstacles to be overcome in order to entrench morality, ethics and values of a Christian, Biblically based education. Perhaps there needs to be a re-think about religious education in schools to deal with the scourge of the South Africa society and what develops out of this society.

- Missions Sending: The Missionary Role

Mission awareness, mission involvement, mission participation and mission support is important for the spread of the Gospel message. South African missionaries working in foreign countries were trained and sent by mission organisations. Now many churches have become aware of the need for missionaries to go to unreached people of the world. Churches have taken on the responsibility to train their own missionaries, support them and send them. Many churches have also taken on the financial responsibility of the missionary they send. These are really encouraging innovations by local congregations and churches to become involved in national and international mission endeavours (Siaki 2000: 40-41). This new mission vision and impetus augers well for the future of the church in South Africa. This enthusiasm and zeal must allow itself to also be channelled to the missional call of reconciliation, reconstruction and development here in South Africa. These present as positive strides by the church. Let the church in South Africa act with such response that it will raise the missional awareness to new, aspiring and applicable levels of operation. Raistrick states that the role of the local church in transforming relationships is a valuable contribution to mission (Raistrick 2010:137-148, Woolnough & Ma 2010: 137).

7.6.3. Some aspects of the Challenge to the Church

- African Independent Churches (AICS)

Earlier in this chapter some time was spent discussing the AICs and their integral part of the church in South Africa. There has to be acknowledgement of the value they are to the church and the role they could play in realising the missional call of being part of the paradigms of reconciliation, reconstruction and development. For South Africa it is estimated that there were over 6 000 AIC groups in 1994. The challenge of the mainline churches are the ability to relate, deal with, encourage mutual teaching and learning and more importantly to win the AICs over to understand, discern and implement the missional call in a meaningful manner. The AICs can play the largest role and have the biggest impact upon this missional call of facilitating, and implementing the goals, meaning and virtues of this rebuilding process in the post 1994 South Africa. (Siaki 2000:41-42) (Tennent 2010: 290-298).

The ecclesiology of the AIC's would be relevant and informative for their understanding and acceptance of Western theological influences and traditions.

What might be theologically and ecumenically the most significant feature in the AIC's ecclesiologies is the fact that they have 'testified to the existence of some generalised trends in the African response to the Christian faith in African terms. In other words, the AICs have the potential of embodying a type of Christian spirituality and faith that does not merely contextualise some superficial elements of a Western interpretation of Christianity but rather represents a legitimate version of the Christian faith, a non-Western religion, that has taken root in the distinctive heritage of that continent ((Karkkainen: 2002:195).

- Unchurched Christians

This sub title is strange as a nomenclature. Church and Christians should normally go together. How can we understand unchurched Christians? As South Africa becomes less Christian and more open to other religions, secularism and Western influence, a new generation is growing up without a clear understanding of the gospel. This kind of culture, which is more like first century culture than perhaps any previous South African generation, is both a disadvantage and an advantage to the work of the church. But the church cannot continue with 'maintenance as usual'. This a country of young people, but they are leaving the church and only a few are returning. The older members

(55 plus) are presently the most supportive of any church or denomination. Biblically, the concept of ‘unchurched Christians’ is unknown. In the New Testament those who left the worshipping community were not called the Disciples of Christ (1 John 1:19) (NIV 1990:1356) (Siaki 2000:42-46). The more common term is nominal Christians. The text 1 John 2: 19 states ‘They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us, but their going showed that none of them belonged to us’. The Bible clearly defines people who may fall into this category. The conclusion is that they never belonged to the worshipping community. The church cannot depend on those who are not there or only appear sporadically. This is a growing problem and challenge for the church. It can severely hamper the church’s involvement in the missional call. For these people who are defined as ‘unchurched’ would also be part of those who the church would reach out to as well. There needs to be a deliberate attempt to reach this group with the gospel message of salvation, through God’s working of the Holy Spirit. This group would obviously be a step closer than the community out there (Raistrick 2010:138, Woolnough & Ma 2010: 138).

- Church Attendance

Siaki states that the church attendance is relatively low. Using the DRC norm of 30% of its membership attending services on a Sunday Morning. Many question the need and necessity of attending church. (Siaki 2000: 46) Yes, it is true that the act of attending church does not yield a spiritual state of a person. But a good indication is that when someone is committed to Jesus Christ, the result and indication is that they would attend church. Hastings calls this lack of interest ‘defiant optimism’ (Hastings 2012:31). It stands to reason that a church community cannot work with anyone who is not there. Numbers in attendance assist in many ways. The support in all aspects greatly depends on participation, involvement, commitment and dedication. If these elements are not there then the church is fighting a losing battle in its missional call of visiting the paradigms of reconciliation, reconstruction and development. The church has to work and minister within itself and reach out as commanded in Acts 1:8 ‘that you will receive power when the Holy Spirit descends upon you, you will be my witnesses in Jerusalem, Judaea, Samaria and to the ends of the earth (Hastings 2012:39).

- The Effect of Urbanisation

With the relaxing of the Group Areas Act in 1986 and more so in 1994, many people from the rural areas moved into the cities. There was great hope and expectations. Unfortunately, all of that did not materialise. This gave rise to the development and construction of Informal Settlements in the urban areas close to the cities. All of these people came from religious and or Christian backgrounds. How do the churches in the Informal Settlements respond to the challenges of the missional call to address issues of reconciliation, reconstruction and development? (Pillay 2000: 29-31) (Siaki 2000: 46-47). The managing, organising and streamlining of the needs of people, communities and churches in addressing the missional call is compounded by the fact that at the same time there is a beckoning for the very same needs by communities in the Informal Settlements. These settlements are a typical case of having a complex that needs the very support and assistance it requested to deliver. So many people would like to be part of these processes of the missional call. But they are hampered by the demise of their very own situations and context. The development of urbanisation is a much needed imperative for the powers that be. Here again the task is double sided. The local situational needs and challenges must be met and then to shift focus to the outside (Lim 2015: 31-45, Rose et al 2015:31).

- A Faith Without the need of a Church

This is a very precarious situation. Many people will complete a personal information form without any indication of faith or religion but regard themselves as Christians. On the other hand, many will state on the form, their religion as Christianity but have no church membership or affiliation. “There are some who think that unchurched South Africans who continue to see themselves as Christians, at least by their own definition, may be winnable into the Christian fold by congregations willing to change nonessential methods and styles for the sake of the harvest (Siaki 2000:47-48). The situation is indeed dichotomous. Here again the missional call to deliver and implement the paradigms of reconciliation, reconstruction and development are complicated by the need and the delivery. There are growing tendencies for people and ‘Christians’ to not want to be part of any church or religious institution. “Sociologists have said that as

little as 2% of the population could bring about change in a nation, Two percent? If South Africa were a Christian nation boasting an affiliation of over 70%, then we should not have any problems whatsoever. Flemming talks about secularisation and the churches battle to ‘recover its confidence’. He also addresses the challenge of people in their endeavours to ‘escape Christendom’. These and other notions of secularism present the missional church with problems at home. (Flemming 2013: 153-167) (Siaki 2000:49)

- Can the Institutional Churches Ignore This Decline?

Certainly not!! Some factors are that the mainline churches are not at that level of pain needed for them to actively seek to turn this trend around. Many South African see parallels between current South African trends and those experienced by Europe and America in the past few decades. South Africa’s mainstream, institutional churches are at the initial phase of this pattern and are at a crucial juncture regarding their future. The church in South Africa is challenged to stand up to its call and conviction.

- Can the Church be a vehicle for Reconciliation ?

The church can take this role. It has a prophetic task to speak out against injustice from the mandate, the Bible. The approach can and should be worked through as its God given task. We read in God’s word the important instruction in the very word’s of Jesus in Matthew 25:35 -39 ‘I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me. Then the righteous will answer him, Lord when did we see you hungry and feed you, or thirsty and gave you something to drink. When did we see you a stranger and invite you in or needing clothes and clothe you. When did we see you sick or in prison and go to visit you. The king will reply I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me’. (NIV 1990:1102). The words of the Lord are clear in guiding us to care for those around us. This is indeed a command from the Lord Jesus Christ. There is no discussion or exegesis needed to interpret and seek some obsolete discernment of the Word.

Robert J Schreiter strongly advocates the abolishing of those systems, laws, regulations and all the oppressive acts that subjected, denied and disadvantaged people. He goes on to

say the work must start with small communities (Schreiter 1992:63-64) The act of reconciliation is one that is contemplative. The church has to engage in this process so as to fulfil its mandate and missional call.

A relevant minister who played a vital role in reconciliation of the churches and the people of South Africa was Dr Beyers Naude. He did not only speak the language of reconciliation, he lived the life of reconciliation. “It became apparent in this article that Beyers Naudé contributed considerably in areas such as his ministry by presence, reconciliation, ecumenism and interaction between church and authorities. On reconciliation he challenged people to apply action on matters of reconciliation by emphasising ‘the importance of going beyond words’ (Hansen 2006:28). In the words of Pauw (2005:21), ‘Naudé’s name had come to stand for the process of reconciliation in a formerly divided country’. It became apparent that reconciliation cannot be organised or arranged, but is a fragile and wonderful gift from God (Meiring 1999:242). Beyers Naudé (Clements 2006:170), on the interaction between the church and state authorities, advised that the church’s prophetic ministry should not only be limited to an apartheid government, but to all governments whether democratic or not” (Masuku & Niemandt 2012).

The question that the church in the post 1994 era needs to grapple with is raising men and women who will be reconciliation agents of the gospel and the people of South Africa. There is a call to stand up and stand out. This is not an easy call that can be answered without a conviction and commitment. May the Lord help the church in South Africa in responding to this missional call.

7.7. Conclusion

In this chapter in reflecting upon the churches in the South African context, there were indications of the varied views, stances and approaches that were taken. These extend across the spectrum. In the prior 1994 context strong church voices from the national offices of denominations, national ecumenical bodies and prominent persons from the clergy and theological leadership articulated their views, objections and challenges to the state and its laws.

In the post-1994 church context there is academic interaction and attention given to much of the South African church context but not of the same tenacity as was experienced in the prior 1994 situations.

The call to the Christian and the church to respond to not just restitution and peace through reconciliation but to also rise to address the missional call of reconstruction and development. This call is much more of a call of praxis. But the church needs to make the same noises with the same intentions and commitment to address this missional call of restoration.

Some important and relevant aspects have been raised in this chapter. However, these need to be addressed by the church and its membership. The church leadership in South Africa would need to take up the role of being the initiators as they did in the prior 1994 situation. The dawn of democracy is only the dawn. The church needs to proceed into the day of reckoning with the real issues at hand that would be informed by the missional call of reconciliation, reconstruction and development.

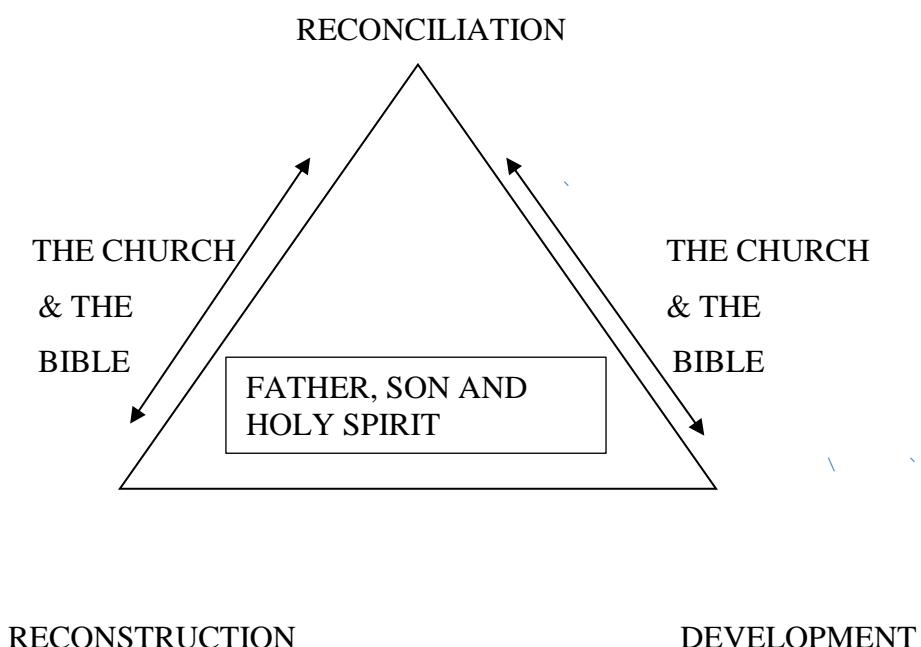
CHAPTER EIGHT: THEOLOGICAL REFLECTION ON THE MISSIONAL PARADIGM OF RECONCILIATION

In this chapter the focus will be on the: -

- Introduction
- The general understanding of reconciliation
- Reconciliation as a paradigm for missiology
- The Biblical understanding of reconciliation
- Five biblically guided steps that helps the process of reconciliation
- The Biblical view of reconciliation
- Reconciliation and healing as paradigms for missiology

8. Introduction

The missional paradigms of reconciliation, reconstruction and development will take on the structure of being focal points of a triangle for the purposes of this study. Reconciliation will be the apex, with reconstruction and development being held by this apex. It will be connected by two lines on either side being the application of the Word, the Bible and the Church. The base of the triangle will be the foundation supported by the Triune God of the Father, Son, Jesus Christ and the Holy Spirit. This could be graphically represented as seen in the Figure below.



This process is enabled, empowered and equipped by the living Word Jesus, the Bible and the Holy Spirit. The vehicle being used to carry this process forward is the church. The researcher views the unfolding of this process to be undergirded through Biblical, ministerial, practical and spiritual elements of the Christian faith. This chapter will focus on the theological reflections and the next chapter will deal with the work, ministry, power, effect and operation of the Holy Spirit in the life of the Christian and the church to assist, equip and enable the working out these processes. In this chapter, the discussion of reconciliation will endeavour to cover a deeper insight into the understanding, meaning and functional operation of the paradigm of reconciliation as part of the missional call for the church in South Africa. Further, this chapter, where the emphasis is on the theological reflection will focus mainly on reconciliation and briefly touch on reconstruction and development. The paradigms of reconstruction and development will be discussed more in depth in two later chapters in the section, Pastoral Planning and Praxis.

8.1. The General Understanding of Reconciliation

The Oxford Dictionary explains reconciliation as “the act of causing two people or groups to become friendly again after an argument or disagreement or the process of finding a way to make two different ideas, facts, etc., exist or be true at the same time” (Ellen:1990:1003). It is interesting to note some informative facts in these definitions. The first act is of causing people or groups to become friendly. The deduction is that reconciliation always works in situations, relationships, impasses, hostilities and disagreement that bring forth animosity and enmity. A request to return to their original position regarding the relationship is also noteworthy. The call for agreement plays a key role in the reconciliation process.

The Merriam Webster Dictionary widens its scope of explanation. They introduce a range of synonyms and phrases to help better understand the meaning of reconciliation: - the restoration of friendly relations.

reuniting, reunion, bringing (back) together (again), conciliation, reconciliation;
pacification, appeasement, placating, propitiation, mollification,
resolution, settlement, rectification; settling, resolving, mending, remedying,

understanding, peace, an end to hostilities, amity, concord; rapprochement, détente; informal fence-mending, harmonising, harmonisation, synthesis, squaring, adjustment, balancing and re-syncretisation

"the reconciliation of the disputants"

"a reconciliation of their differences"

restoration of friendly relations, restoration of harmony, agreement, compromise,

"there was little hope of reconciliation between the two groups"

"the reconciliation of scientific philosophy with clinical practice"

Berkhof confirms much of this thinking as the "words *katalasso* and *katalage* signify 'to reconcile' and 'reconciliation'. They point to an action by which enmity is changed to friendship, and surely have, first of all, an objective significance. The offender reconciles, not himself, but the person whom he has offended" (Berkhof 1971:375) Here we see atonement, generally understood as making amends for the wrongs.

This is central to the understanding, meaning, significance, application and implementation of reconciliation processes. In the case of this study the understanding of reconciliation is for the paradigm in the missional call to the Christian and the church in the context of South Africa. The Christian and the church need to respond, apply itself, get involved, become the agents of, show its relevance and earn the right to be authentic Godly and Biblical tools for its commitment and sacrifice to the South African context as it is so desperately needed.

8.2. Reconciliation as A Paradigm for Missiology

Why reconciliation as a paradigm for missiology? Bosch in his *magnum opus*, which is a Latin phrase meaning the best work, in this case his best publication that has been produced, *Transforming Missions*, outlines thirteen emerging paradigms. The tragic passing away of Bosch has robbed the world of missiology and theology of a profound scholar. The researcher believes that if Bosch was still alive he would for all intents and purposes be further adding to his relevant missiology the paradigm of reconciliation.

To theologically reflect on missions and the study of missions as missiology, Bosch articulates his definition as being interim. He uses thirteen points to validate his view of ‘an interim definition’. His explanation takes many factors, points of view and Biblical perceptions. (Bosch 1993:8) These can be more clearly understood as we peruse the explanations of Bosch: -

- “The Christian faith is intrinsically missionary. It sees all generations of the earth as objects of God’s salvific will and plan of salvation. In the New Testament it is the ‘reign of God’ which is come in Jesus Christ” (Bosch 1993:8-9). At the outset Bosch sets the tone and understanding of what the researcher sees as the firm basis of this interim definition. Primarily it is for the understanding, receiving, benefitting and experiencing of salvation as God plans and offers it to the world.
- “Missiology, as a branch of the discipline of Christian Theology, seeks to look at the world from the perspective of commitment to the Christian faith. Such an approach does not suggest an absence of critical examination “as a matter of fact, precisely for the sake of Christian mission, it will be necessary to subject every definition and every manifestation of the Christian mission to rigorous analysis and appraisal” (Bosch 1993:9). Bosch is careful to acknowledge that the meaning and study of missiology does not in any way compromise its stance as a notion that has no substantive validity.
- “We may, therefore, never arrogate it to ourselves to delineate mission too sharply and too self-confidently. Ultimately, mission remains undefinable; it should never be incarcerated in the narrow confines of our own predilections. The most we can hope for is to formulate some approximations of what mission is all about” (Bosch 1993:9). There is timeous and courteous warnings to the church, Christians and theologians not to monopolise what God intends for the world and its people. There can be a tendency for church persuasions and Christians inclinations to own, manage or manipulate what belongs to God and is His sole property in the way he utilises it for His Kingdom.
- “Christian mission gives expression to the dynamic relationship between God and the world. This is portrayed in God’s relationship with the covenant people of Israel and then supremely, in the birth, life, death, resurrection and exaltation of Jesus of Nazareth” (Bosch 1993:9). Here we understand that the concept of mission in the Christian understanding is based on relationships. The researcher believes that the foundation of the Christian faith is based on the relationship of the individual with the God of the Bible. This is more than a religion where people attempt to find God. In the Christian faith God came down in the form of His Son to find, redeem, restore and

reconcile humankind with the Father. This is about a relationship. It does clear the thinking of complexities which is brought to bear on God and human relationship.

- “The Bible is not to be treated as a storehouse of truths on which we can draw at random. There is no immutable and objectively correct ‘laws of mission’ to which Scripture gives us access and which provide us with blueprints we can apply in every situation” (Bosch 1993:9). One understands as Bosch explains that the finite definition, meaning and explanation of what mission is, can be attributed to Scripture in a comprehensive manner. We cannot extract interpretations of Scripture to suit an ideology or situation that a person may desire. It is to take all of God’s Word, the Bible and use the many strands that speak to mission situations and contexts and weave a tapestry that will complete the picture for the full, Godly and Scriptural definition and understanding of mission.
- “The entire Christian existence is to be characterised as missionary existence” (Hoekendijk 1967a:338). “The church begins to be missionary not through its universal proclamation of the gospel, but through the universality of the gospel it proclaims” (Frazier 1987:13). From these quotations one understands the far reaching, wide and expanse of the gospel and its mission. The clarity as explained by Hoekendijk and Frazier is that the gospel is not universal in that it is not present in every part of the world, as this can be understood demographically (Mandryk 2010:4-5). This would mean the gospel message may have been preached in many places in the world but it was rejected. Not a strange occurrence, since Jesus got the same reaction from the Israelites I Peter 2:4, 7 (NIV 1990:1348). So, the missionary identity of the church is not through preaching the gospel everywhere but the fact that the gospel is meant for the whole world. As John 3:16 states for God so loved the world that He gave His only begotten Son that whosoever believes in Him would not perish but have everlasting life (NIV 1990:1179).
- “Theologically speaking ‘foreign missions’ is not a separate entity. The missionary nature of the church does not just depend on the situation in which it finds itself at a given moment but is grounded in the gospel itself. The justification and foundation for foreign missions, as for home missions, lies in the universality of salvation and the indivisibility of the reign of Christ” (Linz 1964; 209) (Bosch 1993:10). Our understanding of missions is often determined by the context of the mission situation

as inferred by Linz. The argument here is that mission does not define the gospel, but rather the gospel and its theological implications define mission.

- We have to distinguish between mission (singular) and missions (plural). The first refers primarily to the *missio Dei*- God's Mission that is God's self-revelation as the One who loves the world. Missions, the *missiones ecclesia* the missionary ventures of the church, refer to particular forms, related to specific times, places, or needs, of participation in the *mission Dei*" (Davies 1966:33) (Hoekendijk 1967a:346) (Rutti 1972:232). The church has to be circumspect about these understandings of mission. There must be a distinguishing between what God does as one in whom mission originates, lives and is empowered to go forward and the other is what the church and missionaries do as God's agents of mission.
- The need is for mission to be understood from the human side. The relationships in this world are not always as the Bible would have it be. The material aspects of life also have a bearing on how the mission message is received, handled, digested and accomplishes what it is meant to (Gort 1980a:55). As the world progresses there seems an increasing measure of outside interference in the mission field. By outside, it is meant that the factors affecting the mission endeavour is more than the missionary, the people and the mission context but politics, social, economic, financial, and more than just ecclesiastical issues.
- "It follows that mission is God's 'yes' to the world (Gunther 1967:20f). God's love and attention are directed primarily at the world, and mission is participation God's existence in the world" (Schultz 1930:245). In dealing with God's 'yes', God's love and God's activity, propels the mission involvement in the everyday life of mission endeavour. The cry is for mission to be relevant and deal with the issues of the day that impact the missionaries, the people living in the mission field is where the activities and the realities are experienced. Issues facing the mission context are poverty, injustice, oppression, discrimination and violence (Schultz 1930:246). The challenge of the mission and for the missionary has moved drastically from the religious field to the dominant secular challenges.
- "Mission includes evangelism as one of the essential dimensions. Evangelism is the proclamation of salvation in Christ to those who do not believe in Him, calling them to repentance and conversion, announcing of forgiveness of sin, and inviting them to become living members of Christ's earthly community and to begin a life of service

to others in the power of the Holy Spirit (Bosch 1990:10-11). The concept of evangelism is very aptly described. For the researcher it does encapsulate what the understanding, practice, deep theological meaning and spirituality of what evangelism must be. The researcher's understanding is that all mission must endeavour to, focus on, be directed to and ultimately lead to the evangelistic goal of reaching people with the salvation message. If this is not the focal point then it relegates mission to a socio-economic, socio-political, secular and humanistic enterprise. All else can and would be done by others. But if no one preaches the gospel message of salvation then no socialist, politician, economist, academic, philosopher or leader will take on the work of the missionary. This may come across as a conservative, evangelical and even fundamentalist thinking and approach. The researcher stands by this conviction and is committed to it. No one else beside the missionary can proclaim the salvation message.

- “Mission is also God’s ‘no’ to the world” (Gunther 1967:21f). We have to also affirm mission and evangelism as God’s ‘no’ as an expression of our opposition to and engagement with the world. Here Bosch argues for the danger of the church being secularised and becoming concerned only with this world and its activity and interests (Bosch 1990:11). This factoring of God’s ‘no’ as also being part of the definition of mission does balance what often borders on extremism.
- “The church in mission is a sacrament and a sign. It is a sign in the sense of being a pointer, symbol, example or model; it is a sacrament in the sense of mediation, representation, or anticipation” (Gassman 1986:14). Therefore “living the creative tension of, at the same time, being called out of the world and sent into the world, it is challenged to be God’s experimental garden, a fragment of the reign of God, having ‘the first fruits of the spirit’” as found in Romans 8:23 (NIV 1990: 1256) as a pledge of what is to come in 2 Cor. 1:22 (NIV 1990:1282).

Having gained almost a comprehensive understanding of Bosch's, *Interim Definition of Mission*, it now places the South African church context in an informed position to fathom its missional call to the paradigms of reconciliation, reconstruction and development.

The sub-title of Bosch's book, '*Paradigm Shifts in Theology of Missions*' and the notion of mission only having an interim definition explains missiological thinking and its trends in the twentieth and twenty first century. It brings to mind a kind of fluidity for the function and meaning of mission and its paradigms. What used to be absolutes in the past, has now become

adaptable so that its application can meet and reach people at their points of need, not their greed, especially in this world and the context of South Africa.

8.3. The Biblical Understanding of Reconciliation

It is quite ironical and mind-boggling to know that from one of the very first acts of worship to Jehovah God, the result was conflict, jealousy, hatred and murder. The story of Cain and Abel in Genesis chapter 4 depicts the depravity of humankind after the fall. This reflected the sin that entered into the hearts of people and so into the world. The cases of the accepted and rejected offering was not of God but human doing. It started with the fall of Eve and Adam in Genesis chapter 3. Since this fall, sinfulness has been part of humankind. The text in Romans 5: 12 says “Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned”. All of this started the depravity of humankind.

The Bible teaches in Rev. 12 regarding the fall of Satan and his followers in heaven and the subsequent casting them out of the heavenly realms. Berkhoff states that the Bible teaches us that in the attempt to trace the origin of sin, we must even go back to the fall of man as described in Genesis 3 and fix the attention on something that happened in the angelic world (Berkhof 1971:220-223). There are many theologians who have different views on the origin of sin (Elwell 1990:972-973). For the purposes of this study we will go along with the traditional understanding of the origin of sin and the origin of sin in humankind as articulated by Berkhof (1971 219-226).

The results of the first sin would assist to inform this document on the separation of humankind and God. The first transgression of man had the following results:

- The immediate concomitant of the first sin and hardly a result of it in the strict sense of the word, was the total depravity of human nature. The contagion of sin at once spread through entire man, leaving no part of his nature untouched, but visiting every power and faculty of body and soul. The utter corruption of man is clearly taught in Scripture. Genesis 6:5 ‘the Lord saw how great man’s wickedness on the earth had become, that every inclination of the thoughts of his heart was only evil all the time’, Psalms 14:3 ‘all have turned aside, they

have together become corrupt; there is no one who does good not even one, Romans 7:18' I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out.'

- Immediately connected with the preceding, was the loss of communion with God through the Holy Spirit. This is but the reverse side of the utter corruption mentioned in the preceding paragraph. The two can be combined in the single statement that man lost the image of God in the sense of original righteousness. He broke away from the real source of life and blessedness, and the result was a condition of spiritual death. Ephesians 2:1 'As for you, you were dead in your transgressions and sins' verse 5 'God made us alive with Christ even when we were dead in our transgressions' verse 12' remember at that time you were separated from Christ, excluded from the citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world', and Ephesians 4:18 'They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts'.
- The change in the actual condition of humanity also reflected itself in his/her consciousness. There was, first of all, a consciousness of pollution, revealing itself in a sense of shame, and in the effort of our first parents to cover their nakedness. And in the second place there was a consciousness of guilt, which found expression in an accusing conscience and in the fear of God which it inspired.
- Not only spiritual death but physical death as well resulted from the first sin of man. From a state of *posse non mori*, possible not to die, humankind descended to a state of *non posse non mori*, not possible not to die. Having sinned, he was doomed to return to the dust from which he was taken Genesis 3:19. Pauls tells us that by one man death, entered the world and passed on to all men. Romans 6:23 'The wages of sin is death.
- This change also resulted in the necessary change of residence. Man was driven from paradise, because it represented a place of communion with God, and was a symbol of the fuller life and greater blessedness in store for man, if he continued steadfastly. He was barred from the tree of life, because it was the symbol of the life promised in the covenant of works (Berkhof 1971:225-226).

The researcher did labour dealing with the sin and depravity of humankind, purely because this important fact and meaning needed to be driven home. It is the sinful condition of the heart of humankind, the separation between God and humankind, the contagiousness of sin, losing communion with God which was through the Holy Spirit, consciousness of sin and contamination, spiritual death and physical death and losing the privileged position of being in God's presence. All of this seems so daunting from a relational aspect.

This lost by virtue of human action brings upon humanity the challenge and responsibility of responding to God in a manner that would please and satisfy Him. It calls out for the human reconciliation with God. The researcher sees this as the only starting point to initiate any other type or aspect of true and genuine reconciliation. It does project as being presumptuous. But there is no intention to be prescriptive, arrogant and narrow in the approach. This will be explained later regarding the approach and route dealing with personal, ecclesiastical, Biblical and spiritual reconciliation as a paradigm for missiology.

This leads this process for a deep introspection for seeking and finding personal reconciliation. Here, the God of the Bible seeks a reconciliation with His creation that was separated from Him by sin. The researcher believes and has a strong conviction that if one is not reconciled with God and oneself, there can be no or little progress and achievements in the reconciliation needed for the Christian, the church, society and South Africa as all these facets await the response of the missional call of experiencing the paradigm of reconciliation. It starts with the individual, the Christian.

In 2 Corinthians 5: 11 – 6:2, the Bible speaks of the ‘The Ministry of Reconciliation’. The texts explains the reconciliation of humankind and God based on the human’s repentance from the sinful heart and God’s forgiveness of sin. Verse 19 states that ‘God was reconciling the world to Himself in Christ, not counting men’s sins against them’. Is this perhaps where the real issue is? The experience of repentance and forgiveness. In the seventy-five percent Christians, previously referred to, would all have had this spiritual and God ordained, God initiated, and God purposed experience. This could be said because Romans 8: 16 states “the Spirit himself (inferring the Holy Spirit because the name in the title starts with a capital letter ‘S’), testifies with our spirit (inferring the spirit of humankind as the title starts with a small letter ‘s’) that we are God’s children. Here we are clearly informed that the true work of God in salvation is initiated and carried out by the Holy Spirit.

So also in Ephesians 2:8, the Bible states ‘it is by grace you have been saved, through faith and this not from yourselves, it is the gift of God’. The text exposes an important fact that the faith by which one receives salvation is not of the individual but from God. Here again the work of God through His faith in the individual, initiates and processes so to speak the salvation of the individual Christian. It stands to reason that the missional call of the paradigm of reconciliation must commence at and with the individual and the God of the Bible. The researcher strongly believes that spiritual reconciliation opens the doors and hearts to all the other much needed forms of reconciliation for the church, the church community, society and South Africa.

8.4. Five Biblically Guided Steps that helps the process of Reconciliation

Having dealt with personal reconciliation with the individual Christian and God, there is now a need to grow this missiological paradigm of reconciliation further. The researcher believes there are five important steps to a reconciliation process. This has been processed in the mind, heart and thinking of the researcher. There have been suggestions on either one, two or three of these aspects but each with a different *modus operandi*, form or process. The researcher proposes that there are five important steps to genuine, lasting, serious, amicable, applicable, operational and practical reconciliation.

These five steps are confession, repentance, forgiveness, restitution and restoration.

- “I or We admit” - *Confession* must not be confined to a mind-set, place or space. Confession must be a voluntary commitment to achieve a better good. The Bible says in Isaiah 1:18 where God calls the people to reason with Him and He would remove their sins. Repentance will lead the reconciliation paradigm and process to confession. The church and the Christian must be willing to repent and confess. It can be that people avoid these important liturgical practices. Therefore, we bring strife upon all situations and circumstances that hinder the reconciliation process. There needs to be an obedience to any process in order to observe results. The important aspect of this step is there must be a willingness to confess, not just a response when one is confronted. Real and genuine confession comes without coercion, force, command or insistence. Confession must be in obedience

as found in 1 John 1:8-9 ‘If we confess our sins, He is faithful and just and will forgive us our sins and purify us from all wrong doing.’ Here we see the role God plays in receiving confession. This would be an encouragement to the Christian and the church in South Africa to utilise this privilege and opportunity in the paradigm of reconciliation to fulfil the missional call in the South African context.

- ‘I or We are sorry’ - The *repentance* must start with the individual or the responsible group. Jesus said in Luke 5: 32 ‘I have not come to call the righteous, but sinners to repentance’. This is where it all starts. There has to be an apology or apologies to start the process to bigger and greater senses of healing. It may seem simplistic but sorry seems to be the hardest word to say. “In the Old Testament the verb *niham* ‘repent’ occurs 35 times which signifies a contemplated change in God’s dealings with men for good or ill according to His judgement” (Elwell 1994:936). In the New Testament repentance is understood as ‘to turn back, away from or towards in the religious sense” (Elwell 1994:936).

“We are endlessly aware of why it’s hard to apologize. *We fear that if we apologize, we might:* appear weak, cause people to lose respect for us, give spouses, co-workers, or friends ammunition to use against us, be misunderstood and make matters even worse, damage our career, derail a promotion, or stain our reputation, create a shouting match, tears, or a big emotional scene, fill us with shame and embarrassment, present enemies with the ammunition to sue us, impose costly consequences or restitution, alert victims who are unaware of the offence” (Kandor 2009: 1).

The challenge and responsibility to repent is huge. We however have clear guidelines from the Bible that repentance is not an option but the starting point for so much new and so much more. The Christian and the church must realise and wake up to the fact that the paradigm of reconciliation in missiology or theology must begin with repentance.

- “I or We forgive” - The next step is *forgiveness*. The concept of forgiveness is often misused, misunderstood and misinterpreted. Therefore, Romans 6:1-7 “What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin, how can we live in it any longer?” ‘The occasions of forgiveness in the Bible stands out as watershed moments. In the Old Testament forgiveness came with a price. These had to be a sacrifice and the shedding of blood’. Exodus 30:10 ‘Once a year Aaron shall make atonement on its horns. This annual atonement must be made with blood of the atoning sin offering for the generation to come. It is most holy to the Lord’. Jesus Christ became the atonement so that there could be forgiveness. He was the sacrifice that paved the way for forgiveness and reconciliation between God and human kind. If one paints the visual impression of this picture portraying God on one side, a huge gulf separating humankind on the other side and the incarnate Jesus lying in-between the gulf forming that bridge with His physical body, the ultimate sacrifice, so that humankind can walk across and be reconciled with God the Father. It is affirmed in Romans 3:25-26 ‘God presented Him as a sacrifice of atonement, through faith in His blood’. He did this to demonstrate His justice, because in His forbearance he had left the sins committed beforehand punished. He did it to demonstrate His justice at the present time, so as to be just and the one who justifies those who have faith’. The question raised within this study is whether the sacrifice and atonement by application of the divine, human, spiritual and physical bridge by the church and the Christian will suffice. It is trampled to facilitate the path to the paradigm of reconciliation for the missional call to the cries of the South African context.
- “I or We will make peace” Thus far in this process, there is sincere and contrite dealing with true and genuine repentance, confession from the heart and forgiveness. These are the first three aspects of the researcher’s five steps to effect and walk the road of the paradigm of reconciliation in the missional call for post-1994 South Africa, The church and the Christian need to have the courage to embark on *restitution*, the fourth step. Exodus

22:3 ‘a thief must certainly make restitution, but if he has nothing then he must be sold to pay for the theft’. This does sound like an extreme view but in difficult circumstances there has to be difficult approaches. South Africa in the post 1994 and more so in the 2000’s is experiencing tough and difficult circumstances, situations and challenges. The Merriam Webster and Oxford dictionaries explains restitution as returning something back to its original position. Both these dictionaries provide synonyms as return, compensation, recompense, reparation, indemnity, reimbursement, repayment, remuneration, reward, redress and satisfaction. From the researcher’s point of view, restitution is seen as embarking on settling the issues of the past, issues of differences, issues of hostility and issues of inequities. The result must be to foster and introduce peace to problem situations. In Matthew 5:9, it states “blessed are the peacemakers for they will be called the sons of God”. The Lord declares that those who are peacemakers have a special place, they become His children. In this step of the process both the conflicting and the disputing parties must work for and start walking the road of peace, which is restitution. What place does peace have in God’s view? Philippians 4:7 ‘and the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. Yes! God’s peace surpasses the mind and understanding of humankind. The South African church community and the Christian must drive to achieve this as a goal for the missional call of the reconciliation process.

- “I or We will give back” - The last concept in these stages is *restoration*. This is to give back what was taken. It will not be easy where there has been lives, homes, property and possessions lost. In Leviticus 5:14–19, the guilt offering has to be given to the priest for atonement. The guilty person has to also add a fifth more of the value of the offering. The church has progressed from these offerings because Jesus was, is and will be the offering. But the lesson is one of restoring the situation or relationship as it was prior to the dispute and conflict.

8.5. The Biblical view of Reconciliation

In Matthew 18:15-20, we are given guidelines on how to deal with conflict. The text states, “If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that every matter maybe established by the testimony of two or three witnesses. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or tax collector” (NIV 1990:1091). The Bible provides sound advice on how to deal with a person in a problem situation. There are three approaches, one at the personal level, two is at the group level and three is to bring the matter to the church. The advice of Jesus Christ has definite traits of the approach having divine ordination.

The first approach is at the level of being personal and protective. To bring a group of people for verification, confirmation and witness is valuable and will help clear out hidden truths. This enhances the second approach. The third approach would be guided by the relevant church and its Church Order or Constitution and Church Polity. This then would be walking more than the proverbial mile or ten miles. Only after the third opportunity does the actual words of Jesus in the Bible ex-communicates such a person. This may be difficult to deal with but there are biblical mandates to write off a person or situation. The context here is that after following the road of reconciliation, the defiant person refuses to start a journey to reconciliation. The church and the Christian need to handle conflicts and disputes in this manner. It is the guideline from the actual words of the Lord Jesus Christ. The church and the Christian in the least, need to take these Biblical and Christ given sequence of commands to deal with conflict and disputes. Jesus does provide guidelines that are of the nature of being in a Church Order or Constitution. The researcher certainly believes these are valuable teachings of Jesus that the church must hold onto and utilise it to mediate, facilitate and decide on the issues which separate the body of Christ. It would be a wonderful ministry if the Bible and its implications and the implementations of these directions impact the processing of the missional paradigm of reconciliation.

Having looked at Biblical theory as a means of dealing with its contribution of the missional call, we turn to some practical incidents in the Bible for how the church and the Christian can deal with conflict and dispute situations in its missional call. There are many other incidents

in the Bible where the Christian and the church can learn so much from for the ongoing life of the ministry. In John 8:1 -11, ‘the Pharisees bring a woman caught in the act of adultery to be stoned to death as proclaimed by the Law of Moses. Jesus request for those who had no sin to cast the first stone was the justifying act. All the men walked away. Then Jesus told the woman that if no one condemned her then He also does not condemn her. His command was go now and leave your life of sin’. (NIV 1990:1187). An appropriate approach and response from the Lord Jesus Christ of non-condemnation, non-critical, non-judgemental but rather one of forgiveness, mercy, encouragement, restitution and restoration. Interesting enough this reaction came from Jesus despite the Pharisaic religious, legal and dogmatic approach for justification and punishment. The Lord Jesus teaches the Christian community to deal with issues and people with the heart of feeling, understanding, compassion and sympathy rather than a mind of revenge and retribution. This would be the deep inner healing needed for the post 1994 South African context.

This Bible text demands a deep introspection in an individual’s life before that individual can bring judgement and condemnation upon anyone else. The researcher believes this would need to be one of the crucial starting points for enabling and facilitating a process where the paradigm of reconciliation can be an intrinsic part of the missional call of the church and the Christian. Every one of the seventy-five percent of people who are Christians in South Africa have to wrestle with the idea and requirement to be part of the reconciliation process. This can be aided by the church, theological discourse, ecclesiastical ministry and ecumenical action responding by directing attention and focus to the missional paradigms of reconciliation, reconstruction and development. The South African church community needs to bring this awareness to its membership and people associated or linked to this church community. The level and depth of commitment will determine the outcome, progress and advancement of such missional approaches and Christian biblical principles which are needed to facilitate in endeavouring to bring about realistic reconciliation for the people of South Africa. Some of the theological, ecclesiastical and practical approaches would be taken further in Pastoral Planning and Praxis discussions.

The church in history, in its attempt to bring reconciliation had embarked on many angles of approach. The context of challenges, strife, conflict, struggles, discrimination and oppression gave rise to many theological persuasions. “The rise of Liberation Theology became prominent in the 1960s and 1970s in Latin America. Liberation Theology emerged from the

subcontinent of Latin America and from Roman Catholic thinkers. This theology seeks to reflect the problems of millions of people in Latin America, namely, dependency, poverty and injustice. Its advocates and aims to eradicate injustice and establish a society which is fair and just: in other words, to establish the Kingdom of God. From the perspective of liberation theologians, the failure of the Church in this respect has been abysmal" (Muskas 2015:1).

"Definition by Gustavo Gutierrez, the Peruvian Roman Catholic priest and theologian, defines Liberation Theology as a theological reflection based on the Gospel and the experiences of men and women committed to the process of liberation in this oppressed and exploited sub-continent of Latin America. It is a theological reflection born of shared experience in the effort to abolish the present unjust situation and to build a different society, freer and more human" (Muskas 2015:1).

The definition is clear: Liberation Theology advocates a rereading of the gospel. The Boff brothers write, "Every true theology springs from a spirituality - that is, from a true meeting with God in history". Liberation Theology was born when faith confronted the injustice inflicted on the poor. By 'poor' we do not really mean the poor individual who knocks on the door asking for alms. We mean a collective poor. The 'popular classes'; the poor are also the workers exploited by the capitalist system; the under-employed, those pushed aside by the production process. In brief, the Theology of Liberation is 'a critical reflection on Christian praxis in the light of the Word'; this has become a formula for Liberationists. Theology is then a reassessment of the actions of the church in her pastoral role.

Leading Peruvian Evangelical, Samuel Escobar, confirms that Liberationists are not just adding to the traditional way of theologising but instead they are doing away with it and bringing in an altogether new methodology: The new contribution of Liberation Theology would be that she functions as 'critical reflection on praxis'. The contemporary Christian has adopted a certain form of action in response to the social and political demands unique to Latin America; this is his/her praxis. Only after the action, and then reflecting critically on it, is he/she practising a Theology of Liberation.

This new way of doing theology is foundational to Liberation Theology. There were efforts, conferences, attempts and challenges by the church in South Africa to pursue Liberation

Theology for the context of oppression. However, these tendencies also lost its impact after 1994. (Maimela 1990:171-183 excerpts taken from these pages)

Another prominent concept was Black Theology in an effort to find identity for black or non-white Christians. Some argue there is still a place for Black Theology in South Africa.

Van Aarde argues that the presence of Black Theology in South Africa is still relevant. This despite the lengthy period of 20 and more years of democracy and the end of the apartheid regime. As a strand of theology many black South Africans found in the articulation of Black Theology human dignity and a black identity. The struggle to deal with the imbalances of power and power structures could be addressed through the avenue of Black Theology in South Africa. Here again many black people experienced an affirmation of human dignity and dire need for recognition in the uniqueness of the identity. “The Biblical narrative of the Exodus is a definitive narrative in American Black Theology and Liberation Theology in overcoming oppression understood as political victimisation (T. Van Aarde.2016; abstract). The cry of black people in South Africa stemmed from their plight for human dignity and identity. In the South African context Black Theology was more than power and economics. “A third generation of Black Theology in South Africa will gain impetus through a rediscovery of human dignity and identity as its core values instead of a Black American Liberation Theology of victimisation or a Marxist Liberation Theology of the eradication of all power or economic imbalances” (T. Van Aarde.2016; abstract).

It is interesting to see van Aarde argue for the maintenance and relevance of Black Theology in South Africa in his paper in 2016. The point he makes is the Black theology of South Africa will not be the same as African American Black Liberation Theology or the Marxist liberation. The question is of identity, who makes up the black people in the South Africa population. Is it only the indigenous Black people or should this group include the Coloured and Indian people as well. The researcher believes that after the democratisation of South Africa the emphasis moved to other areas in the theological spectrum. Black Theology would have also endeavoured to deal with issues of struggle and strife, so as to address the missional call to the reconciliation processes. “Having come so far, we must consider briefly power in its relation to the themes of reconciliation, love and suffering” (Boesak 1976:74). Black Theology played its part in creating awareness, reactions and responses to a particular situation up to 1994. Thereafter with the democratic elections, South Africa became Bishop Tutu’s rainbow nation

which was also the ideal of the father of the New South Africa Nelson R Mandela. The compulsion of an active Black Theology gradually diminished.

Due to the nature of the struggles in South Africa these attempts of Liberation and Black Theologies served a time and had run its course. The impact and achievements of these theologies worked at many processes to address the issues and challenges at hand. There are indeed some lessons to be learnt. Professor Piet Meiring explains some of them.

- Reconciliation needs to be clearly defined. This would be important because it would determine the scope of what must be achieved, how long it will take and most importantly what would the benefits would be for the victims and their families. Something tangible must be seen.
- Reconciliation and the truth go hand in hand. Truth is a vital element of any investigation, hearing and commission. The integrity of the commission could very well be compromised.
- Reconciliation requires a deep, honest confession and a willingness to forgive. The perpetrators were asked by the TRC to recognise their guilt honestly and deeply towards God and their fellow human beings.
- Justice and reconciliation are two sides of the same coin. For reconciliation to happen, there has to be a sense of justice being part and parcel of the process. Moreover, lasting reconciliation can only flourish in a society where justice is maintained. In South Africa, this brings a number of issues to the fore; not only the issue of proper government reparation for the victims to balance the granting of amnesty to the perpetrators of the past, but wider issues involving every South African: unemployment, poverty, affirmative action, education, restitution, the land issue, economic inequality, redistribution of resources, reparation tax and the list could go on (Meiring 2002:287).
- For reconciliation, a deep commitment is needed. History teaches us, it is not for the fainthearted. In South Africa God was good to us, providing us not only with the likes of Nelson Mandela and Desmond Tutu, but with thousands of individuals, some well-known, others lesser known who were willing to take up the challenge and, in many cases, to pay the price of reconciliation.

- On the road to reconciliation, one should expect the unexpected. On this road there could be many breakdowns and setbacks. But there are also many joys, healings and blessings. Meiring relates an incident in the TRC hearings about Eric Taylor, a former security police officer who had applied for amnesty for his part in the killing of the Cradock Four. Eric Taylor requested to meet the family of Matthew Goniwe. Mrs Goniwe, a strong critic of the TRC process, refused to come, but the rest of the family as well as the families of the rest of the Cradock Four travelled from Craddock to Port Elizabeth for the occasion. Suspicion and anger was in the air. The families of the victims had many questions and needed many answers. Taylor answered as best as he could. At the end of a long evening he turned to the Goniwe family and to their colleagues: “I came to ask you to forgive me, if the Lord can give you the strength to do that”.

The response was moving. One after another the family members came to the fore to shake Eric Taylor’s hand and to ensure him of their forgiveness. Many a cheek was wet with tears. The son of Goniwe walked up to the policeman. His right arm was in plaster, but with his left arm he embraced Eric Taylor, “it is true” he said “you murdered my father. But we forgive you...” when Mrs Goniwe heard about this, she said that the next time she would be there. In Meiring’s conclusion of his conversation with Tutu, Tutu prayed: O Lord, we thank you for being the God of surprises, for surprising us every day. For the miracles of reconciliation in our country ... (Meiring 1998: 123-127).

The perspectives of how South African Christians and church understand, interpret and live out the reconciliation paradigm for the missional goal and achievements, have been given some in depth understanding from Meiring (1998:123-127). His vast, knowledge, sound academic background, true Christian spirit and genuine living experiences in the operation, function and conducting of the TRC is indeed invaluable.

8.6. The Christian Understanding of Reconciliation

Robert J. Schreiter in his book '*Reconciliation – Mission and Ministry in a Changing Social Order*' provides five points as a summary of what the Christian understanding of reconciliation is.

First, it is God who initiates and brings about reconciliation. We are not in a position, either as victims or oppressors, to create narratives of sufficient power to overcome completely the damage that has been done by situations of violence and oppression. This is not intended to encourage fatalism or quietism; we are indeed invited to cooperate in the process of reconciliation. But we must not forget whence it comes and who continues to guide it (Schreiter 1992:59).

It would be vital for the church and the Christian to acknowledge this. For we understand that there are elements of the depravity and the limitations of humankind. Therefore, if any reconciliation paradigm or process originates in the human realm, it will be subject to these human frailties and conditions. One needs to concede that this perspective has a religious bias because of the nature of this study and the field in which it operates. However, if a significant percentage of the seventy-five percent of Christians in South Africa acknowledge, accept, understand and subject themselves to this notion, it could certainly go a long way towards the practice of reconciliation as God wills it for the context, people and situation in the post-1994 South Africa.

Second – Reconciliation is more a spirituality than a strategy. One can define tasks and measure outcomes in a process of reconciliation. But the process cannot be reduced to a technical, problem-solving rationality. What undergirds a successful process of reconciliation is a spirituality, a view of the world that recognises and responds to God's reconciling action in that world. That is why reconciliation is largely discovered rather than achieved. We experience God's justifying and reconciling activity in our own lives and in our own communities, and it is from that experience that we are able to go forth in a ministry of reconciliation (Schreiter 1992:60).

The researcher also believes that spirituality plays an intrinsic role in the reconciliation process of implementing the paradigm of reconciliation in the missional call. This aspect will be discussed further in the next chapter of spiritual formation and empowerment.

Third – reconciliation creates a new creation of both victim and oppressor. Reconciliation is about more than righting wrongs and repenting of evil doing. These are surely included, but the understanding of reconciliation in the Christian Scriptures sees that we are indeed taken to a new place, a new creation. Reconciliation is not just restoration. It brings us to a place where we have not been before (Schreiter 1992:60). Earlier in this chapter we covered the aspects of making right, repenting and restoration. Schreiter takes us to a deeper state of understanding reconciliation as a process and paradigm for the missional call. Here it is clear that both or all parties need the intervention of God's work in their lives for this process of reconciliation to come to fruition.

Fourth – “The new understanding that overcomes the narrative of the lie is the story of the passion, death and resurrection of Jesus Christ. God works reconciliation through the death of God’s son, Jesus Christ. This is not to be understood as an act of patriarchal sadism, but rather as an act of deep solidarity with suffering humanity, in which only by going into the maw of suffering, violence and death can these be overcome” (Schreiter 1992:61).

Here we are arrested by the price of reconciliation. It is not cheap. It is not peripheral. It is not meaningless. It is not casual and without pain and suffering. But rather it comes at a great cost of the life of Jesus Christ. It comes with sacrifice. It comes with loss, denial of oneself and the ultimate offering from God the Father of His Son Jesus Christ to be the only sufficient and propitiation offer that was acceptable for reconciliation in return. It stands to reason that this is the way of substantive, uncompromising, deep and meaningful reconciliation that cannot be contested or rejected because it is authentic by virtue of the facts of history that bears witness and testimony to the crucifixion.

Fifth – “Reconciliation is a multidimensional reality. Reconciling involves not just God’s reconciling activity. It involves coming to terms with the otherness and the alienation that situations of violence and oppression have created. It involves lament

and the healing of memories. It requires embracing all dimensions of reality” (Schreiter 1992: 61-62). Yes! It is true that in order to achieve true and authentic reconciliation, we have to deal with and confront reality. There can be no escapism or avoidance of the reality of the context, situation and its people in the pre and post traumatic period of suffering and strife. Schreiter (1992:62) touches on an important point of lamenting and healing as part of the reconciliation process. To touch on this aspect would add relevancy and reality to dealing with reconciliation comprehensively.

8.7. Reconciliation and Healing as a Paradigm for Mission

The focus of this study is the apex of the paradigms, which is reconciliation and in turn informs and feeds into reconstruction and development. Schreiter (2005:74) adds healing as a paradigm but very closely links it to reconciliation. Theological literature in the past chose to focus on reconciliation in two aspects of the ‘vertical’ reconciliation between God and sinful humanity. The Apostle Paul emphasises much of this notion in the New Testament, especially in the Letter to the Romans. The process in going forward would be that the vertical aspect of reconciliation would pave the way for the more ‘horizontal’ dimension of reconciliation. This where the emphasis is between human beings **as** individuals, societies and the church. There is also the aspect of humanity and the earth. The horizontal aspect of reconciliation has not received **as** much attention in theological reflection in the past. There has been a deep sense of urgency to rebuild all aspects of ravaged, broken and hurting societies and human relationships, to heal the body where possible and memories of horror and degradation. This brought to attention a new approach. This approach is informed by the Pauline writings, with the emphasis coming from the Second Letter to the Corinthians (5:17-20) and the later writings (Eph. 1:3-14; 2:12-20; Col. 1:20) (Schreiter 2005:79). The tension between the vertical and horizontal approach of reconciliation has always been there. In the researcher’s mind the one must definitely lead to the other. It is not possible to have horizontal people and people reconciliation without the vertical reconciliation of God and humankind.

In 2 Corinthians 5:20 ‘God was reconciling the world to Himself in Christ’ speaks of vertical reconciliation. In the other passages above the strong message of God’s initiative to reach out with healing and reconciliation through His relationship, encouragement for the church to be united and one in the body, reconciling all things in heaven and earth through Jesus Christ and

making peace through His bloodshed on the cross. The emphasis of reconciliation through the work of God the Father through His Son is central to the message, process and paradigm of reconciliation in the missional call. This call is made to a world and society that is broken, suffering and hurting. The scourge of human and civil conflict, by economic preferences for the inner circle of people, exclusion by sickness and disease, and by a neglect to acknowledge and respect the human dignity of especially those in dire need, those who struggle, those who are in pain and those who are marginalised within societies. Reconciliation and healing needs to seriously address and understand the plight of people, societies and communities in such a world. These attempts will pioneer a new paradigm of mission, that is, a paradigm of presenting the good news of what God is doing in Jesus Christ for our world today (Schreiter 2005:81).

Here we are confronted with the holistic healing of body, soul and mind. The mental, psychological, relational, sickness, poverty, exclusion, economic strife, marginalisation, discrimination and feelings are the spheres for healing and reconciliation in the South African context and situation. The holistic healing and reconciliation would be for the person, context, situation, church, community, society and all affected by the pain and suffering of the demise and system that brought it on. Schreiter proposes that in introspecting from a Christian and theological perspective, reconciliation and healing constitute a paradigm for mission. This supports the researcher's view of reconciliation being a paradigm for the missional call in the South African context. In understanding this missional paradigm of reconciliation, it brings perspective to theological thinking, missionary endeavours, and the preparation of missionaries for the mission fields. These could be urban, rural, local as in the very context of a church community, national or international. This missiological paradigms will also have a link with the past. This brings a new evaluation of priorities, emphasis and responses to the changed circumstances. The true understanding of these aspects of mission will bring freedom in the minds and hearts of the recipients of the mission endeavours. The missional concepts of confession as in truth telling and the commitment to justice will be appreciated by the suffering society. This appreciation will go a long way to the healing of memories and prepare the way for a different future. A change in paradigm thinking and understanding creates freedom for the church and mission organisations to respond to questions and issues and challenges presented by globalization and the need to bring an end to ethnic and civil conflict. This paradigm of reconciliation and healing as proposed by Schreiter will certainly encourage and urge the church, the Christian and the missional approach towards a committed focus on the

people, societies and communities of great need and seeking restorative justice (Schreiter 2005:82).

We would need to be true to the missional call of living, practising and implementing the paradigms of healing and reconciliation as paradigms of missiology. This would not be a choice but an imperative based on our history of suffering and pain. The need for this attention is urgent and most necessary. The South African world is waiting for the delivery of the promises of and benefits of a new democracy. Some aspects have been delivered but a great majority of people and services lie in wait. The wait is too long. The enduring of patience may be running out. This is evident in the many service delivery, employee's unions, students and community strikes prevalent in South Africa. This speaks of a saturation point for the people's suffering and needs. There seems to be no cloud in the sky that brings hope. Trust and hope are what the people hold on to. There must be a directive to seek the Kingdom of God to the path of healing and reconciliation.

Earlier in this document, we alluded to the fact that Bosch would be taking his emerging paradigms further from his *magnum opus* '*Transforming Missions*'. The researcher built on the idea that Bosch would dwell on reconciliation as a paradigm for missiology. In turning to many academics here and abroad, we have some views confirming the researchers thinking. In a questionnaire posing the following: 'What do you think would be some of the issues Professor Bosch would be addressing, critiquing and writing about in the present day South Africa'?

The respondents were as follows: -

Professor Martin Pauw indicated that Bosch would focus on poverty, Church Unity, Unity of Missions, the Prophetic role of the church and reconciliation and justice.

Professor Klippies J.N.J. Kritzinger said that his theology of reconciliation was relevant but not radical enough then.

Professor Piet Meiring speaks about Bosch's focusing on reconciliation between black and white and combating racism. He would have also addressed the issues of poverty, HIV/AIDS and caring for the marginalised. His important focus would be on reconciliation and nation building.

Dr Arnau van Wyngaard responded by saying that Bosch would be focusing on what the next paradigm would be? Would it be reconciliation?

Professor Jannie du Preez wrote that Bosch would be speaking out on all matters of injustice and true Biblical Theology, that should be missionally orientated.

Professor Pieter Venter said “to my mind he would still emphasise reconciliation”

Professor Madge Karecki responded by commenting on his commitment to reconciliation and justice. He would be writing on corruption and reconciliation.

Dr Attie van Niekerk wrote that he had a genuine desire for reconciliation. He would be opposed to materialism. There was always his great and sincere concern for the poor and disadvantaged.

Professor J.J. Dons Kritzinger indicated that Bosch had a serious concern for reconciliation in South Africa and the rest of the world.

Dr Annalet van Schalkwyk said that Bosch would focus on racism, poverty, inequality, HIV/Aids, crime. He would also critique the church for their lack of socio-political influence on the greater community.

Judging from the responses from these colleagues and fellow academics, one notices the strand of Bosch’s main interest of what he called the *imago Dei*, the image of God. This meant that the image of God must be prevalent in the church community and Christian’s nature and lifestyle. The church in South Africa is called to live out its missional call through the paradigms of reconciliation and healing.

8.8. Conclusion

This chapter provided the crucial answers for a theological basis of understanding and implementing the paradigms of reconciliation, reconstruction and development. There is a call for sincerity and practical steps with sound scriptural grounds for initiating the process of reconciliation. The challenge is for the Christian and the church in South Africa to take up these responsibilities with Biblical understanding. Reconciliation is the serious intention of God for and with humanity. This is the outcome of a spirituality which is based in God’s providence. The theological reflection of reconciliation and healing is the active work of God in the situation and challenges experienced by humanity. The Christian and the church in South Africa need the sound theological basis for responding to the missional call in ministering through the paradigms of reconciliation, reconstruction and development.

CHAPTER NINE: SPIRITUAL FORMATION AND EMPOWERMENT: A MUCH NEEDED IMPETUS FOR THE PARADIGMS OF RECONCILIATION, RECONSTRUCTION AND DEVELOPMENT IN THE POST 1994 SOUTH AFRICA

This chapter will focus on: -

- Preamble
- Introduction
- The Laudium Declaration as a statement of intent for the evangelical and spiritual approach to the challenges in the post-1994 South African context
- Convictions that emanate from the Laudium Declaration
- The Role of Prayer in Seeking Formation and Empowerment through the Holy Spirit for the Missional call
- The Role of Spiritual Warfare in the trenches of the Missional call
- Holy Spirit Formation and Empowerment for the Missional Call
- Understanding Reality as part of spirituality

9. PREAMBLE

The researcher needs to state at the outset of this chapter that it would be an aspect of the providing arguments that the measure of spiritual formation and empowerment will impact the paradigms of reconciliation, reconstruction and development in the missional call the Christian and the church in South Africa. Spirituality as in the work of the Holy Spirit through the individual Christian, the church and missions would be key to the arguments presented in this chapter. The plea is for understanding the dependence on the Triune God and the work of the Holy Spirit in the life of the seventy-five percent Christian community and the church. Often we discount the hand of God and the power of the Holy Spirit. This off course is the natural way of thinking and believing. To meet the needs of addressing the issues of the past, the church in the post-1994 context would need to venture out into another level of belief and faithfulness, where the missional approach can take on some measure of identity with its context.

The understanding of mission theology in the last quarter of the twentieth century: mission as participation in the life and mission of the Trinity; mission as continuation of the mission of Jesus to preach, serve and witness to the justice of God's 'already but 'not yet' reign; mission as the proclamation of Christ as the world's only Saviour. These

three strains are, we believe, elements of synthesis that would serve well as an underlying theology of mission for these first years of the twenty-first century, and the third millennium. We propose to call this synthesis ‘prophetic dialogue’. Missional today, should first and foremost be characterised as an exercise of dialogue.... But that dialogue is one that is prophetic (Bevans & Schroeder 2006:348 & 349).

In understanding prophetic dialogue, there is a notional inference that mission has two important aspects in this approach, that of prophetic and that of dialogue. The focus for mission in prophetic dialogue for Bevans and Schroeder (2006) is that it must encapsulate “six essential components of God’s mission in which the church is called to share: 1) witness and proclamation, 2) liturgy, prayer and contemplation, 3) commitment to justice, peace and the integrity of creation, 4) practice of interreligious dialogue, 5) efforts of inculturation and 6) the ministry of reconciliation” (Bevans & Schroeder 2006:351). There is sufficient scope to cover the missional call and approach in the world of the third millennium. The vital six aspects reflected above does present a comprehensive guideline for Christian mission and the Christian missionary. Reconciliation being reflected as one of the six essential components lends tremendous support to the course of dealing and ministering in the missional approach to the paradigms of reconciliation, reconstruction and development in the post-1994 South African context.

This chapter will set out to provide the answers needed to convince the doubt that spiritual formation and empowerment seldom or does not deal and apply in speaking to the issues of struggle, challenge and living. It can be a misnomer that only Christian ecumenical bodies, institutions or organisations attend to the issues of the day. Trusting that the explanations that follow will assist to convince the argument that there is a place for evangelicalism and spiritual formation and empowerment to play in these vital areas of taking the whole gospel to the whole person. In the understanding, interpretation, practical implementation and meaningful application of these deep theological concepts of the church, there can be a bringing together of an assimilation with reconciliation which will impact reconstruction and development as missional paradigms in the post-1994 South Africa.

9.1. Introduction

This chapter will be guided by the simultaneous understanding of Christian spirituality, evangelicalism and ecumenism. Many may believe this is not possible because often in the minds of Christians and theologians, evangelicalism and ecumenism are viewed as opposing sides. Spirituality is understood to be on its own a movement in the Christian church. “Ecumenism is the organised attempt to bring about the cooperation and unity of all believers in Christ. The word ‘ecumenical’ comes from the Greek *’oikoumene’*, which means the entire inhabited earth” (Elwell 1990:340). “Evangelicalism is the movement in modern Christianity, transcending denominational and confessional boundaries, that emphasises conformity to the basic tenets of the faith and a missionary outreach of compassion and urgency”. A person who identifies with it is an ‘evangelical’, one who believes and proclaims the gospel of Jesus Christ. The word is derived from the Greek noun *‘euangelion’*, translated as glad tidings, good or joyful news or gospel (Elwell 1990:379). The differences in understanding and opinions of both ecumenism and evangelicalism is somewhat explained by Elwell, “Almost from the beginning of modern ecumenism, evangelicals have questioned the attempt to unify the churches on the ‘federation’ model. The attempt to answer the research question of the relevancy of the church, mission and missional approach in addressing the needs of the post-1994 South Africa, would be to bring fresh approaches and understandings of how Christian spirituality, evangelicalism and ecumenism could work and interact in tandem to produce the desired results. These would be the missional approach to how it utilises the paradigms of reconciliation, reconstruction and development.

The doctrinal basis of the World Council of Churches (WCC) and its seemingly weak commitment to evangelism has changed much. Furthermore, in more recent times most evangelicals object to what they consider to be the WCC’s political support of Third world leftist movements” (Elwell 1990:342). However, the WCC in their 2013 publication of ‘Together towards life’ reviews their policy.

The new World Council of Churches (WCC) ecumenical affirmation on mission and evangelism, *together towards Life: Mission and Evangelism in Changing Landscapes*, was prepared by the Commission on World Mission and Evangelism (CWME) and was unanimously approved as an official statement of the WCC

by the central committee at its meeting on the island of Crete, Greece, on 5 September 2012. The CWME is thankful to God that the world church and mission bodies of the WCC have been able to reach a common understanding of and commitment to God's mission today. The commission is also grateful that the affirmation is provoking fresh interest in the new vision of ecumenical mission thinking and action. ... The call for A new milestone is set up! Let us journey together towards life in the mission of the Holy Spirit! (Keum 2013: vii-viii).

The World Council of Churches (WCC) at the beginning of their statement set forth this important question –

Life in the Holy Spirit is the essence of mission, the core of why we do what we do and how we live our lives. Spirituality gives the deepest meaning to our lives and motivates our actions. It is a sacred gift from the Creator, the energy for affirming and caring for life. This mission spirituality has a dynamic of transformation which, through the spiritual commitment of people, is capable of transforming the world in God's grace. How can we reclaim mission as a transformative spirituality which is life-affirming? (Keum 2013:4).

This indeed places a new emphasis for the WCC and its missional approach as a world body for Christians. The role of the Holy Spirit and spirituality in this affirmation document “together towards life” spells much encouragement from the WCC. The emphasis of being ecumenical and neglecting missions and missional approaches has a new dawn for world church Christianity and the spread of the gospel message. This augurs well for the future of world missions. The setting of missional norms by a world body like the WCC will help to stimulate the mission endeavours in the member churches working in continents and countries. The South African context could well benefit from such a spiritual missional approach.

In acknowledging these definitions of ecumenism and evangelicalism, the researcher would prefer to adopt the view that these nomenclatures that describe different church and Christian persuasions are two sides of the same coin. This view is that they need to interface with each other in a meaningful, creative and balanced manner, without one domineering the other or the one going off on an extremist view or stance. There is a relevant place for both these phenomena's to be active and applicable for our world and more especially the South African context in the post-1994 era.

We reflect on scripture to define a sense of spirituality. In 2 Corinthians 3:1-6,

Are we beginning to commend ourselves again? Or do we need, like some people, letters of recommendation to you or from you? You yourselves are our letter, written on our hearts, known and read by everybody. You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts. Such confidence as this is ours through Christ before God. Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God. He has made us competent as ministers of a new covenant- not the letter but of the Spirit; for the letter kills. But the Spirit gives life (NIV 1990:1283).

This portion of scripture distinguishes that which is produced by the individual, flesh and the letter and that which is produced by God, divine intervention, scripture and the Spirit. It is this choice that would determine the manner in which the Christian and the church will deal with the challenges and struggles in South Africa. The instruments depicted in this text indicates, who is at work. “the medium of writing is the Holy Spirit and the place of writing is on the heart, conforming to a new life. Strength and power of ministers in the New Testament do not lie in the letter of the law, but in the Spirit of God. It is the energising power of the divine Spirit. The letter of the law of the Old Testament, the ‘Spirit’ is the spirit of the New Testament” Laurin 1985:52-57). The inference here is that the work of the Christian, missionary, pastor, the church, mission organisations and ecclesiastical ministry is authored and conducted through the divine work of the Holy Spirit as the active person of the Trinity in mission.

The more in depth understanding of the contemporary meaning of spirituality is,

the state of a deep relationship to God. The interest among evangelical Christians in spirituality is new and yet also a deeply based consciousness. It is new because the word ‘spirituality’ is not commonly used, nor does it occur in biblical or theological dictionaries. For some Christians there has been reluctance to speak of spirituality, lest we isolate such expressions as ‘spiritual formation, spiritual health, spiritual discipline’ from other aspects of life and living. In the past, expressions such as ‘holiness, holy living, godliness, walking with God, discipleship’ seemed more acceptable because they emphasised a formal commitment, a deepening relationship with Christ, and a life of personal obedience to the Word of God (Elwell 1990:1046).

The researcher emphatically believes that spiritual formation and empowerment will make the difference in the life of the Christian and the church in South Africa. For the researcher this is the missing link in the lives of the seventy-five percent Christian community. This has created a void which unfolds in the lack of control, order, reverence for God, respect for one another, goodwill, positive relationships, caring and sharing ministries and loving our neighbour. The researcher will make bold to say that the stance taken is one of spirituality which must influence, equip and empower the ecumenical and evangelical notions of ministries in the context of South Africa.

9.2. Spiritually Seeking Theology

This sub-heading is an interesting title of a publication by Roger Haight which helps to set the basis and framework for understanding ‘Spirituality Seeking Theology’. “Spirituality refers to the way persons and groups live their lives with reference to something that they acknowledge as transcendent. In Christianity, spirituality consists of following Jesus as the revealer of God and God’s rule” (Haight 2014:x). The understanding of spirituality is being that of transcendental and also of following Jesus. However, Haight (2014) uses the following elements of spirituality to make its case for the relevance of Christianity to the present day Western culture and practical life in our complex societies:

First and foremost, spirituality is a form of behaviour. Spirituality thus appears as something that profoundly defines who we are.

Second, spirituality so defined has to be understood as a narrative. Jesus’ life of ministry serves as a paradigm. One’s relationship to transcendence is constructed by the daily activities that shape a person’s life.

Third, spirituality is intrinsically developmental. Spirituality is a living thing that grows through time and through the life cycle of human experiences. The idea of a static spirituality in no way corresponds to reality.

Fourth, spirituality is prior to the church. Jesus forms the basis out of which the church initially developed. A social analysis of the organisational church will show that the lived faith life of the followers of Jesus is the ground of the church itself.

Fifth, this means that spirituality is also prior to and the basis of the theology and the doctrines of the church. Theology and what arises out of such reflection and doctrines, emerge out of spirituality and reflect the spirituality to which they give expression.

Finally, because of the status of spirituality as prior to and the basis of doctrine, it provides a bridge for ecumenical communication and mutual understanding (Haight 2014:x-xi).

The understanding of spirituality and its relationship with theology is presented in an interesting manner by Haight (2014). In explaining the concept of spirituality as behaviour, as a narrative, developmental, is prior to the church, prior to theology and a bridge for ecumenism. These do seem simplistic explanations but in deeper consideration, it is by Haight (2014) as the lived experiences of the Christian and the church. This helps the missional approach to view spirituality for mission as that of a Bible based, day to day, practical expression of the Christian and the church. It certainly helps to feed into the missional approach of living out practically and spiritually the paradigms of reconciliation, reconstruction and development for the post 1994 South African context. The concept of ‘spirituality seeking theology’ steers one’s thinking towards a theology that is not just the Word as in knowledge but a theology that has the elements of inspiration. This can be said from the understanding and contribution the Spirit brings to theology, an inspirational theology. The notion of an inspirational theology will also infuse the missional approach to the context of the post-1994 South Africa as it is applied, experienced and lived. Haight explains this has ‘all human life in motion, basic faith and faith in action coming together to give the notion of ‘Spirituality Seeking Theology’ (Haight 2014:1).

The connection of spirituality and mission is made by Jesus in his reaching out to the Samaritan women in John 4. Here Jesus transcends many boundaries, associating with a woman in public, speaking to a Samaritan and accepting a drink of water from the women. There is a great need to connect spirituality and mission in the South African context. “Without a missional spirituality, we run the risk of becoming mere activists who simply engage in community service” (Helland & Hjalmarson 2011:25).

The challenge for the Christian and the church in South Africa is to become part of missional spirituality in action. In the early church this was evident in Acts 2:1-47, where the church and its members full of the Holy Spirit preached and lived out the message in practical ways. In verse 47 it states, ‘the Lord added to their number daily’. Such was the impact of a missional practical spirituality. (Helland & Hjalmarson 2011:77). From these scriptural expositions we understand that spirituality is not a holy ‘ivory tower’ experience. Rather it is a holy and sacred experience and interaction with God which brings forth active ministry to meet the people and community at the points of their need. These needs could be both spiritual, social and practical.

The need for missional spirituality bringing meaning and relevance to the Christian and the church can be understood as -

the essential practices that provide a dynamic interface among scripture, prayer, the Spirit and relationships. An evangelical tendency is to separate spiritual disciplines into the inward and the outward.... a missional spirituality must integrate inward dimensions of the heart and mind with outward dimensions of the physical and social (Helland & Hjalmarson 2011:111).

A tandem with Word, Spirit and Deed creates a platform for a Word-based spirituality that unfolds in community service and actions of ministry. This would present as a relevant formula for addressing the needs and challenges in a post 1994 South Africa.

9.3 The Laudium Declaration As A Statement Of Intent For The Evangelical And Spiritual Approach To The Challenges In The Post-1994 South African Context

The researcher is informed and committed to the Laudium Declaration, which is the stated position of the denomination the Reformed Church in Africa (RCA), which is part of the DRC family of churches. This declaration clearly states the church’s evangelical and biblical stance and conviction. The declaration certainly does not neglect its ecumenical responsibilities but advocates a commitment to a biblically based prophetic utterance against all injustices.

The Laudium Declaration states *as follows*: -

DECLARATION OF LAUDIUM

The Declaration of Laudium was adopted during the meeting of the Sixth Synod of the Reformed Church in Africa in October 1990. The Declaration marks the resolve of the Reformed Church in Africa to maintain its evangelical character.

BIBLICAL GOSPEL

We affirm that the biblical Gospel is God's enduring message to our world and we determine to defend, proclaim, and embody it.

We affirm our commitment to the primacy of evangelism, of the preaching of the Gospel to every creature. We affirm that evangelism is not an option but an imperative.

We affirm that men are born in sin and guilty and lost without Christ and totally depraved.

We affirm that other religions and ideologies are not alternative paths to God, and that there is no other name given among men whereby we can be saved but the name Jesus.

We reject as derogatory to Christ and the Gospel every kind of syncretism and dialogue that implies that Christ speaks equally through other religions and ideologies. To proclaim Jesus as the Saviour of the world is not to affirm that all men are either automatically or ultimately saved.

HOLY SPIRIT'S WITNESS

We affirm that the Holy Spirit's witness to Christ is indispensable to evangelism and that without His supernatural work the new birth and the new life, evangelism is not possible and all our endeavours are fruitless.

We affirm that we who proclaim the Gospel must exemplify it in a life of holiness and love, otherwise our testimony loses its credibility.

We affirm the constant need for revival and determine to seek God's face for revival in our lives, in the life of the RCA and in the Church of South Africa at large.

We affirm that nothing commends the Gospel more eloquently than a transformed life and that nothing brings it into more disrepute than personal inconsistency. We determine to live worthy of the gospel of Christ.

EVANGELISTIC WITNESS AND COMPASSIONATE SERVICE

We affirm that the congregation of believers should turn itself outwards to its local community in evangelistic witness and compassionate service. We affirm that God has committed the

whole Gospel to the whole Church and to every member the task of making Christ known throughout the world.

We long to see all lay and ordained persons mobilized and trained for the task. We determine to proclaim the Gospel faithfully, urgently, passionately, and sacrificially until He comes.

We affirm that we must demonstrate God's love visibly by caring for those who are deprived of justice, dignity, food, and shelter.

We affirm that governments, religious bodies, and nations will continue to be involved with social responsibilities, but should the church fail in her mandate to preach the Gospel, no other body will do so.

UNITY

We affirm our God-given unity at the deepest level with all born again blood washed believers. We determine to foster such unity across all denominational boundaries. In the immediate circle of our church we will foster structural unity with those who share the same confession, provided that such structural unity will not stifle the evangelical witness of the Reformed Church in Africa.

We affirm that we who proclaim that we are members of the Body of Christ must transcend within the church the barriers of race, gender, and class.

We affirm that racism within the church constitutes a denial of the Gospel and a deterrent to evangelistic witness.

PROPHETIC WITNESS

We affirm that the proclamation of God's kingdom of justice, peace and holiness demands the denunciation of all injustice, oppression, and immorality. We will not shrink from this prophetic witness.

We affirm the freedom in Christ of the Church of Jesus Christ and refuse the alignment of the church to any ideology or current political trend, power, or movement.

We affirm our solidarity with those who suffer for the Gospel and will seek to prepare ourselves for the same possibility.

We affirm the right of the believer to conscientious objection. In our demonstration and witness against evil we determine not to use carnal weapons but to act in the Spirit of Christ and through spiritual warfare and constant prayer enter into Christ's victory over the principalities and powers of evil.

The researcher felt it necessary to embody the Laudium Declaration in this document in order to identify and submit to its stated position as a denomination and an individual regarding the meeting of the needs and demands of the paradigms of reconciliation, reconstruction and development of the missional call to minister to the context and situation in South Africa.

At the outset the researcher acknowledges, what is a stated declaration and commitment of one denomination, for the one denomination, cannot be imposed upon others in the Christian fraternity in the context of South Africa. The notional stance of finding an ecclesiastical statement, confession or declaration to be or become the *lingua franca*, language spoken, understood, lived out and experienced would be vital for the Christian and the church in the South African context in the post-1994 era. The researcher believes the Laudium Declaration could serve as at least one of these attempts.

The researcher recalls that when elected as the first clerk of the Reformed Ecumenical Council (REC) at the international five yearly conference in Utrecht, in the Netherlands, a senior member, Rev Jim Lont, of the REC came up to him and confronted him with this question. “How is it possible that you come from a small and insignificant church, and that you could be elected into this office”? The RCA may be small but certainly not insignificant. No one is insignificant in the eyes of the Lord and in the kingdom of God. There may be similar views of the ecclesiastical community in South Africa. It may even sound preposterous for a small denomination to use its statement of intent, the Laudium Declaration to provide the guiding theological principles on which a whole nation, where the seventy-five percent majority of Christians must succumb. The researcher is very cautious to reiterate this is not presented as the final and all-encompassing answer to the struggles and challenges in the South African context. As alluded to earlier it is a humble and sincere attempt to articulate the firm conviction of the researcher in providing one among many other answering attempts to deal with unfolding the paradigms of reconciliation, reconstruction and development in the missional call to the church and the Christian in post-1994 South African life, living and experience. This notion could be carried and driven by the *ecclesia*, the church in South Africa.

The background to the formulation of the Laudium Declaration was in response to the fact that there were other statements and confessions that challenged those of the evangelical persuasion to live out their conviction in relation to the struggle against *apartheid*, oppression, discrimination and abuse both within the church structures and in secular life. Documents such

as the Kairos Document, the Damascus Road and the Belhar Confession, amongst others brought tremendous pressure upon the churches in South Africa and especially those within the DRC family to respond to the questions and challenges raised by these documents and confessions.

The RCA at its Synod of 1990, hosted in the predominantly Asian suburb of Laudium in Gauteng, responded with the Laudium Declaration that could state its conviction, position and action in the context of the challenges that secular, political and ecclesiastical life brought to bear on the church communities especially in the DRC family of churches. Therefore, the researcher would want to highlight and expound the tenets of the Laudium Declaration as a relevant and appropriate attempt to come alongside the church community and empower and equip it with support to cope with, deal with, react to, and live out the '*euangalion*' the good news, the gospel. The RCA and those who live by the conviction do realise that many in ecclesiastical circles would view the contents and convictions espoused by the Laudium Declaration as being theologically conservative and evangelical. The views expressed by the Laudium Declaration may also extend to placing labels of a narrow spirituality on the document.

These will be taken in the stride of the daily walk of the individual and the church. The researcher at the outset would like to affirm this in no way has the intention to occupy the high moral and spiritual ground. But rather quite the contrary, it is to live out the humble conviction of evangelicalism, ecumenism and the spirituality that defines the RCA as a denomination that struggles with its own 'demons' that beset them in the ongoing life and practice of the ecclesiastical life. The many liberal theological trends of post-modernism and post-Christianism places serious questions within the church life and practice. The challenges faced are posed by the interpretation and authority of scripture. This calls for serious considerations within the church in the South African context. The lifestyle changes, adoption and acceptance of decisions and church orderly matters that are based on secular, human and contextual influences in order to be politically and socially correct completely propels the church, theology and experience against the grain of evangelicalism and the spirituality espoused by the RCA as a church and its basis of conviction for the Word of God and the summary of this belief in the Laudium Declaration.

9.4 The Convictions That Emanate from The Laudium Declaration

The commitment to the essence of the Biblical gospel is primarily based on the Bible, The Word being central to the articulation, meaning, understanding and guiding principles of the Christian faith. This brings into question the role and status the Bible occupies in the church's understanding and acceptance of scripture. The interpretation and authority of scripture is fundamental to the precepts of the Laudium Declaration. This certainly does not mean that scripture is taken with a narrow view of understanding and interpretation. But rather the issues of controversy, conflict and that which veers away from the mainline of Christian hermeneutics is viewed and examined extremely carefully to coincide with the holistic understanding and interpretation of the Word. Under Biblical theology the issues of salvation, the gospel and evangelism are indispensable as a tenet of the Christian faith. The other religious ideologies and syncretism is not part of or cannot receive any support from scripture. The declaration concedes that the depravity of humankind is beset by the fall and therefore the prevalence of sin as stated in Romans 3: 23 'all have sinned and come short of the glory of God' (NIV 1990: 1251). The documents statement that there is no salvation except through Jesus Christ as found in John 14:6 "Jesus said, I am the way, and the truth and the life, no one comes to the father except through me" (NIV 1990:1197). These are important and intrinsic values that would help the Christian community to bring itself under the guidance and instruction of the Word and its meaning for a life lived in the context of post 1994 South Africa. Sin and salvation does sound and appear simplistic but they are crucial aspects that would bring meaning, relevance and consciousness of the needs and struggles of humankind in the South African context. Yes! A Biblical perspective and consciousness.

In the section of the Laudium Declaration which focuses on the Holy Spirit's witness, the intention is to bring out the impact and influence that the Holy Spirit has on the Christian and the church. The emphasis of the Spirit's witness to salvation, evangelism and ecumenism is invaluable. If the Christian or the church operates from the same premise of being empowered and equipped by the Holy Spirit, then the basis and foundation presents as common ground. The same Holy Spirit cannot lead His church on two different ways or paths. The church and the Christian in South Africa has to find common ground where the Holy Spirit works for the common purpose of ensuring through evangelicalism, ecumenism and the power of the Holy

Spirit that the goals of the missional paradigm of reconciliation, reconstruction and development are being achieved.

The need for a holy life and the prevalence of holiness in the church is required for the world of Christianity in South Africa to unfold and bring with it the influence and credibility that the church needs for its message of love, justice, peace, reconciliation, reconstruction and development to be heard and experienced.

The quest for revival will encourage the church towards renewal of a spiritual nature. This would be a spiritual revolution that is much needed to turn the seventy-five percent Christian community to Godliness, love, repentance, confession, forgiveness, restitution and restoration as dealt with in the previous chapter. Often times the church and the individual will shy away from the requirements of a spiritual revolution because of supposedly perceived demands placed upon those involved. No reason would be enough to reject or shy away from the responsibilities of the church and missional call. There have been many waves of spiritual influences in South Africa.

In an article by Al Baker on the 1860 Revival of Andrew Murray in the Cape, he speaks about some lessons to be learnt from the South African revival.

There can be no doubt that by the end of Jesus' earthly ministry, his disciples, with the exception of Judas, were true believers. Yet Jesus told them repeatedly in his Upper Room discourse – ‘I will ask the Father, and He will give you another Helper . . . He will abide with you and be in you’ (*John* 14:16, 17); ‘the Holy Spirit . . . will teach you all things’ (*John* 14:26); ‘When the Helper comes . . . He will testify about Me’ (*John* 15:26); ‘it is to your advantage that I go away, for if I do not go away, the Helper will not come to you’ (*John* 16:7); ‘But when He, the Spirit of truth, comes, He will guide you into all the truth’ (*John* 16:13). Our problem, it seems to me, is that we do not comprehend the gift of the indwelling Holy Spirit. He is the Spirit of Christ (*Romans*. 8:9), Christ in you, the hope of glory (*Colossians*. 1:27). The disciples needed something more than simply being Christians. So, did Andrew Murray and his fellow believers in South Africa (Baker 2015:1).

The need to base the missional approach to ministering and working in the South African context can be encouraged by the Biblical references as indicated in quotations above. Word based mission is always at the core of what mission does.

The word of God is living and active. Sharper than any double-edged sword (Hebrews 4:12). The word of God is indeed the source of divine power. The Spirit and the Word can overtake us as in the case of the Apostles and empower us. The Word of God can be the source of energy in the heart of the church and the world. (Jorgensen: 2013:283) (Hogarth et al. 2013:283).

In the South African context, the impact and working together of the Word and the Spirit in the lives of the Christian, the church and the mission endeavours will help bring a combined and cooperative dimension to the needs of the missional call. The effect of theological discourse around the Word and deeper, meaningful and scriptural understanding and experience of the work of the Spirit will certainly feed into the missional processes as the post-1994 church in South Africa embarks on the journey.

Biblical witness attests to a variety of understandings of the role of the Holy Spirit in mission. One perspective on the role of the Holy Spirit in mission emphasizes the Holy Spirit as fully dependent on Christ, as the Paraclete and the one who will come as Counsellor and Advocate only after Christ has gone to the Father. The Holy Spirit is seen as the continuing presence of Christ, his agent to fulfil the task of mission. This understanding leads to a missiology focusing on sending out and going forth. Therefore, a pneumatological focus on Christian mission recognizes that mission is essentially Christologically based and relates the work of the Holy Spirit to salvation through Jesus Christ.

Another perspective emphasizes that the Holy Spirit is the “Spirit of Truth” that leads us to the “whole truth” (John 16:13) and blows wherever he/she wills (John 3:8), thus embracing the whole of the cosmos; it proclaims the Holy Spirit as the source of Christ and the church as the eschatological coming together (*synaxis*) of the people of God in God’s kingdom. This second perspective posits that the faithful go forth in peace (in mission) after they have experienced in their eucharistic gathering the eschatological kingdom of God as a glimpse and foretaste of it.

Mission as going forth is thus the outcome, rather than the origin of the church, and is called “liturgy after the Liturgy.”

What is clear is that by the Spirit we participate in the mission of love that is at the heart of the life of the Trinity. This results in Christian witness which unceasingly proclaims the salvific power of God through Jesus Christ and constantly affirms God’s dynamic involvement, through the Holy Spirit, in the whole created world. All who respond to the outpouring of the love of God are invited to join in with the Spirit in the mission of God (Keum 2013:8-9).

This WCC document presents important aspects of biblical witness in supporting the Spirit’s work in mission. The confirmation by the Word of what the Spirit does informs and equips the Christian, the church and the missional approach in the post 1994 South African context. To argue the relevancy would be to argue against the Word and defy the work of the Spirit as reiterated by the biblical support. Therefore, the statement brings the strong emphasis that the Spirit is with God in the mission of the church. The understanding is that mission is basically Christ centred and therefore Christological in all of its forays into our world, The concepts of the Spirit being the ‘Spirit of Truth’ and the Spirit of love gives much needed impetus and encouragement to the missional approach for the context in the post-1994 South Africa.

The third aspect of this declaration is for the Christian and the church to become an integral part of the evangelical witness and compassionate service. Its sincerity is tested by the call for the Christians and the church to turn itself outwards to the community, to the needs of evangelism, social and physical concerns. Epitomising God’s love is encouraged and mandated in caring for those who are deprived of the needs of life. The call not to abandon the preaching of the gospel at the cost of social, ecumenical or political responsibilities is important and vital. For the argument is that this is the primary mandate of the church and the Christian. A detraction from this mandate will do the gospel and the kingdom a great disservice.

The quest for ecclesiastical unity is also not compromised in this declaration. There is a need to ensure a commitment to work towards unity at all levels of the kingdom of God. This notwithstanding the fact, that in no way must the evangelical witness be compromised. There is also a call to transcend barriers of race, gender and class. In no way is there a request for a compromise stance. There has to be from a deep sense of spirituality where one finds answers to the challenges of social and life’s problems.

“Missions needs to be done both as dialogue and as prophecy: in prophetic dialogue” (Bevans & Schroeder 2011:61). The understanding is that mission is dialogue and mission is prophetic. Bevans and Schroeder explain that their ‘Society of the Divine Word’ (SVD) decided to find a way to aptly describe mission. Here we see that different contexts produce differing emphases. In the year 2000 of their SVD General chapter, the Asians proposed doing missions simply as dialogue. But the Latin Americans strenuously objected. For them, in the context of their commitment to liberation in the midst of Latin American poverty and political and cultural oppression, doing mission was closer to engaging in prophecy. The compromise was we speak of “prophetic dialogue”. There is a need for compromise understanding and interpretation of contexts as we learn from these examples (Bevans & Schroeder 2011:59).

In accepting and understanding the missional concept of prophetic dialogue, it needs to be taken to the level of articulation, meaning, practice and experience in the missional approaches. Such would be a need for the post 1994 South African context. The balance between dialogue and prophecy would speak to this context. Much of the suffering and experiences can be likened to the experiences among the Asians and the Latin Americans.

Prophetic Witness is the last concept in this declaration. It is the call to the Christian and the church to use its prerogative to engage in its prophetic witness to enable the understanding of the kingdom of God. The declaration is bent on emphasising the aspects of justice, peace and holiness as the important elements of the kingdom of God. This concept must enable the church to challenge any form of injustice, oppression, discrimination or immorality. The stance of not succumbing to any ideology, political trend, power or movement is affirmed without doubt. To counter and deal with contradictory and other worldly issues of the day the Christian and the church is encouraged to engage in spiritual warfare as instructed in Ephesians 6:10-18. The call is to remember the ‘warfare is not against flesh and blood but against the principalities and powers of darkness’. Verse 18 encourages the Christian to ‘pray in the Spirit on all occasions with all kinds of prayers and requests’. We note that prayer is not verbalising or mechanical but praying in the Spirit, which is understood as being guided by and experiencing the work of the Holy Spirit in praying. Prayer as an effective aspect of spirituality, is vital for the equipping of the Christian for the task of reconciliation, reconstruction and development as paradigms of the missional call.

It is also interesting to note that reconciliation can be seen at different levels. Bevans and Schroeder's reference to 'Reconciliation as Prophetic Dialogue' presents valid, intrinsic and relevant contributions to this notion and understanding for the missional church.

Reconciliation takes place at a number of different levels, and the church needs to be involved, according to its capacity, at every one.

In the first place, there is the personal level of reconciliation. The violence against women and children, victims of violent crime, those suffering in and from natural disasters and ministry to the unchurched. Such availability and openness are simply for the sake of those who suffer, with no strings attached. But such ministry cannot but be a witness to God's reconciling love in Jesus and perhaps provide an opportunity, when asked to proclaim one's motives and faith explicitly. (Bevans & Schroeder 2004: 391-192). This brings the personal dimension as would be needed in the South African context of the individual Christian.

A second level of reconciliation might be called cultural reconciliation. Some members of the church might be called to be present to women and men of cultural groups whose cultural identity has been ignored, disparaged or stolen from them altogether. Such ministry is a delicate one of being present and yet not getting in the way, affirming without being patronising, spending many hours listening and gaining trust. The inculcation is the view purported by Bosch as one of the emerging ecumenical paradigms. (Bosch 1993 447) (Bevans & Schroeder 2004: 391-192).

A third level speaks of political reconciliation, which in most cases is where the real socio-economic issues need to be addressed. Here we have in mind national commitments like the establishment and accomplishment of the truth and reconciliation Commission presided over by Nelson Mandela and chaired by Archbishop Desmond Tutu in South Africa, or in similar inquiries in Argentina, Chile, and Guatemala. The church can be present in many ways in these processes. (Bevans & Schroeder 2004: 391-192). To a greater extent the political reconciliation was relatively peacefully achieved in South Africa.

The call for reconciliation within the church is certainly a valid one. Churches tend to want to play the "Big brother" role or take the 'Moral high ground' position or the Holy saintly role. There needs to be coordinated attempts by the church. Here there would have been many situations of hurt, pain, suffering, abuses and neglects perpetrated by the church. There needs

to be an acknowledgement that it is God, and God alone who accomplishes reconciliation. (Bevans & Schroeder 2004: 391-192).

9.5 The role of prayer in seeking formation and empowerment through the Holy Spirit for The Missional Call

A more detailed discussion is needed on the role of prayer in the spiritual formation and empowerment for the involvement and participation in the missional call. St Augustine said “true, whole prayer is nothing but love” (Foster 1992:1) this church father reminds us of the responsibility of prayer and why we pray. But prayer has also become neglected for the Christian and the church.

God aches over our distance and preoccupation. He mourns that we do not draw near to Him. He grieves that we have forgotten him. For too long we have been in a far country; a country of noise and hurry and crowds, a country of climb, push and shove and a country of frustration and fear and intimidation. But He invites us home to serenity and peace and joy, home to friendship and fellowship and openness, home to intimacy and acceptance and affirmation (Foster 1992:1).

The first step in Foster’s encouragement to pray is the act of moving inward. Here the Christian is to seek the transformation we need. It is a call to have a covenant with God in prayer. This is the starting point in prayer, which is to seek to be in the presence with God as we converse with him.

Foster moves to the second part of his guidance on prayer, that is to moving upward, seeking the intimacy we need. He lists praying in adoration, sacramental prayer, unceasing prayer, the prayer of the heart, meditative prayer and contemplative prayer as aspects of praying points to enable the intimacy with God (Foster 1992: vii). Bringing the Christian to the point of intimacy will certainly pave the way to place on the altar the great need of dealing with the paradigms of reconciliation, reconstruction and development for the missional call. For these can only be achieved by the facilitating process of God. Human effort will remain fallible.

The third part of Foster’s praying process is moving outward: seeking the ministry we need.

There is a strong link between transformation and intimacy as they both seek to be part of ministry. Often Christians fail because they endeavour to serve out of their spiritual bankruptcy. The Christian has to come to the realisation that ministry must flow out of abundance. Bernard of Clairvaux writes ‘if then you who are wise, will show yourself rather as a reservoir than a canal. For a canal spreads abroad water as it receives it, but a reservoir waits until it is filled before overflowing, and thus communicates, without loss to itself, its super abundant water. In the church at present day, we have many canals, few reservoirs (Foster 1992:177).

The challenge for the Christian is to be the reservoir and not the canal. Foster encourages this understanding by petitionary prayer, intercessory prayer and healing prayer, the prayer for the suffering, authoritative prayer and radical prayer. He quotes Karl Barth ‘to clasp the hands in prayer is the beginning of the uprising against the disorder of the world’ (Foster 1992:259). How apt is this quote that prayer must lead to an outcome in the life of a Christian. It is precisely that, which this document attempts to address, the disorder in South Africa as covered in one of the previous chapters ‘The Crime Factor’. The Christian and the church in South Africa are called to clasp their hands in prayer in order to start the revolt and uprising against the disorder in the South African context.

If the church and the Christian will truly and dedicatedly engage in the inward – transformational prayer, the upward - intimacy prayer and outward – ministry seeking prayer, then it will be God the Father, through the interceding of Jesus Christ and the ongoing work of the Holy Spirit that will propel, equip and fortify us to deal with the challenges of the day. Praying as guided by Foster, and any other form or method will certainly bring awareness to the need for the paradigms of reconciliation, reconstruction and development as part of the missional call for the context of South Africa.

The practical implication of prayer, praying churches, praying Christians and prayer networks need to become a reality for the needs and challenges faced in South Africa. There is a need to raise up a massive prayer network to saturate this nation with prayer and to stand before God day and night for this nation. Prayer networks of committed and dedicated people will appeal to the heart of God. These efforts have to be lauded. Many human efforts over the last decades to solve the problem of this nation have failed to have positive long-term effect. This call for a spiritual, prayerful approach will need to deal with the challenge of long-term sustaining as well as accompanying prayer with active participation in attending to the issues at hand.

Despite the 3,5 million Sunday sermons being preached every year in this nation (excluding radio and television sermons, then many seminars, bible study groups, cell groups meetings, weekend camps and seminars, special outreaches, etc.) the church has lost more than 5 % of its total membership over the last decade. At the same time poverty, corruption, violence, crime, rape and murder have escalated almost exponentially (Mostert 2002:77).

The call is for prayer in a united manner for a united purpose by the church in South Africa that would be united in its supplications. One can never underplay the relevance and importance of prayer in and for a situation. For we understand prayers are requests and petitions made to an almighty God, who has the ability to answer in ways that are above the expectations of humankind.

The faith factor is a vital component in the field of praying. As is stated in Hebrews 11:1 ‘Now faith is being sure of what we hope for and certain of what we do not see’ (NIV 1990:1338). The church and the Christian in South Africa need to take this step of faith. There are so many reasons pointing to the great need for intercessors and prayer warriors. From many years of church experience and discussions with pastors, the researcher can boldly say that the least attended meeting in most churches are the prayer services. In reflecting on the needs and challenges in the South African context in the post 1994 era, the church and the Christian need to respond to this much needed aspect of the Christian community. There needs to be an affirmative response to this request. But no one can be coerced into praying because it is a heart matter for an individual to submit to a life of prayer.

The call for intercessory prayer for missionaries, mission and the missional call is an ever increasing request. One cannot underplay the role of prayer in dealing with situations of conflict. Another way that Paul’s churches engaged in God’s mission is through prayer. Paul repeatedly asks those congregations to intercede on behalf of his missionary work and that of his co-workers. For example, he urges the Christians in Colossae, ‘Pray for us ...that God will open to us a door for the word, that we may declare the mystery of Christ, for which I am in prison, so that I may reveal it clearly. As I should’ in Colossians 4:3-4. He further encourages the church to intercede in 1Timothy 2:1-4, ‘First of all.... I urge that supplications, prayers, intercessions and thanksgiving be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is

right and is acceptable in the sight of God our Saviour, who desires everyone to be saved and to come to the knowledge of truth (Flemming 2013; 192-193).

While this is said, we need to understand that praying for missions is part of the bigger call to pray for all else in the ministry of God and His kingdom. Here Donald A. Carson (2000:182) offers some perceptive comments. The tendency to think of mission as a separate and discrete project/s should change. In emphasising mission as being cross-cultural and therefore the special prayer focus to these important functions are requested. Paul views mission in holistic and cosmic terms.

The glory of God, the reign of Christ, the declaration of the mystery of the gospel, the conversion of men and women, the growth and edification of the church, the defeat of the cosmic powers, the pursuit of holiness, the passion for Godly fellowship and unity in the church, the unification of Jews and Gentiles, doing good to all but especially to fellow believers- these are all woven into a seamless garment (Carson 2000: 182, Flemming 2013:193).

The importance and necessity of prayer is given attention specifically because prayer and intercession is vital for all of the work in church ministry and the mission of the Lord. Carson (2000) points out that mission cannot be isolated as a special need for special prayer at the cost of other needs and ministries of the holistic work of God. While one agrees with Carson on the balanced view of prayer for all of God's work, the argument in this chapter is for the seeking of God's power for the missional call. Most other ministries are in the realm of the church and its situation where everything and everyone has a frame of reference in the Bible, church and practices. In the case of the missional call and venturing out into a foreign world, culture and tradition, there is indeed a particular need for special prayer to counter the non-ecclesiastical sphere of the unknown.

9.6 The Role of Spiritual Warfare in the Trenches of The Missional Call

In order for the church in South Africa to engage its mission context with the understanding and practice of spiritual warfare, there must be some deeper insight and perception. Pre-modern Christians took it for granted that the church and its ministers had to battle demonic forces on behalf of the one true God. Human responsibility for evil actions and immorality necessarily

remained, but the interference of other actors was commonly presupposed. In those places where the church did not yet exist or was weak, some observers imagined landscapes almost entirely given over to malevolent impulses at work just beyond the reach of human control. (Skreslet 2012:182-183). The fight of good and evil is always a point of contention between the roles played by demonic forces, worldly influences, the carnal side of human behaviour and the minds of people.

Within this worldview, mission is easily recast as a form of spiritual warfare. In this case, the call to mission may be heard as an invitation to oppose God's non-human rivals, to expose the false basis of their power, and so to liberate the unhappy victims of their debilitating influence. Apostolic exorcists and Jesus himself provide a biblical template for such an understanding of mission. The history of ancient and medieval Christianity is rife with examples of missionaries who appear to have operated conceptually from within a spiritual warfare frame of reference. If anything, hagiographic storytelling tends to accentuate this dimension of the missionary vocation. (Skreslet 2012:182-183). There are also many differing views and dimensions of spiritual warfare. The Ephesians 6:10-20 speaks of spiritual warfare and the armour of God provided to deal with such battles.

In retrospect, we may be able to identify many other motives and interests (political, social and economic, among others) that were no doubt shaping pre-modern missionary programs, but these analyses cannot wipe away the fact that for many of the evangelizers involved, their acknowledged, overriding concern were spiritual in nature (Skreslet 2012:182-183).

Here we see Skreslet acknowledging the need and presence of spiritual warfare in the practical operation of the missional call. At the same time no excuse is made for human failings, error of judgements, wilful wrongdoing and immorality, unethical, devious and evil behaviour. The depravity of humankind is always there and evidenced by life, living and experience, in the case of this study, in the South African context.

Skreslet does not discount the presence of spiritual warfare in missions despite the prevalence of modern trends, thinking and academic progress in the fields of missiology and theology. He also indicates that there could well be, satanic resistance to Christian missionary activity. Skreslet raises questions about situations where traditional religions are being practised and the

impact it brings upon the mission activity by demonic adversaries. He quotes Charles Kraft (2002).

The occasion for Kraft's paper was the Lausanne consultation on spiritual warfare -Deliver us from Evil, he writes as a self-described 'third wave' evangelical, but he is also attentive to scholarship focused on the experience of Pentecostal missionaries. Within this literature several specialised subtopics have emerged, spiritual warfare is one of them. Mention of the deliverance ministry is also a factor to be considered in the mission (Skreslet 2012: 183-184). Gleaning from this view, one has to also recognise that in mission situations, there can be encounters of many different spiritual persuasions that come from deep traditional, historic, ethnic and sometimes primitive backgrounds. Because in most instances mission endeavours are breaking new grounds as trailblazers. Much of this will be relevant for the South African situation and context.

Paul G Hiebert critiques the mechanistic worldview of most modern Westerners, arguing for an organic, holistic understanding of God's creation in which dynamic encounters are seen taking place involving humans, spirits and forces of nature. These encounters and Western academia do not meet at points of understanding. In the three-tier universe he describes that a middle zone is postulated between the supernatural realm of the divine and the natural order that modern people understand through science. This presents as grey areas for Western academia. However, we need to concede these types of spiritual warfare situations were very real experiences in the Bibles with Jesus, the disciples and Paul. According to Hiebert, theologies of mission that do not recognise this 'excluded middle' of principalities and powers will lack appeal for most people living outside of the secularised West, because such theologies cannot respond adequately to the deepest questions of life, whether related to divine guidance, providence, healing, suffering, misfortune or death. The South African context certainly calls for education, teaching and practical exposure to all forms of Christian experience (Skreslet 2012: 183-184).

There are some salient points we can pick out from Skreslet's writings and quotes from Kraft and Hiebert. The experience of Kraft as an anthropological missiologist, who spent time as a missionary in Nigeria. Kraft makes clear his understanding of spiritual warfare as a reality in his experience as a missionary. Hiebert on the other hand raises questions of traditional religions and its impact and interplay with the mission endeavour. Interesting enough in the

South African context, it could raise some very real issues for discussion and situations to be engaged. He also covers aspects of dynamic encounters and states that exist and poses problems for the Western Christian theological and ecclesiastical mind and understanding. The interesting explanation of the ‘excluded middle’ is an area that must certainly be explored much more. This is in terms of both the spiritual experiences of the divine work of the Holy Spirit and also the world of the spirits that oppose God, His Kingdom, His Word and in the context of this study the missional call to engage the paradigms of reconciliation, reconstruction and development.

Flemming utilises the phrase ‘confronting the powers’ as he refers to the challenges that are confronted by the missionaries and the mission in the missional call. “As in the gospels”. Mission in Acts involves confronting the forces that oppose the purposes of God. The ministry of expelling demonic spirits by the apostles and the missionaries demonstrates that God’s power is superior to that of Satan (Acts 5:16; 8:7; 16:16-18; 19:11). In particular, God’s agents battle the power of magic and those who practice it (Acts 8:9-24; 13:6-12; 19:6- 20). This is not surprising since magic was part of the first century Greco-Roman world (Flemming 2013:147).

These challenges still persist today. In the South African situation there are the issues of ancestor worship – animism, consulting with witch doctors, spiritism, demonic possession, fortune telling, superstitious beliefs and creeds, polytheism, paganism and many other belief systems which are contrary to the biblical norms of understanding and belief in God. This is well articulated in Simon Maimela’s publication *‘Modern Trends in Theology’*, where he quotes,

Schleiermacher, as has already been said, rejected the concept of natural religion and argued that religion is always historical and particular”. He shared Gotthold E Lessing’s (Maimela 1990:95-98) evolutionary view of religion and took pains to divide religion into three categories:

- 1) Animistic religion, which he described as confused God-consciousness or idolatry;
- 2) Polytheism, which he viewed as dualistic or as a perversion of the original God-consciousness, when gods are spiritually defined and are striven after in their plurality
- 3) Monotheism, which in his view occupies the highest level of God-consciousness, because one supreme-being emerges from the plurality of polytheism (Schleiermacher 1968: 33-37) (Maimela 1990:98).

All of these religious views, practices and convictions are shared in the South African context (Siaki 2002:31-60). The expressing of these wide ranging spiritual challenges for the missional context in South Africa was necessary to understand the added dimension to church ministry, mission endeavours and ecclesiastical interaction. This further compounds the missional call to deliver on the paradigms of reconciliation, reconstruction and development. These complexities in the spiritual world of the South African context of religious interaction demands special knowledge, wisdom and areas of expertise to deal and cope with the missional call effectively. Therefore, the nine spiritual gifts of 1 Corinthians 12:1-11, is immensely needed, but more especially knowledge, faith, wisdom and discernment.

9.7 Holy Spirit Formation and Empowerment for The Missional Call

The seventy-five percent Christian community in South Africa will have to take up the challenge to confront and deal with the task of spiritual warfare that lies before the church. It can if the individual is willing to put on the whole armour of God as found in Ephesians 6:10-20. The belt of truth firmly around the waist, demands honesty and sincerity. Having the breastplate of righteousness is the protection needed, and indeed can be supported by living a righteous life. The most vulnerable point has to have the helmet of salvation; one cannot enter the warfare if it did not start with salvation. With the shield of faith, you can defend the arrows, faith needs to persevere to this extent. The sword of the word is a weapon of attack; therefore the Christian has to be as sharp as the sword of the Word. After being draped with the full armour of God, the Christian will be ready to advance with the shoes of readiness. This description has to fit the Christian and the church in the battlefield of the missional call of engaging the paradigms of reconciliation, reconstruction and development.

Flemming speaks of a ‘self-empowered boldness in spiritual engagement. But followers of Jesus are not left to bear witness on their own, Christian witness can only happen through the power of the Holy Spirit as in Acts 1:8 – ‘you will receive power when the Holy Spirit comes on you: and you will be my witnesses in Jerusalem, and in all Judaea, and Samaria and to the ends of the earth’. Flemming (2013:144) make a case for the understanding of the Holy Spirit as the Spirit of witness and hence is the Spirit of Mission.

In the midst of adversity, the Spirit infuses the community's proclamation with divine boldness. The church's fearless testimony fulfils Jesus' promise that the Spirit would enable His disciples' speech at the time of need (Luke 12:11-12). Speaking in boldness would be a strong feature for the South African church as it articulates its views to address the changes needed by allowing the Spirit of witness and mission to enable the missional paradigms of reconciliation, reconstruction and development. In Acts 4 when the disciples are threatened, they ask God for boldness '*parresia*', that is with freedom and power (Acts 4:29). The answer was immediate. While they were still gathered, 'they were all filled with the Holt Spirit' so they could proclaim the Gospel fearlessly (Flemming 2013:144).

One can understand in the context of the complexities of the South African situation, there can be many fears to address the missional call and issues of the day. The Spirit-empowered boldness would be most needed in the proclamation of the mission mandates in South Africa. The missionaries, ministers and workers in the kingdom of God in South Africa can truly depend on the encouragement in Acts 4. Paul becomes the example of what it means to be a bold missionary. From his example the others who were with him were encouraged to do the same. The leaders in the church will need to lead with boldness so that the laity could follow with the same measure of the Spirit-empowered boldness.

There can be a misconception that to deliver as a missionary on the mission field one needs total dependence and reliance on the Holy Spirit and it ends there. Certainly not. You need to do what you can and God and the Holy Spirit will do what you cannot. Here again, Flemming (2013:175) brings in the cooperation between the work of the Spirit and the work of the individual as God's agent. The understanding of the work of the Triune God in mission (Bevans & Schroeder 2011:24-26)" Paul's ministry of speaking the word was also accompanied by deeds of miraculous power (Romans 15:18-19; 2 Corinthians 12:12; Galatians 3:5). Towards the end of Romans, Paul speaks of how Christ has worked through him 'by word and deed, by the power of signs and wonders, by the power of the Spirit of God' (Romans 15:18-19). Here 'word' refers to the proclamation of the gospel, and 'deed' is explained more specifically in terms of miraculous works. Both aspects of ministry- word and deed - are evidence of the Spirit's empowering. For Paul, such wondrous signs corroborate the gospel, which is God's power to save (Flemming 2013:175-176).

Here, Paul's experience of being one of the greatest early church missionaries displays fine examples of the balance between word and deed. This brings a clear understanding that the mission of the church is not just a spiritual exercise. There should be no illusions that all of mission and missionary work and ministry is a pietistic, romantic ideology of spiritual bliss. It may be many things and even some experiences of bliss but the major part of the endeavour to answer the missional call will be the balance between a spirituality of blessings experienced, but also a spirituality of hard work, labour, toil and sacrifice. In Paul's life it meant prison, court trials, physical abuse, ship wreck, torment and torture by Jews and Romans and so much more as stated in Acts chapters 12, 15, 16, 21 – 28.

This was also a spirituality of hard knocks in life for Paul. It could be the same for the Christian and the church in South Africa as they endeavour to reach out with the missional call to redeem the situation through reconciliation, reconstruction and development. Skreslet talks about a few spiritual aspects of missional deeds. He lists pilgrimage as one of them.

Mission as being on the way is what Skreslet (2012:181) sees as form of pilgrimage. Within this frame of reference, travel can become a spiritual discipline by encouraging self-examination in the midst of alien environments. If physical deprivations are also included, even greater personal growth may be experienced. The mission pilgrimage is also where one's strengthened faith is then shared with others. This brings wider significance and influence to a community at large where it can be realised. Something like the understanding of pilgrimage undergirded the piety of many Irish monks who itinerated across Europe in the early Middle Ages. One is not calling for an ascetic life but rather a journey of embarking on the missional road to enable the paradigms of reconciliation, reconstruction and development being realised in the South African context (Skreslet 2012:181).

In the context of South Africa there are many roads to travel in the field of the missional call, but for this study, the goal is to endeavour to journey with the relevant and much needed paradigms of reconciliation, reconstruction and development. It would be important for this pilgrimage of the church in South Africa to consciously accept the challenge and be encouraged to embark on the journey. But also, to be aware of what the pilgrimage requires and expects from those on the journey. More importantly to have clear and defined goals for the destination which the pilgrimage would take the church and the Christian in South Africa to. The response to the call in this pilgrimage like all others must be a spiritual emphasis with spiritual and

practical outcomes for the church, community and society of South Africa. It must not be a ritual and tradition that many pilgrimages become. We do it because everyone is doing it. We do it because it is always done traditionally. We do it because our predecessors have done it. These would be incorrect premises in which to engage in such a pilgrimage. Then the church and the Christian in South Africa would be no different in its attempts in addressing urgent needs of concern. It is where there is much talk, even action, publicity and fanfare but little or nothing delivered. Where nothing really made a difference.

The South African community is tired of empty promises and no delivery or nothing tangible to show. The church and the Christian in South Africa will need to embark on this spiritually and biblically guided pilgrimage. This may be the narrow road where very few would be treading. The Christian community need to also take the risks of the much-needed narrow path, which may turn out to be the risk filled and sacrificial road. It would be for the sake of being relevant, meaningful and truly realistic. In doing so they will be pleasing the Lord and His expectation of the church and the Christian in South Africa. Perhaps the church would prefer to take the broad crowded road of non-commitment, non-delivery, with no demands but just there to enjoy the journey and arrive at a destination with little or no accomplishment. This may be a harsh judgement on the church and the Christian but it could very well be close to reality.

We read earlier in this chapter of Paul's very turbulent missionary journeys. This was more than an exemplary example of what the mission call is all about. It indeed poses challenges for the church and the Christian in South Africa to attend to their 'Jerusalem' by and in the power of the Holy Spirit. Somehow the same kind of commitment and tenacity is needed to attend to the missional call in the South African context against the picture painted in the earlier chapters of this document.

One acknowledges that the creative attempts and the re-appropriation of the understanding of missions created space for the concept of pilgrimage as a basis for mission spirituality. An example is David Bosch (1979) and his 'spirituality of the road'. More recently Peter Phan (2003) has written from an Asian perspective on 'crossing borders' as an approach to mission spirituality grounded in incarnation. Here the indication of different continents, cultures and religious backgrounds bring out varied perceptions. A kind of 'going' is evident too, in the

notion of Orlando Cosras (1982) that mission is a movement towards Christ, who has already positioned himself among those who suffer ‘outside the gate’ (Skreslet 2012:182).

Similarly, Anthony Gittins interprets the ‘journey’ of missions as an opportunity to experience God’s grace, as well as to share God’s love. Gittins (1993:150) urges all Christians, wherever they might find themselves, to move out from behind their ‘barriers and bulwarks’ of ‘selfishness.

The encouragement to move beyond barriers is precisely the transcending of boundaries. Ethnocentrism, prejudice or fear, in order to follow Jesus into mission. In this understanding of spirituality. Social margins become the ‘epicentre’ of mission and pilgrimage a means of personal transformation. The social context and its needs and demands in South Africa would also place it at the centre for attention and action. The work of E. Stanley Jones largely anticipated the kind of postcolonial mission spirituality we now find expressed in the writings of Bosch, Costas, Gittins, and many others. In his *‘Christ of the Indian Road’*, Jones (1925:57-58) depicted Jesus already standing in the East: “He is there, deeply there, before us. We not only take him; we go to him...We take them Christ – we go to him. He is the motive and the end: Here, too, the missionary journey remains but the route has had to be reconceptualised, because a Western identity for Jesus can no longer be assumed. The understanding that Jesus is in the mission environment before the mission endeavour is an interesting thought to ponder when delving into new areas, fields and situations (Skreslet 2012:183).

Skreslet, indeed highlights some pertinent points to consider. That of ‘spirituality of the road, going, movement towards Christ, journey of experience, moving from behind barriers and journey with the people to where Christ is’. The impulse of these aspects in the journeying or pilgrimage will require a mind shift and thinking of a new kind. The church and the Christian in South Africa have to transcend many borders and boundaries in order to start this journey. Therefore, Bosch encourages mission as church with others: to foster relationships and dialogues with the church and the mission, a shift in missionary thinking linking the church and mission and God’s Pilgrim People amongst others (Bosch 1993:368-373). Bosch intimates that the “church is called out of the world to be sent back into the world” (Bosch 1993:374). A clearer explanation of Bosch’s understanding of ‘a spirituality of the road’ will be dealt with later in this chapter.

As we deal with spirituality, there is a need to allow Bosch's spirituality of his life, living, mission and ministry to inform this study as it would impact the life and ministry of the church and the Christian. Being one of the most famous missiologists in South Africa and the world, we need indeed to dwell on his understanding and experience of spirituality. JNJ Kritzinger and W Saayman pose the question – “What was the basic spiritual experience and understanding of the work of the Holy Spirit that motivated and guided David Bosch in his participation in God’s mission”?

Dale Cannon (1994) and Richard Foster (1998) have independently constructed a six-fold typology to categorise the spectrum of spiritualities found in Christian movement. They turn out to be quite similar:

Dale H. Canon	Richard J. Foster
Sacramental liturgy	Incarnational tradition – The Sacramental life
Faith seeking understanding	Evangelical tradition – The Word-centred life
Meditative contemplation	Contemplative tradition – The Prayer-filled life
Spiritual empowerment	Charismatic tradition – The Spirit-empowered life
Devotional surrender	Holiness tradition – the Virtuous life
Deeds of Justice	Social justice tradition – The Compassionate life

Both authors emphasise that these ‘streams’ or types are not mutually exclusive, and that many believers experience their faith in terms of more than one of them. The question we ask is: “in which of these types of spirituality did Bosch find himself most at home?” (Kritzinger & Saayman 2011:189-190). Surveying the type or form of spirituality Bosch identified with, will certainly assist the church and the Christian in South Africa to glean some understanding and experience of the spirituality of the most accomplished missiologist thus far. This would provide some guidance as being one of the many approaches in spirituality of a missional theology for the paradigms of reconciliation, reconstruction and development.

Bosch according to Saayman was influenced by the pietistic missionary tradition of the well-known Dutch Reformed churchman, Dr Andrew Murray junior. His conviction to enter the ministry came at a Students Christian Association (SCA) beach camp. “In terms of the typology above, that would be a spirituality of ‘devotional surrender’ of the ‘virtuous life’. This youthful SCA experience was the bridge that led Bosch out of a hard Afrikaner Christian nationalism into a softer more open ecumenical Christianity.” (Saayman 2007:49-54) (Kritzinger & Saayman 2011:190). The example of Bosch transcending borders in his spiritual commitment

and experience is a fine example and paves the way for many in the South African mission, church and ministry contexts to open themselves for new and open spiritualities. This would apply much to those of us who may fall into the stereo types, dogmatic and inability to change approach. It is always good to stand by one's conviction and be steadfast in that. But there must also be a place and space for others in our spiritual understanding of how the Holy Spirit works. As alluded to earlier this could be the cutting edge of how we allow the Holy Spirit to manifest through us in the mission, ministry and church life and living in South Africa. The South African church community needs to extend themselves to be open for this. There needs to be a willingness to change or embrace other types of spirituality, of course provided they are not unbiblical or far from the hermeneutics of scripture.

The spirituality of Bosch also extended to other typologies as well. He had worked through 'the rational tradition of theologising that characterises the DRC tradition'. His student days of being an intelligent young person was caught up with the European trends in form and redaction criticism. He moved from a youthful SCA pietism to a typically protestant spirituality of 'faith seeking understanding' or 'the Word-centred life'. Through all of these experiences, Bosch ended up with a hermeneutic of trust. This helped him to 'clearly experience the presence and guidance of God and discerned the Word of God for his life and for South Africa' (Kritzinger & Saayman 2011:191).

This would certainly assist the church and the Christian in South Africa to be guided by a 'Word centred life'. There can be very little that would affect the life, ministry and mission of the church community in South Africa if they were to live by and follow a 'Word centred life'. This is a noble request. The church and the Christian in South Africa must be willing, open and committed to implement this kind of spirituality that would yield results as it did in the life of Bosch.

In understanding and experiencing spirituality of the Triune God, there is much to gain and benefit from for the person, ministry and mission. Therefore, this chapter is extensive. For the researcher believes that the spirituality that is so often neglected, is what can usher in, implement, facilitate and initiate change as is needed for the paradigms of reconciliation, reconstruction and development to take effect.

The wonderful thing about Christian spirituality is that it is not limited to an individual interpreter's way or conviction. The work of the Holy Spirit is limitless, wide and extensive. Therefore, Bosch also extended himself regarding his own spirituality and spiritual experiences. Bosch's life matured by the conviction of previous two streams of spirituality. The effect of this was a revelation for him to experience another dimension of spirituality. This was doing 'deeds of justice' which is enhanced by living and being part of the compassionate life in mission and ministry. "Bosch's encounters in Basel with Karl Barth (and his legacy of his opposition of Nazi racism) and John Yoder (with his Mennonite opposition to war and violence) influenced him deeply in this regard" (Kritzinger and Saayman 2011: 191). Bosch's real commitment was influenced by his daily ministry and mission experience in the Transkei. He grappled to deal with the effects of racism on black people. This brought him to a point of decisively taking up a 'prophetic approach of standing where God stands: against injustice and with those who are wronged' (Kritzinger and Saayman 2011: 191-192). Here Bosch's understanding, experience, interaction with people and issues that influenced his life brought him to the commitment of a spirituality of the 'deeds of justice'. Some may view this as a liberal or radical stance in terms of attributing this to a type of spirituality. However, there is merit in understanding the 'deeds of justice' as a relevant spirituality especially in the case of the suffering humanity.

It does raise questions of the view of suffering under the Nazi racism, colonial oppression and domination, slavery, discrimination and the *apartheid* system. Suffering, pain and oppression indeed causes deep emotions, mental torment, psychological disorientation and physical torture. All of this will most definitely stir a new kind of spirituality not known or experienced by the privileged and ruling class people. A 'deeds of justice' will certainly stir the Christian Spirit of any, who reflect on these situations from a deep sense of biblical virtues. This would need to be a very relevant approach, conviction and submission to a 'deeds of justice', commitment and reflection on the South African context. It would be in the face of all kinds of polarisations, challenges of violent trends and the threats of life and living. The resulting effect could and would bring a welcome impact for the community of South Africa if and when the church walks the road of genuinely and fervently addressing the 'deeds of justice' with a deep sense of spirituality.

Kritzinger and Saaymen (2011) indicate that Bosch was not attracted to contemplative or meditative spirituality. But he was deeply affected by the struggle against *apartheid*. He was

especially troubled by the polarisation between black and white but also black on black and white on white, which was on the increase.

The Mennonite influence evoked a cruciform pacifism. This brought him to the cross of Christ as a place of costly reconciliation. These experiences should have steered him towards the liberation theologies. “What estranged Bosch from liberation theologies was their muscular Christologies, which pushed away other people instead of drawing them into the ‘alternative community’: If Christ becomes too muscular, it will be hard to rehabilitate him back to Calvary. The print of the nails tends to disappear behind the flexing of the muscles” (Bosch 1975b:11) (Kritzinger & Saayman 2011: 192). This then may answer some critics of Bosch who would judge his ‘deeds of justice’ spirituality approach as being secular rather than spiritual. Here Bosch emphasises a vulnerability, which he articulated in ‘The vulnerability of mission’ (Bosch 1992b). The question of spirituality as vulnerability raises issues of uncertainty, doubt and insecurities.

Mission may also be entered into as a circumstance of vulnerability. In this kind of mission spirituality, uncertainty is the order of the day. One has to be ready to live simply, sometimes alone, and without recourse to many of the social support structures most people would consider necessary for a normal life. But the emphasis here is not on the journey or one’s growth in faith so much as it is trained on the character of the Christian witness given along the way. Suffering on behalf of the Gospel is accepted as a possibility. Weakness and insecurity are not only endured as a means of discipline, but are woven into the fabric of the message one hopes to communicate. The divine Word that puts aside its heavenly privileges in order to be made incarnate and then to suffer death on behalf of others, is the ultimate model for this understanding of mission spirituality. In the idea of mission as vulnerability, the invitation Jesus gave his first disciples – to take up his cross and come after him – echoes down through the ages as a particular call to mission as costly discipleship (Skreslet 2012:185).

If the researcher could endeavour to understand this vulnerability, it just spells exposed! Exposed to all kinds of criticism, physical abuse, suffering, pain, loss, sacrifices and humiliation. All of this is drawn in comparison to what Christ did in His sacrificial suffering, savage beating, torment, human abuse, verbal abuse, homelessness, intense pain and ultimate death. This is indeed a call to the cross as Christ did. There have been many missionaries, pastors and workers in the kingdom who have given their lives for the sake of the gospel. This

began even in apostolic times when Stephen was martyred, John the Baptist beheaded, all through the early church as told by John Foxe (1989) in *Christian Martyrs of the World* and until now. Earlier in this document there was a case of a Catholic Father, who was murdered. His only offence was to live in a township where he identified with the people.

In South Africa with the spiral of violence as depicted by Herman Conradie's chapter in the publication entitled '*No Quick Fixes*', the intensity of crime is at unacceptable levels. (Kritzinger 2002:163). Therefore, vulnerability is all around us with all of the other issues mentioned earlier in this chapter. The missionary, minister, lay workers, the church and the Christian have to respond to the situation of attending to the missional call by engaging the paradigms of reconciliation, reconstruction and development. It calls for a moving out of the comfort zones of ministry and mission. The challenge is for many in the clergy and mission field to be out there. Many are bravely prepared for the exposure and vulnerability. These are deep soul-searching questions that have no easy or quick fix answers. There has to be a new kind of commitment, almost a stubbornness to delve into the ministry and mission context in South Africa. The needs, the people, the crying out situations, the suffering communities, the fragile infrastructure of government departments and the desperate demands for integrity and morality loudly voices its call for a honest, sincere, competent and dedicated missional and ecclesiastical approach. This means applying the paradigms of reconciliation, reconstruction and development to the South African context and communities.

We pick up on the concept of journeying as a being a part of spirituality as indicated earlier in this chapter. For Bosch it is "A Spirituality of the Road". Built into the heart of Bosch's spirituality, as we have seen, is the notion of the journey, moving towards the fullness of the new creation, which has already – to some extent – become a reality in the present through the Holy Spirit. One of the paradoxes of the Christian faith that Bosch kept on emphasising was the creative tension between the 'already' and the 'not yet' of the dynamic reign of God (Kritzinger & Saayman 2011). The journey on the 'spiritual road' according to Bosch is to embark on the road and direction towards, what and where the Holy Spirit is busy with creation. Its a perceived destination to what the Holy Spirit is accomplishing and has already accomplished according to Bosch. The church and the Christian in the South African context needs to be aware that the journey is with God and the work of His Holy Spirit. So, though the road maybe fraught with the most undesirous ecumenical and evangelical experiences, the church and the Christians are not alone.

There is no doubt of the awareness of the obstacles that lie ahead on this ‘spiritual road’. If the South African situation and context presents itself as such, then perhaps there is a need for an army of the calibre of Gideon’s troops. In Judges chapter seven the Lord takes Gideon’s soldiers through a sifting process and reduces the army from thirty-two thousand to just three hundred soldiers. (NIV 1990:274) This is indeed a massive sifting process with a very small but powerful core of people left in the army. To be presumptuous is to say the Lord is looking for that brave, bold, fully committed, doctrinally sound, truly called, biblically based and people of sound minds, hearts and bodies to be drafted into the army of God for South Africa.

The church has to be reminded that this is not novelty driven, where it moves from one attraction to another, just to keep the attention span and the people going. This is a serious Godly and divine calling to a divine purpose that will apply and utilise sound biblical principles to achieve kingdom goals in the South African context. Perhaps, here again the demands and requirements are set too high. But the church in South Africa have tried all of their novelty ideals based on what are perceived to be religious trends. The researcher states religious trends very intentionally. It is precisely that, religious trends and not Christ in relationships with the individuals guided by the Holy Spirit. This is not intended to judge the church and ecclesiastical institutions and mission organisations. Much of church interest is in a kind of in-house closed kingdom self-preservation type of church operation. These ideas are inferred in the contents of the chapter by Archbishop Dennis Hurley *‘Christianity, Evangelisation and the Social Factor in South Africa’*. (Prozesky 1990:180-189). Further some of the above ideologies regarding church practices which are in the approaches adopted by particular church cultures.

There is a need to hear Christians talk about an authoritative biblical approach in the development of communities. The church, as the custodian of God’s Word, failed to take seriously its responsibility both to demonstrate and to proclaim the patterns of development that God intends for mankind. The perception exists that Christians tend to concentrate on themselves and their own spirituality, leaving the whole realm of politics, economics, and (the theory and practice of) community development to people whose world view is often at odds with God’s principles. The result is that we all too often allow our thinking to be shaped by secular viewpoints, and then wonder why we fail to make the radical difference that God expects of us. Any approach to development work is based on some value system and assumptions based ultimately on faith. Secular aid programmes are usually based on a

materialistic anthropology: the purpose is happiness, achieved through changing the social and physical environment.

Christians should work with more theological assumptions. God wants humans to be in a personal relationship with Himself, one another and their environment. To come to these needs where the focus is not ‘development’, but ‘transformation’, a concept which suggests a radical change. It takes account of a holistic view of humanity, accepting the spiritual, physical and social needs as being inevitably inter-related

“Politicians, academics, church leaders, businessmen, all responsible citizens of the country are searching for a functional South African Paradigm for development. The church should be in the forefront of this search” (du Toit 2002:92). There are valid arguments in du Toit’s views about the ‘authoritative biblical approach’, the church failing, the Christians concern for themselves, the church not leading the way, that we should seek transformation rather than development and the seeking of a South African paradigm. The church needs to listen, hear, take note, understand, process these suggestions and respond to the missional call of the South African paradigm or as this study proposes the combined paradigms of reconciliation, reconstruction and development.

The researcher believes that many of the church’s ideals are based on prosperity and resource driven goals as can be assumed from Bishop Hurley and du Toit. For the South African church, it must be a spiritual journey to address the perils of the South African context. There is a deep human cry for relevant attention. The church needs to hear the cry and respond. It is also necessary for the church to become the catalyst based on the Holy Spirit’s formation and empowerment to be equipped, relevant and ready with all the gifts of the Spirit. This is found in 1 Corinthians 12 – knowledge, faith, wisdom, healing, prophesy, miracles, tongues, interpretation and discernment. It must further be complimented by the fruits of the Spirit – love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control found in Galatians 5; 22f. This call the church to take Galatians 5: 25 seriously ‘Since we live by the Spirit, let us keep in step with the Spirit’.

Niemandt (2010:407) also helps us to understand the correlation between the mission call and the work of the Holy Spirit in a congregation. “The experience of the presence of God was

closely related to, and overlapped with, the renewed focus on the work of the Holy Spirit” (Niemandt 2010:407).

Respondents referred to an awakening, a renewed interest in the presence of God, and a growing dependence on the Spirit of God. A clear movement towards an experience and awareness of the work of the Holy Spirit can be observed in the congregational reports. It is the Spirit that leads; it is the Spirit that helps congregations to discern what God is up to; it is the Spirit encouraging congregations to participate in God’s work. Transformation in congregations was directly ascribed to the work of the Spirit. There was a clear correlation between the discovery of the missional nature of congregations and the focus on the Holy Spirit. Hirsch (2006:193) makes the same observation. ‘This research demonstrated that a growing awareness of the missional nature of being a church is closely related to a strong experience of the work of the Spirit’ (Niemandt 2010:407-8). Here we read of a congregation that is dependent on the work of the Holy Spirit. This will indeed assist to empower and equip the congregation spiritually for the mission task and calling (Niemandt 2010:407-8).

The link of missions and the Holy Spirit speaks of how the Spirit empowers mission. Therefore it is interesting to understand the notion of missional spirituality. “From the outset it must be clearly stated that missional spirituality does not differ from ‘normal’ spirituality. A life in faith is a life of being a disciple of Jesus of Nazareth. All spirituality ought to be missional spirituality” (Wright 2008:270). NT Wright (2008:270) says that there is no justification for a private piety that doesn’t work out in actual mission. Attention to missional spirituality completes the circle: the church does what it is, the church organises what it does, the church needs leadership to structure and organise transformation, and leadership is anchored in a life of discipleship in the Trinity, and thus a life characterised by a missional spirituality (Niemandt 2013:7). The clarity is that missional spirituality is actually part of the spirituality that the whole church experiences. But the question and compulsion is to witness and experience the work of the Spirit in the missional call and practice. This calls the church and the Christian in the post 1994 South Africa to trust that “The Spirit is transforming God’s creation so that God’s new dispensation and kingdom can continue to break through. The missional church is about congregations in this transformational field of power created by the Spirit. The church is a community created by the Spirit and derives its unique identity from this very fact (Niemandt: 2012:2).

9.8 Understanding Reality as Part of Spirituality

To experience the reality of God's work in the reconciliation, reconstruction and development missional paradigms, there needs to be a buy in or coming on board by the church and the Christian in South Africa to walk the road of spirituality. This may be understood in many ways, of being a call, demand or request. The researcher proposes that in keeping with the missional approach, the church and the Christian understand and experience this call as one of ministry and pastoral to the people of the Post-1994 South Africa. The spiritual reality for the church in South Africa, is to deal with and adopt the understanding, practice, living and ministering in the anointing of the Holy Spirit through spiritual formation and empowerment. These realities are encouraged to become the lived experiences of the church in South Africa as it deals with the practicalities of the day.

Charles Kraft (1990) helps us to understand reality as a 'Two Realities Position'. The position he considers as most accurate attempts to avoid all the extremes just cited. It is technically referred to as critical realism. It holds that there are two realities. There is a reality 'out there'. The world outside our selves does exist both materially and non-materially. It is real. But there is also perceptual reality inside our minds. That, too, is real, but is different in nature from reality as God knows it to be.

There is then both an objective reality and a subjective reality. We look at external reality and take a kind of photograph of it with our minds. Then we operate on the basis of that mental picture. The reality 'out there' is mediated to our minds through a mental picture that we ourselves construct.

This view would explain both the differences between our perceptions and God. This is supported by I Corinthians 13:12 'Now we see but a poor reflection as in a mirror, then we will see face to face. Now I know in part; then I shall know fully, even as I am fully known'. The changes take place as God leads us into clearer insight and further truth. Though material, psychological, social and spiritual reality exist and are seen clearly by God, the mental pictures we construct of those parts of reality that we observe and analyse may not correspond with God's complete and clear view of it. Our pictures are constructed on the basis of limited and distorted understandings provided by such things as our present and past experience, our

psychological makeup, and our sociocultural training – all affected by sin. (Kraft 1990:14-15) Kraft essentially sees reality with a small letter ‘r’, which is how human beings understand things and reality with a capital letter ‘R’ which is how God sees things. {Kraft 1990:12)

The advantages of this position of the reality with the big ‘R’ seeing and experiencing things especially of the spiritual realm as God does is:

The potential for a lessening of dogmatism as understood in 1 Corinthians 13:12. The other is an advantage that this position provides us freedom to learn from others. However, we see mostly by the manner we are taught. We are taught to interpret in culturally approved ways and rewarded when we conform. We are taught to see selectively. Then we accept things that confirm what we are taught. As pointed out by Paul, we see reality only dimly and partially (Kraft 1990:18-19).

According to Kraft there are also factors that influence our view of reality. These are our worldview, the limitations of our experience, a person’s personality or temperament, our will and the sin factor. This calls for trust, that the church and the Christian in South Africa will take seriously by understanding and the perceiving of reality in the walk of the spiritual road, with its practices influenced by this walk. Also, the hope is that the church community of South Africa will use the gift of discernment in dealing with reality so that the spiritual reality as God sees and wants his people to see and experience it, is an acceptable one. May this spiritual reality be the work of the Holy Spirit to ensure that spiritual formation and empowerment is what the church and the Christian has which will be the vehicle to carry the church, the mission and the ministry through to the missional call of delivering on the paradigms of reconciliation, reconstruction and development.

9.9 Reconciliation as Spirituality

The understanding of reconciliation as spirituality would be very significant for the South African context. Robert J. Schreiter in his publication “The Ministry of Reconciliation – Spirituality and Strategies” pens his first chapter entitled ‘Reconciliation as Spirituality’. Schreiter (1998:4) states “It has become a kind of truism in relief agency work that, up until the late 1980’s, most of the disasters that needed relief were natural catastrophes caused by earthquakes, hurricanes and storms. Now the number of disasters to which relief workers struggle to respond has increased fivefold – and they are nearly all of human fabrication.

Previously relief work meant the alleviation of physical human misery. Now it must attend also to the healing of human societies ridden by violence and hatred. Some form of social reconciliation must be sought.

The reconciliation called for presents two faces. One face is social. It has to do with providing structures and processes whereby a fractured society can be reconstructed as truthful and just. It has to do with the coming to terms with the past, punishing wrongdoers and providing some measure of reparation to victims. It must create a secure space and atmosphere of trust that makes civil society possible. The other face is spiritual. It has to do with rebuilding shattered lives so that social reconciliation becomes a reality.

Human suffering brought on by humanity has become the order in nearly all of the world. These are the realities people face, much more than natural disasters, as is so rightly pointed out by Schreiter. Therefore, the two faces of reconciliation. The one being social which deals with the situation in a direct and practical manner. This prepares the people and situations for the spiritual reconciliation. The other being that of dealing with the sufferings of the lived and experienced realities. (Schreiter: 1998:4).

The need for reconstruction speaks directly into the contexts of human suffering. Reconstruction as a proposed missional paradigm for the second phase of the reconciliation is also purported by Schreiter. Reconciliation cannot only have an arm of theory without having the hand of practice being the reconstruction and development processes.

There are important phases in the reconciliation process. “Amnesty International worker Daan Bronkhorst travelled the world in the 1990’s to gather information on what people were learning about the reconciliation process. Bronkhorst found that societies tend to go through three phases in their transition from trauma to reconciliation.

The first phase called the Genesis Phase sees the shifts in power starting to take place. The migration out of East Germany in 1989, the growing militancy against apartheid in South Africa in the late 1980’s and the instability is heightened by the cooperation of a foreign government.

The second phase is the transformation phase. This is the actual beginning of the transition. It is usually marked by some event that takes on major symbolic significance, a turning point. The fall of the Berlin Wall in 1989 and the release of Nelson Mandela from prison in South Africa were such events.

The third phase is the readjustment phase. After the excitement of the transformation phase the reconstruction of society begins (Schreiter 1998:7-8).

To understand Bronkhorst's theory of how the reconciliation process takes place in various parts of the world presents some interesting information. The genesis phase of initiating the process for the shift in power is the start or beginning to deal with change and what it brings. This then prepares the community or society for the transition process. Here the experience is dealing with change in the midst of change. This will not be easy. For people and society cannot fathom and work out their problems, whilst dealing with the issues and problems of the present. The coming to terms with understanding the problems would assist the need to inform the future.

The third phase of this theory of readjusting and the process of reconstructing must take on both the reshaping of the thought, mind and ideas together with the practical structural changes. This insight would certainly go a long way to aid the missional paradigms of reconciliation, reconstruction and development.

9.10 Conclusion

The conclusion will draw together scholarly contributions and Biblical texts that would support how "Spiritual Formation and Spiritual Empowerment could be the important ingredients for preparing and equipping the Christian and the Church in the post-1994 South Africa to be the agents of change. This would mean that for the Christian and the Church, there has to be a commitment to be the instruments and vehicles that would be immersed in this great need to be the reconcilers, the ones who would be reconstructing and who would be the developers as part of the paradigm shifts in the ecclesial needs for the post-1994 context of South Africa.

In wanting to have a biblical view of reconciliation from the Apostle Paul, the appropriate text would be Romans 5:6-11

“You see, at just the right time, when we were still powerless, Christ died for the ungodly. For very rarely will anyone die for a righteous man, though for a good man, someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us..... For if, when we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life. Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation” (NIV 1990:1252).

This text informs the Christian and the Christian world especially in the South African context that reconciliation comes at a cost and with great sacrifice. For God it cost him his Son and for Jesus it cost him his life. The interpretation from this scripture is that for reconciliation to be the true and genuine missional paradigm, it must begin, operate within and continue in the Triune God. Therefore, the researcher would like to encourage the thinking of the South African Christian community to discern the Holy Scripture of the Bible with a deep understanding of the Triune God in operation. The Triune God in the missional paradigms of reconciliation, reconstruction and development. This will bring the South African church community to the understanding of the Triune God at the centre, in the processes in-between and at the circumference of the missional church in action living out the paradigms of reconciliation, reconstruction and development.

Miroslav Volf in his publication of ‘After our Likeness – The Church as the Image of Trinity’ goes to great lengths to discuss the relationship of the church and the Triune God. He also discusses the dependence of the church in its ecclesiality upon the Triune God. He explains ‘ecclesiality’ “as exploring what makes the church the church” (Volf 1998:127). Volf goes on to describe “the future of the church in God’s new creation is the mutual personal dwelling of the Triune God and of his glorified people, as becomes clear from the description of the New Jerusalem in the Apocalypse of John in the Book of Revelations 21: 1 – 22:5” (Volf 1998:128). This publication of Volf is epitomised in its sub-title ‘The church as the Image of the Trinity’. Indeed, the church must reflect this image. Simply for the reasons of it being a holistic approach. The church cannot but be, reflect, live out, portray, display, minister, preach, teach, practice, assist, support and love in a Trinitarian manner. This means listening to God the Father, guided and equipped by Jesus Christ and being empowered by the Holy Spirit to bring salvation, healing, change, peace, justice through the missional paradigms of reconciliation, reconstruction and development.

In order for the church and the Christian in the post-1994 era to be relevant participants in the missional paradigms of reconciliation, reconstruction and development, there must be an acknowledgement and intrinsic communion of the church and the Triune God. There has to be a “distinguishing between the general and the particular presence of the Spirit. Whenever the Spirit of Christ, which as the eschatological gift anticipates God’s new creation in history is present in its ecclesiastically constitutive activity, there is the church” (Wolf 1998:129). In 2 Corinthians 1:21 the Bible states “Now it is God who makes both us and you stand firm in Christ. He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come” (NIV 1990:1282) This beckons the Christian and the South African church to experience the Triune God and to work with the Triune God for accomplishing the missional paradigms of reconciliation, reconstruction and development.

Schreiter (1998) presents five central points on Paul’s teaching on reconciliation:

Firstly, reconciliation is the work of God, who initiates and completes in us reconciliation through Christ. Ultimately reconciliation is not a human achievement, but the work of God within us.

The second point is central. Reconciliation is more a spirituality than a strategy. It is in God working through us that reconciliation is to be found. Reconciliation as a spirituality must lead to strategy. The experience of reconciliation is not simply to dwell in the grace of God; it leads to action. That action is embodied in strategies that support and promote the reconciliation process.

The third point is the experience of reconciliation makes both victim and wrongdoer a new creation. The new creation of both victim and wrongdoer is a sign of God’s presence.

The fourth point is the process of reconciliation that creates the new humanity is to be found in the story of the passion, death, and resurrection of Jesus Christ. Here Christ identifies with the pain and suffering of the world as that of his own experience. So the resurrection is understood as in the new life of reconciliation, reconstruction and development.

The fifth point is the process of reconciliation will be fulfilled only with the complete consummation of the world by God in Christ. As the awareness of the complexity that must be untangled in a reconciliation process and the enormity of the task at hand, it becomes more evident that reconciliation is God’s work. Reconciliation can only be grasped as involving ‘all things, whether on earth or in heaven, by making peace through the blood of his cross (NIV 1990:1308) (Schreiter 1998:14-19).

The summarising of Schreiter's five points for the understanding and implementing of the missional paradigm of reconciliation presents an informative guideline for the process. This process could indeed also inform the manner in which reconstruction and development as missional paradigms could be explored and carried out.

The Christian and the Church in post-1994 South Africa needs to be open for a complete un-teaching and a re-teaching of itself for the progressive steps to the missional paradigms of reconciliation, reconstruction and development. Humility, submission and obedience would be key factors for the Christian and the Church to become part of what God wants to do. The acknowledging of the fact that these missional paradigms start with God is the starting point according to Schreiter.

The call to spirituality is vital for the process in dealing with all the issues, especially those that are painful, traumatic and have caused suffering. This spirituality would need to inform and acquit the strategies for these missional paradigms.

Submission to the Triune God will be needed because the process makes of the victim and the wrongdoer, both new creations. The only way to start something new is to become nothing, renounce the past and become anew.

This is spelt out in the new community that God wants to build through the reconciling, reconstructing and developing processes of a missional church.

God will involve himself in these missional paradigms as he is allowed to consummate these processes. The blessings of the Triune God is a much needed aspect of these processes. In many situations there are many difficult issues and circumstances to deal with. Much of these have been discussed in the Truth and Reconciliation Commission.

The idea of a Truth Commission goes back to the African National Congress (ANC) decisions. Minister of Justice Dullah Omar says in an interview; when the National Executive Committee of the ANC discussed what had happened in the country and in particular what happened in ANC Training Camps like Quatro, there was a strong feeling that some mechanism must be found to deal with all the violations in a way which would ensure that we put our country on a sound moral basis. And so a view

developed that what South Africa needs is a mechanism which would open up the truth for public scrutiny. But to humanise our society we had to put across the idea of moral responsibility – that is why I suggested a combination of the amnesty process with the process of victim stories (Krog 1998:5).

Therefore, Schreiter's wisdom of God consummating these processes has much value and validity. The intensity of dealing with issues and circumstances of reconciliation, can be extremely sensitive, volatile and explosive when people vent their feelings. There has to be divine intervention for such a process to be under God's guidance and human control.

The church in the post 1994 South African context has to also bring a new focus and understanding on the work of the Holy Spirit as intimated by Professor CJP Niemandt (2010:397) in his article on 'The Five years of Missional Church: Reflections on Missional Ecclesiology'.

For the church experiencing the presence of God would be inter-related with the work of the Holy Spirit. Niemandt in his research with missional congregations found that congregants related to a renewed interest in the presence of God. There was also a growing dependence on the Spirit of God. There was clear movement towards the experience and awareness of the work of the Holy Spirit from people's reports. Here the deduction was that the Spirit leads. There arose an understanding that the Spirit helps congregations to discern the will of God and what He is doing. The outcome was the acceptance that the Spirit encourages congregations to become active and take part in God's work (Niemandt 2010:407). "Transformation in congregations was directly ascribed to the work of the Spirit. There was a clear correlation between the discovery of the missional nature of congregations and the focus on the Holy Spirit" (Niemandt 2010:407). There was much enlightening for the members of this research exercise. The wish and prayer would be that the South African church and Christian should embark on a missional journey as well. But for the purposes of this study it should be a missional journey with the paradigms of reconciliation, reconstruction and development.

There cannot be any or the least underplaying of the necessary influence and impartation of the Holy Spirit in attempting to foster and live out a missional paradigm of reconciliation, reconstruction and development. As Niemandt above ascribes the Holy Spirit's work as

leading, helping, discerning and encouraging congregations to embrace missional ecclesiology for a missional church so that the church can be relevant and work on grass root issues.

In understanding spirituality and its effect on the missional paradigms of reconciliation, reconstruction and development, there can be differing views. In turning to Bosch (2000:13) to gather his view on spirituality is that, the full understanding of spirituality cannot not be isolated from the daily lived experience and existence. The Bible does not distinguish between flesh and spirit. This would mean there cannot be a separation from inward and outward experiences. The drawing of separation between pray and work, with one being spiritual and holy and the other being in the flesh and worldly. For Bosch being spiritual means being in Christ'. Therefore, Bosch encourages the church and the Christian to allow spirituality to bring both contemplation and action together. There would be no need to avoid the world and sacrifice involvement in the world (Bosch 2000:13).

Indeed, Bosch deals with the dilemma of the individual Christian and the perceptions of church traditions. The understanding that spirituality is isolated from life, daily experiences and things that affect life in the flesh, can place tremendous pressure on the Christian individual to be detached from reality. This kind of theological exposition places undue mental and emotional expectations upon the Christian. The dissection of spirit and flesh as Bosch explains is and should not be a separation but 'two modes of existence' as reflected above. Bosch's reasoning and encouragement of the Christian to not shy away from spiritual experiences is based on human inadequacies or weaknesses. Often the thought of cleansing can be ritualistic. The belief that the Christian has to experience this deep inner cleansing before God could work in and through such a person in a genuine spiritual manner.

This also brings a dichotomy of what Bosch speaks about as being of the 'flesh as outward and worldly' and the spirit has being inward and otherworldly. The idea is refuted by Bosch and certainly assists Christians from being unnecessarily burdened by this thinking or belief. It opens the door for the church and Christians to embark on ministries of the missional approach in the paradigms of reconciliation, reconstruction and development. The understanding and acceptance that the flesh and spirit can work together is a positive and progressive step towards a church and Christians being very much part of a missional journey. There would be freedom to work and minister for God and His kingdom. The obstacles of stereo typing the church and the Christian to only be missional or minister in the traditionally accepted norms of spirituality

in a reclusive and ascetic manner is removed in this understanding and interpretation of how God works.

Bosch also brings awareness to pietism in walking the road of spirituality. There can be a tendency to immerse oneself in pietism to the extent that it creates blind spots in order to see and understand the plight and suffering of people. The concept is that there could be personal satisfaction in glorifying God being sufficient for one's spiritual experience. The issue of understanding that glorifying God means the display of compassion for humanity as Christ repeatedly indicated. Bosch intimates the failure in the area of love by the church and the Christian. Through history ecclesiastical meetings, councils, synods, conferences and workshops would address church orderly and administrative matters and almost never address the love and compassion of the church to humanity. Bosch's view is that the church and the Christian should exemplify God's love through missional service (Bosch 2000:14).

This clearly calls to attention the missional approach to how and what would be done in the post 1994 South African context of missiology. There is a tension or priority between the administrative, organisational, theological, financial and doctrinal dimension of mission as opposed to the human factor of compassion and love, "We seem to remain Monophysites - a person who holds that there is only one inseparable nature, partly divine, partly and subordinately human in the person of Christ, of one type or we recognised only the divine in Christ, now we see only the human"

The dualism continues when "too often missionaries use prayer as an escape from our responsibilities. We say so easily, when we have had a serious problem, 'I have prayed about it, and now I leave it in God's hands.' This appears to be very pious and submissive, but it may, in fact, be just a cover-up for our unwillingness to face realities" (Bosch 2000:17). Though prayer is a vital, intrinsic and an inseparable dimension of the missional approach and mission enterprise, it cannot be utilised as an escapist 'tool'. The arguing here is that spirituality of the missional approach, missionary and missiology must be a relevant, practical, experiential, honest, down to earth, people orientated and directed, for the mission endeavour to benefit from such a spirituality. The post 1994 South African context seeks this approach.

The present-day contexts can learn from the great missionary himself.

The Apostle Paul's spirituality was, however, never a kind of permanent attribute, a possession or achievement, it was renewed again and again from within. As he writes to the Corinthians, chapter after chapter, it develops, unfold, deepens, and matures. Never fixed and finished, it is a spirituality that journeys from stage to stage. Paul never 'arrives', at least not before he reaches his true and final destination. His is not a spirituality of the monastery but of the road (Hastings 1971:84-95) (Bosch 2000:20).

We are guided by Bosch (2000) and Hastings (1971) about the spirituality of the day and how it appropriately serves the missional need. It does present relevant options for the contexts of the day, especially in its needs for the post-1994 South Africa. To learn from the Apostle Paul will provide the firm, stable, unwavering and authentic experiences in walking the spiritual road in South Africa for the missional approach in living and ministering through the paradigms of reconciliation, reconstruction and development. After Paul's miraculous conversion by the direct intervention of God in Acts Chapter 9, his almost immediate response is taking up the missional call to almost all of the then known world. But all through these missionary experiences, the golden thread is that the work, ministry, mission and ecclesiology is done with the presence and experience of the Holy Spirit. Starting from the book of Acts, and especially the books and letters to the Romans and Corinthians, the teachings, understanding and ministry in and through the Holy Spirit is evident and entrenched for the mission endeavours. Paul's letters to the other cities and churches of Galatia, Ephesus, Philippians, Colossae and Thessalonica, all have a strong intention of encouraging the local believers to take up the missional call with the guidance, reliance, dependence and experience of the work of the Holy Spirit.

CHAPTER TEN: PASTORAL PLANNING AND PRAXIS

10.1. Introduction

In the undertaking of pastoral planning and its implementation, the praxis, it brings thought and word to the point of deed or deeds. There can be much theologising, academic discussion, theological reflections, ecclesiastical workshops and conferences which may bring to the fore very important, pertinent and relevant ideologies, statements of intent, memorandums of understanding, confessions and declarations. All of these would have very noble, sincere and honest intentions. But this is the huge exclamation. If very little of the afore-mentioned unfolds into pastoral planning as a process implementing the praxis, then it may well be an ‘ivory tower’ exercise or experience.

Pastoral Planning is understood from these aspects: “Who participates in the pastoral planning? What are the implications of the process used to determine the appropriate reasons? What is the relationship between groups who serve and those who are served” (Holland & Henriot 1995:8-9, Pillay 2000:18).

In the South African context Niemandt argues that the Emerging Church is primarily about mission, therefore we should rather talk about *emerging missional churches* (Niemandt 2007a:550-553; 2007b:147). As we try to understand the emerging process for church and mission, there is an expectation that some new, changed or different experience would become part of Christian life. In the understanding of planning and praxis there is indeed much to deal with in issues and matters of the pre-1994 era and addressing issues of the post 1994 South African context. Emerging or emergent processes could greatly assist with these matters and bring desired results of reconciliation that would provide impetus for reconstruction and development. One needs to also caution that there would also arise opposition and obstruction to the paradigms of reconstruction and development in the missional approaches in South African context.

In the attempt to deal with the post-1994 South African context, Bosch warns of the important aspect of dealing with the emergence of a Postmodern Paradigm.

The twentieth-century Logical Positivism, for instance, tended to reflect the inductive trend, whereas Karl Popper's falsification theory may be viewed as continuation of the deductive tradition.

In both traditions, then, the premise of the pre-eminence of reason remained unassailable. Rationalism made such superb sense, particularly since its achievements in science and technology were so manifest, that it appeared absurd to question it. Small wonder then that its presuppositions were soon adopted by the human sciences as well (including theology). The very word science came to mean accurate knowledge, absolutely reliable data, etc. Theologians and other scholars of the humanities embraced this vision and applied it meticulously to their disciplines – as much of nineteenth and early twentieth century theology, in all sub-disciplines, attest. (Bosch 1991:350). This change in thinking, reasoning, deciding and taking action would affect the world and its affairs and also the world of theology. For now as Bosch indicated that all new and emergent ideologies must pass through this test of rationalism. These aspects would be encountered further in this chapter as the document deals with aspects, ideologies, decisions, principles, intended actions and all that goes with pastoral planning and praxis for addressing issues of the post 1994 South African church context. To tie the concepts of emergent, rationalism, paradigms, missional and ministry, we turn to Bosch for his guidance and perspective.

The first of these ingredients forms Bosch's "fundamental perspective from which several others follow" (Bosch 1995:33).

He argues that the church is missionary by its very nature, and what we need is a "missionary theology, not just a theology of mission ... (we) are in need of a missiological agenda for theology, not just a theological agenda for mission; for theology, rightly understood, has no reason to exist other than critically to accompany the *missio Dei – God's Mission*" (Bosh 1995:32).

In Part three of 'Transforming Missions', Bosch aptly entitles this section of his magnum opus publication as - 'Toward a Relevant Missiology'. Here the task would be to formulate with all role players in the South African context, this relevant missiology that would feed into the missional paradigms of reconstruction and development.

Much of chapter nine dealt with the aspects of reconciliation as a missional paradigm for the post-1994 South Africa. The understanding, experience and practical implications of spiritual

formation and empowerment would be the guiding and undergirding aspects of this reality and become the active ingredients of this unfolding processes. Therefore, chapter ten would focus on how these practical implications become active and tangible aspects of the ministry of Christians and the Church in the post-1994 South Africa. This speaks directly into Pastoral Planning and Praxis. In this chapter there would be exploring of ways and means to bring the might of Godly or divine reconciliation which must become the experience of the Christian and the Church to give impetus and initiative to the missional paradigms of reconstruction and development. The emphasis of the missional paradigm of reconciliation in the previous chapter and the attempt to address and deal with the missional paradigms of reconstruction and development in this chapter endeavours to cover as much as possible. However, the caution is that all of this may only provide an introduction and exposing of this norm, thinking and perceptual understanding of the how, what, where and when of the living realities of the church and the Christian, with the expectations which are anticipated.

A few areas would be covered in an endeavour to be as comprehensive as one possibly can but also to warn that this will certainly not be exhaustive. The attempt would be to deal with the post-1994 South African realities and needs as understood and perceived in its context.

One such start would be to glean from Miroslav Wolf's publication of 'Exclusion and Embrace' (1996). It is interesting to note the sub-title of this publication is "A Theological Exploration of Identity, Otherness and Reconciliation". This title and sub-title speaks directly into the South African situation. The whole understanding and experiences of 'exclusion' as the people not having full recognition of being South African or truly South African citizens. 'Embrace' as an active concept which would be the much-needed principle and practice for the effecting of change, rebuilding, reconstructing and developing to become part of the new dawn in the post 1994 South Africa. The exploration of 'identity', 'otherness' and 'reconciliation' are indeed vital for this process.

10.2. The reality of 'Otherness'

The understanding and dealing with 'otherness' is vital for guiding a process towards arriving at a desired goal in human relationships. The term 'otherness' is used by Wolf (1996:16) to explain how in his own situation of ethnic division in Yugoslavia between the Croatians and

the Serbians chasms were created. The ‘otherness’ in the South African situation was based on the issue of people’s colour of their skin. This needs to be addressed in order to steer this study to bring forth meaningful and trustworthy plans of action for any practical implementation to deal with the missional paradigms of reconstruction and development. As the cliché goes ‘this would be the elephant in the room’, meaning it is the major issue to be addressed. If the matter of ‘otherness’ is not addressed, it would not be possible to achieve or work towards real reconciliation so that reconstruction and development could be effected.

Volf (1996:16) speaks about a ‘world without the other’ where one sees oneself apart from the other and also with the other. The question arises as to how do we “approach the problems of identity and otherness and the conflicts that rage around them? Solutions have been suggested along the following lines.

Volf (1996) suggests a few options (1) the first is the Universal Option: we should control the unchecked proliferation of differences and support the spread of universal values – religious values or enlightenment values – which alone can guarantee the peaceful co-existence of people: affirmation of differences with common values will lead to chaos and war rather than to rich and fruitful diversity. Here Volf (1996) suggests dealing with differences and values which helps to overcome hostility and conflict. (2) Communitarian Option: We should celebrate communal distinctives and promote heterogeneity, placing ourselves on the side of the smaller armies of indigenous cultures. The spread of universal values will lead to oppression and boredom rather than peace and prosperity. The support for community and communal approaches does bring people together for a common purpose. Finding each other and the answers that follow will create an environment of some mutual respect and understanding. (3) Postmodern Option: We should flee both universal values and particular identities and seek refuge from oppression in the radical autonomy of individuals; we should create spaces in which persons can keep creating ’larger and freer selves; by acquiring new and losing old identities – wayward and erratic vagabonds, ambivalent and fragmented, always on the move and never doing much more than making moves. The postmodern individualistic approaches to dealing with challenges and issues, isolates people and situations from each other. This approach would be counter-productive (Volf 1996:20).

Here the three solutions are based on the dimensions of social arrangements. The hope and outcome is that these solutions or proposals would bring people together from different and diverse identities and backgrounds. This would be an attempt from the discipline of a social

approach to the problem of dealing with the identity and otherness. However, Wolf favours the third option over and above the universal and community options. The researcher identifies with this approach for the South African situation and context in dealing with the issues of post 1994. The universal and community approaches would go some way to address issues and problems. The real change, conviction, commitment and progress lies in the individual. This would need to be the starting point. The dealing of and with selves.

Wolf (1996:20-21) takes this further in wanting to concentrate not only on social arrangements but on the social agents in a more in-depth manner. He raises the question of “what kind of selves we need to be in order to live in harmony with others” (Wolf 1996:21). These would be crucial points, proposals and questions in the post 1994 South African context. The individual has to be the main and key player in these transformational processes in order for there to be effective and meaningful progress. The idea of mass movements, crowd involvement and mob ruling achieves attention but the meaningful change must still be worked out by individuals. It is at this point that Wolf acknowledges the role of social arrangements but also indicates its limitations. Therefore, he states “my point is not that Christian faith has no bearing on social arrangements. It manifestly does. Neither is my point that reflection on social arrangement is unimportant, a view sometimes advocated on the fallacious grounds that social arrangements will take care of themselves if we had the right kind of social agents” (Wolf 1996:21). Attending to social arrangements is essential. But it is Christian economists, political scientists, social philosophers, etc in cooperation with theologians, rather than theologians themselves, who ought to address this issue because they are best equipped to do so (Wolf 1996:21). It is an attempt at dealing, focusing and bringing on the ‘selves’ into the active planning and praxis.

The intimated view of Wolf that theologians and the persons equipped through knowledge and experience from the various fields which speak to the context, would certainly assist the dialogues, discussions, agreements and facilitations of situations in the post-1994 South African contexts. This would be a meaningful attempt at dealing with issues which are at a practical and realistic level. The theorising and theologising of missional paradigms of reconciliation, reconstruction and development will provide a background and framework to undergird what must be achieved in the post-1994 South Africa. However, this must give impetus to the issues on the ground and in the realities of life and living situations.

Here we can quote a very real and profound true life and practical situation. In 1934 in the city of Barmen, Germany, there were theologians like Dietrich Bonheiffer who influenced Karl Barth who was the chief author of a document which opposed Germany's Nazism. They did this by drawing up a very significant document of that time in world and church history. This initiative gave birth to the Barmen Declaration which was drawn up in the Evangelical Church of Germany, also known as the Confessing Church. The actual writing up of the declaration took place in the city of Wuppertal, Germany. An extremely significant gesture took place at this church site as acts of reconciliation and reconstruction. This went a long way to prove that the Barmen declaration was not just an academic exercise or a theological statement that would remain in the annals of history. It was an honest and sincere attempt to right the wrongs of the past in a practical and meaningful manner.

"Kristallnacht, or "The night of broken glass" was a turning point in Nazi Germany. The two-day attack on Jewish people and their Synagogues, homes and businesses in November 1938 by Adolf Hitler's thugs, left glass in the street from broken windows, hence the name. Many of the perpetrators were dressed in street clothes, so that the brutality could be framed as a German uprising against the Jews. But it was not an uprising of the people. Kristallnacht was a Government-sponsored terror attack.

Anti-Semitic propaganda, harassment and legislation, through Kristallnacht, manifested into physical destruction and murder. Kristallnacht foreshadowed the Jewish plight in Nazi Germany and marked the "symbolic beginning" of the holocaust.

The Bergische synagogue was rebuilt in the town of Wuppertal after being burnt to the ground in 1938 during the "night of broken glass," or Kristallnacht, a "government-sponsored terror attack." The land for the synagogue was donated by the Evangelical Church not far from the original site. The plot of land was particularly significant, as it was the site of the Declaration of Barmen in 1934, which was "a call to resistance against the theological claims of the Nazi state." (Nal 2014:1). This landmark was visited by the researcher where the Bergische Synagogue and the Evangelical Church share a plot of land that was divided to bring healing and reconciliation. Both these religious buildings virtually occupy the same plot of ground. An incredible act, sign, feature and symbolic buildings of reconciliation, restitution and restorative justice.

These acts mentioned above in Wuppertal and similar initiatives would be pertinent and relevant for the post-1994 South African context and people. The church and the Christian has an extremely important role to play in seeing some of these tangible efforts of the missional paradigms of reconciliation, reconstruction and development, emerge and come to fruition.

Volf (1996) entitles a chapter in his publication “Exclusion and Embrace” – The Cross, the Self and the Other (Volf 1996: 13-31). Indeed, he presents the basics in the world’s struggles to attain peace, justice and reconciliation. The understanding must be that people, countries, ethnicities, cultures and traditions need to come to terms with dealing with the challenges in a certain manner. Wrestling with the ‘otherness’ has been covered earlier in this chapter. The question of self has been dealt with in chapter 2 of this document under identity. The important catalyst for these three aspects to work together in a spiritual fusion to bring forth the desired outcome, rests on the aspect of the ‘cross’, as the cross of Christ. Volf advocates that the cross must be at the centre of the other two aspects ‘the self’ and ‘the other’.

“The most significant contribution in recent years on the implication of the cross for the life in the world come from Jurgen Moltmann. One of the thrusts of Moltmann’s thinking about the cross can be summed up in the notion of solidarity. The sufferings of Christ on the cross are not just his sufferings; they are ’the sufferings of the poor and weak, which Jesus shares in his own body and in his own soul, in solidarity with them’ (Moltmann 1992:130).

And since God was in Christ, through his passion Christ brings into the passion history of this world, the eternal fellowship of God and divine justice and righteousness that creates life (Moltmann 1992:131). On the cross, Christ both ‘identifies God with the victims of violence’ and identifies ‘the victims with God, so that they are put under God’s protection and with him are given the rights of which they have been deprived (Moltmann 1992:131).

Volf (1996:23) goes on to explain the issues of solidarity and atonement from Moltmann (1992:129-138) perspectives. For just as the oppressed must be liberated from the suffering caused by oppression through Christ’s solidarity with their pain and suffering, so also the perpetrators must be liberated from the injustice committed through oppression by Christ’s atonement. This thinking and notion is supported by 1 John 4:8 ‘Whoever does not love, does not know God, because God is love’ (NIV 1990:1357).

Therefore, the church and the Christian in the post-1994 South African context have to know, understand and experience the cross and the Christ of the cross in a deeply personal way. This must lead the South African community away from ‘exclusion’ and towards ‘embrace’ as espoused by Wolf (1992). To gain some insight and assistance the focus would move to a section entitled “Contract, Covenant, Embrace” in the chapter of Embrace in Wolf’s publication of ‘Exclusion and Embrace’ (Wolf 1992).

The intimation here is that endeavours are made to bring some harmonious relationship between contract, being some kind of mutually binding law for social relations, the understanding of social life as social covenant and for both to be enriched by the reflection of embrace (Wolf 1992:148). This is much needed because there has to be a commitment bound by conscience, agreement, purpose and a deep sense of spirituality for and from the church and the Christian to deal with issues of embrace.

10.3. From Communion to Community

To further explore the ways and means of intrinsic proposals, suggestions, advice, practices and approaches which could feed into the pastoral planning and praxis process, we could turn to Bosch’s emerging ecumenical paradigms. In ‘Mission as the Church with Others’ Bosch (1993) speaks of the church and mission being represented by the metaphors of Sacrament, Sign and Instrument. The Sacrament is broken down further to imply communion, a communion of the church with God. This would be a vital place to start as church and mission in their missional approach to fully understand and experience this special communion with God for its purpose.

The appreciation of the Christian, the church and mission to fully grasp sacrament as a relational factor will enhance fellowship. The deep experience of this fellowship could be described as communion. Here the relationship is not peripheral but a realistic, deep seated and meaningful one. This helps to express faith, commitment and the Christian life in situations of challenges and need. A deeper theological exposition of this kind of fellowship and relationship can be understood within the concept of ‘Communion Ecclesiology’.

There is no true being without communion; nothing exists as an ‘individual’ in itself. Communion is an ontological category; even God exists in communion. Zizioulas

criticises the ancient Greek ontology in which God first is God (his substance) and then exists as Trinity, as three persons. His idea is, rather, that of the Greek fathers who claimed that God is the person as the community of three persons. Outside the Trinity there is no God. In other words, God's being, coincides with God's communal personhood (Zizioulas 2002: 95-96).

The understanding is that God exists and operates in a communion within the Trinity and therefore also relates, blesses, provides, undertakes and works through the Christian, the church and his mission in that manner. In experiencing communion ecclesiology with God, the church in the post-1994 South African context would move a considerable way towards the communion with its people. The close link with communion and the Eucharist creates this platform for a deep fellowship between the ecclesia and God. An experienced communion ecclesia with God will become a lived out one with the people in the church and missional context.

In taking Bosch's view of the church also being a sign and an instrument, it places this identity in Christ. "A study paper for the 1973 Salamanca meeting stated that the church dares make the claim to be a 'sign, or even sacrament of the coming unity of humankind 'only by virtue of its relationship with Christ'" (Gassmann 1986:4). This encourages the Christian and the church to adopt the missional approach by being the communion, sign and instrument in Christ to the post-1994 South African need.

By keeping to the relevant emerging ecumenical paradigms of Bosch (1993: 368 ff) which can inform and support the proposed paradigms of reconstruction and development of this document for the missional call in South Africa. The emerging paradigm of 'Mission as Action in Hope' speaks to the context in South Africa. Action and hope are the much-needed elements in a situation of planning in order to bring this to action or praxis. Eschatology plays a role in bringing about an understanding of how God works in Him presenting this hope.

Stemming from the guidance of communion, sign and instrument, there needs to develop a people of God, a community. The sense of community as being the ecclesia, the called-out people. These people of God ought to be guided to respond to the missional call in being the community which will live out the paradigm messages of reconciliation, reconstruction and

development. The emerging church, mission and people of God would need to take on many community identities.

10.4 Community of Forgiveness

There are always more questions than answers, especially around the issue of forgiveness. The dealing with forgiveness has many guiding texts in the Bible but the practical application of forgiveness always poses complex problems and difficulties for all concerned in the forgiveness process. The forgiver and the forgiven grapple to discern exactly how one needs to receive and reciprocate the concept of forgiveness. This is highlighted by Father Michael Lapsley in response to an interview;

Over the last eight years we have been offering healing of memories workshops throughout every part of South Africa and there's one issue which is brought to the table by the participants more than any other, and that is the issue of forgiveness. What is forgiveness? How do you do it? Is it possible? Should we forgive? Can I forgive myself for what I did or did not do during those years? We are a nation still trying to come to terms with all of these questions (Lapsley 2002:72).

The researcher believes that the identity needs to begin with being a ‘Community of Forgiveness’. Though some aspects were covered earlier in the document under the proceedings, findings and outcomes of the Truth and Reconciliation Commission (TRC), there needs to develop a ‘Community of Forgiveness’ which will emanate from the church community.

In John 20:23 “if you forgive the sins of anyone, their sins are forgiven; if you do not forgive them, they are not forgiven” (NIV 1990:1205).

The brief sentence above of John 20:23 is the code for the heart of the gospel of forgiveness and reconciliation, which elsewhere occupies whole chapters in Paul. This is the message entrusted to the missional church. This is what its friendliness means. That God is for humanity. That God has entrusted to his church the capacity, in participation with Christ by the Spirit, the privilege, of pronouncing forgiveness over repentant, broken people, when they come for the first time and when they come again and again and again. This cryptic phrase communicates the reality that the church is a

community not for the rebellious yet needy who come as the prodigal came, bidden by a prodigal Father (Hastings 2012:307).

The forgiveness or remission starts at the heart of the gospel. The whole concept of forgiveness is not easily understood. “At minimum it means that a Christian can, on the basis of what Christ has done, pronounce to people that when they have exercised repentance and faith in Jesus, their sins are forgiven! This is the heart of the gospel” (Hastings 2012:308). Crucial to the reconciliation process in South Africa is forgiveness. Much has plagued the country leaving, bitter and painful memories. There needs to be a journey for the South African community to walk the road of repentance and forgiveness. This journey would be the beginning of a changed Christian community that would enable them to deal with repentance and forgiveness. But with it come the important fact of acknowledgement. This is further explained by Father Lapsley.

I think it calls us to be part of acknowledging the truth of what happened, and to find ways to heal the memories and to create something different for future generations. There is much about the Truth and Reconciliation Commission and our commitment to memory in this country that is worthy of celebration. There is, however, also a key element of our process that has stalled. This is in relation to reparations. (Lapsley 2002:73).

Forgiveness and remission in working for reconciliation is a sign of the kingdom. “This immense privilege of the church contained within it a concomitant responsibility to be a community of forgiveness for all humanity, the responsibility to be a community of justice as well as justification” (Hastings 2012:318). Understanding the privilege to forgive as God given, means a responsibility for the Christian and the church in South Africa to discern their roles in this very important process and action. The impact of such attempts and actions would go a considerable way towards bringing the much-needed restitution for the post 1994 South African people and context.

Hastings (2012) warns that the Christian and the church must be vigilant to ensure the integrity of the church is not compromised. “The church’s role of judgement, its critical role in the world, is nonsense if criticism is not built into its own life and structures” (Williams 1982:53). There is also caution, as to how the prophetic word is handled. There needs to be sensitivity and compassion around forgiveness.

The Prophetic ‘word’ is contained within and arises out of the ‘speech’ of forgiveness. It is not a hammer with which to bludgeon with guilt in order to further alienate the offending person, community or nation... The most evangelical prophetic speech is the authentically holy and truly repentant life of the church community (Hastings 2012:319).

A search for the true repentant life of the church community would yield much progress in the right direction. The understanding, fostering, implementing and facilitating of a true repentant life in being part of the missional church community, would make positive and progressive steps in the forgiving and receiving of forgiveness. This needs to be a vital and intrinsic part of the Pastoral Planning and Praxis exercises for the post-1994 South African context.

10.5. Communities for Pastoral Planning and Praxis Needed in a Post 1994 South Africa

Stemming from the fundamental basis for a community that would want to deal with its past and proceed with its future as a missional community, the prophetic and spiritual influence and convictions would lead to the forming of other communities as part of the planning process and the praxis lived out. Hastings (2012) calls these ‘communities of Christ’s risen presence’.

The first is ‘the church as Christocentric Community’, here the disciples gathered around Jesus after his resurrection. They had the new-found confidence and strength in their Lord. This meant a call for the church to be intentionally Christocentric communities. The Christ centred communities would be able to deal with being part of planning and praxis programmes and initiatives to address the post-1994 South African context (Hastings 2012:122-123).

Second the church is called to be a ‘Community of Shalom’. Jesus came and stood among them and said ‘Peace be with you’ John 20:19. The concept of peace is more than an ‘interior subjective state’. It is a state which God brings into experience through harmony and good intentions and actions which are reconciled in Christ. All of this is about the state of ‘being’. God’s shalom, harmony, goodness and relationship are about this state of ‘being’. This state of ‘being’ stems from a relationship with Christ. It is a bringing together of creation and humanity in their relationship that is manifest through experience. All of these aspects lead to the formation of a new humanity. ‘Shalom involves a whole new creation’ (Hastings 2012:127-128).

Shalom as interpreted Peace, is the need of humanity. Peace in all aspects of South African life, would be the concern and priority of the church in its missional approach and action.

Third, the Church as a Missional, Open Community will be the third feature. Here the church takes on the role of hospitality. Here the church is called to be human and creating an attraction to itself. The attraction is not about outward features but a deep organic and Christ centred characteristic. The church is called to emulate the example of Christ who work, lived, interacted and ministered to people from all walks of life and across the economic spectrum. This would enable the church to become the larger community that identifies with all people. Christ in his relationship with humanity displayed not only His humanity, but the need to form a new community. These communities will be in many different places and this is where you would find Christ (Hastings 2012:129-130).

As the world experiences the church in both these features of attraction and incarnation, it becomes the missional community to draw and accommodate people of our world. In this case the hurting post-1994 South African communities. This would be an important role to play for the missional church as the South African people experience a place where they can feel and encounter comfort rather than pain, being the wanted rather than rejected, having a safe haven rather than being vulnerable and a having place of rest rather than torment. For the people of South Africa this will go a considerably long way towards removing and replacing that which was lost and damaged in their lives by being part of a ‘missional open community’.

“The second conclusion of the nature of the church as one with the risen Christ is that it will be an open church. That it will never be an exclusive community. This is where the incarnational nature of the church has profound relevance” (Hastings 2012:130). The concept of the missional church being an open inclusive community certainly speaks volumes in contrast to what was in the pre-1994 South Africa not an acceptable and given norm. The thought and idea of open or openness for the church and the missional endeavours, as it becomes part of the pastoral planning and praxis, will be a new dawn.

Fourth, the church as ‘Essential Community’. ‘Where two or three are gathered, there I am with you’ (Matthew 18:20). The church is essential and definitive of Christian salvation and life. The essential community takes on and lives by a particular character trait. It is the Trinitarian union, the union of the Christian with God. This is brought about by the relational

tie with God, the church and the Christian. There are three aspects that give meaning to this essential community. The meaning and understanding of Trinity, the relationship and union between the Son and humanity through incarnation and the experience of the indwelling presence of the Holy Spirit by humanity, the church and the Christian. This is created by the special bond of love that has been created and exists between the Christian, the Son and the Father. This is possible because the Christian has had the experience of the Holy Spirit within oneself as articulated in John 14:20 & 23 (Hastings 2012:131).

Experiencing the essential union which manifests itself in the practical aspect of a relational union, speaks of a God who is near and can be intimate to humanity. In the unfolding of the Pastoral Planning and Praxis, this notion is deeply encouraging for the spiritually depraved, lonely, hurting, suffering, neglected, rejected and despised humanity, especially in the post-1994 South African context. Much depends on the Christian and the church on how this is handled in the missional approach of living and bringing the paradigms of reconstruction and development into the life and living experiences of the everyday South African context and ecclesiology.

To manage and facilitate the sense and states of the Christian and church community as it needs to impact and give impetus to the Pastoral Planning and Praxis, there has to be a vehicle to be carried and driven. Such a vehicle is the fifth feature of the church as the ‘Missional Community’. Confirmed in John 20:21 ‘As the father has sent me, I am sending you’. The aspects that help the unfolding and operation of the ‘Missional Community’ are the unity of the church which translates to unifying. This is an ongoing process as the term suggests. The Holiness of the Church translates into the term sanctifying. Where God is Immanuel, God with us, to enable the priestly functions of the church (Hastings 2012:141). “Third the noun catholicity for the church transforms, into the term reconciling, and thus the church calling the world to reconciliation to God. It is the church calling the alienated people into the shalom community” (Hastings 2012:142).

The call to the alienated people speaks appropriately to the South African context. As explained earlier in this document, many situations in the history of the country created situations of alienation, causing people to become alien, for reasons to support the laws of separate development and racial exclusion. The missional community will indeed go more than the proverbial mile to deal with, address, repair and use the paradigms of reconstruction and

development in the Pastoral planning and praxis process towards achieving these human goals of relationship, association and fellowship. The missional community will help transform what may appear to be a broken, fragmented, divided and alienated people of the post 1994 South Africa.

Hastings (2012) closes the call from communion to communities by speaking of the church as a ‘Catechetical Community’,

“as communities of the presence of the risen Christ who speaks shalom to his church, churches will be the communities of the Word.... So for churches to be communities that experience and then express shalom, the pervasive preaching and teaching of the Word is necessary. Christ preaches through his servants such that that He, the living Word, is encountered in the exposition of the written Word” (Hastings 2012:144).

In a hurting community or nation there has to be reflection on the past and present in order to provide guidance in dealing with the future. Hastings (2012) suggestion of the sixth feature is the ‘Catechetical Community’ to be the missional community that would teach, inspire, educate, inform and help deal with history and the future. This would certainly feed well into the Pastoral Planning and Praxis of the post-1994 South African context and its people. The TRC served a role of dealing with issues of the past. But the researcher believes there needs to be deliberate intentions and actions to address this process. The church is well positioned to offer and mediate such a process being privileged to have access to approximately seventy percent of the South African population by virtue of them, being Christian and having a church affiliation.

The researcher believes and supports the establishment of these and or similar specifically designated missional communities with delegated missional goals. Working towards the functioning and practical implications of the paradigms of reconciliation, reconstruction and development for the post-1994 South African context, it will contribute significantly to the Pastoral Planning and Praxis processes. Whilst, having these missional communities to receive and deal with all or most of the complexities experienced in the South African context, there needs to be a committed and genuine attempt to deal with ‘Healing’ as a missional feature for the paradigms of reconciliation and more especially reconstruction and development.

10.6. Healing as Part of the Missional Approach to dealing with the Paradigms of Reconciliation, Reconstruction and Development in the Pastoral Planning and Praxis of the Post-1994 South African Context

Healing has many facets and can take on many forms. The common thought is physical healing. “Describing the church as a healing church immediately brings up images of physical healing by unorthodox means for others” (Gandiya 2005:23). There are much deeper aspects of healing which affect the heart and mind. Reconciliation is a task of healing, for instance, healing the wounds which hatred and prejudice have inflicted on people in mind and heart” (Gandiya 2005:25). Here Michael Lapsley’s therapeutic organisation called the ‘Healing of Memories’ based in Cape Town, speaks directly into these issues and situations (Lapsley 2002:72). The healing of minds, hearts, memories, lives, homes, families, poverty, pain, suffering, setbacks, destruction, resources and the list could go on, are necessary for the missional process of ensuring that the paradigms of reconciliation, reconstruction and development are justifiably and adequately addressed in the South African context.

Lapsley (2002:73) says there are many forms of memory and they could be destructive, constructive or redemptive. In the healing of memories, the guide is to follow the redemptive approach and make it part of the Pastoral Planning and Praxis that could impact the post-1994 South African context.

10.7. The Role Wounds play in the Healing Process

The consideration of ‘wounds’ in and for the healing process is important in order to determine what outcome or desired results are being sought. In John 20:24-29, Thomas expresses his doubt about the resurrection of the Lord Jesus Christ. It is interesting what role the wounds of Jesus play in this narrative. Thomas predetermines that he would only believe Jesus has risen if sees Jesus and touches his wounds.

Thomas is brought to faith in a reconciling act on Jesus’ part. Not only is Thomas’s faith confirmed, he is overwhelmed by the tenderness and graciousness of Jesus. We witness here, how the grace of reconciliation floods Thomas’s heart. He is more than just cured of his unbelief; he is transformed in his confession of faith (Schreiter 1998:70-71).

The interesting factor here is the one seeking healing. Thomas had to touch the wound of the healer to receive his healing. Such is the healing of Christ, that he reaches out and meets people at the points of their needs. Jesus reached out to Thomas. “The grace that has touched Thomas’s heart is now extended by Jesus to all who have not seen yet believe: Blessed are those who have not seen and yet have come to believe” (John 20:29) (Schreiter 1998:71).

The role of the reconciler is distinct and reaches above all human endeavours. Therefore, the healing and reconciliation from Jesus has a divine dimension and for the receivers of the healing a deep sense of spirituality.

As Jesus appears in many different ways, He presents Himself as the role model who initiates reconciliation with others. The grace of Jesus epitomises Him as the reconciler. “The grace of reconciliation has so transformed the reconciler that the reconciler no longer has to approach the other from the reconciler’s own perspective. The reconciler is now free to approach those needing healing from the perspective that will best help them” (Schreiter 1998:71-72). This brings about an important result in that it teaches the people in the reconciliation process to walk in Jesus’ footsteps as they would facilitate reconciliation. It means walking with those who are hurt, suffering, developing kinship and uniting with Christ as becoming part of and being involved in reconciliation as a means to achieving reconstruction and development processes in the post 1994 South African context (Schreiter 1998:71-72).

The key words of wounds, suffer, identify with, reconciler and redemptive, helps us to come to a commitment in working and involving the Christian and the church in the healing of wounds.

The concept of ‘Transfigured Wounds’ are raised by Schreiter (1998). Should the transformed body of Jesus still have the wounds? He now has the transfigured body, which is the glorified body, without the blemishes of this world. However, Schreiter (1998) believes “the wounds are still in evidence because they are part of the message of resurrection, of why Jesus appears at all: they are healing wounds, instruments of reconciliation” (Schreiter 1998:73).

To use the understanding of wounds as it speaks into situations of pain, suffering and discomfort, will help unravel the reconciliation processes not only in a metaphoric way but also in practical, realistic and meaningful ways for the human mind and feeling.

The church in South Africa could be encouraged by Schreiter (1998) when he states “The wounds of those who have experienced the trauma of war or of torture are not worn as badges of honour, although others on occasion may treat them that way. They more likely still ache than glow. But those wounds give the reconciled the possibility of entry into the wounds of others” (Schreiter 1998:79). This brings people to identify with Jesus, as his wounds are seen in the light of their wounds. The reminder that wounds can produce new pain is an important factor to consider by Jesus and the hurting and wounded community. Schreiter states that the wounded and reconciled are the best leaders in any process of reconciliation. (Schreiter 1998:79).

10.8 The Missional Approach to Serving Society and the Nation

In chapter four ‘People who are a blessing to the Nations’ (Wright 2010:63), there is a call for many relevant insertions of ministry by the mission of the Christian and the church. The response to these calls would certainly feed into the processes of the Pastoral Planning and Praxis in responding to the missional call for a post 1994 South Africa. Wright’s (2010:63) call is for the obedience of faith among all nations through Abraham as confirmed in Galatians 3:8. The promise to and through Abraham is the guiding principle of how faithfulness is rewarded in many facets of God’s mission. (Wright 2010:71).

The missional church can learn much from the example of Abraham’s response to God’s calling. As descendants of Abraham, we are commissioned to spread the blessing of Abraham, be a blessing and all nations will be blessed through you, being a people for others. The idea of the ‘missional church’ is far from a new idea. It may have taken on a particular form in recent years, in reaction to the institutionalised church that has lost touch with its own *raison d'être*. But really, if we understand the church from our biblical theology as that community of people chosen and called since Abraham to be the vehicle of God’s blessing to the nations, what else can the church be but missional? This is who we are and what we are here for. Indeed, as a friend of mine said recently, ‘All this talk of missional church sounds to me like talking about a ‘Female women’, If it’s not missional, it’s not church” (Wright 2010:72-73).

Therefore, the Christian and the church in obedience to the missional call have to be an intrinsic part of a ‘serving society’. Here Wright (2010:271) draws a sharp and pertinent distinction between living out Christian life as being part of everyday life.

There many ways that Christians can make a difference and be a blessing to the nations. Christians are to take up the opportunity of being and making these differences in their places of employment, schools, tertiary institutions, social circles, family, friends and neighbours. The tendency to restrict ministry and mission to paid or professional personnel of the church has greatly disadvantaged the progress and growth of the mission endeavour. The church and Christian is called to be that missionary at every opportunity presented and at every occasion possible (Wright 2010:271).

The call to the Christian and the church in its missional endeavour would have to be inclusive of the Prophetic Task and the Pastoral Task.

10.9 Conclusion

In attempting to answer the questions of how do we do Pastoral Planning and Praxis in the context of the post-1994 South Africa? The answers here could be quite extensive from dealing with matters and issues in a practical manner, psycho-somatic approach, purely from the point of spirituality, employing the missional principles of ecumenism or evangelism, dealing with matters of the mind and heart or that which affects the physical and tangible and so we could go to many other categories as well.

Pastoral Planning and Praxis does beckon an approach that deals with practical ground issues. Here the understanding would be a manual, mechanical and hands on type of intervention. All of this is necessary but the crying out for attention from the context and scholars referred to in this document, steers us to a holistic approach to be guided by the missional call in employing the paradigms of reconciliation, reconstruction and development. As was discussed in this document these approaches are to be undergirded by authentic biblical, spiritual and doctrinal traditions that would minister and meet the challenges and needs of the context.

This chapter dealt with Miroslav's concept of otherness as experienced in the previous Yugoslavia. It was relevant to bring in this perspective to draw some comparisons with the 'otherness' as experienced in South Africa.

The journey from communion to communities formed the body of this chapter in providing the South African context with many viable and relevant stated communities that could directly and intrinsically reflect and address the situations and complexities of South Africa. To deal with the very important and vital 'community of forgiveness', there is a call to implicitly focus on this crucial thread of 'forgiveness and forgiven' to clearly steer its way through all of the Pastoral Planning and Praxis.

Focusing on the community of the Christocentric approach lends a strong stance on Christ being the centre of all missional approaches. The community of shalom calls the missional endeavour to be at peace with the presence of God in Christ in their midst. The Christocentric missional stance is to be the central pillar on which all the others draw support from and in the Pastoral Planning and Praxis.

The emphasis in communities of missional openness calls for an open view and understanding of the community in which the mission finds itself. This will lead to the essential community being the people of God causing this community to have and be the credible and available church of God. The need for clear teaching on the understanding of the missional call is necessary to achieve the set outcomes of the church.

The relevant act of God's healing as reconciliation is also crucial for the missional approach in dealing with the effects of what South Africa as a nation experienced in the time prior to 1994 and the dawn of democracy. The hurting, suffering and despised have an appreciation for the missional Christian and church being vigilant as it deals with and ministers in healing as reconciliation.

In perceiving the Christian and the church, being part of mission and ministry, Wright (2010:271) is quite clear that the church being missional is integral to what the church is and should be. He does not see this as any new concept but that it should be a character trait in the church's definition. To be obedient to this missional call in endeavouring to deliver on the paradigms of reconciliation, reconstruction and development for the missiological approach in

the post 1994 South Africa, Wright (2010:72-73) proposes the Abrahamic mission approach of being available, being willing, being obedient, being called, being sent and going unconditionally. These traits which Abraham displayed and lived out is certainly fine examples and role models for the Christian and the church in responding and being part of the Pastoral Planning and Praxis for the post 1994 South African context. The demands are so high and numerous that dedicated submission, commitment, spirituality, sincerity and compassion is needed for the response to meet the need of the missional call in working through reconciliation, reconstruction and development in dreaming of a different South Africa.

CHAPTER ELEVEN: REFLECTING ON THE SOUTH AFRICAN RECONSTRUCTION AND DEVELOPMENT PROGRAMME AND ECONOMICS

As we draw to the conclusion of this document, there is a need to briefly reflect on the South African Government's White Paper on the Reconstruction and Development Programme (RDP). This would be necessary so as to reflect the churches sense of its missional call in comparison to the requirements and mandates of the RDP White Paper. The information on the RDP White Paper would also assist to ensure that the theological, ecclesial and missional approaches are not far removed from the reality of what is needed for the church to be relevant and relative in its ministry to address reconciliation, reconstruction and development as appropriate missional paradigms for the post 1994 South Africa.

11. The Six Basic Principles of the RDP

Six basic principles, linked together, make up the political and economic philosophy that underlies the whole RDP. This is an innovative and bold philosophy based on a few simple but powerful ideas. They are:

1. An integrated and sustainable programme. The legacy of apartheid cannot be overcome with piecemeal and uncoordinated policies. The RDP brings together strategies to harness all our resources in a coherent and purposeful effort that can be sustained into the future. These strategies will be implemented at national, provincial and local levels by government, parastatals and organisations within civil society working within the framework of the RDP.

This programme is essentially centred on:

2. A people-driven process. Our people, with their aspirations and collective determination, are our most important resource. The RDP is focused on our people's most immediate needs, and it relies, in turn, on their energies to drive the process of meeting these needs. Regardless of race or sex, or whether they are rural or urban, rich or poor, the people of South Africa must together shape their own future. Development is not about the delivery of goods to a passive citizenry. It is about active involvement and growing empowerment. In taking this approach we are building on the many

forums, peace structures and negotiations that our people are involved in throughout the land.

This programme and this people-driven process are closely bound up with:

3. Peace and security for all. Promoting peace and security must involve all people and must build on and expand the National Peace Initiative. Apartheid placed the security forces, police and judicial system at the service of its racist ideology. The security forces have been unable to stem the tide of violence that has engulfed our people. To begin the process of reconstruction and development we must now establish security forces that reflect the national and gender character of our country. Such forces must be non-partisan, professional, and uphold the Constitution and respect human rights. The judicial system must reflect society's racial and gender composition and provide fairness and equality for all before the law.

As peace and security are established, we will be able to embark upon:

4. Nation-building. Central to the crisis in our country are the massive divisions and inequalities left behind by apartheid. We must not perpetuate the separation of our society into a 'first world' and a 'third world' - another disguised way of preserving apartheid. We must not confine growth strategies to the former, while doing patchwork and piecemeal development in the latter, waiting for trickle-down development. Nation-building is the basis on which to build a South Africa that can support the development of our Southern African region. Nation-building is also the basis on which to ensure that our country takes up an effective role within the world community. Only a programme that develops economic, political and social viability can ensure our national sovereignty.

Nation-building requires us to:

5. Link reconstruction and development. The RDP is based on reconstruction and development being parts of an integrated process. This is in contrast to a commonly held view that growth and development, or growth and redistribution are processes that contradict each other. Growth - the measurable increase in the output of the modern industrial economy - is commonly seen as the priority that must precede development. Development is portrayed as a marginal effort of redistribution to areas of urban and

rural poverty. In this view, development is a deduction from growth. The RDP breaks decisively with this approach. If growth is defined as an increase in output, then it is of course a basic goal. However, where that growth occurs, how sustainable it is, how it is distributed, the degree to which it contributes to building long-term productive capacity and human resource development, and what impact it has on the environment, are the crucial questions when considering reconstruction and development. The RDP integrates growth, development, reconstruction and redistribution into a unified programme. The key to this link is an infrastructural programme that will provide access to modern and effective services like electricity, water, telecommunications, transport, health, education and training for all our people. This programme will both meet basic needs and open up previously suppressed economic and human potential in urban and rural areas. In-turn this will lead to an increased output in all sectors of the economy, and by modernising our infrastructure and human resource development, will also enhance export capacity. Success in linking reconstruction and development is essential if we are to achieve peace and security for all.

Finally, these first five principles all depend on a thoroughgoing:

6. Democratisation of South Africa. Minority control and privilege in every aspect of our society are the main obstruction to developing an integrated programme that unleashes all the resources of our country. Thoroughgoing democratisation of our society is, in other words, absolutely integral to the whole RDP. The RDP requires fundamental changes in the way that policy is formulated and programmes are implemented. Above all, the people affected must participate in decision-making. Democratisation must begin to transform both the state and civil society. Democracy is not confined to periodic elections. It is, rather, an active process enabling everyone to contribute to reconstruction and development (O'Malley 1994).

An integrated programme, based on the people, that provides peace and security for all and builds the nation, links reconstruction and development and deepens democracy - these are the six basic principles of the RDP (O'Malley: 1994). As South Africans reflect on the six basic guidelines of the RDP of the government, there can be some important reflection on these principles and they can be used as motivation to address the missional challenges of addressing and living out the paradigms of reconciliation, reconstruction and development. This will

certainly help to feed into the Pastoral Planning and Praxis needs of the post-1994 South African context.

11.1 The Role of Economics in the Reconciliation, Reconstruction and Development Process

In terms of dealing with the issues of the economy and ecclesiastical contributions, there could be a conflict of interests, ideology, thinking and philosophy. Here again there is a need for the church to be relevant and in line with understanding the fiscal challenges of a nation and its people. We can take some ideas from a leading economist in South Africa Mr. Iraj Abedian:

The evolution of social progress, propelled by unprecedented advancements in technology, communication, transportation, and fostering of ideas, has systemically reduced the role of morality and ethics in various spheres of human civilization. Perspectives have shifted away from essential and long-term considerations to functional and short-term preoccupations. As such, this paper argues, a systemic issue has emerged which needs a systemic solution. Partial measures driven by opportunistic exigencies would at best deal with symptoms, leaving the root causes intact. This paper maintains that the systemic fault-line is largely due to the rise of materialistic secularism in the name of modernity and near neglect of religion and spirituality. The working premise of this paper is that science (as the engine of secularism) and religion (as the propagator of spirituality) are the two forces of social advancement (Abedian 2011:25).

Abedian (2011) who is of the Bahai Faith makes a point of the neglect of religion and spirituality in economics which have in turn reduced the role of morality and ethics. In a country where there is a seventy-five percent majority Christian population, according to Abedian there should be some religious and spiritual influence on the economic issues of the day. What his article asks for, is people to bring their religious traditions so as to inform their moral and ethical decisions on all matters in their life. Here of course, in the realm of economics.

In an attempt to deal with suffering of people and the role of economics, there can be light shed on this discussion by the Accra Confession and the work done by a church of the north the

Evangelical Reformed Church, Germany, Europe, and a church of the south, The Uniting Reformed Church in Southern Africa. The Accra Confession was born out of the Accra General Council of the Africa Alliance of Reformed Churches in 2004 at Accra, Ghana. The key points in its ecclesiology are ‘covenanting for economic justice and the integrity of creation’, the church as the body of Christ and the gifts of the Spirit. The threefold office of the prophet, priest and king are also integral in this ecclesiology. “In the prophetic office, the church emulates its Lord as the true witness, mediator and guarantor of reconciliation” (Boesak et al: 2010:11). The Priestly office dealing with “the aspect of justification in basing communities on atonement, forgiveness, of creating a community based on love, care, and reconciliation is central” (Boesak 2010:11). The kingly office “the aspect of sanctification, of following the example of Christ as ‘very man in the way we deal with all earthly matters: fearlessly drawing the consequences of God’s love, forgiveness and justice in the area of politics, economics and culture” (Boesak 2010:11).

The concept in the title of this research project by the two churches namely, ‘Dreaming a Different World’ sparks new light into the thinking of the Christian, the church and the community. Here the publication leans on John Calvin’s views on the poor.

From the very beginning of John Calvin’s theology and with him the Reformed theological tradition he inspired, it is made clear that economic questions, the issues of wealth and poverty, equality and inequality could not be left to the ‘inherent logic’ of economics. These questions touch on the very basics of the Christian faith. Because questions of faith are intimately related to our way of life, the practical consequences of the decisions we make in these areas become the subject of confession (Boesak et al 2010:17).

John Calvin encourages the Christian and the church to not leave economics and the well-being of society to economists, politicians, academics or institutions. He postulates that the economic issues and questions must be answered by the Christians and the church. He advocates even more that the Christian and the church should make it their responsibility to deal with the inadequacies perpetrated by economic principles and rules. This is a matter of the church’s confession. The church and Christian in South Africa has to take up these important and crucial issues of addressing the inequalities of the rich and the poor and deal with the chasm that has been created and exists between these two diversities in the South African context.

11.1. Conclusion

The Christian and the church in South Africa can reflect on its view, involvement and pronouncements on the issues of economics which affect life and especially the poor, suffering and marginalised people. Therefore, as the church in the post-1994 South African context in responding to be part of a Pastoral Planning and Praxis process,

We are called to prophetic action amidst the immense challenges that we face in local, regional and global contexts. The prophetic action in search of compassionate justice takes place in various modes. These modes are prophetic envisioning, prophetic criticism, prophetic story-telling, prophetic analysis and prophetic policymaking (Boesak et al 2010:75).

These prophetic nuances are very applicable to the South African context of ecclesiastical life, theological reflection, scriptural pronouncements, contextual examining and practical implementations of a Pastoral Planning and Praxis to address the issues and challenges at hand.

The church needs to have had some reflection on the political settings for the RDP plans and on the role that religion and spirituality can play in economics and especially the ethical choices and decisions in business practices. This should certainly feed into a process that would bring due accountability, good governance and business principles that would benefit the people of South Africa. The need for such approaches are based on the challenges of unemployment, poverty, lack of proper housing, schooling, social and medical shortfalls and the needs of marginalised people in the country. Much of these challenges are referred to in the previous chapters five and six on social analysis and the crime factor.

The prayer and wish for the Christian and the church in South Africa would be in understanding the government's standpoint as reflected in the RDP White Paper and the applicable role of economics. This then would encourage the missional task to assist in the rebuilding process of reconciling, reconstructing and developing South Africa's biggest asset, its people.

CHAPTER 12 CONCLUSION

12.1 Introduction

Having journeyed through this research exercise, the conclusion brings us to the point on reflecting somewhat to this journey. The question raised in the introduction was the pertinent issue of translatability. To arrive at some answer, we utilised the vehicle of the Pastoral Cycle. The reason to find an answer for translatability was to address the situation and context of the post-1994 South African situation. The researcher proposed to arrive at this destination by embarking on the missional call to utilise the missional paradigms of reconciliation, reconstruction and development as relevant paradigms for missiology to address the post 1994 South African situation, needs, challenges and context. The research was to constantly reflect on Bosch and his magnum opus ‘Transforming Missions’. The idea was to expand on his thirteen emerging ecumenical paradigms. The additions would be reconciliation, reconstruction and development as the relevant paradigms for the twenty first century South Africa.

12.2 Translatability of the Gospel Message – To Meet the Need for Change

In the introduction the question was posed has to what happens to the translation of the majority Christian population in the life and living experiences in the South African context. Why does this not translate to life, living, economics, social responsibility, medical care, ethical behaviour especially regarding crime and violence. The eroding of moral values is evident in societal breakdowns as reflected in chapters five and six? The questions of the influence, living out, application, experience, spiritual and social impact, reflection and visibility of the Good News, the gospel message in the life of South Africa begs for an answer.

Without ceasing to be God, Jesus fully entered into the frame of reference of a first century Jew. The incarnation is the ultimate example of what we call translatability of the gospel. In this context the translatability of the gospel refers to the ability of the gospel to be articulated, received, appropriated and reproduced into a potentially infinite number of cultural contexts. Jesus embodies the good news and in the incarnation, that good news became wonderfully present in a specific setting (Tennent 2010:325).

As Tennent (2010:325) intimates, the gospel, the good news, and all its character and impact was translated in and through the life of Jesus as the incarnated person, so to the same responsibility rests with the Christian and the church in South Africa. Jesus made a huge impact in the cultural context but the need for an ecclesiastical impact is the spirituality guided and gospel influenced life and experience in South Africa. The Christian and the church would have to take on the challenge of the translatability of the gospel message as Jesus did.

Tennent (2010:326) purports missionary communication as a retranslation and rediscovery of the incarnation of Christ. He further indicates as an option:

The communicators of the good news of Jesus Christ to enter into the cultural, linguistic and social framework of the target group and explain the gospel through whatever terms and concepts were already present in, and understood by, the target group. This is known as the multicultural solution, or mission by translation (Tennent 2010: 327).

This option speaks of immersing the communicator into the given context so as to be part of and gather recognition in the community. Tennent (2010:342-349) advocates the practical employing of contextualisation, proclamation of the kingdom of God, accommodation, inculcation and indigenisation as the means and vehicles for translatability of the gospel message. For the purposes of this document these can also serve as vehicles for the translatability of the gospel message so that it impacts the missional paradigms of reconciliation, reconstruction and development. Bosch (1993:447-455) indicated this as part of his thirteen emerging ecumenical missionary paradigms. The thirteen emerging ecumenical missionary paradigms of Bosch will also provide adequate support and bases for effective translatability. It would need to impact and work towards the much anticipated and desired change in the life and experience of the post 1994 South African context.

Bosch's (1993:349) statements on the road 'towards a relevant missiology' which unfolds in the thirteen emerging ecumenical missionary paradigms will cover many aspects that would help facilitate the translatability of the gospel in a contextualised manner for a post-1994 South Africa. However, in the current context the researcher intimates that his focus areas for the added emerging ecumenical missionary paradigms, would in some manner or other cover reconciliation as the key paradigm. This would have also fed in some manner into paradigms of reconstruction and development.

Translatability of the gospel message is key to the issues at hand in the post-1994 South Africa. Using the language of translation brings to mind the idea of Bible translation. This brings into focus the idea of “the source and the target language. The word translatability reminds us that we must always remain faithful to both the apostolic message and the particularities of the target culture” (Tennent 2010:352). In keeping with the concept of Bible translation, there is little that can change the text and its meaning. So, the adherence to the text is important. In the translation of the message of the gospel and its active role in the community and contexts, there has to be a commitment to remain true to the gospel message. It is safe to identify with Tennent (2010:353).

That the incarnation provides the theological foundation for effective missionary communication. It serves as the model for all the ways we seek to contextualise or translate the universal gospel message into a potentially infinite number of particular settings. However, if the whole of the missionary enterprise is to be properly rooted in the *mission dei* – God’s mission or the mission of God, it is essential that the foundation arise out of the missional and incarnational heart of the Triune God. (Tennent 2010:353).

There is a need for this translatability to be experienced and lived out by the Christian and the church as the *mission dei* in the post 1994 South African context. To ensure the sustainability of the translatability of God’s mission, the people of God need to covenant with God. “To place the new covenant at the centre of theological reflection on social issues means for a Christian theologian to inquire about the relation between the cross and the covenant” (Volf 1996:153). To give meaning to ‘embrace’ as an act of reconciliation, Volf (1996:154-155) links the cross and the covenant. The Christian’s covenant with God will lead to the Christian covenanting with his or her fellow South African. “On the cross God renews the covenant by making space for humanity in God’s self. Renewing the covenant entails self-giving” (Volf 1996: `54). On the cross the new covenant was made in blood as stated in Luke 22:20 when Jesus said, ‘this cup is the new covenant in my blood’. “The new covenant is eternal. Embrace is the inner side of the covenant and covenant is the outer side of embrace” (Volf 1996:155-156). The need for the covenant ‘embrace’ would be a vital action of the missional paradigms of reconciliation, reconstruction and development for the post 1994 South Africa.

12.3 Concluding Remarks

This research is an attempt to address a few aspects of church and society in South Africa and more especially the post 1994 democratic context. Questions of the rise of crime, violence, lawlessness and the loss of integrity, respect and morality are pressing issues of great concern. Therefore, the need to address the translatability of the Christian faith, its influence and spirituality to foster change, renewal and reform is core to our understanding. In order to deal with this challenge, the researcher utilises Bosch's notion of paradigms to unravel the mysteries of life and living in South Africa. The researcher believes that if Bosch was still alive and being the contextual and relevant theologian, he was, he would be addressing or writing about the paradigms of reconciliation, reconstruction and development.

All of the points in the Pastoral Cycle was covered and discussed against the relevancy of the missional paradigms of reconciliation, reconstruction and development for the context of a post-1994 South Africa.

To embark on this academic journey, the document employed the Pastoral Cycle, beginning with the points 'Faith, Insertion, Social Analysis, Ecclesial Analysis, Theological Reflection, Spiritual Formation and Empowerment and finally Pastoral Planning and Praxis. Before entering the Pastoral Cycle, there was a need to focus on the concept of paradigms, its meaning, understanding and semantic effect on theology and missiology. Having dealt with this, the research moves on to dealing with Insertion. Here the issue is the point of entry. To adequately cover this point, the research indulged in all aspects of Identity. The identities of the individual, the country and ethnicity, the communities and the church.

The research then moves on to Ecclesial Analysis, where the issues around faith and its relationship with mission, theology and understanding of the role it plays in church, secular, family and society life for every individual.

The next phase is social analysis where proper studies were done on the social context of South Africa. Delving into case studies of crime lent some insight to the context of whether adequate or inadequate attention has been given to the social context challenges of the day. Here there was also reflections of the role the Christian and the church plays in the addressing issues of the social challenges in the South African context.

An entire chapter is taken up dealing with the crime factor in South Africa. Much time and detail were covered in an attempt to comprehensively survey the crime and violence challenges in the country. This was necessary to highlight the need for church and society to become role players in dealing with the factors that give rise to the crime situation. The attempt was for the church and society to be proactive in this approach.

In the chapter on Ecclesial Analysis the intention is to analyse the situation and context of church and ecclesiology in its role of being utilised in the South African church and society issues. The church in its relationship and ministry call is a vital factor for its ministry. The call is for the church to be relevant and active in being the church for the South African situation.

The next chapter provides the cutting edge in this research document. The role of Spiritual Formation and Empowerment is to provide the catalyst needed to attend to and help implement the answers to how reconciliation, reconstruction and development could be the relevant missional paradigms to meet the challenges, problems and to provide solutions. Here there is a deep and serious call upon the spirituality of the Christian and the Church as it locates itself in the mainstream of the research question of the relevancy of the missional approach to answer and meet the challenges of the day in the post-1994 South African context.

The Theological Reflection helps to give validity in assessing the biblical basis and understanding of the needs and challenges in South Africa. The theological reflection is important to measure the work in the Pastoral Cycle and its role as providing sound theological answers, comments and contributions to the discussion.

The Pastoral Planning and Praxis is the call for the practical approach to minister with and through the missional paradigms of reconciliation, reconstruction and development. This would be the bringing together the Word and Deed relationship and praxis.

The penultimate chapter was on reflecting briefly on the South African Government's RDP White paper. Against this backdrop to also examine the role that economics could play in addressing the needs of the post-1994 South Africa.

The concluding chapter deals much with the translatability challenge of the Christian and the church. The call is for the Christian and the church to translate theology, spirituality, ecclesiology, liturgy and service into active ingredients for change so as to meet the needs of the day in a post-994 South Africa. Some of the vital and crucial elements that enhance translatability are the aspects of dealing with ‘otherness’ those that are regarded as different from you, forgiveness a reconciling factor that encompasses both sides of forgiveness that of forgiving and being forgiven and the important dimension of the economic factor. There can be many good programmes, documents, workshops, facilitation processes, TRC type endeavours but what matters is the facts and finances of life. The addressing of unemployment, poverty, homelessness, medical care, social needs for the old, marginalised, underprivileged, differently abled, children and women who struggle to take care of themselves is what must be the main stream of the Pastoral Planning and Praxis.

12.4. Faith-Based Reconciliation – Eight Core Values

The researcher proposes to use the eight core values articulated by Brian Cox (2007) for a faith-Based Reconciliation. His paradigm is informed by his active involvement in politics, theological training at the Episcopal Divinity School in Cambridge, Massachusetts, being an ordained Anglican pastor for over 35 years, professionally trained conflict mediator, being an adjunct Professor at Pepperdine University Law School in Malibu, California and seventeen years of faith-based reconciliation work in East Central Europe, Kashmir, Sudan and the Middle East.

This reflects a person who is suitably experienced, qualified and an academic to present a faith-based reconciliation.

These eight core values are:

1. Pluralism

Pluralism means that we seek unity in the midst of diversity.

- Pluralism as an existential reality versus a principle or core value.
- Ethnic and cultural diversity should be seen as a gift from God to be a blessing, to be part of the richness of human experience.

- Pluralism means that we show respect for distinctives while we focus on the basis for common ground.

Pluralism requires the defining of a common ground, a common set of core values.

We must be honest in saying that diversity has its limits which must be defined by every society in terms of the range of tolerable deviation from the norm.

The Christian perspective on pluralism:

Jesus' choice of disciples was a model of an intentional pluralistic community. (Simon the Zealot and Matthew the tax collector)

The church in Antioch was the model of an intentional multicultural, Jewish/Gentile faith community.

2. Inclusion

Compassionate inclusion means that we seek to overcome hostility by the practice of unconditional love toward others, including one's enemies.

- Compassionate inclusion involves distinct moral choices on how we relate to "the other."
- Compassionate inclusion requires a willingness on our part to confront our own hostility towards "the other."
- In confronting people and groups who are different than ourselves in terms of ethnicity, class, culture religion or political ideology there are three basic postures that involve distinct moral justices.
- The first posture is exclusion. Exclusion means driving "the other" from our midst by means of social ostracism, economic injustice or ethnic cleansing.
- The second posture is tolerance. Tolerance is a veiled form of indifference. It means "putting up" with the other even when in our hearts their presence is an irritation or imposition.
- The third posture is inclusion or embrace which is based on agape or unconditional love.

Love as a political principle:

Agape means charity, compassion, self-giving love. It is unconditional love.

Agape is meant to be a principle by which we deliberately live.

Agape has to do with the mind and the will rather than the emotions or the passions.
Agape means reaching into the world of the other person to understand, appreciate and value them.

The Christian perspective on inclusion:

The radical elevation of unconditional love as a socio-political principle may have been unique in Jesus' message.

Jesus repudiated barriers of gender, tribe, religion, class and caste and ideology in establishing a social practice of inclusivity.

Jesus demonstrated compassion towards social outcasts

Jesus taught us to love our enemies

3 Peace-making

Peace-making means that we seek the peaceful resolution of conflicts between individuals and groups.

- The peaceful resolution of conflicts has three goals: to end the hostilities, bring about a resolution of the issues, and facilitate a restoration of relationships.
- Communities and nations are made-up of weak, fallible, broken human beings who have an inherent tendency toward conflict. It is part of our human nature. Therefore, it is assumed that conflict is an ever-present possibility when individuals or communities take sovereignty into their own hands. It is fruitless, unproductive and naïve to ask “How do we avoid conflict?” Instead, we should be asking, “How do we resolve conflict, by violence of words and swords or by peaceful means?”
- In a sense, we do not want to avoid conflict. Conflict is a healthy expression of wrestling with differences.
- Conflict is an opportunity to go deeper in a relationship.

The Christian perspective on peace making:

In the Sermon on the Mount Jesus said, “Blessed are the peacemakers” (Matthew 5:9)

Jesus taught and modelled a paradigm of non-violence

Jesus taught about the avoidance of conflict in certain situations (Matthew 5:38-42)

Jesus taught a dispute resolution process involving negotiation and mediation (Matthew 18:15-18).

4 Social Justice

Faith-based social justice means that we seek the common good through transformation of the soul of a community.

- Social justice is the bedrock of any community or nation that seeks to be free of resentment and broken relationships.
- There can be no reconciliation without social justice.
- Social justice is inherently tied to issues of privilege, land and economics.
- Faith-based social justice means that there is a moral grain to the universe established by God which governs human relationships and structures
- Social justice transcends political philosophy and asks the question “What is the common good?”
- Faith-based social justice involves a transformation of the soul of a community

The Christian perspective on social justice:

- Jesus taught the moral absolutes of a just society in the Sermon on the Mount
- Jesus invited the rich young man to sell his possessions and give the proceeds to the poor
- The lesson of respect taught to Simon the Pharisee about the sinful woman
- His solidarity with the poor and outcasts
- His impartiality of relationships with the powerful and powerless
- His integrated approach to politics and religion

5 Forgiveness

Forgiveness means that we exercise forgiveness and repentance as individuals and communities to create the possibility of a better future together.

- Forgiveness is the cornerstone to healing relationships between individuals and communities.
- It is a volitional act of giving up anger and resentment and extending pardon to an offending party.
- The act of forgiveness cannot be earned and is not deserved by the offending party.

- Forgiveness sets an individual, community or nation free from the burden of anger, pain, hatred, resentment and the desire for revenge.
- Forgiveness is powerful, it changes lives and transforms societies by releasing them from the wounds of the past.

The Christian perspective on forgiveness:

- Jesus' example from the cross "Father, forgive them for they know not what they do."
- Jesus extended the hand of forgiveness to Judas after betrayal
- Jesus taught Simon Peter that he must forgive 70 x 7 when he has been offended

6 Healing

Healing means that we seek to heal the wounds of history through acknowledgement of suffering and injustice.

- Healing wounded communities and nations is a spiritual and Socio-political process that addresses painful historical memories with an eye toward acknowledgement, grieving, repentance, justice and forgiveness.
- Collective identity is meant by God to create a sense of dignity and belonging for each of us. At the same time, it also creates a sense of "otherness" in terms of those who differ in race, ethnicity, culture, language, religion or political ideology.
- The concept of collective identity has important implications in the interpretation and understanding of history. Sometimes people experience and internalize wounds not because they represent a point of personal offense, but because they arise out of their identification with a particular ethnic, social or religious group.
- In II Chronicles 7:14 we are told that God looks with compassion on our collective woundedness and desires to heal our land.

The Christian perspective on healing historical wounds:

- Jesus had a strong sense of identity with his own people. He described his own ministry as being called to the House of Israel.
- Jesus saw that in their woundedness his own people Israel had distorted their call as the "chosen people" from one of being a blessing to the nations to one of exclusion and moral superiority.

- Jesus saw that in their woundedness that his own people had distorted the Abrahamic moral vision into a rigid moralism.
- The earliest followers of Jesus were Jewish who experienced rejection and persecution by their own people. Later they experienced rejection by the Gentile church.
- The Gentile church rejected its Jewish roots which gave rise to Christian anti-Semitism, replacement theology and rejection of the Jewish people as the elder brother in the family of Abraham.

7 Sovereignty

Acknowledging God's sovereignty is the bedrock of the faith-based perspective.

- Orientation toward the divine is the heart of the faith-based worldview.
- Faith-based perspective assumes that acknowledging God's sovereignty is the dividing line between a sacred and secular worldview.
- God as supreme authority over people, communities and nations.
- Divine providence or intervention in human affairs
- The basis for unity

The Christian perspective on sovereignty

- Jesus modelled dependence on God (raising of Lazarus).
- Jesus bowed to God's will in the Garden of Gethsemane
- Jesus invited people to give their highest loyalty to God rather than the state.
- Jesus taught that the Kingdom of God is the basis of unity
- Jesus had an integrated focus of politics and religion

8 Atonement

Atonement means that, ultimately reconciliation is the process of finding peace with God.

- To be human is to possess a spirituality.
- To be human is to be on a spiritual quest or journey toward a deeper understanding of three basic questions: Where did I come from? Why am I here? Where am I going?
- This experience is known as spiritual hunger.

- To be human is to experience a fundamental alienation which is at the core or essence of the human predicament; the experience of alienation from God, self and others.
- Atonement is the process of becoming a person of faith by finding peace with God that leads to transformation of the person.

The Christian perspective on atonement:

- Jesus taught about forgiveness of sin and the gift of eternal life.
- Jesus validated and challenged the spiritual hunger of his day (Nicodemus).
- Jesus recognized human alienation from God as a fundamental problem. (Cox 2007: 2-10)

These core values represent comprehensive guidelines in working with and through the faith-based reconciliation process. A reading of these values presents a clear understanding for the Christian and the church. It would certainly help communities to employ these values as part of the process and journey to achieving reconciliation. As alluded to earlier, reconciliation would give impetus to reconstruction and development so that these could become missional paradigms that would pave the way to realistic and practical goals that could be achieved.

These core values indeed, answer many question and provide many solutions to issues raised in this document. Therefore, the eight values with their characteristics and Christian perspectives would be an important set of values for a Christian, the community, society, church groups or all interested persons to work through. This will enable and equip such a group to become proactive in dealing with the issues and challenges of the day in the post 1994 South African context. There is a hope that this research document would not remain on a shelf but bear fruit as a guiding document to implement the missional paradigms of reconciliation, reconstruction and development to build and bridge the many gaps in cultures, traditions, societies, communities and especially churches in our beloved South Africa.

The French author Victor Hugo said that there is nothing quite so powerful as an idea whose time has come. Faith-based reconciliation, reconstruction and development are ideas whose time has come for South Africa

SOLI DEO GLORIA

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