

CHAPTER 4

THE DEVELOPMENT OF A COMPREHENSIVE DEFINITION OF MISSION IN AN URBAN SETTING

4.1 INTRODUCTION

The previous chapter dealt with urbanization. It was quite clear that the urban areas are growing tremendously. The more urbanization occurs, the more problems occur in urban areas. This leaves the church with no option than to accept the great responsibility of witnessing Christ in word and deed for urban dwellers. This chapter focuses on the development of a comprehensive mission strategy for the church in an urban setting. Two questions are asked: Who is the subject of mission? And what does mission entail?

- **The subject of mission**

Mission is not primarily the activity of men and women, but is God's work. Mission is first and foremost to be regarded as *missio Dei*, God's mission on earth (Bavinck 1960:280). In the recent past, it was first used at the Willingen Conference of the International Missionary Council (1952). Its primary reference is to the purposes and activities of God in and for the whole universe (Kirk 1999:25). It has the Trinitarian base: just as God the Father sent God the Son in to the world, and as God the Father and God the Son together sent God the Holy Spirit, so Father, Son and Holy Spirit send the Church into the world (Kritzinger et al 1984:2). Murray (2001:39) added to the opinion of Kritzinger et al by indicating that, mission has a Trinitarian basis and is theocentric rather than

anthropocentric. Mission is defined, directed, energized, and accomplished by God.

David J. Bosch indicated that:

During the past half a century or so there has been a subtle but nevertheless decisive shift toward understanding mission as God's mission. During preceding centuries mission was understood in a variety of ways. Sometimes it was interpreted primarily in soteriological terms: as saving individuals from eternal damnation. Or it was understood in cultural terms: as introducing people from the East and the South to the blessings and privileges of the Christian West. Often it was perceived in ecclesiastical categories: as the expansion of the church (or of a specific denomination). Sometimes it was defined salvation-historically: as the process by which the world – evolutionary or by means of a cataclysmic event-would be transformed into the Kingdom of God" (Bosch 1991:389).

After the above explanation of the subject of mission, two questions arise: If mission is understood as God's activity – what then of us? Does the *missio Dei* exclude *missio ecclesia*? On the contrary, Jesus Christ told His disciples on the day of His resurrection that: "As the Father sent me, I now send you" (Jn 20:21) (NCV). Greenway (1999:12) is of the opinion that Jesus brought together His own mission from the Father with the mission that He gave the disciples, when He said the above words in John 20:21. The *missio Dei* avails itself of the *missio ecclesia*, the mission of the Church. It is important to observe the order of the "sendings" in this passage. First, the Son of God was sent by the Father, and that makes Jesus the primary, divine Missionary. Jesus in turn, sent His disciples, which made them missionaries of the Gospel. We learn in other parts of the Gospel of John that the Holy Spirit was sent by God to bear witness to Christ and convict the world of sin, righteousness, and judgment (Jn 14:25-26; 15:26-27; 16:7-8).

DuBose (1983:122-123) is of the opinion that: the sending does not always express itself in success. Christian witness is primarily sent to be faithful. Sometimes there is the positive response of the masses. Sometimes there is rejection. The mission of Christ, the mission of the Jerusalem Church, and the mission of Paul were often attended by hostility, rejection, and danger.

The Book of Acts relates another version of this commission: "But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth" (Ac 1:8) (NRSV). The Triune God, Father-Son-Spirit, invites the Church, to be His co-workers on earth. The Senior Partner invites a host of junior partners to join Him in venture. Mission, one must argue, is the reason for the existence of the church (Kritzinger et al 1994:41-42). The church is by nature missionary to the extent that, if it ceases to be missionary, it has not just failed in one of her tasks, she has ceased being Church. Thus, the Church's self-understanding and sense of identity (her ecclesiology) is inherently bound up with her call to share and live out the Gospel of Jesus Christ to the ends of the earth and the end of time. Without a strong sense of vocation to her missionary work, the Church cannot consider herself either catholic or apostolic (Kirk 1999:30-31). The church is not called to exist for her own life and traditions; she must be a community in response to the *missio Dei*, bearing witness to God's activity in the world by her communication of the Good News of Jesus Christ in word and deed. Roger S. Greenway is of the opinion that Christians are followers of Christ and co-missioners with Him. As He was sent and commissioned to bear witness to the truth, so Christians are sent and commissioned (1999:12). According to Archbishop William Temple (cf Neil 1968:76) the church is the only society in the world which exists for the sake of those who are not members of her. The classical expression of this perception is "the church for others". Its architect was Dietrich Bonhoeffer, who wrote the following sentences from *Nazi prison* in 1944, "The church is the church only

when she exists for others ... The church must share in the secular problems or ordinary human life, not dominating, but helping and serving” (Bonhoeffer 1971:382-386). Mission is not an activity that should be done by only the clergy, but should be done by both the clergy and the laity. Why? Because of the following reasons: The church is a body, an organism, in which all parts cohere and all limbs function in unison (Heyns 1980:50). Hence the church must become oriented to “body life”. Each member of the body has a unique contribution to make to the Church’s functioning, a factor which the church must recognise and allow for in her structures.

The entire church should involve herself in mission as commissioned by Christ (Kritzinger et al 1984:4) and this mission requires the radical commitment of the whole church (DuBose 1983:123). In the power of the Holy Spirit Christians become co-participants in the plan and purpose of God to reconcile the world to Himself. Mission is not only work for God, but work with God. The work is to be done in a way that resembles the sacrificial obedience of Jesus Christ (Greenway 1999:12).

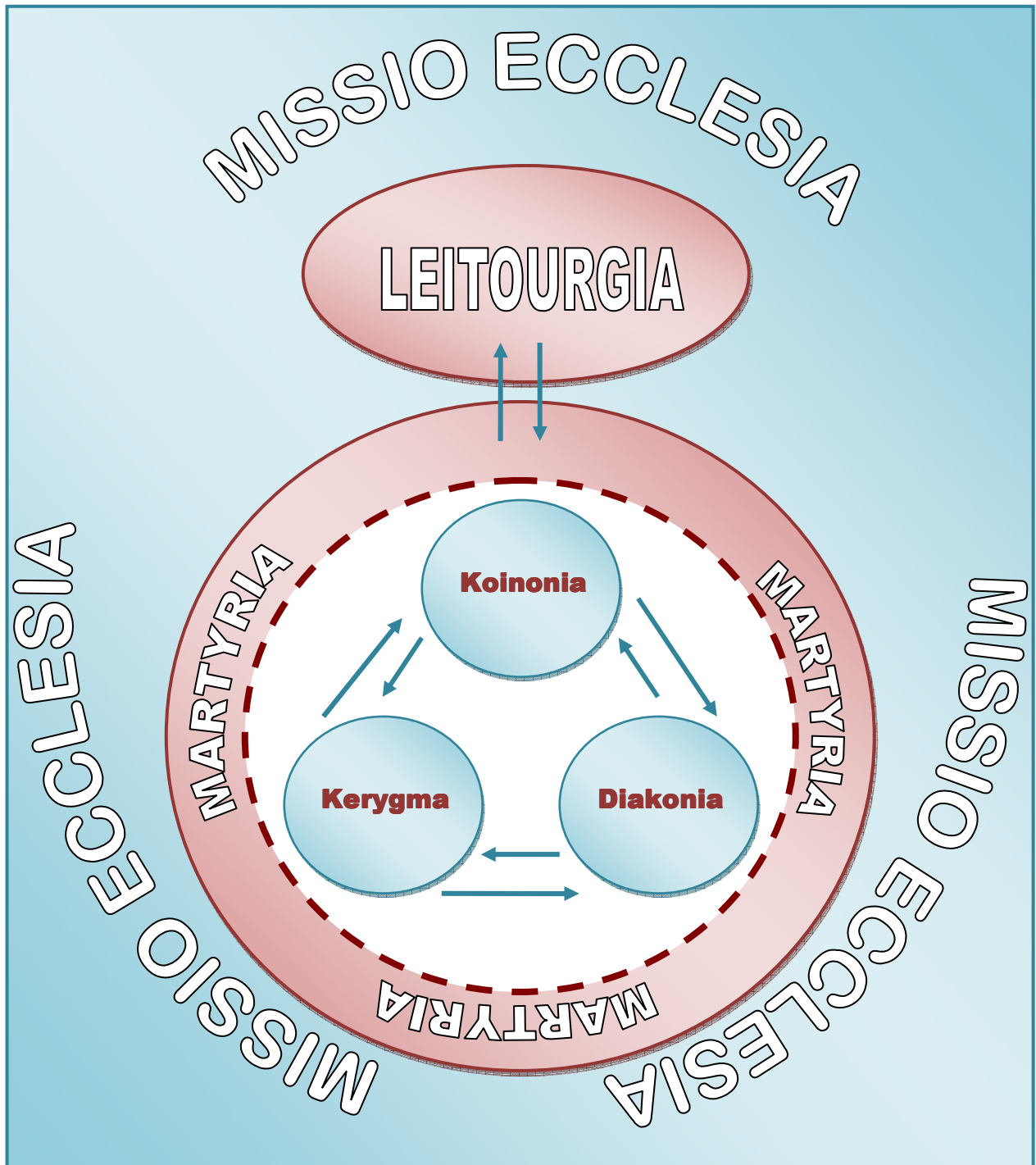
The church is called by Christ and sent to the world to work on His behalf in all spheres of life. According to Van Engen (1993:89), it is important for Christians to examine the purpose of the Church’s life in the world, as that which is derived from the Church’s nature as a fellowship of the redeemed. All that the church does in mission must be related to the missionary of God. The church has a vital role in *missio Dei*, but it dare not allow her status as a mission agent to result in an inflated view of her own importance (Murray 2001:39). Kritzinger et al (1994:44) further indicated that the church should not merely concern herself with her own affairs. An inward-looking church is not an agent of God’s intention.

At this point Christians are reminded of some well known scriptural words which reflect a many-sided description of the Church's reason for being. Four of these words are *κοινωνία*, *κερυγμα*, *διακονία*, and *μαρτυρία*. According to Kritzinger et al (1994:36), the church must address people in their total environment. This implies that the various dimensions of comprehensive approach should be expressed in terms of the church's task of *kerygma* (proclamation), *diakonia* (ministry of service), and *koinonia* (communion or fellowship). Under these three rubrics, the total missionary task of the church could be accommodated: preaching, witnessing, healing, teaching, developing, and the building up of the church. All the above three rubrics are ways of witnessing Christ (*Martyria*) which is the fourth rubric (Kritzinger 1988:34). The fifth added rubric indicated by Kritzinger et al (1994:36) is *leitourgia* (worshipping, glorifying God through Christian mission).

The thesis of this chapter is that the missionary church emerges when her members increasingly participate in the church's being-in-the-world through the above mentioned five rubrics: *kerygma*, *koinonia*, *diakonia*, *martyria* and *leitourgia* (Van Engen 1993:89, Kritzinger et al 1994:36). The Gospel must be realized both visibly and verbally. To employ one means only without the others is to truncate the Gospel. Christians are taught to address people in the totality of their needs. Next the application of the five rubrics mentioned above in the Church's life is discussed. *Firstly*, the five rubrics will be illustrated by a diagram; and *secondly*, an explanation of the diagram will be given, and *thirdly*, each of the five rubrics will be discussed separately; and *lastly*, their relationship will be illustrated.

4.2 THE COMPREHENSIVE DEFINITION OF THE CHURCH'S MISSION IN AN URBAN SETTING

4.2.1 Diagram illustrating five rubrics or dimensions of mission (Fig 4.1)



4.2.2 Explanation of the above diagram illustrating five dimensions of mission

According to Spindler (1995:130), the biblical basis for understanding “witness” as the concept of mission is usually found in Acts 1:8 “... and you will be my witness in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (NRSV). The church is called by Christ to be His witness to the world (Ac 1:8) (*missio ecclesia*). This is indicated by the word “*martyria*” in the above diagram.

How should the church witness to Christ in an urban area? This should be done by proclaiming the Word of God to the people (*kerygma*), by serving people (*diakonia*), and by entering into fellowship of love with people (*koinonia*). The terms *kerygma* (preaching), *koinonia* (fellowship) and *diakonia* (service) in combination describe the main aspects of the witness (*martyria*) of the Kingdom of God (Kritzinger 1988:34). This is indicated by three interlocking circles.

From the above diagram, it is quite clear that *kerygma*, *koinonia* and *diakonia* are ways of witnessing (*martyria*) Christ in the world. When the church is witnessing Christ through *kerygma*, *koinonia* and *diakonia*, it is true to her deepest calling of worshiping God (*leitourgia*), this is indicated by an arrow upwards. The arrow showing downwards from *leitourgia* indicates the interaction between the church glorifying God, at the same time being reassured of the presence of God through Jesus who, on sending His disciples, promised: “And surely I am with you always, to the very end of the age” (Mt 28:20) (NIV).

4.3 MARTYRIA

4.3.1 Martyria in an urban setting

According to Louw and Nida, (1993:418-419), the Greek word μαρτυρια is derived from the Greek word μαρτυρέω which means “witness”, or “to speak well of”. The word μαρτυρια has three meanings, which are as follows:

- The *first* meaning is “to be a witness”

This implies to provide information about a person or an event concerning which the speaker has direct knowledge. The scriptural example of this meaning is found in the Gospel of Luke 21:13.

- The *second* meaning is “testimony”

Testimony is the content of what is witnessed or said. One of the scriptural meanings of this meaning is found in 1 Corinthians 1:6. It is of great importance to specify the content of the witness and also to indicate the agent who is engaged in the witnessing.

- The *third* meaning is “reputation”

This refers to that which is said about a person on the basis of an evaluation of the person’s conduct. The example of this is found in 1 Timothy 3:7.

Within the scope of the above three meanings of *martyria* indicated by Louw and Nida (1993:418-419), the purpose of an urban Church is to make the fact that Jesus Christ is

present in the world tangible, real, visible, and effective. The people who do not know Jesus Christ in urban areas and all over the world are to come and know Him in the presence, the proclamation, and the persuading acts and words of the urban church.

According to Van Engen (1993:97), just before Jesus' ascension, He told His disciples in Ac 1:8 that they shall be His witnesses, beginning in Jerusalem and spreading outward geographically and culturally to the ends of the earth. The Word Jesus said to His disciples still has the imperative command for Christians today. The imperative command of witnessing Him to the people should reveal the nature of the church. The urban church must not miss the full weight of Christ's words: "You shall be my witnesses" (cf Heyns 1980:62). The church's existence in urban areas shall be one of the witnesses in all places and cultures.

Acts provides a detailed description of the earliest days of the Church. It is made clear that loving *koinonia* fellowship, a communal life, a *kerygmatic* proclamation that "Jesus is Lord", a sharing with those in need through a loving *diaconal* ministry all brought about *martyria* - a powerful witness to the Church's missionary nature (Van Engen 1981:178-190). An urban church must witness to the fact that Jesus is alive and that He is the Head of the body, the Church, through loving *koinonia* (fellowship), through confession that Jesus is Lord (*Kurios*), and through actions of diaconal service. God's missionary people are to be a reconciled community who witness to the possibility of reconciliation in an alienated world. The apostle Paul, for example, in 2 Corinthians 5:18-21, asserts that Church members are ambassadors through the diaconal ministry of reconciliation. An urban missionary church should herself become the "righteousness of God" in Christ in exercising the ministry of reconciliation. The work of bringing God's reconciliation to the world is the heart and soul of the Church's witness. Through her loving *koinonia* which expresses her faith in *kerygma* and *diakonia* the church witnesses by saying to the world: "Be reconciled to God" (Van Engen 1993:98).

4.3.2 The *kerygmatic* dimension: “Jesus is Lord”

4.3.2.1 Definition of *kerygma*

The *first* way of witnessing Christ is through *kerygma*. What is *kerygma*? According to Louw and Nida (1993:417), the Greek word can best be translated as preaching of the Gospel or Good News. The most important dimension in mission and church planting is *kerygma* or proclamation of the Word (Kritzinger et al 1994:7).

With the *Kerygmatic* dimension Christians should therefore refer to all various forms of the ministry of the Word in mission such as preaching, witnessing, theological education, etc. The ministry of *kerygma* (proclamation) must run concurrently with ministries of *healing, serving, maturing, liberating, reforming, and empowering* (Kritzinger et al 1994:36). The announcement of the Kingdom of God must be both verbal and visible, and one can never say that one aspect is more important than the other.

Gordon J. Spykman (1995:380) is of the opinion that:

In the New Testament, therefore, historical reality (*martyria*) and its proclamatory meaning (*kerygma*) are inseparably interconnected. For, “the *kerygma* stands or falls with the factuality of the historical events of which it is the proclamation.” It is therefore “concerned with what happened once and for all, with what happened on our behalf”. For it can retain “its absolute meaning only when it is based upon the factuality of the historical redemptive event proclaimed in this *kerygma*”

4.3.2.2 Who should proclaim the Good News?

There is good enough evidence for Jesus' belief that those whom He called to be with Him would continue His mission of proclaiming and performing God's rule on earth. It would be virtually impossible to imagine any other reason for the existence of the new community of Christians (church) in Jerusalem and Judea and her survival under the pressure of persecution (Kirk 1999:52). The church which is the body of Christ is sent by Christ to proclaim His word to the whole world. The call to mission comes to the whole church. The whole Christian community is called to assume the responsibility of the body of Christ, to manifest the person of Christ in the world (Castro 1985:44; cf Heyns 1980:63-64). Van Engen (1993:92) agreed on this idea when he says, "The Lordship of Christ drives the Church outward in her proclamation of the Gospel to the world". Salvation of the people is an issue that the church and Christians must always face. Probably all Christians should acknowledge that the church has a mission to the cities, and we have not yet accomplished it (Copeland 1979:60). As followers of Christ, then and there, but also here and now, we are therefore entrusted with a three-dimensional task: witnessing, proclaiming and teaching the truth. These three ways of expressing the faith have a single focus: announcing in Christ the fulfilling of the covenant and the coming of the Kingdom of God as the decisive turning point in redemption history (Ac 28:31) (Spykman 1995:379-380).

4.3.2.3 The content of the Christians' proclamation

According to Kritzinger (1990:137) the first dimension of a missionary ministry in the city is the communication of the Good News. What then should be the church's proclamation? Bosch (1991:412) is of the opinion that: "The content of this ministry is the Good News that `God, Creator and Lord of the universe, has personally intervened

in human history and has done so supremely through the person and ministry of Jesus of Nazareth who is the Lord of history, Saviour and Liberator`". The church must preach nothing else but the message of Jesus Christ (Hedlund 1991:160). According to Mutavhatsindi (1996:57), all Christians' messages should be Christo-centric. According to K. Deddens (1993:76), all of Scripture is about Christ, and therefore all preaching must be about Him as well. He is the goal, the governing, viewpoint, the sum and "soul" of the Old Testament. Deddens further indicated that: "When the Word is spoken to us today through human mouths and in our own language, the power it possesses comes from the Holy Spirit. Therefore all praise for what the Word gives us must go to Him alone. The Word and the Spirit are bound inseparably together" (Deddens 1993:76). Although, in Christians' preaching they indicate judgement, admonishment, and the call to repentance, above all, the central theme of their messages is the proclamation of redemption (Bavinck 1960:129). The preaching of the nearness of the Kingdom of God, the call to repent and believe the Good News (Mk 1:14-15) is now further extended by the commission to proclaim repentance and the forgiveness of sins in the name of the crucified and risen Messiah (Lk 24:46-47) (Kirk 1999:52).

4.3.2.4 The proclamation in an urban setting

The Christians in an urban areas must know that the Lordship of Jesus Christ is not simply lordship in the church and over individual believers, but rather lordship with cosmic and universal proportions (Ac 4:25-30). The *kerygmatic* confession "Jesus is Lord" necessarily involves movement outward toward the world as the arena and recipient of the Church's *kerygmatic* proclamation. The Church of Christ exists when people confess with their mouths and believe in their hearts that Jesus is Lord, Lord of the Church, of all people, and of all creation (cf Col 1:15-20). Through this confession the Church emerges and become what she is, a missionary fellowship of disciples of the

Lord Jesus Christ (Van Engen 1993:92-93). In order to reach the unbelievers in urban areas, the Church must invite them to attend Christian services.

The mission of Jesus Christ becomes inescapable and utterly binding for all believers in the Church. Christians cannot confess “*Jesus is Lord*” without at the same time proclaiming His lordship over all people. The implication of this intimate, inseparable connection between confession and commission is that the fulfilment of the commission to the world over where Christ is Lord is itself a mark for the missionary church (Phlp 2:9-11) (Denkema 1995:57). The Church should play an important role in society. She must address the local government in matters where the government deviates from the Word of God. For example, the case of legalising abortion, oppressing the poor, is imposing in just structures etc. The Church has to continue to proclaim the Word of God to society so that corruption in the school, the government, etc. should end.

4.3.3 The *Koinonia* dimension: “love one another”

The *second* way of witnessing Christ is through *koinonia*. According to Louw and Nida, the Greek word *κοινωνία* has three meanings. The *first* meaning is an association involving close mutual relations and involvement - ‘*close association, fellowship*’ (1993:446). The *second* meaning is to share one’s possessions, with the implication of some kind of joint participation and mutual interest - ‘*to share.*’ (1993:569), and the *third* meaning describes that which is readily shared - ‘*willing gift, ready contribution.*’ (1993:569).

Fellowship means ‘having things in common’. To have fellowship is to share together in common experiences and common blessings. So Christians share in the grace of God (Phlp 1:7), in Christ (Heb 3:14), in the Holy Spirit (Heb 6:4), in the divine nature (2 Pt 1:4)

and a common salvation (Jude 3), a common faith (Tt 1:4) and a common hope (Eph 4:4). They belong together – indeed the very evidence of their new birth is their mutual love (Jn 13:34; 1 Jn 3:14). The basic unity determines the pattern of their worship. They do not come together as a number of individuals with particular needs and particular responses, but as a fellowship sharing together in the blessings of the Gospel, and in a shared response to a gracious God (Carson 1980:29).

According to Kritzinger et al (1994:38), in order to grasp fully the very important missionary implications of Christian *koinonia*, it is necessary to understand the church as the pilgrim people of God, for whom “there is no permanent city ... here on earth”, but who are “looking for the city that is to come” (Hb 13:14) (NRSV). The church has often become domesticated in certain contexts (for example in the entanglement between mission and colonialism), but in reality the church is everywhere in *diaspora*, called out of the world to be sent back into the world with the message of the world to come.

From a missiological perspective, the word *koinonia* can be viewed in two ways. i.e. the nurturing of Christians and ecumenical cooperation.

4.3.3.1 Nurturing of Christians

According to Rick Warren, the New Testament is very clear that God’s will for every believer is spiritual maturity. He wants every Christian to grow up. Paul said in Ephesians 4:13b-14: “We must become like a mature person, growing until we become like Christ and have His perfection. Then we will no longer be babies. We will not be tossed about like a ship that the waves carry one way and then another. We will not be influenced by every new teaching we hear from people who are trying to fool us. They

make plans and try any kind of trick to fool people into following the wrong path” (NCV) (Warren 1995:331).

Charles Van Engen is of the opinion that:

One of the simplest, but most complex words describing the Church of Christ is the command of Jesus: love. Not only did the disciples of Jesus understand *agape* love to be the way of life expected of the people of God; it had been the church’s duty from ancient times. Love of neighbour can be found early in the Old Testament (for example in Lv 19:18; Pr 20:22; 24:29). In fact, love of God and neighbour is the summary of the *Torah* (Mk 12:29-31). But Jesus brought an astounding new dimension to this Old Testament truth. “I give you a new commandment: love one another; as I have loved you, so you are to love one another” (Jn 13:34) (1993:90).

According to Van Engen (1981:167), Jesus injected the revolutionary factor in His command of love. This type of love was new in kind, though it had continuity from the Old Testament. It now meant a transformed kind of life, qualitatively new in its outward, sacrificial, self-giving sense. His disciples were commanded to reproduce in their mutual love, the love which the Father showed in sending His Son, the love which Christ showed in laying down His life. This love is a sentiment spoken from both emotion and a certain type of action which the Father and the Son have taken upon themselves for the sake of the world. This self-denying response is also commanded from the churches in urban areas.

The love of Christ constrains Christians to love one another. Non-Christians in towns and cities must experience that Christians in urban areas belong to a new family, the family of God (Eph 2:19). According to C. Peter Wagner, fellowship plays an important role in the Christians' relationship, he commented on this issue in the following way:

Fellowship, by definition, involves interpersonal relationships. It happens when Christian believers get to know one another, to enjoy one another, and to care for one another. But as the disease develops, and *koinonia* becomes *koinonitis*, these interpersonal relationships become so deep and so mutually absorbing, they can provide the focal point for almost all church activity and involvement. Church activities and relationships become centripetal (introverted and self seeking, rather than oriented toward mission in the community) (Wagner 1979:78).

Non-Christians must experience this through the way in which Christians care and support each other in times of stress and distress. They must hear this in the way Christians pray for each other and with each other in times of sickness, financial need and family strain (Pretorius et al 1987:155). Charles Van Engen is of the opinion that: "We cannot forget that all people will know if the disciples love each other within the Church, because this love is to be externalized. Otherwise we would fall into an unhealthy situation" (Van Engen 1993:91). For example, if one of the Christians is in grief, Christians should pay him/her a visit and pray for that particular person. Even during times of special occasions such as weddings, a birth day party, etc., Christians should support each other in such a way that the world becomes convinced that Christians really care for each other both in times of grief and in times of happiness. Members of the Reformed Church Tshiawelo are applying this in their daily city lives. The researcher has observed this on several occasions. By supporting one another in

times of both grief and happiness prevents the one who is in those particular situations from feeling alienated from other Christians because of the circumstances he or she is encountering. Terry J. Young indicates that:

In a great church there is a genuine spirit of concern for one another. In a real sense what affects one member affects all. Church members pray for each other and respond to each other's needs. This genuine concern for one another greatly reduces the possibility of misunderstandings and strained relationships within the church. This good spirit of fellowship provides an excellent atmosphere for productive and cooperative working relationships (Young 1978:39).

The support that Christians show to each other is a resemblance of Christ's love (Denkema 1995:54). Churches that lose *koinonia* lose fellowship with Christ who linked the promise "I am with you always" with the command to "go and make disciples" (Van Engen 1993:92). Christian love is not limited only to Christians, but they must extend this love also to non-Christians. They must experience this love through the way Christians show both love and care to them.

4.3.3.2 Ecumenical cooperation

Bosch (1991:368-389) is of the opinion that the missionary church must therefore become church-with-other, must truly incarnate the essential *koinonia* of the Body of Christ. The church must be equipped in such a way that she regards her existence in fellowship with other pilgrims on the journey through the world. The church's existence must be an open invitation to fellow pilgrims to join her to find sustenance and fellowship on the journey to the eschatological destination

Saayman (1991:16-18) indicated a number of arguments in favour of mission in unity. Some of his arguments are as follows:

The first argument in favour of mission in unity has to do with the acknowledgement of Jesus as Messiah and King. Neither church nor mission exists as an end in itself. Both are directed towards the coming of God's jubilarious reign in the world, which is the object of God's love (Jn 3:16). The crucial aspect of the coming of this reign on earth is the recognition of Jesus as Messiah and King. Jesus Himself - indicated how important it is that His followers should be united so that the world might come to this realisation (Jn 17:20-23). This makes clear that also the unity with which Christians are concerned is not simply a pragmatic or functional unity, in other words it is not merely a question of mission in unity 'working better'. On the contrary, it is an essential (in the sense of belonging to the very essence) unity based on the unity between three persons of the Trinity, which is, as the subject and origin of *missio Dei*. One would be hard pressed to find a more convincing argument in support of the theological connection between unity and mission.

The second argument in favour of mission in unity is to be found in the nature of the church herself. According to some of the oldest Christian creeds, which are accepted by all Christians, two essential features of the church are her catholicity and apostolicity²⁴. Catholicity as an essential feature of the church implies that the church is

²⁴ *Apostolicity* can be understood in a variety of ways. Some, especially in the Episcopal churches, understand this term as indicating the apostolic succession which can be traced back to the apostles of Jesus. Others, especially in the Reformed and Presbyterian churches, understand apostolicity as the faithfulness to the pure doctrine of the apostles. A third possibility, held by many Roman Catholics, but refined and emphasised especially by the Theology of the Apostolate, is to understand apostolicity as indicating the basic 'sentness' (apostle – one who is sent) of the Christian community in the world. It is in

universal, representative of the whole *ecumene* (that is, the whole inhabited world). It indicates in other words that Christians 'from every tribe and language and nation' are bound together into single new community – the Body of Christ. It is clear therefore that catholicity and apostolicity are intimately linked. For the church to be catholic, she has to be spread across the entire world and among all people. Where the church is so spread across the entire world by means of (apostolic) mission, the newly created communities may not exist in isolation, but must be united with believers everywhere by virtue of the inherent catholicity of the church. Hence the nature of the church brings the interrelation between unity and mission sharply into focus.

A *third* argument in favour of mission in unity is to be found in the person and ministry of Jesus. The nature, as well as the task of the church, springs from Him. Church and mission are therefore based on His person and ministry.

According to Bosch (1991:464-467), the mutual coordination of mission and unity is non-negotiable. It is not simply derived from the new world situation or from changed circumstances, but from God's gift of unity in the one Body of Christ. God's people are one; Christ's Body is one. It is therefore, strictly speaking, an anomaly to refer to the "unity of churches"; one can only talk about the "unity of the church". Holding onto both mission and unity and to both truth and unity presupposes tension. It does not presume uniformity. The aim is not a levelling out of differences, a shallow reductionism, a kind of ecumenical broth. Our differences are genuine and have to be treated as such. Whenever the church takes seriously her mission in respect to the various human communities which stand in conflict with one another – whether these conflicts are

this third sense, especially as understood by the Theology of the Apostolate that is used in this context (Saayman 1991:16-17).

doctrinal, social, or cultural in nature or due to different life situations and experiences- there is an inner tension which cannot be disregarded. Rather, this tension calls us to repentance. Mission in unity and unity in mission are impossible without a self-critical attitude, particularly where Christians meet with others, fellow believers or non-believers, who, by human standards, should be their enemies. Ecumenism is only possible where people accept each other despite differences. Our goal is not a fellowship exempt from conflict, but one which is characterized by unity in reconciled diversity.

Mission is the fundamental task of the church. The entire church of Jesus Christ is called upon to execute her task (Müller 1987:110). In her missionary work, even more than any other terrain of mutual interest, one denomination needs the hand of the other (Müller 1987:109; cf Young 1978:37). To be sure, co-operation is not always easy and confessional and other differences do exist – such as the fact that different denominations and churches adopt vastly different viewpoints in their missionary approach. Yet considerable progress has been made in this direction in the last century. Churches and missionary organisations have learnt the important lesson that when people begin to co-operate in the name of the Christ, they discover that their mutual differences fade into relative insignificance beside the vital issues on which there is mutual agreement and sympathy (Kritzinger et al 1984:4-5).

4.3.4 The *Diakonia* dimension: “Serve one another”

4.3.4.1 Exegetical analysis of the word *διακονια*

The *third* way of witnessing Christ is through “*diakonia*”. The Greek word “*διακονια*” is derived from the word *διακονέω* which means “to serve”. The word *diakonia* can be

translated as service, ministry (Kritzinger et al 1994:37). According to Louw and Nida (1993:460-741), there are several words in the New Testament which deal with the concept of *diakonia* or service:

- ☞ δουλεύω - service as a slave.
- ☞ θεραπεύω - willingness for service.
- ☞ λατρεύω - to perform religious rites as a part of worship.
- ☞ ὑπηρετέω - service to the master.
- ☞ διακονέω - very personal service to another.

4.3.4.2 Jesus Christ as the Great Diakonos

4.3.4.2.1 Jesus became a slave to His disciples

Jesus Christ became a model of witnessing to His disciples by words and deeds. In John 13 Christ is a good example of witnessing by words and deeds to His disciples. Exegetically speaking, in the New Testament times the work of washing the master's and any guest's feet was axiomatically regarded as slave work (cf Verkuyl 1979:208). Coetzee (1996:11) indicated that, "At the evening meal in John 13, Jesus, the Rabbi and Lord (*Kurios* here means *slave-owner*) was the Host". In John 13:2-10, we find the most extraordinary thing happened:

Jesus got up from the table where they all have already taken their seats, and He became a disciple at the feet of His disciples; their Lord knelt down and became a slave at the feet of those who were to have been His slave. He took of *ta himatia*, His clothing, which most probably refers to both His "over-coat" and His "under-coat". That means He now

only had on the small loin-cloth of slaves. Thus He knelt down, and even in His dressing and appearance became fully a slave working for and to His followers! (Mutavhatsindi 1996:40).

Johannes H. Verkuyl is of the opinion that the towel and basin used by Christ in John 13:5 symbolize His love to His people (cf Jn 13:10). They portray the foot washing of *Christos diakonos* (Christ the Servant), who assumed the form of a servant, kneeling down as would a slave to wash the feet of His disciples (Verkuyl 1979:208).

4.3.4.2.2 The meaning of what Jesus did to His disciples

In John 13:13 Jesus said to His disciples, “You call me Teacher and Lord; and you are right, for so I am” (NCV). Jesus here takes as His starting point to explain the meaning of His deed, the confession of the disciples themselves because they indeed were used to acknowledge Him as their Superior, as their Rabbi, and even as their *Kurios*. He further argued in verses 14-15 that, “If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example that you also should do as I have done to you” (NRSV). According to Coetzee (1996:23) Jesus here uses a figure of speech typical of the semantic world of the time (indeed of most languages), namely: *the argumentum a majore ad minorem*. This means to argue from an accepted greater fact towards a consequentially and obviously smaller or lesser fact. Here then: If Christ, their Teacher and Lord, who could in full right, have demanded that His disciples and subjects do the work of slaves at His feet, how much more ought they to be willing to do the same to one another – to their equals. Christ indicated to them that what He did to them was an example of what they have to do one another.

In John 13:16 there is a confirmation of the foregoing statement with a general valid and accepted truth. This is introduced by the very strong “Verily, verily, I say unto you”. Jesus confirms and emphasises foregoing statement by the generally valid truth: “The servant is not greater than his lord; neither he that is sent greater than he that sent him” (KJV). According to Van Engen (1993:94), Christ said the above statement in John 13:16 as He washes the disciples’ feet – the lowest task of the lowliest servant. Such an attitude of humble service is thus also required of His disciples.

4.3.4.2.3 Jesus as the servant of the world

Christ identified Himself as the servant who came to this world not to be served, but to serve and to give His life to redeem many people (Mk 10:45) (Pretorius et.al 1987:156). He also showed a great concern to the lives of those afflicted by different circumstances. According to DuBose (1983:120), Jesus made it clear that service was integral to His missional purpose. In identifying with the Servant of the Lord of the Old Testament prophesy, He not only declared Himself to be sent to set at liberty those who were oppressed but also to preach Good News to the poor and proclaim release to the captives and the recovering of sight to the blind (Lk 4:18).

Spindler is of the opinion that in Luke 4:18, the proclamation of the Gospel is explained with two very modern-sounding qualifications: In the *first* place, a strong emphasis is placed upon the Gospel’s address to the poor. The Gospel is for the poor. *Secondly*, proclamation in word is closely linked with concrete deeds of liberation breaking through the structures of oppression and injustice that force the poor into their situation of poverty and hold them there by violence. Mission thus aims to restructure society as a whole on a global scale. It aims, that is, at the Kingdom of God (Spindler 1995:129-130, cf Bosch 1993:17).

Jesus clearly identified the content of His ministry in terms of the works the Father had sent Him to do. His works bear witness to the loving nature of the Father who had sent Him. Therefore in calling Christians into missional partnership with Himself (Jn 17:18; 20:21), the nature of their mission, therefore, is to bear witness to the loving nature of God through service (DuBose 1983:121).

4.3.4.3 The diaconal service of the church in urban areas

According to J. Andrew Kirk, God's calling to mission is a calling to serve (Kirk 1999:32). The world as a whole is the open arena for the Church's diaconal ministry (*diakonia*). Though lending a helping hand to "the household of faith" is a first line of duty, yet over and beyond that, "as we have opportunity," we are to "do good to all men, especially unto them who are of the household of faith." (Gl 6:10) (KJV). James says, "As the body without the spirit is dead, so faith without deeds is dead" (Ja 2:26) (NIV). The avenues of sanctified Christian service are paved with the cobblestones of justified and justifying works (Ja 2:14:14-26). Faith in action is a demonstration of who Christians are and whom they seek to serve. Both word and deed along with identification with people in their needs are essential for a faithful witness (Goheen 2000:29).

Churches must learn that *diakonia* is a key to understanding the person of Jesus Christ and His Gospel, and therefore also a key to understanding the missionary task that the Christian church is called to fulfil (Verkuyl 1979:209). It is the responsibility of all Christians in urban areas to care for the jobless, the homeless and the hungry. They must battle against the wrongs in society that leads to poverty and malnutrition in a country of wealth and affluence. They must fight for the renewal of broken lives and broken homes. However, in all this they must experience that the driving force in their

lives is the love of Christ and that they can say with Paul: “We are ruled by the love of Christ” (2 Cor 5:14). Pretorius et al are of the opinion that:

The urban church must offer counselling strongly to the disadvantaged people in cities, towns and other parts of urban areas. This should not be the only work to be done; they must also be supported materially. The aim of the counselling is to comfort them with the Word of God and also to provide them with a care. The services of the church to those affected will bear witness and the hallmark of the love of God (1 Jn 4:7-8) (Pretorius et al 1987:156).

4.3.4.3.1 Ministries that should be developed by the Church in urban areas

According to Conn (1987:116), the church in the urban area must develop a holistic ministry for the city. This implies that the church must reach the whole city with her ministry of word and deed. The church must be available for both the spiritual needs and also for the physical needs or material needs.

4.3.4.3.1.1 Ministry of hospitality to the urban poor

From the very beginning, Christian charity has been a powerful form of witness. In the Book of Acts (2:47) it is written that: “They praised God and were looked up to by everyone”. And then: “Day by day the Lord added to their community those destined to be saved” (Ac 2:47) (NRSV). Love, which flows from God and embraces all men in charity, is “unintentional”; it simply wants to pour itself out, to do good. “The words of Jesus in Matthew 15:32 ‘I feel sorry for all these people’ have always had a special appeal, have given food for thought, and have opened people’s eyes. God is the motive

and standard of love and Christian charity is nothing but the overflow of the saving love of God. This is why charity is sign and witness” (Müller 1987:125). Turning to the teaching of Jesus in Matthew 5:4-9 (cf Lk 6:30-36), Christians notice those whom He pronounces blessed. They are those who comfort the mourners, who show mercy, who work for *shalom*, who provide hospitality without any thought of reward. The poor themselves are blessed, for in the coming of the Kingdom there will be sufficient for all (Lk 6:20-21). In the parable of the good Samaritan, Jesus was affirming that the Samaritan truly acted as God would act, taking care of the victims of unprovoked and naked aggression (Ps 146:7-9; 68:5-6) (Kirk 1999:115). The church must not proclaim the Word of God only to the middle class people but must also bring it to the poor (Samaan 1992:24, cf Verster 1989:23-28, 31). The poor must be freed from the low esteem they may have of themselves. They must be helped to have the freedom of being before God. Linthicum (1991b:33) states that the ministry of the church should help “to return self respect to the poor; to fashion people of pride and dignity who have been used and tossed aside; to free people from their bondage - in the Name of Christ”. This should be done as people are very important before God (Wolfaardt 1989:49).

According to Bosch (1991:166), hospitality therefore has to be offered to fellow-believers from other regions as well and Paul urged Christians in Rome to ‘contribute to the needs of the saints’ and ‘practice hospitality’ (Rm 12:13). Roger S. Greenway is of the opinion that:

In the life and ministry of the Lord Jesus Christ, what has often appeared to Christians as a dilemma finds a resolution. Jesus’ ministry is a model of the way the Christian’s twin responsibilities of evangelism and social involvement are to be integrated. Jesus preached, taught, and healed. His concern for the physical needs of people flowed from His love and

compassion for them as people, image-bearers of God, who are burdened down by sin and its consequences, hurting, hoping, seeking, and dying. His healing ministry served as a bridge to His preaching ministry, as He blended concern for the temporal and eternal dimensions of human existence (Greenway 1989e:175).

According to Grigg (1992:10), Jesus is Christians' model for mission. He told His disciples that, "As the Father has sent me, even so I send you" (Jn 20:21) (KJV). His first declaration of His own Great Commission says:

The Spirit of the Lord is upon me, because He has anointed me to preach Good News to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the lord (Lk 4:18-19). Surely with these words in Luke 4:18-19, our Lord Jesus Christ modelled the Gospel as primarily Good News for the poor. He defined ministry to the poor, declaring that the ministry to the poor is holistic, involving preaching, healing, deliverance, justice and doing good deeds, but is initiated by proclamation (and reception) of the Kingdom.

Greenway (1989e:175-181) pointed out four important things that should be taken into account by the Church in her responses to the urban poor.

➔ **The church must be able to see, learn and love the urban poor**

Understanding the poor is the first step towards trying to become more helpful. Friendship, acceptance and gratitude can never be taken for granted. The poor often regard help that they have not asked for as an insult or at least an intrusion into their

private world and a threat to their human dignity. This drives the poor to use their poverty to veto, which is their only weapon (Bruwer 2001:12). The gap in understanding and communication between the poor and the middle class is a large part of the problem. Effective Christian responses to the urban poor are frustrated at every level because the poor and their conditions are not understood. The Christian response to the poor in the city must take the form of planned visits, the development of trusting relationships, the exchange of ministries and resources, and growing demonstrations of Christian love.

➔ **The church must be present among the poor and share their needs**

Christians working among the poor must live among them, and identify with their conditions, and treat their spiritual needs and their physical conditions together. Grigg (1992:23) indicates that, for Christians to understand the process of bringing the Kingdom of God into squatter areas, they need first to live among them and learn their ways. But they must also come to understand the processes that are creating them.

Christians must not treat the urban poor as objects of charity and relief, but must begin to understand them as they are, and deal with the spiritual and social needs together in a genuine integration of word, deed, and life. Their mandate is to bring the poor communities under the authority of the Kingdom of God.

➔ **The church must establish urban diaconal task forces**

Neither a deed-only nor a word-only strategy is adequate in the city. Poor people need more than bread and more than verbal truth if their lives are to be changed and made

whole. There are principles that should be taken into account when the church is doing urban diaconal ministry:

- ✱ The *first* principle is that the goal of all Christian ministries in the city is the glorification of God through the salvation of sinners, the building of the church, and the extension of the Kingdom of God.
- ✱ The *second* principle is that the central to the task of the church in the city is the proclamation of the Gospel (Mt 28:19-20; Rm. 1:1-16). This task never competes with diaconal ministry, but accompanies it, complements it, and becomes the driving force of diaconal concern (1 Jn 3:16-18).
- ✱ The *third* principle is that diaconal ministry in the city begins with the poor among believers, for they are the church's first responsibility (Gl 6:10). But it does not end there. It extends to every needy person whom God makes Christians' neighbour (Lk 10:29-37).
- ✱ The *fourth* principle is that diaconal evangelism in the city is a natural outcome of a biblical understanding of the breadth of human need and the depth of God's provision in Christ. It recognizes that the ultimate need of every person is saving faith and reconciliation with God.
- ✱ *The last* principle is that diaconal ministry among the urban poor must be holistic, going beyond temporary relief to treating the long-range causes of poverty and the resulting conditions. Given the facts behind poverty, political involvement cannot be ruled out (cf Cole 1987:163; Minnaar 1992:55-67). Most poverty situations in urban areas are the result of some form of injustice and require political action and changes in government policies. To protect the victims of injustice is one of the church's responsibilities.

- ➔ **The church must see to it that there is an educational training for ministry among the poor**

The curriculum in Christian educational training institutions must give emphasis on Christians' help for the urban poor, love for the poor, pray for the poor, close relationship with the poor, and maintenance of a close relationship between evangelism and helping the poor.

4.3.4.3.1.2 Ministry to the street people

Who are the street people? According to Roger S. Greenway, "Street people" is a broad term that covers a heterogeneous population with one thing in common: its members are homeless. A wide range of individuals is included: runaway boys and girls, displaced families, legal and illegal refugees, prostitutes, alcoholics and drug addicts, the aged and senile, and the mentally retarded (1989c:184). Changes in the nation's economy have forced a great number of people out of jobs and onto the streets. Greenway (1989c:185) further commented about the alcoholics and drug abusers in the following way: "Because of their addiction, these people cannot get or hold a job, they cannot pay for decent housing, and they are not mentally alert enough to make adequate use of available community services".

- **What can the church do to help the homelessness?**

The church is God's primary agent for social change. When the Kingdom enters a community, and afterwards, it brings about economic transformation in the lives of individuals, families, and at times, of the community. The causes of squatter poverty are generated by the city. Here too, it is the church of the city that can bring

transformation, for the church can transform the spirit of the city (Grigg 1992:253). Those who are at peace with God will wish to be at peace with their neighbour. When Christians see that all the good in life has not been deserved but has been given by God, they will desire to share that good with others. The foundation for a just order, therefore, is a personal, active relationship with God (Linthicum 1991a:50).

Rescue missions must be instituted by the church to work with the homeless. The homeless in the city must be provided with food, shelters, and Christian counseling. Advocacy groups must be formed in the cities on behalf of the poor and the homeless

According to Greenway (1989c:191-192), there are five things that should be taken into account when ministering to street people:

- *Firstly*, the church must acknowledge that God is mighty, and His grace proves itself over and over again to change the most degraded individuals.
- *Secondly*, the church must have a great measure of love and perseverance to build positive long-term relationships with street people.
- *Thirdly*, Christian optimism must be tempered by realism as to how much improvement can be expected, especially in the case of the mentally retarded.
- *Fourthly*, the street is not a place where long-term and moral growth can be expected to occur – because it has too much evil, too many influences that entice, enslave, and beckon back. Street is a place where Christians can make contact with the destitute and homeless, show them love, build relationships of trust, and introduce them to Jesus. But after that the homeless should be taken to rehabilitation centers where their lives can

be recorded under the care of Christian disciplers. Christian rehabilitation centers deserve the loyal support of the churches.

- ➔ *Fifthly*, like everyone else street people need Ministers. A Minister's responsibility is fourfold: he must feed the sheep, to defend them, to guide them, and when they stray, to seek them out. Of all people, street people need Ministers.

4.4 THE LEITOURGIA DIMENSION: "MISSION AS AN ACT OF WORSHIP"

4.4.1 The exegetical analysis of the word *Leitourgia*

According to Louw and Nida the Greek word *leitourgia* is derived from the word λειτουργέω "to serve"²⁵. Λειτουργία means service, ministry (1993:461) and performance of religious duties (1993:533). There are two Greek terms which appear significantly in the New Testament and which have a prominent place in the Septuagint. They are *latreia* and *leitourgia*. They are virtually synonymous and reflect the merging of the concepts of worship and service in the light of the Gospel (Carson 1980:11). In the Septuagint, these terms are used to refer both to the act of public worship (sacrifice) and public service (DuBose 1983:110-111). For example, Paul in Romans 1:9 says, "For God is my witness, whom I serve (worship) with my spirit in the Gospel of His Son" (KJV). "For we are the circumcision, which worship God in the spirit," (Phlp 3:3) (KJV). In both the references above, the word is *latreuo* and reflects the usual inward dimension. In Romans 12:1 Paul used the same word in noun form to express a strong

²⁵ This refers to serve with the implication of more formal or regular service. This servanthood is not for the period of time, but it is for life. This implies that we must serve God to eternity and our fellow human beings to eternity (Louw & Nida 1993:461).

outward dimension: “I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship (service)” (NRSV).

Paul used the same analogy of sacrifice in illustrating not simply the outward dimension of worship but the missional dimension. He used the term *leitourgos*, from which we get our word *liturgy*. For example, in Romans 15:16, it is translated “minister,” against the background of the Septuagint’s use of the one who ministers or administers the public offering. Paul said, “To be a minister of Christ Jesus to the Gentiles in the priestly service of the Gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit” (RSV). Paul pressed the analogy on all points: one who offers sacrifice, in the priestly service, so that the offering ... may be acceptable” (DuBose 1983:111). Paul was not speaking of Christians offering themselves as a living sacrifice as an act of worship, but he was speaking of offering the Gentiles as an act of worship. Paul’s special ministry was a mission to the Gentiles (Ac 9:15; 26:17; 28:28). In the above passage he spoke of bringing the offering of Gentile converts to God as an act of worship. In other words, he understood his mission of evangelism in liturgical terms as a Minister of God. Here the ideas of mission and worship are not only antithetical but they relate integrally to each other. They are also integral to the ideas of evangelism and service in this context. Among other significant uses of *leitourgeo* is the reference in Acts 13. It was to a church in worship that the Holy Spirit spoke to send His servants on mission. The prototype of the corporate was sending - the church sent forth her missionaries under the corporate Spirit’s impetus - grew out of a church strong in worship. Worship is the liturgy of the apostolate.

From the beginning, worship has been linked with mission. The Passover grew out of the mission of God which delivered His people from Egyptian bondage. In the

significant recital hymns of the Old Testament, the people celebrated God's mission of deliverance (Ps 105:26-28) (DuBose 1983:109).

A new way of expressing the old principle or goal of mission indicated by Gisbertus Voetius, a Dutch theologian is the *glorificatio Dei* (Kritzinger et al 1994:1). This implies that mission is the enactment of our worship. We praise God; we offer our sacrifices by doing mission. According to du Preez in his unpublished paper, "Mission dimensions in the divine service", there is an indissoluble link between worship and mission (DuPreez 1997:1). The one is not the other: worship to mission and mission to worship (cf Webster 1992:73-75). Christians may go a step further and say: though worship is not itself mission, there are unmistakable dimensions of mission in true worship. And though mission is not itself worship, there are unmistakable dimensions of worship in true mission. These statements rest on biblical support. It is this: the Triune God of the Scriptures, who is to be worshipped, is a missionary God: the Father sends the Son into the world, the Father and the Son both send their Holy Spirit into the world, in order to create a people for the Father, a body for the Son, a community of saints for the Spirit (see Jn 3:16, 16:7-13). Through this people, this Body, this community, which is His church, the Triune God wishes His good tidings of salvation to be proclaimed to the whole world (cf Ac 1:8; 1 Pt 2:9-10). Davies (1966:10-11) is of the opinion that:

In the apostolic writings, the life and work of Christ are spoken of in terms both of mission and of worship. In John 12:49 we read, 'the Father which sent me, He hath given me a commandment, what I should say, and what I should speak', while in John 6:51 cultic language is employed: 'I am the living bread which came down out of heaven ... and the bread which I will give is my flesh, for the life of the world'. In the same chapter at verse 57 both mission and cult appear together: 'As the living Father sent me, and I live because of the Father; so he that eateth



me, he also shall live because of me'. Similarly the author of Ephesians describes Christ as one who 'gave Himself up for us, an offering and a sacrifice to God for an odour for a sweet smell' (Eph 5:2), and to the author of Hebrews Christ is 'Apostle and High Priest' (3:1), His ministry thus being capable of being described as both mission and worship, which refer to a single totality.

When the researcher read the Bible he found that the New Testament emphasis upon the unity of worship and mission rests however upon a more solid basis than a collection of separate texts; it stems from its understanding of the Lordship of Christ, through whom God exercises His sovereignty, and from its perception that through Christ the wall of partition between the sacred and the profane has been broken down. Once Christians have recognized that in the New Testament Jesus Christ is the risen Lord, they are ready to recognise that the life of His people will stand constantly under His Lordship. This is true for the entire Christian life. Christians do not find life split into one area, of worship, where Christ is honoured, and another area in which man is more independent. If the Christians are to present the New Testament position, they can make no essential distinction between worship and daily life, and they may add, between worship and mission, since the latter takes place in daily life in the world. Life is not split up, and so there are not two realms or spheres, one over which God is sovereign and one from which His presence and activity are banished, one the sphere of worship and the other of mission.

According to Davies (1966:13), the contemporary disunity of worship and mission is in part the product of the dominance in Christian thinking of this concept of two distinct realms. One cannot term this error otherwise, has been very clearly expounded by

Dietrich Bonhoeffer, who is therefore worthy of quoting at length on this issue. He argues that one of the main conceptions that has determined Christian thought is that:

Of a juxtaposition and conflict of two spheres, the one divine, holy, supernatural and Christian, and the other worldly, profane, natural and unchristian ... Reality as a whole now falls into two parts ... The cause of Christ becomes a partial and provincial matter within the limits of reality which is in Christ. It follows that these realities are acceptable by some way of their own, and otherwise than through Christ. However great the importance which is attached to the reality in Christ, is still always remains a partial reality amid other realities. The division of the local reality into a sacred and profane sphere, a Christian and a secular one, creates the possibility of existence in a single one of these spheres, a spiritual existence which has no part in secular existence, and a secular existence which can claim autonomy for itself and can exercise this right of autonomy in its dealing with the spiritual sphere.... So long as Christ and the world are conceived as two opposing and mutually repellent spheres. He seeks Christ without the world, or he seeks the world without Christ. In either case he is deceiving himself...There are not two realities, but only one reality, and that is the reality of God, which has become manifest in Christ in the reality of the world. The reality of Christ comprises the reality of the world within itself.... One is denying the revelation of God in Jesus Christ if one tries to be 'Christian' without seeing and recognizing the world in Christ. There are, therefore, not two spheres, but only one sphere of the realization of Christ, in which the reality of God and the reality of the world are united (Davies 1966:13-14).

In thus refusing to separate the sacred and the profane, assigning the one to worship and the other to mission, Dietrich Bonhoeffer is true to the New Testament, which in this particular case is to be contrasted with the Old. In the Old Testament the common or profane is that which does not pertain to God; it is thus to be avoided as a hindrance or impediment to man's approach to God. In the New Testament, because of God's approach to man in Christ, the situation is entirely different. "What God hath cleansed, that call not thou common" (Ac 10:15) (KJV), Peter is informed. This act of cleansing has been affected once and for all through Jesus who 'made purification of sins' (Hb 1:3). The word 'purification' literary means 'cleansing'.

4.4.2 The worship of an urban church to God

This dimension deals mainly with the public service that church members render to God especially through worship. They can render their services directly to God (Ac 13:2) or indirectly to God by serving their fellow human beings (2 Cor 9:12) within and outside their areas. Urban church must see to it that she has regular weekly worship services, regular prayer meetings, Sunday School as well as women's and youth organisations (Pretorius et al 1987:154). Christians must invite those who are not yet Christians to attend their worshipping service.

For example, there are many occasions of public worship at the Reformed Church Tshiawelo. They developed the so-called "groups fellowship services". There is a "women's fellowship services, men's fellowship services, youth fellowship services, and Sunday School fellowship services". They have these fellowships not to be patronising; they have them gladly, because the greatness of God's love leaves them no other option (cf Kritzinger et al 1994:38).



4.5 THE RELATIONSHIP BETWEEN THE FIVE DIMENSIONS OF MISSION

One of the great discoveries of the 20th century is the holistic definition of mission. Mission should not be defined partially; leaving some of its dimensions outside, but all dimensions of mission should be mentioned or incorporated in its definition. All the dimensions of mission are important, no one is useless, and they are all related.

4.5.1 The relationship between *kerygma*, *diakonia* and *koinonia*

4.5.1.1 Kritzinger's view

According to Kritzinger (1988:35), the relationship between the dimensions of mission can be illustrated by a pair of scissors:

Sometimes the word (*kerygma*) and deed (*diakonia*) are played off against each other as if there can be an either or choice. But they cannot function separately from the other – the two blades of the scissors need each other. As a matter of fact, neither can they function without fastened to each other by the pin, namely the fellowship (*koinonia*). In no way can God's mission of Word and deed be fulfilled without the generating power of fellowship between man and God and man and man.

4.5.1.2 Kritzinger, Meiring and Saayman's view

If Christians regard mission as a ministry to reveal the Kingdom of God across the length and breadth of the earth, they are liberated from the pseudo dilemmas. It is not a matter of either ... or, but of both three of them, *kerygma*, *diakonia* and *koinonia*. Kritzinger et al are of the opinion that:

The full and glorious Gospel message is to be proclaimed to all men in every sphere of life. *Kerygma* is important, for the Gospel must be proclaimed, but *diaconate* is equally essential, for the Gospel must be demonstrated. The third channel of proclamation is *koinonia*. For the communion of the saints, the existence of the church is in itself proclamation (Kritzinger et al 1984:39).

The mutual relationship between the above three dimensions, make it impossible to use one dimension instead of using them all. They are indissolubly bound together, if we lose one of them, we lose the other two.

4.5.2 The relationship between *koinonia*, *diakonia*, *kerygma* and *martyria*

According to Van Engen (1993:91), the church's *koinonia* as a fellowship of love is also the foundation for *diakonia*, *kerygma*, and *martyria*. But the absence of *diakonia*, *kerygma* or *martyria* may mean that the Church has turned inward upon herself to such an extent that there is no longer the kind of *koinonia* of which Jesus spoke.

4.5.3 The relationship between *leitourgia*, *kerygma*, *diakonia* and *koinonia*

The word *leitourgia* is the stem of witnessing Christ by the Church to the world. It is regarded as the stem because its branches are *kerygma*, *diakonia* and *koinonia*. Even though these branches of *leitourgia* are different, the church must know that *word*, *service* and *fellowship* are not three separate missionary activities, but are three colours cast in spectrum by a single prism (*leitourgia*) (Mutavhatsindi 1996:26).

4.6 CONCLUSION

From this chapter, the researcher managed to evaluate the work of mission, and develop a comprehensive definition of mission that should be used by the urban church in her own mission. It was quite clear that God is the subject of Mission. The church as an instrument of God in His mission to the world should be involved in the mission of God (*missio Dei*) with full force to obey God's commission. The church is the answer to all the physical, social, economical, and spiritual needs of the people. The next chapter focuses on the way the Reformed Church Tshiawelo is doing her mission in an urban setting.