LEADING TOWARD MISSIONAL CHANGE: AN AFRO-CENTRIC MISSIONAL

PERSPECTIVE ON THE HISTORY OF SOUTH AFRICAN BAPTISTS

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I declare that *"Leading toward missional change: an Afro-centric missional perspective on the history of South African Baptists"* is my own work and that all sources cited herein have been acknowledged by means of complete references.

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Signature   Date

D. Henry

LIST OF FIGURES AND TABLES

RESEARCH SUMMARY

This study shows the importance of leading toward missional change within

BUSA in post-1994 contexts incorporating global, afro-centric missional

perspectives as South African Baptists. As my research will indicate, BUSA is

at a crucial junction, and I contend that BUSA's main problem is primarily a

missiological problem, with ecclesiastical challenges that urgently need to be

addressed by BUSA's leaders. The importance of BUSA's critical self-

reflection and analysis is paramount. Does BUSA and her mission have a

future, or will it fade into obscurity?

Utilizing the South African Baptist faith heritage as an important interlocutor

with a view to *retrospective* and *prospective* Baptist ecclesiology in post-

1994 South African society. Special recognition is given to the contribution of

emerging Afro-centric missional voices within the current South African/

African context. In doing so, this study seeks to be *leadership-oriented*,

biblically-based and *Afro-centric* in its approach to *missional change* with

South African Baptist Union churches.

Toward missional leadership within BUSA churches this study:

1. Uncovers the importance of an Afro-centric missional ecclesiology, taking into consideration both local and global trends and conversations.

2. Uncover a retrospective view of Baptist Ecclesiology within the Southern African context, with its relevance to the history and present-day context of ministry within BUSA.

3. Analyses existing statistical data found within the Baptist Annual Handbook, to establish denominational trends since 1994, with a view to identifying significant ministry trends operable within BUSA.

4. Collects, analyses and interprets data from a number of churches from within the Baptist Union of Southern Africa that stand out as significant in three or more 'missional indicators' in the first tier of research and analysis.

In reading through the pages to follow, you will journey alongside the researcher in:

- **Analysing and interpreting** the history of Baptists in South Africa with reference to BUSA, BCSA, SABMS and the ABK through a '*missional lens'*.

- **Critically** examining current trends visible within BUSA churches since 1994 to the present-day.

- Undertaking **qualitative** research to identify *phenomenology* of people's shared experience in BUSA

- **Interpreting and objectifying** statistical results drawn from qualitative research at local church level; making further recommendations towards an Afro-centric missional ecclesiology relevant to BUSA churches in post-1994 contexts.

KEY WORDS

Africa; Missional; BUSA (Baptist Union of Southern Africa); Global South, missions, AIC, MIC, NPC, glocal

ABBREVIATIONS

BUSA- Baptist Union of Southern Africa

ABK- Afrikanse Baptiste Kerk

BCSA- Baptist Convention of South Africa

BASA- Baptist Association of South Africa

SABMS- South African Baptist Missionary Society

BBC- Bantu Baptist Convention

BC- Baptist Convention

LMS- London Missionary Society

MIC- Mission initiated churches

AIC- African independent/ initiated churches

NPC- newer Pentecostal-type churches

SABH- South African Baptist Handbook

BBI- Baptist Bible Institute

BWA- Baptist World Alliance

DTI- Department of Trade and Industry

BTC- Baptist Theological College

CTBS- Cape Town Baptist Seminary

LIST OF DEFINITIONS

Africa: Africa shall represent the modern day continent comprising 54 countries with a combined population estimated at 1 billion people. Africa is the second largest continent on earth with a total landmass covering 30,212,000 square kilometers and is an important contributor to our world, both economically and spiritually and will continue to grow in its influence in both sectors.

Missional: Being missional relates to our understanding both the Triune *missio Dei* and the *'sending'* posture of the Church as it continues the work of Christ. Being missional points to the unique call of the Church to be in, with, for and against the world. Because we are the 'sent' people of God, the Church is the instrument of God's mission in the world. Mission is both an originating and organizing principle.

BUSA: BUSA is known as the Baptist Union of Southern Africa and comprises around 600 churches of which some are members and other affiliates and fellowships of BUSA. BUSA is organized in regional fraternals and Associations, which operate independently and cooperatively with BUSA.

Global South: Countries within the Global South are representative of the fastest growing Christian population in the world today, and comprise countries not in the West or traditional colonizing powers responsible for early 20th Century missionary endeavors.

Missions: Missions shall mean the movement of the people of God (church) in concert with the Holy Spirit engaging the mission of God in reconciling the world to God. Mission is the theological anchor of missions, which represents the obedience of the saints in response to the overtures of God through the atoning work of Jesus Christ.

AIC: These churches are located in Africa and have adopted a syncretized view of Christianity with a primary epistemology of African Traditional Religion seen as equally authoritative and important as Scripture. They represent the fastest growing church movement in Africa.

MIC: Mission churches relate historically to the traditional forms of church that were introduced to Africa through missionary endeavors and represent the vast numerical base of these traditionally Western churches within the Global South.

NPC: NPS's are a newer variety of church movements characterized by a renewed focus on the Holy Spirit but have a definite departure point with African Traditional beliefs and values as young Africans seek a renewed, modern, Post-colonial African Christian identity.

Glocal: This is an important concept that defines and characterizes our age; where both global and local concerns impact issues of importance for society. Being glocal makes reference to a broader concern for both local and global issues and concerns.

Urban: This term shall be used in conjunction with the term 'city' as it relates to the modern phenomenon of gathered people in specific locations for economic furtherance and benefit. Urban refers to larger groupings of populations encompassing urban-fringe, suburban and inner city contexts.

ACKNOWLEDGEMENTS

I have been blessed to have the opportunity to pursue my academic potential and would like to acknowledge the input of others who have contributed to my life in significant ways - without your input, I would have failed. I would like to give thanks to my Lord for allowing me the great privilege of engaging in research and preparing this dissertation. His glory has been my primary motivator.

I would like to thank my wife Lara and my beautiful daughter Gabriella for the many sacrifices made along the way to enable me to pursue further academic engagement. I would like to express my gratitude to my extended family, who believed that I would do it; I remain indebted to you all for your encouragement and patience along the way.

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1. BACKGROUND / RATIONALE:

The Church is a beautiful gift from God to the world, but has often been a reproach in society rather than a blessing - especially in Africa. This is evidenced in the growth of Christianity under the guise of Colonialism and the current marginalization of the Church and mission being experienced within South Africa (despite the country's majority Christian populace). I often wonder; if we were to close the doors of our local Baptist church ministry in the foreseeable future, would our immediate community really care or notice? Have we, as Baptists, done justice to what God expects of us in terms of God's mission and purpose? Have Baptists (BUSA) come to terms with the Biblical truth regarding the centrality and priority of mission?

I firmly believe that we are living in a critical time in history where those both within and outside the Church are questioning why we exist, and what we ought to be doing. This time in history will be remembered as a time of re- evaluation of all things 'church'. This, I hope, will lead people to uncover God's intent for His people rather than simply resigning themselves to Nominalism.

I recently read a book with a provocative title *"The Christian Atheist"* by Craig Groeschel (2010). This title seems to be an oxymoron; after all, how can any Christian be an Atheist? Well, if truth be told, there are many who believe in God, yet who live as if God does not exist. That's the definition of a Christian Atheist and I suspect that in Africa, as in the rest of the world, we have a preponderance of Christian Atheists.

Groeschel is not the first to write a book on this subject. Friedrich Nietzsche (1844-1900) wrote on this at the end of nineteenth century, from his experience of people's attitude towards God in Europe. It seems that the 'God is dead' thinking may have infected Africa!

To further illustrate the above point; within sub-Saharan Africa the predominant religion is Christianity, yet the HIV prevalence rate is one of the highest (if not the highest) in the world. The further north you go in Africa, the lower the Christian following and the lower the HIV prevalence rate goes. There may be many valid reasons for this; however, one cannot deny that perhaps one of the greatest reasons why this is so relates to the fact that, even within a continent known globally for the fastest Christian growth rate in the world, there are many who claim to believe in God, yet who live as though God does not exist.

I argue that the problem is primarily a *missiological problem*, with ecclesiastical challenges that urgently need to be addressed by this generation of African scholars. I fervently believe that BUSA needs to reflect on its own relevancy going into the foreseeable future; will BUSA survive the next 25 years, or will it fade into obscurity?

There are various reasons why the focus of my thesis is on Africa, specifically BUSA. Firstly, I am an African; I am a young white, male, South African who has recently returned home after working in an international church in Botswana for around four years. I have a deeply-rooted passion for seeing the Kingdom of Christ established in Africa, and seeing it grow and develop as it seeks to continue

Christ's work on earth in this age. I am committed to reaching *all* of Africa with the *whole* Gospel; yet recognize that it will take the *whole* Church to accomplish the monumental Trinitarian task of fulfilling the *missio Dei*.

We can no longer assume that there is *an African Christianity*; rather, there is a plurality of *African Christianities*. Therefore, there is a need to engage one's specific (local) political, religious, socio-economic and geographical context with timely missiological perspectives. This should be an urgent undertaking of African church leaders and members.

Secondly, over the last century the centre of gravity in the Christian world has shifted inexorably southward, to Africa and Latin America. Today, some of the largest Christian communities on the planet are to be found in those regions (cf. Jenkins 2007:1; Johnson & Ross 2009) Therefore, Jenkins asserts, we should be careful about making blanket statements regarding beliefs and views from a western perspective. After all, the largest proportion of believers lies south of the equator within the Global South, and the views of the West (Global North) are representative of an ever-shrinking remnant of Western Christians living within the sphere of global Christianities. This fact needs to be celebrated and cultivated simultaneously through partnership in mission, as equals.

Thirdly, I am a Baptist pastor and identify myself with our South African Baptist heritage as well as Baptist beliefs and principles. I am indebted to the Baptist Union of Southern Africa (hereafter referred to as BUSA) for my heritage of faith and the opportunities of service provided to me within BUSA over the years as a

young pastor and scholar. This study is both retrospective (in as much as it helps me to interpret present-day traditions and trends) and prospective (in as much as I look into the future of BUSA ministry). My prayer is that this study will add great value to our union of churches as we are His witnesses from Jerusalem to the ends of the earth - fulfilling the Christological, teleological, imperative.

2. Research Problem defined

The indispensability of the Church of Jesus Christ is the primary motivation for writing this dissertation. Jesus instituted the Church to be His witness, in 'Jerusalem, Judea, Samaria and to the uttermost parts of the earth' (see Acts 1:8). An example of how our witness is to be carried out is illustrated vividly within the narrative of the Acts of the Apostles - both locally and globally. As Acts describes, missional church is a partnership between the individual Christian, congregation (and denomination), church leader and the Holy Spirit fulfilling the *missio Dei*.

As long as the Great Commission remains unfulfilled (as it does within Africa particularly) missiological perspectives will never be out of season. Adding Afro-centric voices and concerns to the discussion should be viewed as an urgent undertaking of African scholarship in the new milieu of the exponential growth experienced within the Christian world in the Global South. This is an important consideration for African Christian leaders/ pastors within Africa's burgeoning Christian population. Additionally, the urgency of the imminent return of our Lord should not be easily disregarded as the Church fulfils the *missio Dei*.

The purpose of this study is to utilise the South African Baptist faith heritage as interlocutor (dialogue partner) with a view to retrospective and prospective Baptist ecclesiology. Special attention will be paid to the contribution of emerging Afro-centric missional ecclesiology within the current South African context. The focus of this study will be directed towards a *leadership-oriented*, *Biblically-based*, *Afro-centric* approach to *missional change* with South African Baptist Union Churches in mind.

3. Research questions

Leading toward missional change within BUSA churches is the final outcome of my research and lies behind each of the enabling outputs within the corpus of this study.

1. What is the overall significance/ importance of an Afro-centric missional ecclesiology, taking into consideration both local and global trends and conversations?

2. What is the present-day impact of historical BUSA ecclesiology?

3. What relevance does the history and present-day context have for BUSA churches?

4. What denominational trends have occurred within BUSA since 1994?

5. How have the trends of the late twentieth and twenty-first centuries differed from the trends experienced within the late nineteenth and mid- twentieth centuries of BUSA's history?

6. Which number of BUSA churches stand out as having experienced significant, holistic growth, through a missional renaissance since the end of the twentieth century to the present day?

7. What hope does a missional ecclesiology offer local churches?

8. What can be done towards equipping local church leaders for missional change?

9. What does it look like to lead towards missional change - what is required from a pastoral perspective?

10. Which Trends within BUSA are constructive, and which are destructive.

4. Hypothesis

The overall purpose of this study is to utilise the South African Baptist faith heritage as interlocutor (dialogue partner) with a view to retrospective and prospective Baptist ecclesiology. Special attention will be paid to the contribution of emerging Afro-centric missional ecclesiology within the current South African context.

The focus of this study will be directed towards a *biblically-based*, *Afro-centric* approach toward *missional leadership* with BUSA churches in mind.

The aim of this study is to gauge the overall significance of an Afro-centric missional ecclesiology in the specific context of present-day BUSA ecclesiology and praxis. Taking into consideration both local and global trends which influence, in some or other way, ministry within the South African setting with all the challenges and opportunities it poses. The focus of my thesis is the local BUSA church within the broader missional conversation - understanding historical shifts within BUSA to engage present-day challenges with the unchanging *missio Dei*.

This has various implications for local church ministry and leadership in moving toward an Afro-centric missional ecclesiology.

In the light of the above, I have tried to be 'influenced' by both the Global North and South in this research project, to maintain a healthy balance throughout. Figure 1 (below) indicates the numbers of sources used in this thesis with reference to their context and value as an interlocutor. I have referenced approximately 148 sources in this dissertation that are representative of the following:
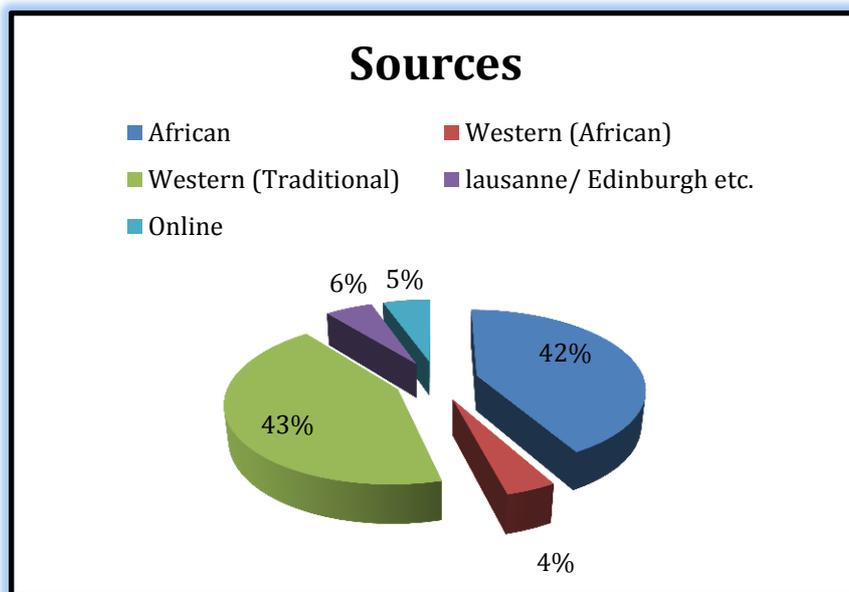
Figure 1 Sources used

There is a balance in sources between traditional Western and African sources (which include primary research into BUSA). There are also a number of African writers referenced that now consider themselves 'Western' or write from the West primarily.

In summary, the hypothesis of my study is simply: BUSA's future will be undeterminable without an *intentional, missional re-orientation* in congregational life. This reorientation should be *Theo-centric, biblically-based* and *Afro-centric in* approach toward *missional leadership*. BUSA's current growth trajectory is indicative of the *urgency of a missional re-orientation* taken seriously by the leaders of our Union- the problem is missiological with ecclesiological implications and challenges.

5. Goals and Objectives

Missiologists are often accused of lack of practical aids for the practitioner on the ground and have not, in many respects, not won the confidence of the local church leader regarding the vital role and reorientation of what can be termed missional church. Far too much of the missional conversation is restricted to academia. Thus, equipping local church leaders for missional change needs to take priority if any sustainable growth is to take place in the foreseeable future. Leading towards missional change, in this context, should be an important focus throughout my dissertation. In order to achieve this goal there are a number of enabling outputs that are of great importance (figure 2 below graphically illustrates my process). Toward missional leadership within BUSA churches I intend to:

5.1 Uncover the importance of an Afro-centric missional ecclesiology taking into consideration both local and global trends and conversations.

5.2 Uncover a retrospective view of Baptist Ecclesiology within the Southern African context, with its relevance to the history and present-day context of ministry within BUSA.

5.3 Analyse existing statistical data found within the Baptist Annual Handbook, to establish denominational trends since 1994, with a view to identifying significant ministry trends operable within BUSA.

5.4 Collect, analyse and interpret data from a number of churches from within the Baptist Union of Southern Africa, that stand out as significant in three or more 'missional indicators' in the first tier of research and analysis.

Glocal Afro-centric missional thinking

Related retrospetive BUSA Ecclesiology

Current BUSA Denominational Trends (Quantitative data)

Qualitative data from BUSA churches
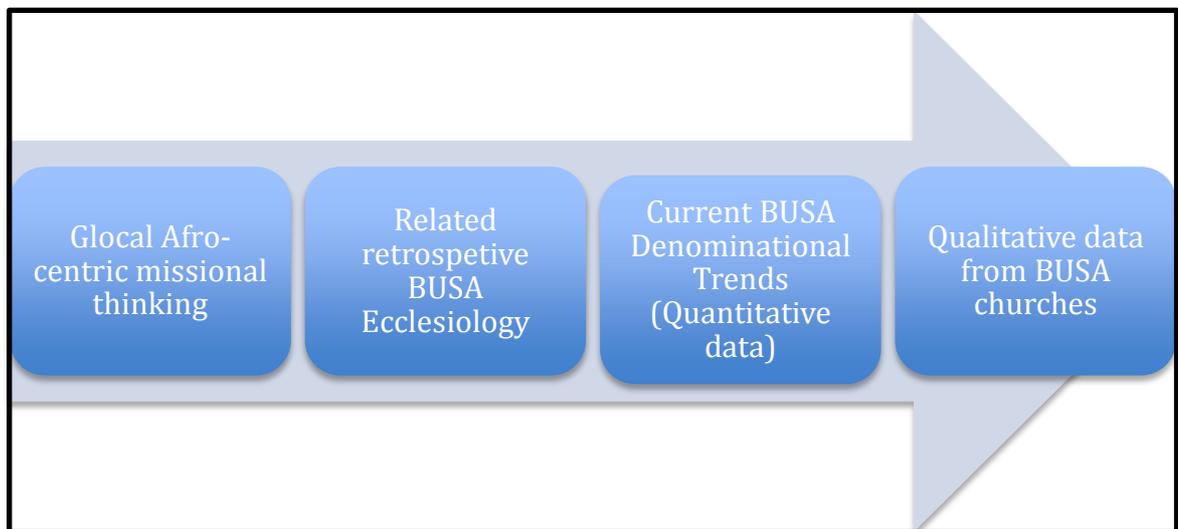
Figure 2 Leading toward missional change

6. Motivations

The purpose of this research is:

6.1 To **analyse and interpret** the history of Baptists in South Africa with reference to BUSA, BCSA, SABMS and the ABK through a 'missional lens'. To **critically** examine current trends operable within BUSA churches since 1994 and point out differences from the inception of BUSA in the nineteenth century.

6.2 To undertake **qualitative** research and seek to identify phenomenology within people's shared experience within BUSA. Additionally, to investigate the development of missional theory within BUSA.

6.3 To **critically analyse** trends within BUSA since 1994 and identify a reasonable sample of churches for qualitative research and surveying. A **qualitative** research approach will be utilized in finding facts and causes of behaviour and rationale behind the ministries of many important BUSA churches.

6.4 To **interpret and objectify** statistical results drawn from qualitative research at local church level and make further recommendations towards an Afro-centric Missional Ecclesiology relevant to BUSA churches.

7. Methods and Approach

I have chosen a *mixed methods approach* as my research methodology for

this study. This choice has been made, primarily, because of the benefits

such an approach offers a study such as my own. Einstein, quoted in Roberts

(2010:143), rightly states: "Not everything that can be counted counts, and not

everything that counts can be counted." I have chosen a mixed method

approach in this study due to the nature of the problem being investigated; the

purpose of this study itself necessitates a varied approach.

Roberts (2010:144) helpfully outlines the elementary differences between the two
approaches:

QUALITATIVE RESEARCH	QUANTITATIVE RESEARCH
Naturalistic designs	Experimental designs
Descriptive in nature	Explanatory
Inductive analysis (generate hypothesis)	Deductive analysis (test hypothesis)
Observations/ interviews	Standardised measures
The researcher is the instrument	
Trustworthiness depends on researcher's skill and competence	Validity depends on careful instrument construction

Depth (collection of intensive data)	Breadth (limited set of variables measured)
Small samples (purposeful samples)	Large samples (random sampling)
Discovering/ exploring concepts	Testing/ verifying theories and concepts
Extrapolations	Generalisations

The table immediately below unpacks some important elements in my methodology:

QUALITATIVE RESEARCH	QUANTITATIVE RESEARCH
Data are words that describe people's knowledge, opinions, perceptions, worldviews, emotions and actions.	Inquiry in this approach will begin with a detailed survey of various respondents.
Descriptive in nature- in that the research is set in real-world settings where little or no attempt is made to manipulate the environment.	Data is explained on the basis of the facts derived from the statistical analysis.
Inductive analysis (generate hypothesis from data and observations)	Deductive analysis (test hypothesis over various samples and compare results to inductive analysis for variations)
Researcher as participant-observer is an important aspect to this study. Informal interviews with various stake-holders are also an important element.	Standardised measures will assist this component of the study to further substantiate qualitative research claims and perhaps explain unresolved interpretative problems.
A focus on depth (collection of intensive data) is an important element of my study insofar as understanding context and behaviour is concerned.	The focus on the breadth of this component of the overall study (where a limited set of variables is measured) will assist in understanding the wider spectrum of Baptist

	beliefs and practices.
This study will focus on smaller samples (purposeful samples) of BUSA churches.	The purpose of this study is not to obtain a large base of membership samples from BUSA Churches. Rather, my approach will lean towards random sampling over a larger geographical, social, ethnic, racial base.
Discovering and exploring concepts with other participant-observers is an important aspect of my study.	The qualitative approach should complement the quantitative research and verify the various theories and concepts.
Outcomes will be extrapolated from data collected and analysed.	Generalisations will be avoided as this can often give rise to confusion and misinterpretation. However, the results of both approaches should reveal elements of truth which may be generally applicable within BUSA churches across all regions and spheres of society.

Admittedly, the mixed methods approach is a relatively new approach that combines qualitative and quantitative research (approaches grounded in different paradigms) into one interpretive whole. However, mixed-methods research is a viable methodology and highly applicable to my study purpose. "The mixed-methods approach is expanding as a viable methodology in the social and human sciences, evidenced by a variety of books and journals reporting and promoting mixed-methods research" (Roberts 2010:144).

More recently, Creswell & Clark (2011:1) observes that the mixed-methods approach has been called the "… third methodological movement." It has also

been named the "third research paradigm" (Johnson & Onwuegbuzie 2004:15) and "a new star in the social science sky" (Mayring 2007:1). Creswell & Clark (2011:1f) argues that a mixed-methods approach is an intuitive way of doing research that is constantly being displayed through our everyday lives. A prime example of a mixed-methods approach is *"An Inconvenient Truth",* the award-winning documentary on global warming featuring the former U.S. Vice-President and Nobel prize winner, Al Gore (Creswell & Clark 2011:1). This example brings together both qualitative and quantitative data to narrate the story in a provocative and powerful manner.

I have adopted Greene's (2007) definition of mixed-methods research as it is a well-balanced approach to both the methods and philosophy behind and beyond definitions of research. For the purposes of our study, the mixed-methods approach shall be interpreted as *multiple ways of seeing, hearing, and making sense of the religious and social context within which BUSA churches are located.*

It is my desired outcome to:

- Collect and analyse persuasively both quantitative and qualitative data.

- Link the two forms of data concurrently by embedding one within the other and also having one build upon the other.

- Give priority to qualitative research data due to limitations of quantitative research.

8. Scope of Study (Limitations)

- Data availability (gaps present in BUSA Annual Handbooks, hereafter SABH).

- Data accuracy and consistency.

- Willingness of participants in mixed-methods approach.

- Relative general ignorance on missional matters within BUSA churches.

PART ONE

THE SOUTH AFRICAN BAPTIST FAITH HERITAGE

RESEARCH QUESTIONS

1. What historical events led up to the 1820 settlers in the Eastern Cape and what significance did this have for BUSA mission?

2. What is the present-day impact of historical BUSA ecclesiology?

3. What relevance does the history and present-day context have for BUSA churches?

4. How have the trends of the late twentieth and twenty-first centuries differed from the trends experienced within the late nineteenth and mid- twentieth centuries of BUSA's history?

PURPOSE STATEMENT

Within part one a foundation will be laid with regards to the establishment and growth of the Baptist movement and denomination within South Africa and beyond. Priority will be given to this section, as it will set the context within which the Baptist faith heritage has taken shape. This section is divided into three distinct chapters dealing with various components of the Baptist heritage. Chapter 1 will commence with a brief historical overview of the Cape of Good Hope. Chapter 2 will deal with unique aspects relating to the formation of BUSA and events that led up to this occasion. The events recorded within this chapter will serve as an overview stretching into contemporary times. Chapter 3 utilizes the concept of

'waves of mission' (borrowed from Willem Saayman) to describe the events detailed in Chapter 2 in a more systematized manner with historical observations listed in point form.

CHAPTER 1

SOUTH AFRICAN BAPTISTS

1.1. A brief history of the Cape of Good Hope

Within this chapter I intend to extrapolate important information relating to the Christian history of South Africa as it relates to the Baptist heritage of faith particularly. This is an important aspect of my research in understanding where we are, and our rich and diverse history. In the words of Max Warren (1967:11), British missiologist and mission statesman:

> …(The interpreter of Christian history) should insist that Christian missions must always be studied in their political, social and economic contexts. He may well believe that there are other factors of equal, if not greater, importance of which he will have to take cognizance. But if, as a Christian, he takes seriously the doctrine of the Incarnation and its implications for the understanding of history, he must take all history seriously (1967:11).

At the onset of this journey it must be stated that this interpretation of the Baptist movement and denomination in South Africa is cursory and merely an outline, forming the foundation of my current understanding of BUSA's mission involvement. The pages to follow are merely a 'dim reflection in a mirror' compared to the volumes that could be written on this aspect alone.

The Cape of Good Hope was first inhabited by white settlers under Van Riebeeck's command from 1652 to 1662. It was during this time that the Cape was established as a garrisoned outpost that provided much needed supplies to seafarers. The outpost in the Cape Colony initially consisted of a fort, vegetable gardens, a hospital, jetty, simple homes and a rudimentary system of local government. This would not always be the case as the Cape outpost migrated

toward being a Colony in a relatively short period of time. From the early 1660's the Cape settlement was importing slaves from India, Malaya and Madagascar to work on the farms in the immediate vicinity. Regarding the development of the Cape Colony Joyce (1989:74) adds; "… it was only in the last three decades of the 17th century that Cape Town began to develop in earnest…social life was indeed staid, even dull, under the Dutch administration… they had no theatre, no newspaper and… no library…". When the British took over the administration of the Cape Colony at the end of the 18th century there were around 6000 white settlers and a host of others of Malay and mixed-descent.

Before we progress with the development of the Cape Colony and the discussion regarding further settlements, we need to take a step back to see the bigger picture regarding the motives at work behind the scenes that led to the development of the Cape Colony, and the events that ensued which formed the foundation of further settlements outside of the immediate Cape Colony.

Firstly, it must be stated at the outset of this brief discussion, that prior to the 1820 Settlers (important to this thesis' development and focus), the Cape area was populated by various indigenous tribes, including the *Khoikhoi* (later known as *Hottentots*). However, from a European (albeit Western) perspective, the 15th century saw the 'Voyages of Discovery' of Bartholomeu Dias in 1487 and 1488 and Vasco da Gama in 1497 rounding the tip of the Cape and opening up the sea trade route to India. The Cape became an important place in the politics of that milieu for the West. This would bring them into contact with indigenous tribes

inhabiting the Cape at the time and would eventually lead to encroachment on their land, lifestyle and livelihood.

During the 1500's the English explorer James Lancaster rounded the tip of Africa and began exploring the area quite extensively. As we move further forward in time we have the Dutch East India Company (later known as the *VOC*) being founded in 1602. One of their ships, the *'Nieuwe Haerlem'* was wrecked in Table Bay in 1647 and a survivor, Leendert Janszen was instructed to remain behind with some crew to look after the cargo. A year later he was 'rescued' and asked to write a feasibility report on the establishment of a refreshment station at the Cape. As a result of this report the Dutch East India Company decided to establish a trading post at the Cape as a regular stopping point for long voyages from Europe to the East. On the 6th April 1652 three ships arrived at the Cape; the Dromedaris, the Reijger and the Goede Hoope under the command of Jan Antony van Riebeeck; a ship's surgeon. Their objective was to grow vegetables, barter for livestock with the 'Hottentot tribes', and build a hospital and a sanctuary for the repair of ships. Thus began the era of what would later be known as the Cape Colony. The 17th century was the 'golden age' of the Dutch. During this time, the Dutch East India Company was the world's foremost trading corporation that owned sovereign rights in the East and the Cape of Good Hope, and by mid-century was the dominant European maritime power in South East Asia. At this time, the Dutch East India Company began to farm in the Cape to provide fresh produce, but because there were no suitable labourers, available in the immediate vicinity, slaves were imported from Asia, Madagascar and other parts of Africa primarily to work the land. 1654 ushers in the start of the slave trade which would

have a great impact on the African continent for years to come, and would impact the mission of the Christian church within its shores. The 1680's saw the continued expansion of the Dutch Colony with the *Khoikhoi* and other indigenous tribes losing huge portions of their land to the Settlers. In 1688 the French Huguenot refugees were given asylum and settled in the Frankenstein, Franschoek and Wellington areas, and later we have German settlers also making South Africa their home.

So gradually the infrastructure in the Cape began to build and spread and with that came a shortage of land. Some of the settlers were given permission and were 'set free' to explore further northwards and to move across the official borders (The Fish river) to find more land for their farms. Saayman contends:

> The number of colonists in outlying areas was growing relatively rapidly because the lack of opportunities for economic advancement in the immediate vicinity of Cape Town necessitated settlement further away as hunting, cattle farming and bartering produced the most profitable alternatives. The *trekboer* phenomenon was therefore becoming an important characteristic of the colony. The growing number of colonists in outlying areas… coupled to the weak and inadequate administration, unavoidably contributed to a growing gulf in lifestyle and thinking between the inhabitants of Cape Town and surrounding areas, and the increasingly more distant t*rekboers* (Saayman 2007:17).

As these *trekboers* moved further and further northwards removing land and cattle from the indigenous people in the area it was setting the scene for the political unrest in the Eastern Cape in the years to come. This was to become one of the main reasons for settling some 4,000 British people in the Albany District, to act as a human buffer between the Boers, as they had come to be known, and the various indigenous nations (mainly Xhosa) who continued to cross the official border (the Fish River) into the Cape Colony.

Owing to the development and growth within the new-found Colony, it had to expand and extend its northern borders to the Great Fish River. This was positive news for the Settlers; however, the many indigenous peoples who inhabited that land for years before the arrival of the Europeans in South Africa had never had borders within which they had to stay and this resulted in many clashes and incursions into land that now was no longer 'their' land and laid the foundation for a series of anti-colonial wars and skirmishes with the *AmaXhosa* that lasted until the end of the 19th century. Du Toit and Giliomee (1983:1) argue that "possibly the most Important characteristic of the Cape Colony that clearly revealed itself in the last two decades of the eighteenth century was the transformation from refreshment post to colonial society". This was accomplished (Saayman 2007) by making the Colony self-sufficient in domestic produce (wheat and wine), thereby making room for population growth. Additionally, migration away from the Cape beyond coastal mountain ranges opened the way for the important *trekboer* phenomenon, which ensued. Important to the British settling of 1820 and beyond; "these changes and other contributed to the greater economic welfare as well as greater diversity in the composition of the population" (Saayman 2007:16). The British conquest of the Cape in 1795, in combination with the evangelical Protestant revival in Europe and the United States, "Inspired a marked inflow of missionaries into the Colony in the 1790's (Glaser 2001:17). Saayman (2007:20) states that "when taken together with the spirit of indigenous ferment and mobilization, reinforced by the inflow of new religious initiative embodied in the increased missionary inflow, provide evidence of a social group ready to embark on new initiatives". This was an exciting time for the new-found colony and the many opportunities presented to its development and to colonial expansion. Du

Toit & Giliomee (1983:5) point to interesting phenomena present among white colonists already living in the Cape and further inland toward the end of the eighteenth century which has further implications (later on) for settlement, mission and self identity among settlers:

> … (White colonists) no longer considered themselves Dutchmen, Germans or Frenchmen. Their conception of being rooted in Africa, their only true home, found expression in the term 'Afrikaner' which now began to come into general usage... (This signifies a group) beginning to articulate its sense of its own social existence and political status… (An essential condition for) indigenous political activity and thinking (du Toit & Giliomee 1983:5).

The British conquest of the Cape came at a time of what could be interpreted as the beginnings of a 'paradigm shift' within the Cape Colony and early colonizers. It is generally accepted that 1834 signaled the beginning of what Saayman describes as the Great Trek and the end of what he describes as the 'first wave'; relating to the early development of the Dutch Reformed Church (hereafter DRC) and her mission within the Cape outpost and British Colony. This is significant also as this date "coincided with the emancipation of the slaves…" (Saayman 2007:38). This era unfolding among existing colonizers had serious implications for the existing and dominating force of DRC and her mission (which Saayman initially describes as Christianization). He describes the start of the second wave in his movement (with great implications for the coming of Baptists among the 1820 Settlers):

> The Great Trek… would prove to be very influential in Christian mission in South Africa for at least two reasons. Until now colonists had very limited contact with the largest number of indigenous South Africans, namely black Africans… with the dispersal of the Great Trek, whites would come into regular and mostly conflicting contact with Africans… the second important factor is the growing importance of the Old Testament in Afrikaner self-understanding, as illustrated in the Old Testament imagery around the Trek… the idea of being a chosen people like the Israelites of old therefore started to gain credence, especially with the leading figures such as the later Transvaal president, Paul Kruger. What is essentially important for their understanding of mission

(impacting later BUSA policy and missiology) is a fact noted by Andrew Murray Jnr, the first DRC minister among the Trekkers north of the Gariep River. He noticed that they did not distinguish clearly between the relations of Israel and their own to the savages with whom they saw themselves surrounded… they thought that in going forth to conquer them they were extending Christianity (ibid 2007: 16).

CHAPTER SUMMARY

In line with the purpose of this section; within part one a foundation will be laid with regards to the establishment and growth of the Baptist movement and denomination within South Africa and further afield. This section is an important one, as it sets the context within which the Baptist faith heritage has taken root in the early days of settlement specifically. As will be expanded upon in the proceeding chapter, Baptists came to South Africa under less than ideal conditions; at a time of heightened tensions in the Albany district of the Easters Cape. This was done, in part, to the expanding colonial population encroaching upon land previously occupied by various native tribes, causing severe and often violent clashes between the 'local' tribes and the foreign encroachment of Europeans. Early on in the colonial days within the Cape, it became clear that the DRC was well established among the Afrikaner who no longer thought of themselves in terms of their natural decent (Dutch, German, French). They were here to stay in South Africa and so were their religion, culture and systems. This is important to understand early on in this thesis as it impacts upon the growth and development of BUSA in the formative years as they seek to minister primarily within the context of those within the Colony. As a denomination, the prevailing attitude of the Afrikaner would significantly influence (among other factors), BUSA's view and choice of mission engagement. This chapter has sought to

unpack some of the poignant historical events that led up to the 1820 settlers in the Eastern Cape and understand what significance this may have had in BUSA's self understanding and mission within the context of South Africa within that era.

CHAPTER 2

THE SOUTH AFRICAN BAPTIST HERITAGE

2.1 A Brief History of South African Baptists

It is into this conflicting scene that the 1820 Settlers were thrust onto the canvas of an already tumultuous situation, rife with ethnocentrism in terms of the Afrikaner self-understanding (see Saayman 2007:20- 34), and an ever-expanding Colonial influence further inland. Baptist beginnings in South Africa date back to the time of the 1820 Settlers to the Eastern Cape where approximately four or five thousand immigrants left England for the Cape Colony (see Hudson-Reed 1995). At the time, the British government pledged aid for the support of a minister of religion for every 100 families settled in the Cape (more on this later). The Wesleyans just fell short of this goal and eleven Baptist families joined their party and arrived at Algoa Bay in 1820. Hudson-Reed (1970:1) recalls William Miller, Thomas Nelson, Alexander Kidwell, Edward Ford, and Richard Prior as men responsible for the foundation of the Baptist Church in South Africa at Salem and Grahamstown. William Miller was ordained as the minister.

The migration of British settlers is not an isolated event, and needs to be seen against the backdrop of the political, social and general climate of the day. The movement of settlers to South Africa had been brought about by prevailing contemporary conditions of economic depression, which existed in England after the Napoleonic wars. Hudson-Reed (1970:1) describes this historical period well:

> England of the early 19th century was recovering from the 20 years war with Napoleon and not the least of this process of recovery was the re-absorption of thousands of returned soldiers into the economic life of the country. This was made more difficult by the Industrial Revolution which had resulted in a large number of distressed artisans (Hudson-Reed 1970:1).

The British Government, due to the unique challenge described above, was forced to address the many issues it faced. In favour of relieving the congestion, emigration schemes were instituted by the government of the day, and suitable emigrants were selected and granted facilities to settle, and farm portions of land in various parts of the Eastern Province of the then Cape Colony (Batts:n.d.). This was not an ideal situation, Hudson-Reed (1970:1) argues that 6000 emigrants were sent to the Cape on request of the Governor of the Cape whose application for emigrant help, according to Hudson-Reed (ibid), was rejected on two occasions. Hudson-Reed (ibid) recalls:

> The British Government had set its face against such a scheme and had twice rejected proposals in this direction by the Governor of the Cape… emigration was forced on a reluctant government not by internal conditions, though these created a suitable climate, but rather by the urgent need of a colony some 6000 miles away… (Hudson-Reed 1970:1).

The urgent need of the Colony at that time related inexorably to the clashes between Settlers and native tribes in South Africa at the Great Fish River. The 1820 settlers were seen as a buffer, thus, "it was not philanthropy but strategy which motivated the British Government in the launching of this scheme" (Hudson-Reed 1970:3).

Baptist beginnings in South Africa can be traced to this epoch in world history. The Baptist heritage in South Africa is a rich one, shared in part by British and German settlers; however, very little in the way of documents and original material is

obtainable apart from a few newspaper reports and documents handed down through generations (this is confirmed by H. J. Batts in his historical work on 100 years of Baptist history in South Africa commissioned by the Baptist Union in session at Grahamstown in 1920).

It must be stated at the outset of this brief description of the heritage of South African Baptists that it is of comparatively recent origin compared to global/ general Baptist history, which dates back to around 1610 (cf. Vink 1993:4). South African Baptist history officially commenced only in the early 1800's with German and English emigrant Settlers in the Eastern Cape. Batts (n.d:2) regards Mr William Miller as the Founder of the Baptist Church in South Africa and he became their 'tent-maker' pastor. Mr Miller (aged 42), of the 'Gush' party on Professor Cory's Settler's list, arrived on South Africa's coastline on the ship 'Brilliant' as part of Britain's emigration scheme of the day. In fact, "within six months of the war's end (the Napoleonic war) 21 emigrant ships conveying some 4000 British settlers were on their way to a new life in a new country" (Hudson-Reed 1970:4). The British's strategy included a generous passage into South Africa inclusive of; free travel to South Africa, a grant of land 100 acres in extent and remission of quitrent for the first 10 years, and implements and other necessities at cost price. In addition to this, given the adventurous spirit and fervent evangelical spirit present in the 19th century (see Hudson-Reed 1970:3) a minister of religion was allowed for every 100 families choosing to settle in the new frontier of the Cape Colony.

The effect of this is described by Hudson-Reed as bringing religious tolerance to the Cape where, "up to the arrival of the British Settlers, in an effort to placate the

conquered Dutch inhabitants no ministers were permitted to exercise their function in the Cape Colony excepting those who were duly authorized by the Dutch Church" (Hudson-Reed 1970: 3).

Practically speaking, British settlers, when possible, were chosen of parties representing certain religious beliefs (in line with the British settlement policy of that day) so that there would be minimal disagreements aboard the ship (differences of opinion as far as religious matters were concerned were quite acute in those days). "The Gush party was Wesleyan, but as not a sufficient number of Wesleyans volunteered for this particular party, the proper complement was made up by a number of Baptists, some seven or eight, who must have been peaceable folk…" (Batts nd:3). It is generally accepted that Mr Miller was the first pastor or leader among the Baptists of the 1820 Settlers, which reportedly met under a tree on the farm, which belonged to the Senior Deacon of the Grahamstown Baptist Church, Mr Stephen Smith (Batts n.d.:4).

Other voyagers on the ship Brilliant included; Mr Shepperd and family; James Temlett and family with Mr Miller who were members of the York Street Baptist Church in London. Others included Mr Trotter and family and Mr Prior and family who were members of Eagle Street Church (See Batts nd:4, Hudson-Reed 1970:9). They were settled first in Salem, near Grahamstown where William Shepperd, "… the leader of the Baptists during the voyage…" (Hudson-Reed 1970:15) erected a cottage; which Hudson-Reed (1970:15) describes as a wattle and daub hut, in which they first held their services and formed themselves into a congregation. Shortly afterwards at the invitation of Mr Paine (old school master)

and several Baptists, William Miller conducted services in Grahamstown. The work grew among the settlers in those districts and William Miller settled in Grahamstown proper. The 'house church' that met originally in Mr Paine's home grew through the baptism of new members and a carpenter's shop was used for church meetings in the early days. This was most likely the carpentry shop that Mr Miller gained employment in when he relocated to Grahamstown. Christofides (2008:160) confirms that when the Settler capital was moved from Bathurst to Grahamstown a similar extension work was started at Kariega. However, an important schism occurred in the Grahamstown church, which led to the appointment of the Rev. W. Davies of the Baptist Missionary Society in 1832 (see Hudson-Reed 1983:16, 17). The exact details of the dispute and the exact date are unknown, however, "it is thought that Miller was a hyper-Calvinist and intolerant" (Batts n.d.:7). "…Tensions in the Grahamstown church between Calvinistic and Armenian factions resulted in a split in the Grahamstown church…" (Christofides 2008:160). Enough said; it seems that this dispute in the early days has somehow been carried throughout Baptist history and disputes within some sectors of BUSA occur along similar theological lines.

Christofides, relating to the authority of Scripture, confirms: "motions relating to the nature and authority of Scripture have regularly come before the Assembly (annual gathering of Baptist ministers for business and mutual edification); a high view of Scripture has been maintained, although some would like to see the Union's affirmations on Scripture made more explicit than they are" (2008:168).

As far as the Grahamstown Baptist Church is concerned, there seems to be adequate historical records intimating that there may have been a plurality of 'tent-maker' pastors or preachers that shared the load in terms of preaching and pastoral care in the settlements. It seems that a certain Mr S. M. Duxbury of the Smith Party on the ship 'Stentor' was settled with his family between the mouths of the Kowie and Kleinmonde rivers and ministered initially to the neighbourhood of Port Francis and Bathhurst (Batts n.d.:8). When the Settler's capital was moved from Bathurst to Grahamstown, the Duxbury family relocated to Grahamstown and continued to work there alongside Mr William Miller (See Hudson-Reed 1970:33, 'Pastors of Grahamstown Baptist Church'). "After labouring in the Baptist cause in Grahamstown till 1830, he proceeded with his wife to America, and accepted the call to the Harvestraw Baptist Church, New York" (Batts n.d.:8). Evidence points to the fact that Mr S. M. Duxbury was a preacher in Grahamstown Baptist Church until he left for America.

The Baptist Missionary Society sent out an able Mr William Davies to be the first ordained pastor of the Grahamstown Baptist Church, and he came despite a shipwreck in which he lost a son. However, after his death in 1838 Mr G. Aveline was appointed as pastor of the Grahamstown Baptist Church and arrived in January 1839. Mr Aveline was a young bachelor and Batts records the energy and success of his ministry insofar as his involvement with education was concerned. Unfortunately, Mr Aveline's career came to an end in 1844 after he committed a grievous offence and, after being imprisoned on Robben Island for two years, he was banished for life.

Successive ministers of the Grahamstown Baptist Church included: Mr Alexander Hay (1844), who also had strong hyper-Calvinistic tendencies, and after five years of great difficulty in ministry resigned and took a number of members and started a new church. Their chapel was erected in Hill Street in Grahamstown and was officially opened in 1851; Mr Hay continued as their pastor until his death in 1851 (Batts n.d.:23). In 1850 Mr T. Boulton was appointed as pastor of the Bathurst Street church in Grahamstown and ministered there for ten years. In 1860 the Rev R.H. Brotherton from Manchester College was appointed as pastor of the Bathurst Street church in Grahamstown. Rev Brotherton laboured for unity between the two Baptist churches in Grahamstown and after the death of Mr Hay led the commencement of the Baptist work in Alice and became their first pastor. Mr H.M. Foot (or Foote) succeeded Rev Brotherton in Grahamstown in 1872 and united the two Baptist churches. They elected to make the Bathurst Street church the home of the united church. Mr Foot's ministry seemed to be the most progressive of most pastors and under his pastorate "the building had been thoroughly and tastefully decorated…. The cause flourished, and a spirit of unity prevailed. He had a pipe organ erected… and greatly improved the character of services, as the old traditions became greatly modified" (Batts n.d.:26). Mr Foot resigned from the Grahamstown Baptist Church in1876 and moved to the Cape where he eventually commenced duties as Professor of Literature at the South African College, where he remained until retirement (Batts n.d.:26). Thus, the period between 1820 and 1877 could be termed an *era of settlement and ecclesial development* for Baptist churches in South Africa.

Much has been said regarding the British influence on, and role in Baptist foundations within this era of settlement and ecclesial development, however an important component of its establishment and mission expansion has yet to be dealt with in relation to German settlers to the Cape Colony. Similar to the earlier British Settlers, the German settlement was essentially military in character (See Hudson-Reed 1970:50). Evidently, the German legion had fought alongside the British in the *Crimean War,* and on being disbanded were granted facilities to settle in South Africa, land being allotted them in the district surrounding East London, known then as *British Kaffraria*. Hudson-Reed (1970:50) describes this historical fact well:

> It took place in 1857 and was the direct result of the Crimean War in which England and France as allies fought against Russia. The prolonged resistance of the fortress of Sebastopol, as well as disease and the extremely cold weather conditions, made it necessary for the allies to recruit foreign volunteers. Among these was the so-called German Legion under General von Stutterheim. Only a part of this British-German Legion had reached the Bosphorus in Turkey when the Crimean war came to an end. The problem of the disposition of these recruits- now a British responsibility- was partly solved by the scheme to send them to South Africa as military settlers, which scheme was welcomed by the Governor of the Cape, Sir George Grey (Hudson-Reed 1970:50).

Of greater importance to our study, relating to the German Baptist work, which developed independently from the British work in the Eastern Cape, the Rev Hugo Gutsche's name is synonymous (Hudson-Reed 1995). Hudson-Reed (1970:50) rightly states:

> Of far greater historical importance than is generally realised was the founding of German Baptist Churches in British Kaffraria. There are striking parallels between the German settlement and that of the 1820 British Settlers and both resulted in Baptist advance in Southern Africa (Hudson-Reed 1970:50).

The first wave of German settlers arrived in the early 1850's and among them were a number of Baptists, one being was a gentleman by the name of Carsten

Langhein, who founded a Baptist church in Frankfort in 1861. From this base, churches were planted in Berlin, Braunschweig and Hanover. At the German Baptist Union Assembly held at Hamburg in August 1867 and attended by Charles Haddon Spurgeon an urgent appeal for trained pastors was made. It came from a body of believers, which had grown out of five Baptists among the 1857/58 German immigrants to far-off South Africa (cf. Hudson-Reed 1977:22). The meeting in Hamburg appointed Oncken's assistant, Carl Hugo Gutsche, to the growing work in British Kafraria (Christofides 2008:161). Roy & Hudson-Reed (2001:4) confirm that with Gutsche's arrival, an outstanding ministry which was to emulate that of Johan Oncken, who claimed of the membership of the early German Baptist churches that 'every member was a missionary' had commenced. "It is not surprising to find that Gutsche's first missionary meeting was held eight weeks after his arrival and within six months a missionary committee was operating in the church. As its first missionary, the church appointed not a minister but a teacher, Miss Harding. The church had started a school at Tshabo" (Hudson-Reed 1977:22).

The Rev Hugo Gutsche arrived in South Africa in 1867 and committed himself to working among the colonists and settlers of Kaffraria, thus, missionary zeal among the settlers was fanned into flame with the arrival of the German settlers who were free from ecclesiastical restrictions (cf. Roy & Hudson-Reed 2001). Rev Gutsche was most successful in his ministry and was a gifted orator who drew crowds of people as he preached throughout the various settlements. "Not only was he the people's pastor, but their legal advisor and doctor as well…" (Batts n.d.:45). He established great works through the establishment of preaching stations at

Keiskama; Stutterheim; Kingwilliamstown; Potsdam; Macleanstown; Queenstown and the Free State (Vrede). Batts (n.d.:46) said of Gutsche's work: "…he travelled, and the flame was kindled as he went along, and many believed and were baptised." In 25 years Gutsche planted 25 Churches throughout the Border area which were all opened *debt free due to his focus on planned giving* (see Christofides 2008:161; cf. Roy & Hudson-Reed 2001). "Although thwarted by internal quarrels and dissentions, and characterised by puritanical strictness which over-emphasized the unimportant, [the German Baptists] demonstrated a persevering faith and hope, and a loyalty to the church which made for growth and progress second to none in the annals of our history" (Hudson-Reed 1970:54). Christofides (2008:161) confirms: "By the time of the formation of the Baptist Union of South Africa in 1877, German-speaking Baptists slightly outnumbered English-speaking Baptists, and there is still a strong German Baptist tradition in the Border region".

After successfully maintaining his connection with these churches for eight years, in 1874 Rev Riemer (from America) was called as an associate pastor to lessen Gutsche's load. The work continued to grow as many emigrants "came out to Kaffraria, especially in the years 1858-60, perhaps attracted by the success of their brethren under British rule" (Batts n.d.: 47). In time, many other pastors immigrated with their families to South Africa to assist in the Baptist work. Among them were: M. Schmidt (Stutterheim); W. Ratter (King Williamstown); L. Preuss (assisted Rev Gusche); W. Riemers (Stutterheim); P. Schnell (commenced work at Keiskamahoek in 1904); Schwarzman (Berlin); J.F. Niebuhr (Rhodesia Pioneer

pastor after a successful pastorate at Stutterheim); P. Rode (East London); G.C. Ehmke (King Williamstown 1913).

Of importance for the Afrikaans Baptist work is J.D. Odendaal's 'conversion' to Baptist views in 1867. Odendaal was baptized by Gutsche and served as a lay preacher for numerous years afterward. In 1875 Odendaal was ordained by the German Baptists and founded the Afrikaanse Baptiste Kerk in 1886. Regarding Odendaal, Hudson-Reed confirms (1970:53); "At his first Sunday in Frankfort Hugo Gutsche baptised a Dutch farmer Jacobus Odendaal of Witkop near Burghersdorp. J.D. Odendaal was ordained an elder in 1875 and he was the founder of Die Afrikaanse Baptiste Kerk in South Africa". "Unfortunately, the Afrikaans Baptist work never grew as rapidly as the English and German works owing to strong resistance from some of the local churches and the suspicion that Baptists were a 'sect'" (Christofides 2008:161).

2.2 The Formation of BUSA

Since the early days of Baptist work in South Africa many had dreamed of taking the Gospel to the Interior. To this effect, in 1873 the "Baptist Sustentation Fund" was established for the distinct purpose of home missions. This represented the first attempt at meaningful cooperation among South African Baptists prior to the formation of BUSA (cf. Christofides 2008:161).

1877 was an important year for Baptists in South Africa and marked the commencement of an *era of denominational focus and growth.* In 1877 the new pastor (formerly a student at the Pastor's College) chosen for the Grahamstown Baptist church arrived. It is said: "under Mr Cross a new era opened for Baptist work in South Africa. He possessed gifts which marked him as a preacher of no common order, and his genial disposition and evangelical zeal were prophetic of a successful ministry" (Batts nd.:27). When Cross arrived at Grahamstown, the country was in the throes of the *Gaika-Gcaleka* rebellion and many of the young and able men in the city were conscripted for service, thus depleting his new-found congregation. Cross was denied permission to go to the battle front as a Chaplain, but was accepted as a Trooper shortly afterwards and preached the Gospel to the troops around the camp fires at night (cf. Batts nd.:27).

11th July 1877 marked the start of the Baptist Union of South Africa, which, according to first-hand reports was rather accidentally initiated (cf. Christofides 2008:161, Hudson-Reed 1970:55, 56). This was not the first reported Alliance of Churches; "prior to Mr Cross's arrival at Grahamstown, there existed an

Evangelical Alliance, embracing all the non-Episcopal Churches of the city" (Batts nd.:27-28). However, given the growth in number of Baptist Churches, it was decided to form a Baptist Union of churches. At the time of the formation of the union "there were only four English-speaking churches- Grahamstown with its extension at Kariega, Port Elizabeth, Alice and the newly formed church in Cape Town - together with the German church at King William's Town" (Hudson-Reed 1995:57). In reading 'between the lines' in Baptist history one gets the impression that the formation of BUSA was in keeping with other denominations of the day. The Wesleyan Church in South Africa had made great strides and had kept up pace with the growth of the general South African population by starting new churches in the main centres (urban areas). The DRC was also well organized, and had a firm grip over the Afrikaner people. It was now felt that the Baptist forces also should be marshalled 'into order', and that an attempt should be made to join the various churches together with a view to more aggressive/ strategic work among European Settlers and natives (cf. Hudson-Reed 1977). The founders were motivated by great desires (cf. Hudson-Reed 1970:56):

1. To reach those of our own faith and practise who are isolated in the towns and villages of our vast country.

2. To bear witness to the truth, having been put in trust with the Gospel.

3. To co-operate with others in the cause of the Kingdom of Heaven.

It is reported that at Rev. Cross's induction service, where six Baptist churches were represented by a number of pastors and lay leaders, mention was made of using the opportunity to form a Union of Baptist churches (as travelling conditions were not always ideal at the time for many of the pastors). This proposition was

well received and the next day a constitution was adopted; its objectives were as follows:

1. To promote unity and brotherly love among its members;
2. To promote the evangelisation of the country;
3. To disseminate Baptist principles;
4. To plant and assist churches in which those principles shall be or have been adopted (Hudson-Reed 1977:39).

Christofides (2008) reminds us that the success of the newly-formed BUSA is surprising in that it comprised English-speaking Baptists who held to 'open communion' and the full autonomy of the local church, and German-speaking Baptists, who held to 'closed communion' and a more centralized view of power in BUSA. However, "As things developed, the *congregational principle* was a strong emphasis from the start, and Baptist Principles (especially the authority of Scripture) frequently constituted the topic in Presidential addresses in the early days" (ibid 2008:162). Hudson-Reed (1995:57), reflecting on those early days, states; "the struggling Baptist churches and the premature union they had formed were held together by a threefold cord-their evangelical emphasis, their Biblical doctrine and their missionary concern".

Despite the first Baptist church being established by British Settlers at Salem near Grahamstown, any cursory review of the Baptist history reveals a strong English and German influence in its formative days with an indigenous character being provided by the Afrikaner segment of the early movement (Vink 1993:5, 6).

In summary, the formation of the first Baptist body in South Africa was due to the arrival of the 1820 British settlers in the Eastern Cape. From the first church in Salem, the movement slowly expanded with smaller churches being established in

Port Elizabeth (1854) and Alice (1874). By the time BUSA was formed in 1877 there were a number of growing congregations in Durban (established around 1864) and Cape Town (established around 1876). At the time of the formation of BUSA, they adopted a Missions Policy to reach the indigenous inhabitants of South Africa with the Gospel. BUSA's desire to 'promote the evangelisation of the country' (constitutional objective of 1877) found expression in a number of ways. The needs of the indigenous people slowly came into the vision of BUSA and in 1892 Baptists formed the South African Baptist Missionary Society (hereafter SABMS) for Gospel outreach to the indigenous people of the country. This was an important step in South African Baptist mission history. Up to this point there were co-operative efforts; like the school at Tshabo, as well as many individual efforts; like E.R. Davies' work among the miners on the Reef; especially the black miners in the compounds (see Hudson-Reed 1992:2- 3).

The time was ripe for wider co-operative efforts among Baptists in South Africa. Hudson-Reed (1992:3) aptly describes the sentiments expressed around this time of the formation of the SABMS:

> When the last decade of the nineteenth century dawned the time was overripe for a co-operative effort, which would integrate the many independent individual efforts that were under way. The year 1892 marked the Centenary of the Baptist Missionary Society of Gt. Britain the first of the great missionary societies. What better time to inaugurate the South African Baptist Missionary Society… the young society was formed on the British model as an entirely separate entity from the Baptist Union, though in close relationship with it… in South Africa we find that in 1895 only seven churches out of twenty-two had contributed to the Society. This led in the early years to an exodus from the Assembly when missionary business was considered… the missionary society thus became the Union in action in the black field (Hudson-Reed 1992:3).

Before we commence, it must be stated that in relation to the SABMS being the Union at work in the black field: "As time passed there was a growing realisation

that it was in fact the Churches of the Union which were supporting the Missionary Society on the field. The Society was not an independent organisation; it was the Union of churches at work" (Roy & Hudson-Reed 2001:29). This fact was recognised in 1924 "by agreeing to operate under one Executive thus bringing about the closest co-operation between leaders of the Union and the Society" (Roy & Hudson-Reed 2001:29). This in turn brought the mission of the SABMS 'home' to the churches within the Union and gave more control and responsibility for the mission to the churches of the Union. This shift was further cemented in 1938 as Roy and Hudson-Reed describe (2001:29):

> …when the Society's constitution was annulled and replaced by a series of by-laws of the Baptist union of South Africa. That meant that for practical purposes the Society ceased to exist as an entity separate from the Union. It operated as a department of the Union… the Society's work (importantly so!) became the main thrust of the Denomination's activities. About two-thirds of the budget was allocated to this aspect of the work each year (Roy & Hudson-Reed 2001:29).

Co-operative efforts through the vehicle of the SABMS allowed greater involvement in mission by smaller churches unable to tackle large mission projects on their own (see Roy & Hudson-Reed 2001:30). This was something to celebrate in this era as Churches could 'own' the mission of their denomination and be a part of its ethos. Furthermore, some churches preferred more direct involvement in the mission and took the initiative in forming mission Auxiliaries "through which to do their own work rather than try to do it 'impersonally' through the aegis of the Society" (Roy & Hudson-Reed 2001:30). This, in my view, is an early indication that mission is central to the life of Baptist churches. However, this approach alone would not suffice and would soon show signs of a lack of wider vision and co-operative mission from Jerusalem to the ends of the earth, which should always be held in creative tension. Nevertheless, the work of the SABMS prospered in its

sphere of influence, which can be seen from early on: "Among the Baptist Union churches in 1898 (not all Baptists had joined the union) there were 3033 'European' members and 172 'native' members; but by 1918 the figures had increased to 5156 and 4185 respectively" (Hudson-Reed 1977:84). However, a sober judgement is in accord with the seriousness of the realities experienced on the ground at the time; "the lack of funds in the early years was the cause of many lost opportunities…" (Hudson-Reed 1992:10). J.E. Ennals sums up the Baptist missionary society's work and the secret of their enterprising beginning: "In taking up the first minute book of the society which is written in English… one is intrigued by a front page, in which two German words stand out very strongly and beautifully… *'MITT GOTT'*. This is, I believe, the work of the Rev Hugo Gutsche… it is a great thing in all our missionary enterprise and problems to realize as we face them that it is 'WITH GOD' (1942: 6).

As history attests, despite their best intentions, BUSA remained under what could be termed white, colonial rule/ influence for many years. Additionally, BUSA was the slowest growing denomination in its time. D. Davies (n.d:n.p), in a Baptist Quarterly report, states: "The Wesleyans and Baptists began their work together in 1820. The growth of the Wesleyan churches has been phenomenal, while the Baptist churches, after a hundred years of work, have a membership of only 10500…". The reasons for the slow progress of BUSA were attributed to:

- Colonial conditions (which were shared by all alike then)
- The strength of the Dutch Reformed Church and the vast numbers of the Dutch populace which presented a linguistic challenge
- Licentious living of those in the 'new country'

- The lure of materialism on the younger generation

- Lack of organization (due to their locality)

- A spirit of 'independence' prevailing in BUSA (especially among English Baptists)

> It is, of course, admitted that the principle of independency has been a retarding force in other places than South Africa, and our generation is witnessing its failure to meet the needs of our modern church life. It has completely failed in South Africa, and the more thoughtful people in the churches are asking for some organization of the Baptist denomination in the sub-continent similar to what has come to pass in the Homeland during the past few years (Davies n.d: n.p.).

However, in the main, the problems experienced by BUSA revolved around the conflict between British and Dutch ideals; the attitude of South Africans towards the 'native races' and their future development; the vast changes of South African life industrially and socially; and the new national conditions constituting a challenge to Christian internationalism. For BUSA, these problems offered a great opportunity to the Baptist Church in South Africa-one BUSA would largely not tackle.

Angelo Scheepers (2008) illustrates the above point well and shows how little BUSA did to reflect indigenous people in their structures, policies and leadership at both local and national level. However, Scheepers (ibid:5, 6) argues that there were four factors (besides Apartheid) that contributed to this racial separation:

- *The influence of colonialism*; where the cultural divide between 'colonial whites' and 'emerging blacks' was a societal norm; due largely to the way the European settlers viewed the '*bantu'* in the 1800's.
- *The Missions philosophy and practice of the West*; where the mandate of the West was to form native, indigenous churches that would be self-governing, self-supporting and self-propagating. Even the SABMS motto reflected this philosophy: "The evangelisation of the Bantu by the Bantu."

- *The focus of the British Baptist ministers.* Many of the British Baptist ministers who came to South Africa around the time of the 1820 European settlers were here to minister to British immigrants in the colony and were not necessarily intent on reaching the Bantu population at that time.
- *The separation of the BU and the SABMS.* This separation was based on a British model, which saw the SABMS as a completely separate entity to BUSA; but closely associated with it.
- *Later,* the unjust policy of Apartheid, enforced by the South African Nationalist Government from 1948 to the early 1990's cemented and reinforced separate development mentality among South African Baptists. Apartheid provided the ideal conditions to foster continued colonial thinking and practice within BUSA to the Bantu.

2.3. Historic Baptist Structures and Policy

As stated earlier, BUSA was formally constituted in Grahamstown in 1877, around 135 years ago, after 57 years of Baptist work in South Africa! This section will analyse some of the historical data, however, over the last three decades, BUSA has grown to become a multi-cultural and multi-lingual and multi-national denomination. The 2012 Assembly of BUSA churches held at Baptist House in Roodepoort, Johannesburg, represented 499 fully constituted member Churches and approximately 139 fellowships; a total of 638 churches. All churches in membership or association with BUSA are fully autonomous; meaning they are *legally constituted; self- supporting; self- governing and self- propagating* (cf. Scheepers 2008:6). This is in keeping with the *Declaration of Principle* accepted at the formation of BUSA that guaranteed the right of every separate church to interpret and administer in and for itself the laws of Christ (Vink 1993:7). Furthermore, this principle underlines the historical commitment of BUSA to a *congregational* form of Church government and is expressed in the *Statement of Baptist Principles* as follows:

> The principle of Congregational Church Government, namely that a constituted Church meeting is, under the Lordship of Jesus Christ, the highest court of authority for the local church; and that each individual member has the inalienable right and responsibility to participate fully in the life and government of the Church, including the appointment of its leaders (SABH 1886:24)

More recently; BUSA constitution states:

> We as Baptists believe in the CHURCH as the whole company of those who have been redeemed by Jesus Christ and regenerated by the Holy Spirit. The local church, being a manifestation of the universal church, is a community of believers in a particular place where the Word of God is preached and observed. It is fully autonomous and remains so notwithstanding responsibilities it may accept by voluntary association (SABH 2004-05:451).

The churches and fellowships within the formal membership of BUSA are located in various *territorial associations;* namely, Border Baptist Association (hereafter BBA), Baptist Northern Association (hereafter BNA), Eastern Province Baptist Association (hereafter EPBA), Free State Baptist Association (hereafter FSBA), Natal Baptist Association (hereafter NBA), Baptist Association of the Northern Cape (hereafter BANC), and Western Province Baptist Association (hereafter WPBA). These Associations operate with regional Executives and elected leadership.

Vink (1993:8) argues that from its inception among the 1820 Settlers and German immigrants, BUSA developed into a *heterogeneous body* with member churches representative of all the race groups of South African society included in its organisational structure. Scheepers helpfully points out that the former may be true; particularly when it comes to German Baptists, however, it wasn't until September 1964 that the first 'other- than- white' person was represented on BUSA Executive. Thus, in October 1964, the Rev. A.J. Maye represented the

newly formed South African Association of Coloured Churches (cf. Scheepers 2008:33). This was followed by the first Indian member of BUSA Executive; Rev. D.N. Nathaniel, in March 1966 (Scheepers 2008:33). Following the formation of the Bantu Baptist Convention in 1966, and its acceptance as an Association by BUSA Assembly, the Rev. T.M. Snyman became the first black member of BUSA Executive since the inception of BUSA and the SABMS. Thus, Vink is correct in his assessment of BUSA as being heterogeneous to some degree, but neglected to mention that Associational representation within the formal organizational structure of BUSA only took place for the first time in 1964- over 100 years after the constitution of BUSA! Scheepers (2008:17) is correct in his summation that BUSA's history has not been all that glamorous; especially when it comes to race relations and structure.

Besides the commencement of the SABMS, the Bantu Baptist Church (hereafter BBC) was another significant event within BUSA's history. The BBC was formed in 1927 and grew phenomenally as an autonomous and independent body. It existed under the direction and control of the SABMS and BUSA through its Executive Committee, which had the right to veto any decision taken by the BBC (cf. Roy & Hudson- Reed 2001:37). The BBC became the Baptist Convention of South Africa (hereafter BC) in 1966 after four years of intense deliberations (Scheepers 2008:34). The newly formed Baptist Convention was also granted special Association status by the 1966 Assembly and were entitled to two representatives on BUSA Executive. However, "it was only some 11 years later that the first two black churches took out membership with BUSA" (Scheepers 2008:35).

Again, at that time BUSA was a Union of Associations, both *territorial* and *cultural*. The Baptist Union then consisted of "White" Territorial Associations, an "Indian" Association, a "Black" Convention, a "Coloured" Association and an "Afrikaans" Association. "This structure reflected the times in colonial Africa with its cultural and language diversity and the racial divisions endemic in society as well as the racial divisions imposed by the apartheid policies in South Africa" (Rae 2004:n.p.).

What is significant to present-day South African Baptist Ecclesiology is that for the first time since its inception, BUSA is led by a multi-racial body with full recognition and equal participation on equal terms. This is a shift of epic proportions and is paradigmatic in its outcome shaped through the 1970's till the present (Scheepers 2008:36).

In 1976 the Baptist Union changed its Constitution and became a Union of local churches. All local churches from territorial and cultural Associations were invited to make application to the Union of Churches. While there were some meetings between Baptist Union leaders and those who represented the cultural and racial Associations on the Executive of BUSA, this decision was taken by the Assembly of BUSA with little consultation with leaders and churches of the cultural Associations.

Terry Rae (2004:2-3), former BUSA General Secretary, states that from 1976 many meetings were held between BUSA and the BC to discuss the merging of the two bodies. The BC eventually regarded these talks as the Convention being called to "join" the Union rather than a "merger" of the two bodies. Entrenched

clauses in BUSA Constitution, as well as perceived attitudes, especially in BUSA became a major obstacle in the merger discussions. In addition BUSA's white leadership had not worked through the issues of being the 'favoured' culture in an Apartheid South Africa, nor had they begun to understand the effects of the Apartheid system on their Black brothers and sisters represented within the cultural Associations among Baptists.

The results of the tension between BUSA and the BC evidenced themselves in 1987 when the BC took a decision to withdraw from BUSA and became an independent Baptist Denomination in South Africa. Many individual Convention churches had by this time become members of the Baptist Union. Approximately one third of the Baptist Convention churches stayed with the Baptist Union, and withdrew from the Baptist Convention. This caused untold bitterness, hurt and anger between Baptists in South Africa (Rae 2004).

CHAPTER SUMMARY

In chapter one we looked at a brief history of the Cape Colony and some of the instrumental catalysts for present-day South African society. History, as this thesis will show, is of great significance in understanding our heritage, interpreting our current context and struggles and envisioning toward the future with hope. As this chapter has proven, Baptist history within South Africa is rich and diverse. Baptist history encompasses both British and German influence in BUSA's growth and development as a denomination with both German and British settlers contributing variously to the development and growth of what became the first Baptist

denomination in Southern Africa (if not all of Africa). As has been shown in this chapter, South African Baptist history is fascinating in two respects; firstly, how mission and Baptist self-understanding differed between British and German Baptists (as well as views of governance and inter-relationality). Secondly, *how* the BUSA came to be a denomination as accidental and secondary to cooperative mission. It is reported that at Rev. Cross's induction service, where six Baptist churches were represented by a number of pastors and lay leaders, mention was made of using the opportunity to form a Union of Baptist churches (as travelling conditions were not always ideal at the time for many of the pastors). This proposition was well received and the next day a constitution was adopted; its objectives were as follows:

1. To promote unity and brotherly love among its members;
2. To promote the evangelisation of the country;
3. To disseminate Baptist principles;
4. To plant and assist churches in which those principles shall be or have been adopted (Hudson-Reed 1977:39).

In addition to the above, there were a number of important historical events that have shaped the current scene; the arrival of Hugo Gutsche and his missionary zeal, the formation of BUSA, various co-operative efforts, including, the formation of the SABMS. The start of the BBC and later BC also had significance in the perception of what it meant to be Baptist in South Africa within this era of denominational growth and expansion.

CHAPTER 3

UNDERSTANDING BUSA'S MISSION DEVELOPMENT

3.1. Waves of Baptist Mission and Development

Seeking to understand our Baptist history within South Africa is best achieved within paradigms relating to historical and spiritual frameworks within which one can more easily interpret such events.

Saayman's historical overview of the DRC mission; *'Being Missionary, being human'*, presents the reader with four waves of mission that in many respects categorize the mission of the DRC within South Africa. Saayman's overall work on the mission of the DRC has some parallels with the mission of BUSA, although the latter's history is more recent within the South African context.

What follows, then, in this section, is a brief overview of the important trends that have shaped, in some or other way, the history of Baptists within South Africa. This is an important history, in the words of Warren (1967:11); if a Christian "takes seriously the doctrine of the Incarnation and its implications for the understanding of history, he must take all history seriously". This history cannot in any way be separated from secular history as both mission and secular history, in many respects, form two streams which unite and comingle (cf. Du Plessis 1911:vii- viii). It is impossible to study this history without taking religion, politics, culture into consideration alongside the British, German and 'local' blend of South African Baptists. Below is a summary of Saayman's 'Waves of DRC Mission' in South Africa, which serves as an important impetus for the establishment of a Baptist

work in South Africa. South African Baptist history commences within the second wave of mission described below and has some connecting points within some of the other waves described below.

First wave
- 1. Favourable attitude toward mission among Protestants toward the end of the 18th century.
- 2. Pietism's important role and influence in DRC mission
- 3. Mission was kindled mainly among slaves before their Emancipation
- 4. DRC's mission was conflicted from the start regarding racial tension and contradiction. Mission motivation was a mixture of 'pure' and 'impure' motives

Second Wave
- 1. Slavery still served as a powerful motivating factor.
- 2. Fraternal relations wih the Scottish Presbyterians strenthened the DRC's call to foreign missions
- 3. The foreign call to missions in Africa took preeminence along with the prevailing 'manifest destiny' ideology in mission and colonization endeavors.
- 4. Ministers in this era became more personally interested in missions which served as a great motivator for congregants' involvement

Third Wave
- 1. Creation of 'farm schools' played an important role with regards to missions motivation amidst Apartheid policy.
- 2. A crossing of 'inner boundaries' facilitated by the Tomlinson Report was created.
- 3. A blend of racism and mission enthusiam played an important role in the third wave in the light of the Tomlinson Report and the existing racist 'fault line' evident in DRC mission since its earliest years.
- 4. Government manipulation in providing attractive financial schemes to churches and charitable organisations in developing approved infrastructure within the homelands. This fostered the impression that the DRC was simply the NP at prayer.
- 5. Continuity in ideology, theology and philosophy between the DRC and the ruling NP reached its apex.

Fourth Wave
- 1. The fourth wave is still unfolding- it's not concrete in Saayman's opinion.
- 2. Increased shift of focus from national and centralized to local and decentralized misison efforts
- 3. DRC and Afrikaner internal emigration and post-Apartheid depression which leads to greater mission focus out of Africa.
- 4. Afrikaners feel that perhaps they have focussed too much on others and desire a more individualistic/ inward focus in this era.
- 5. Focus is shifted away from potential conflict within DRC daughter churches to other areas outside DRC historical influence which serve as distraction and mission motivator in this era. This is coupled with the current 'Glocal' emphasis.
- 6. Theological clarity on the relationship between 'Jerusalem' and 'the ends of the earth' is lacking in the fourth wave.

Figure 1 DRC waves of mission

The South African Baptist 'Waves of Mission' would look something like the diagram below:

WAVE 1	• YEARS OF SETTLEMENT
WAVE 2	• YEARS OF DENOMINATIONAL ESTABLISHMENT AND EXPANSION
WAVE 3	• YEARS OF CULTURAL, PASTORAL AND POLITICAL TENSION
WAVE 4	• YEARS OF REFLECTION AND STRUCTURAL CHANGE
WAVE 5	• YEARS OF TRANSFORMATION AND NEW DEVELOPMENTS
WAVE 6	• EMERGING PARADIGM (MISSIONAL?)

Figure 2 BUSA waves of mission

3.1.1 Wave one: 1820- 1877

Years of settlement

This era saw the arrival of both British and German Settlers to the Eastern Cape, and the settlement and development of Baptist churches in the newfound Colony. Baptist work, however, progressed slowly in comparison with other denominations of the day (e.g. Methodists, Anglicans). Nuttall (1882:4) confirms this in his optimistic address at the fifth annual Assembly in Port Elizbeth on 10th July 1882:

We may be somewhat feeble at present but we shall gain strength by union. 'The little one' has already become more than 'a thousand', and the 'small one' may yet become a strong nation. In this colony we labour under the disadvantage of being comparatively unknown, and are therefore somewhat misunderstood, and sometimes misrepresented.

Observations

- The first church met in Lower Albany under a tree on a farm owned by Mr Stephen Smith (Senior deacon of the Grahamstown Church). The pastoral leadership of churches was undertaken by *lay leaders and preachers* who made themselves available to Baptist work among the European Settlers. *Outreach was primarily to settlers.*

- After the settlers were relocated they met in a small cottage erected by Mr William Shepherd after which the carpenters shop was used. Informal meeting venues and sharing of property seemed to be a predominant feature of the early days of settlement and Baptist growth.

- Shortly after the church's inception a dispute arose over Mr Miller's teaching and doctrine. Similar issues seem to have continually been a discussion point among Baptists, and have led to many debates and schisms since the days of settlement.

- In 1843, the first church building was opened in Bathurst Street in Grahamstown. The building was large and contemporary and is said to have cost a substantial amount of money in the days of settlement.

- In 1851, the Hill Street Baptist Church in Grahamstown was erected with Mr William Hay serving as pastor. Mr Hay found it difficult to work with the entrenched hyper-Calvinistic element in the Bathurst Street Church and planted another Baptist Church in Grahamstown. These churches later amalgamated and met at the Bathurst chapel.

- An extension work was started at Kariega under the lay ministry of John Geard. This work would dominate Baptist church planting for decades to come in their *urban settlement strategy.*

- Formation of BUSA in 1877 marked the beginning of collaborative Baptist work in the newfound Colony and beyond and the end of the era of settlement. BUSA was formed in Grahamstown during the *Gaika Gcaleka* rebellion after the induction of the Rev. G. W. Cross as President.

3.1.2 Wave two: 1877- 1950's

Years of denominational establishment and expansion

This era saw the rather incidental, possibly premature, beginnings of BUSA and the era of denominational growth and the establishment of a missions strategy to reach both Settlers and indigenous 'natives' (with the help of Gutsche and the German Baptists).

Years of growth in local church mission involvement

Observations

- In this era there was *focussed attention on extension work*. A number of other Baptist churches were founded in main centres like Port Alfred, Graaf Reinet, Pretoria, Cape Town, King Williams Town, Port Elizabeth, and the Transvaal etc.

- There was a growing dependence on pastors from England and Germany respectively. This, as is seen in later times, reflected a lack of leadership succession and training which, in turn fostered greater schism among Baptists in South Africa.

- The SABMS was formed in 1892 as a separate entity (following the British model) to BUSA, with the aim of reaching the heathen indigenous peoples inhabiting South Africa (Reid 1976, cf. Roy & Hudson-Reed 2001). Hugo Gutsche (German) was instrumental in its formation. Missionary zeal characterized German Baptists and their mission endeavours were surprising and led to the bulk of the growth experienced in BUSA in this era. Reid (1976:10) comments that "the missionary society is the Union in action". In 1898 it is recorded that the growing missionary interest of the Cape Town Baptist Church led to the formation of the *Cape Town Auxiliary* which supported a missionary couple entirely (Reid 1976). Similarly, it would seem that the Troyeville Church and the Natal Missionary Society became affiliated as auxiliaries, bringing the mission of the Baptist Church closer to home. Unfortunately, due to strict rules being imposed by the SABMS missionary auxiliaries were "a relatively short-lived phenomenon" (Reid 1976:17).

- The formation of the Bantu Baptist Church in 1927 for the purpose of "enabling the Bantu churches to carry on the work started by the white missionaries, supported by the Society, under their own auspices" (Reid 1976:22) was a pivotal point in the history of South African Baptist mission endeavours. From the side of BUSA, this effort was made to mark the church as belonging to the Bantu people, creating a special environment

where their abilities and various gifts could be exercised and for closer co-operation (cf. Reid 1976:22, 23). However, this marked an era of contention between the newly-formed BBC, SABMS and BUSA as they continued to exercise parental control. Reid (1976), referring to the 1827-1828 SABH (Pg. 19), states; "…there was still to remain the 'parental control' of the South African Baptist Missionary Society and any resolutions of the churches, councils or assembly were subject to the vote of the Committee of the South African Baptist Missionary Society" (Hudson-Reed 1995:57). This situation was referred to by Reid (1976:25) as the "so-called 'euthanasia of mission'", and sadly we see the Baptist work in South Africa developing along the lines of separate development, akin to the political thinking of the day - based on the British model for missions.

- Unfortunately, in this era there was *great divergence from the role of the local Church in missions.* In fact, this problem was evident from the fourth Century A.D., where missionaries were a 'special category of church worker "sent to the frontiers of civilization to propagate the faith among unbelievers and incorporate them into the Church." Furthermore, I would argue this view is still prevalent in 21st century Africa. Historically speaking, Mission was no longer something done by every local congregation. It developed into a separate activity carried on by special agents in remote areas. This understanding has dominated our thinking until recent times. The church had, in many respects, lost its missionary nature. Few lasting efforts were made to rectify this.

3.1.3 Wave three: 1960's- late 1980's

Years of cultural, pastoral and political tension

Given the unjust policy of apartheid, which was implemented and enforced by the South African Nationalist Government from 1948 to the early nineties, this era marked an increase in Apartheid promulgation which infected and affected church life and praxis among Baptists. It was during these years where South Africa experienced the evils of Apartheid at its worst. However, as will be pointed out, during this period, many evangelical churches, including Baptists, were influenced by the socio-political status quo. This, however, does not exclude many individuals who did not adhere to the status quo, however, it reflected something of the prevailing attitude of the time.

Observations:

- Most of the leadership positions and national standing committees were occupied by and consisted of members mainly from the white community (1960-1961 SABH).

- Colonial tendencies were still prevalent within the leadership structures of BUSA - given its British and German heritage.

- BUSA and the Baptist Theological College apparently held to the status quo dictated by the Nationalist government. This is shown in their treatment of 'other-than-white' students at their Parktown (Johannesburg) campus; not allowing them to reside in the hostels. Scheepers (2008:32) states that the BTC leadership, adhered to the governmental ruling stating that only two Bantu students were allowed to study at BTC over a four year period.

Scheepers (2008), however, recognized that John Hiebner, a school teacher from the Coloured community in Cape Town, was the first and only 'other-than-white' to study at the Baptist Theological College (BTC) in Johannesburg from 1953-1955. Eric Hermanson in an interview (September 2012) stated that BTC did not have any applications from Bantu students which would perhaps be indicative of their adherence to any such policy or ruling.

- Proof of BUSA's complacency with regard to the status quo is raised by Scheepers (2008) in their reaction to the government's relocation of 'other-than-white' people. However, Baptists responded in 1966 by taking up a national Christmas appeal which was then earmarked for Coloured churches forced to relocate due to the impending Group Areas Act having been applied then. Scheepers (2008) points out that many Anglican, Roman Catholic and Muslims refused to comply with this inhumane act, however, Baptists unfortunately complied and went along with the status quo (BUSA Executive Minutes 1966:170).

- Due, in part to Dr Chris Parnell, in October 1964, the Rev. A. J. Maye represented the newly formed South African Association of Coloured Churches as the first 'other-than-white' representative on BUSA Executive since 1877. This was followed in 1966 by the first Indian representative and in 1966 by the formation of the Baptist Convention.

- The Baptist Bible Institute (BBI) was born in 1960 largely due to the initial missions policy of separate development within BUSA, and due to the emerging need for trained Bantu pastors recognized by the Bantu Baptist

Church. Hermanson (in correspondence dated February 2012) reminds us that The Ennals Institute occupied that property previously. BBI was established when the Milliard Baptist Bible Institute in Orlando, Soweto, was forced to close because the Nationalist Government would not grant permits for students from other areas to live on the property in Soweto. The BBI was seen as a training centre for blacks, the Baptist Theological College (BTC Johannesburg) was seen as a training centre for whites and the BTC (Cape Town) for the coloureds. Many in this era saw the error in this and after much negotiation and discussion between the BBI Council and BUSA National Committee, it was agreed to close the BBI and sell the property to the Southern Baptist Convention for the establishment of a new theological training institution offering academic degrees as opposed to the former diplomas. Proceeds from the sale of the BBI property were given to BTC (Johannesburg and Cape Town) for the purpose of providing bursaries to black students from BUSA churches. Hermanson (2012), giving further observations regarding the context in which the above was set, states:

> Unfortunately much of what is written about Baptist work in those days makes it look as if we were 100% behind the Nat. Government. This was certainly not the case! Pass laws made it impossible for Africans to be in urban areas without a work permit. Group Areas Act made it impossible for people of other races to live in white areas, and people of other races either had to find accommodation in the areas set aside for them and meet travelling costs, or they could not attend BTCSA. Founding a college in CT meant not only did coloured students not have to travel and live in Jhb, but it also meant that other races could study there, as there was no restriction on whites and blacks entering Coloured areas. As missionaries, we had to have a permit for every location we entered and it had to be renewed annually, so we had to be "as wise as serpents and" at least seem to the authorities to be "as harmless as doves"! It is easy to criticize if you were not in the fray. One student from Zimbabwe, who had a permit to work in a hotel in Pretoria, which he had done for many years and was married to a South African and had children in Atteridgeville, was refused permission to return to SA to study at BBI.

We had to train him in Zim and then send him as a BCSA missionary to Botswana, where we had work. Another factor not taken into account was that BBI's entrance requirement was Standard 6, while BTCSA's was matric. Most of the applicants we had did not have more than standard 6 (Hermanson 2012:n.p.).

- During this time, members of BUSA Executive were representatives of ethnic groups rather than member churches.

3.1.4 Wave Four: 1970's- 1980's

3.1.4.1 Years of reflection and structural change

During this decade, much time was spent in evaluating the past, analyzing the present and preparing for the future of BUSA with specific regard to its structures.

Years of reflection

Observations:

- There were three committees that focussed on structure and related issues within BUSA; the Coordination Committee; BUSA Structure Committee; and the Denominational Work Review Committee.
- In 1977 the South African Baptist Alliance (formerly the South African Association of Coloured Churches) withdrew from BUSA Executive and was dissolved. In my correspondence with Hermanson (February 2012), it was stated that it was the Coloured churches themselves, who decided that they wanted to be recognized as Baptists and not as Coloured Baptists. As most of them were in the Western Province, they felt that they should all be part

of the WPBA and BUSA and that there was no need at all for another organization for them, especially as it made it look as if as if they were promoting an Apartheid structure.

- The 1972 BUSA Assembly agreed to the establishment of the Western Province branch of the Baptist Theological College of which Dr. Chris Parnell was the first principal. Although it was primarily started to be a Coloured training centre, it quickly grew to be multi-cultural, and is known today as the Cape Town Baptist Seminary; well-known for its fair racial representation among students and faculty.

3.1.4.2 Years of structural change

The 1980's can be viewed as the years of structural change within BUSA; many structural developments were initiated which had tremendous implications for ministry within BUSA.

Scheepers (2008:51) summarizes these developments as:

- Changes to the National Executive;
- Changes in the overall structure of BUSA;
- Changes in the missions philosophy of BUSA from the SABMS to the BMD;
- Changes in the relationship between BUSA and the BCSA;
- Changes regarding theological education.

Observations:

- Rev. Ron Hendricks, from the Coloured community, became the first 'other-than-white' vice president of BUSA. He was inducted at the 1988 King Williams Town Assembly.

- George Ngamlana followed suit as the next 'other-than-white' representative elected as Associate General Secretary of BUSA from 1994-1997. In 1999, George became the Area Coordinator of KZN, and the first Black BUSA missionary to Africa (Zambia) in 2005. Sydney Dyasi became the Area Coordinator of the Border Baptist Association in 2000 - indicative of a growing corrective trend within BUSA.

- BUSA Executive, in an attempt to bridge the prevailing cultural gap within the Union, gave full voting rights to the Afrikaanse Baptiste Kerk (ABK), the Baptist Convention of Southern Africa, Indian Baptist Mission (IBM), and the Natal Indian Baptist Association. This was done, in spite of the fact that the bulk of their churches were not members of BUSA. Thus, *dual membership was given to Special Associations of BUSA.*

- The Coloured community was unfortunately excluded from participation on the National Executive of BUSA due to the disbandment of the South African Baptist Alliance in 1977. Their inclusion into a predominantly white BUSA took longer than expected and gave rise to numerous expressions of unhappiness. The walkout at the 1989 Kimberly Assembly (held at the SANDF military barracks is an example of the prevailing unhappiness with the policy and praxis of BUSA).

- The Baptist Union of Zimbabwe withdrew its Territorial Association membership with BUSA at the 1988 Assembly, but expressed the desire to maintain links on a fraternal basis (see Scheepers 2008:56)

- The Baptist Union of Transkei was accepted into Territorial Association membership within BUSA. This was done to the great distaste of the BCSA

who had seen a number of black churches breaking away from the BCSA and felt that there was not proper consultation on the part of BUSA.

- The policy of devolution (previously referred to as the work review proposal) was accepted at the annual Assembly in 1978 and implemented in the 1980's. This policy can be viewed as an attempt by BUSA Executive committee to "take the Baptist Union to the Territorial regions and local churches and make them feel an integral part of it" (Scheepers 2008:38). Although seen in a negative light initially, the policy of devolution resulted in the *greater functioning and involvement of Associational Executives*; the appointment of Area coordinators and the development of Associational Ministry committees.

- Changes to the missions philosophy of BUSA were welcomed and led to the formation of the Baptist Missions Department (BMD). This, among other things, contributed to the renewed focus on the local church as a primary agent of mission. Additionally, the role of the BMD was to equip local churches and to assist them with regard to training, selection and sending of missionaries. This era saw the transformation of BUSA's missiology and signalled the end of paternalistic and colonial-style missions. Missions was no longer White to black; "everybody, regardless of culture or colour, could now be missionaries…" (Scheepers 2008:67). Hermanson, in an interview in February 2012, stated that the limitations on missionary manpower then related to a limitation of space as they mostly had missionary superintendents, which left little room for people to serve in other capacities. As a result, young people who felt called to missions joined non-denominational mission organizations. Indicative of this trend, the BMD

recognized all these people as Baptist missionaries - 20 pages of them in the (2010- 2011 BU Handbook). Hermanson also remarks that, even within this era, there were exceptions, which were an expression of the good will of BUSA. One such example is Julia Forgus (Coloured), who was a SABMS missionary among the Indians in Natal from 1959 until she went overseas for study leave in 1981 (after which the SABMS ceased to exist). Hermanson (in correspondence dated February 2012) insists that it was not race that was taken into account at all when it came to missionary service.

- The 1980's saw the breakdown of the relationship between the BCSA and BUSA. These were years of great excitement and contention as far as a merger between the two bodies was concerned. However, in 1987 the BCSA withdrew its Associational status from BUSA and in 1988 the Baptist World Alliance annual meeting granted membership status to the BCSA; which saw the final parting of the ways between BUSA and the BCSA (Scheepers 2008:73).

3.1.5 Wave Five: 1990's- 2000's

3.1.5.1 Years of transformation

Observations:

- The 1990 BUSA Presidential address surprised many delegates and served as a watershed for transformation within BUSA. Terry Rae, BUSA General

Secretary at the time, urged BUSA to move towards further racial participation and recognition within all levels of BUSA.

- A new dynamic and dimension with regards to attitude, approach, progressive thinking and bold leadership characterized BUSA Executive.

- BUSA Executive was instrumental during this decade in leading BUSA through major structural changes; namely, the composition of BUSA Executive and the phasing out of Special Associations.

- The Baptist Women's Department and Baptist Youth of South Africa became official boards of BUSA and were represented at the National Executive. Additionally, BUSA Care was established to address social concern and empower deprived communities.

- In 1991 the Ministry Board was established. The board's main function related to application for ministerial recognition and adherence to ministerial regulations.

- In 1991 there was a definite change in relation to race and gender issues, and BUSA took a proactive stance towards being non-racial in both practice and leadership (BUSA Executive Minutes June 1991:29). Furthermore, in 1991, BUSA reasserted its unequivocal rejection of Apartheid as a sin and it committed itself to work towards the establishment of a just society in South Africa (BUSA Executive Minutes, March 1991:30).

- The growing improvement in race relations indicated by the proposal made by Peter Holness, received at the 1996 Assembly held in Port Elizabeth. The concept 'Impact 2001' was accepted in principle by the assembly as it seeks to work toward fuller cultural and gender inclusivity (SABH 1996-1997).

- The relationship with the BCSA was taxing since its withdrawal from merger talks in 1987. However, through a series of events, a breakthrough came in 1997 when BUSA Executive agreed to make a formal statement to the Truth and Reconciliation Commission containing, among other points, a confession of the sin of omission in that BUSA did not do enough in opposing the structures and status quo (BUSA Executive minutes, June 1997:30). The Colesburg resolution in May 1998 was an historic turning point and subsequent meeting affirmed that both BUSA and BCSA stood on the same doctrinal ground, and that reconciliation is imperative, but will take time to permeate to the grassroots (churches) and to Territorial Associations.

- Church growth initiatives were a main focus of the 1990's within BUSA. Some of the largest numbers in terms of growth were recorded during this period, although some of this can be attributed to the amalgamation of the former Transkei Baptist Union and former BCSA churches that joined BUSA.

3.1.5.2 Years of new developments

Observations:

The new millennium was inaugurated with a conference entitled 'Baptists in the 21st Century' and was held at the Gariep dam in February 2000. The focus of the conference was on the following:

- New emphasis on youth and children (A change of perception towards youth and children's ministry was needed).

- Social action was linked to mission and evangelism (Main components of this vision included ministry to HIV and AIDS sufferers; job creation and disaster relief).

- A renewed national and associational thrust on mission and evangelism (The focus here remained on Associational church planting, reaching Muslims in RSA; inner city ministry, and every church being a mission church).

  - Developing and promoting multi-cultural partnerships and gender equality whereby stronger churches would help weaker ones within BUSA.

  - The continuation of affordable theological education to all cultural groupings within South Africa, with a greater sense of intentionality regarding the appointment of black lecturers at both Baptist Colleges.

  - Baptist Union structures to be revisited, particularly as they relate to Associational boundaries, and the role of the General Secretary of BUSA.

  - The pastoral care of the Ministry Board relating specifically to those under discipline was to come under review (SABH 2000-2001, 366- 367).

  - Another significant happening in this decade was the establishment of the South African Baptist Alliance in August 2001, where five autonomous Baptist bodies formed this alliance in order to build good relationships, cooperate together in evangelism and church planting efforts and become a united voice against ethical, moral and spiritual decline in South Africa (SABH 2001-2002: 247).

  - In November 2002 a 'Bosberaad' (a meeting of the minds) was held in order to discuss key issues relating to the structure of BUSA, the ethos of BUSA,

local church 'buy-in' to BUSA, functions of Area Coordinators and the two Theological Colleges. Recommendations were made to BUSA Executive with respect to the restructuring of central functions, annual Assembly, BUSA Executive, and Colleges.

- Equip 2005, with a focus on training and discipleship is the main emphasis in this new millennium of Baptist work and witness in South Africa,

- In May/ June 2004 the National Impact consultation was held at Hilton Baptist Church. Impact can be described as one of the few inter-generational BUSA conferences held to date. At Impact statistical data relating to over 12 years of BUSA ministry was reviewed and trends were discussed in great detail. 2004 was a year of great uncertainty within BUSA as six out of seven Associations were without Area Coordinators. The 2004 Assembly appointed a twelve person Commission to investigate the leadership structures and the financing of the Union and submit a report to the 2005 Assembly (SABH 2004-2005).

- The 2004 Assembly mandated BUSA Executive to appoint a person to spearhead the development of a Department of Pastoral Care. Due to financial constraints, this appointment was only implemented in June 2007 with the 'part-time' appointment of a retired pastor; Rick Inglis.

- BUSA's vision of 'Impact 2010', adopted at the 2005 Assembly, has taken pre-eminence in the recent era of Baptist history which will be dealt with in greater depth in the final chapter of this dissertation. This, in the light of *Impact Consultation* and the *Lekkeroord Declaration* (cf. SABH 2003-2004) will have the following outcomes:

  o Renewed focus on spiritual renewal- prayer.
  o Doubling the BU membership.

- o Doubling the number of churches.
- o Doubling the number of children and youth being ministered to in our churches.
- o Doubling the number of Children Workers/SS Teachers.
- o At least 300 'missions involved' sending and caring churches.
- o At least 300 churches with active youth and young adult ministries.
- o Development of regional Consultancies.
- o An effective Pastoral Care Mentoring programme in place.

- Additionally, the 2010 World Cup hosted by South Africa and the role and possibility of mission impact on our local communities during this time was a great impetus and driving factor within the orbits of this vision.

- A new post-2010 focus is needed with the intention to sharpen the focus on the local churches in the areas of membership, leadership, ministry, missions, and communities (SABH 2009-2010). This post-2010 focus is known as 'Local Church Alive' and intends to move BUSA churches toward diversity, ministry, disciple-making, being process-driven, selflessness and inclusivity (SABH 2009-2010).

3.2. CHAPTER CONCLUSIONS AND QUESTIONS POSED

Within this chapter I believe that I have laid the foundation for the application of the following two chapters within the final chapter, fulfilling the mandate set out in this thesis, in *leading toward missional change*. I have examined the following elements so far; the general history of South Africa (settlement focus), the Baptist history of South Africa and Waves of Baptist mission and development. Each of these elements has contributed variously to understanding and interpreting the present-day impact of historical BUSA ecclesiology. The concept of 'paradigms' or waves of mission is also helpful in this respect, and will further illustrate the relevance that history and our present-day context have for BUSA churches moving into the future.

The above research indicates a number of areas within the current development process that BUSA needs to address. These are of great importance given the results of my mixed-methods research that will be presented in Chapter 10 of this thesis. If we, as BUSA, are to see ministry in this next wave continue and also exceed that of previous waves within our history, we will need to be honest in our assessment, humble in our attitude and missional in our posture.

I conclude this section with a number of insights that will be followed up within the corpus of Part Four. Having underscored the importance of dialogue, I conjecture:

Will theological, racial and leadership preference style continue to dominate the future of Baptist work within South Africa as it did in previous years? The faces have changed, but the perceived colonial framework and mind-set within which

they operated remain the same within BUSA (e.g. style and format of assembly). Will anointed leaders lead with boldness in this era within South African history which may be described as post-democratic, post-Colonial, and perhaps even post-congregational (As it was during the era of the 1990's)? As BUSA we will need to re-address issues pertaining to our leadership within our denomination if we are to succeed in our mission, and indeed participate in the *missio Dei*, within our churches. More will be said about this concept in proceding chapter, where this issue will be dealt with at a macro-level (Africa as a whole) and at micro-level (within BUSA churches specifically). We need to look at this issue with fresh eyes and challenge the status quo if we are to be faithful to our context (ever-changing) and to our text (priority of Scripture). Furthermore, does the 'CEO-mentality' (cf. Scheepers 2008:11) still have relevance within BUSA as it moves into the future? Are our structures static or dynamic enough to cope with the discontinuous change we are experiencing in the 21st century context? Given the current statistics of the growth and development of BUSA in recent years, we need to seriously re-examine where we are and re-invent ourselves within an era of discontinuous change.

As Baptists we have not had a wonderful history as far as race relations go. The history of the development of BUSA is indicative of this. Where will the current 'affirmative action' focus lead us as a multi-cultural denomination in the medium to long term? Are Scheeper's descriptions of and applause for 'affirmative action' (cf. 2008:4, 12, 58) in the best interests of a inter-cultural, inter-generational, inter-national union of churches? I wonder if Scheeper's assertion (2008:4) has any real value in 2012: "…the 'affirmative' appointment of the first multi-cultural BUSA

Executive in 1997 actually "saved the day" for BUSA and avoided future splits”.

Does a continuous 'affirmative action approach' have any Biblical grounding, theological stability or pragmatic significance? This may sound like a harsh criticism of what may be seen as a welcomed inclusion of blacks, coloureds and Indians into full participation within BUSA. However, I wonder if it is helpful to continue to see ourselves as racial groups moving on to ministry in the future? I present an alternative way to think of South African society as tribes rather than racial groups, and feel that it is both helpful and constructive as it places the emphasis on mission where our efforts within BUSA need to be directed toward urgently.

What unifying principle binds us together as 'Baptists' within South Africa? Lack of clarity in leadership, missionary strategy, leadership continuity and financial commitment at local and national level appear to hamper change within BUSA. BUSA does not cope with change well and its structures and decision making processes are cumbersome. Will BUSA survive this Postmodern era or will we become further fragmented, divided and composite? Lindsay Rinquest summarizes the importance of this in an article in "Baptist Today" (2008:9):

Our world is changing and the future if not what it used to be anymore… as difficult as it is to be an 'autonomy with an interdependency' one thing is certain: if we are unable to re-affirm our non-conformist heritage as Baptist Christians, the future of our contribution to the spreading of the Gospel message will be insignificant (Rinquest 2008:9).

A further insight into Rinquest's (2008) summary of the 2008 BUSA Assembly in Mooi River (quoted above) leaves me with one burning question: where have the younger generation of Baptists gone? Across the racial spectrum, there is an

obvious decline in trust of BUSA which comes through in the absence of younger leaders, the lethargy (and perhaps cynicism?) of an older generation and the voice of a lost generation within South Africa. Notwithstanding the valid contribution of our older generation in Baptist circles; the contribution and voice of a younger generation of BUSA leaders is absent in Rinquest's 2008 summary in Baptist Today. This is evident in some of the workshops and training presented. An example of this if the workshop entitled 'Biblical Evangelism in Action'. This is lead by Rev. Errol Wesson; an older, retired pastor. I do not negate Errol's significance, approach, or ability to inspire, however, I do wonder who will take over from him and be the next generation evangelist among Baptists in South Africa. Our lack of mentorship and intentionality with respect to ministry to our younger generation in recent years may be the end of our denomination. The closure of BYSA is indicative of this downward spiral into irrelevancy and decline. Do our structures appeal to younger people? Do we include younger people in an integral and authentic manner within the ordinary operation of BUSA at local and national levels? This is confirmed in the Presidential report within BUSA Assembly Report (2011/2012):

> Also of concern is that, generally speaking, Associational meetings are not well attended, nor well represented in terms of the cultural, generational and numerical make-up of the Associations. There is also a distinct lack in attendance on the part of young people and young adults. We need to pray for many Associations, which seem to have settled for an unhealthy level of mediocrity in terms of their communication with one another and the quality of their programmes (2012:11).

Why should we continue to define ourselves (and proudly so!) as Baptists within an era where the distinctives to which we once held to almost exclusively are no

longer exclusive to BUSA? What is our continued witness and relevance to South Africa and Southern Africa?

CHAPTER SUMMARY

This chapter has sought to look at the Baptist heritage through another lense-waves of Baptist mission and development in seeking to understand and interpret our present-day context with greater accuracy. Baptists in South Africa have developed along similar lines to other denominations of their day (e.g. DRC). However, there are six distinct waves of development within Baptist history within South Africa (including an emerging wave), that showcase the growth, development, digressions, limitations and transformation that has taken place in our denomination. There have been many great and positive developments that have taken place within each paradigm which have been showcased within this chapter. These waves are a tremendous help to BUSA as we seek to be faithful witnesses in the twenty-first century and beyond. The pioneering spirit of the early Baptist settlers is commendable, the years of growth and development within BUSA is encouraging and leaves us with a great challenge today in matching the missionary zeal, particularly of German Baptists.

The years of reflection and structural change inspires one in terms of the courage of leaders to see things differently. The 1990's to 2000's were instrumental to the current inclusive, multi-racial denomination and took tremendous strength, vision and courage to implement and lead toward. We need to look toward these waves to find values to emulate and character to deploy in ministry in our new era of

Baptist mission endeavors. It has become clear that: if we are to succeed within

the emerging wave of mission and development, we will need a new, updated map

to guide us where we have not been before - or we could simply fade into

irrelevancy.

PART TWO

TOWARDS AN AFRO-CENTRIC MISSIONAL ECCLESIOLOGY

RESEARCH QUESTIONS

1. What is the overall significance/ importance of an Afro-centric missional ecclesiology, taking into consideration both local and global trends and conversations?

2. What role does Africa have to play in global Christianity, taking into consideration the recent phenomenal growth of Christianity in Africa, and the proliferation of churches and Christianities?

3. What is the shape/ face of the Christian faith in Africa and what implications does this have for missiology?

PURPOSE STATEMENT

The purpose of this section is working toward an Afro-centric missional ecclesiology for Africa, by African theologians and interlocutors. Far too much of Africa's history has been written by those from outside of the continent, which leads to a Western centered survey of historical accounts. The purpose of this section is to engage the overall importance of Africa globally and showcase the growth, beauty and potential of possibly the world's greatest powerhouse. As the research shows, the perception of Africa as the 'dark continent' is no longer relevant and the research will engage the overall global importance of Africa and the many ways its progress has been hindered in the past. Africa is indeed the world's powerhouse and, as my research will indicate, has a prominent role to play

in the shaping of things to come. African Christianity is unique and has developed differently from growth experienced in other segments of the Global South. What will the future look like for Africa? What significant trends and challenges face Africa's population, threatening her very future? We shall look at the above through a missiological lens with a view toward a relevant Afro-centric missional ecclesiology that has a *glocal* focus/ orientation.

CHAPTER 4

THE IMPORTANCE OF THE AFRICAN CONTRIBUTION

4.1. Africa - the world's powerhouse
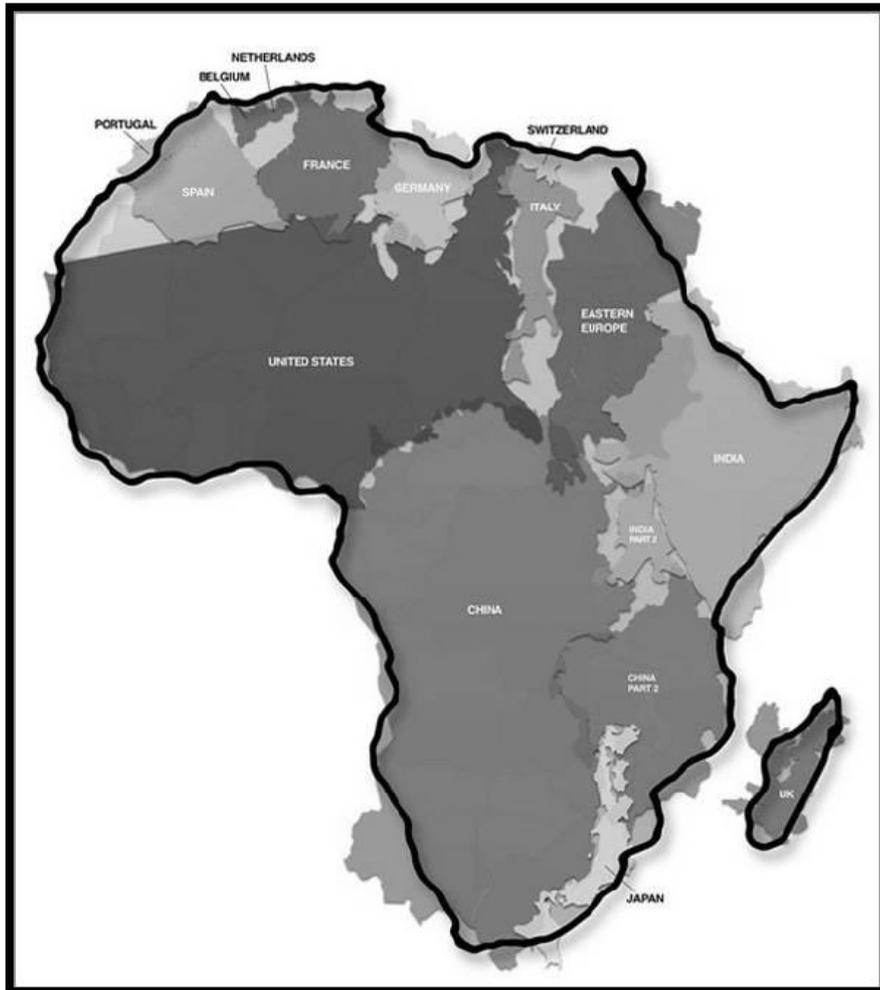
Figure 3 Relooking Africa's importance (Taken from http://giganticplanet.wordpress.com/)

Africa is a great continent; it is the second largest continent on earth with a total landmass covering 30,212,000 square kilometres, roughly 22.3% of the world's total land area (Johnstone & Mandryk 2001). As the image above (cf. figure 5) illustrates; Africa is blessed with its sheer size; it is larger than the combined total masses of the United States of America, China, India, Western Europe, Argentina, and New Zealand

Africa is a continent of great beauty and indescribable splendour. From the barrenness of the Kalahari, to the complexity of the Cape Fynbos[1]. From the Valley of a Thousand Hills in Natal, to the majesty of Mount Kilimanjaro. From Cape to Cairo, Madagascar to Morocco, Africa is blessed with indescribable beauty, magnificent scenery, bountiful flora and fauna and the warm hearts and welcoming hands of her diverse people. Africa's people numbered around a billion in 2010 which is approximately 15% of the world's total population spread relatively sparsely throughout the continent (see Jenkins 2007). We should not take this for granted as the combined population of the countries mentioned above (in terms of fitting into the land mass of Africa, the United States of America, China, India, Western Europe, Argentina, and New Zealand) make up about 58% of the world's total population.

Both beauty and bounty extend beneath the soil as some of the world's largest concentrations of minerals, precious metals, gases and oil lie yet to be explored beneath the African soil. In the light of its significant natural resources, Africa is the world's richest continent by far! In support of this, Adeyemo (2009:4) in his book *'African Enigma and Leadership Solutions'*, recalls former USA President Bill Clinton's profound statement: "The rest of the world cannot do without you- the world needs Africa" (Adeyemo 2009:4). Furthermore, Africa has the agricultural resources (untold potential yet to be fully realised) to feed its entire population with

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[1]Fynbos is the major vegetation type of the small botanical region known as the Cape Floral Kingdom. Only five other floral kingdoms are recognised, and these cover huge areas such as the whole of Australia and most of the northern hemisphere. The Cape Floral Kingdom is both the smallest and the richest floral kingdom, with the highest known concentration of plant species: 1 300 per 10 000 km2! The nearest rival, the South American rain forest has a concentration of only 400 per 10 000 km2. Conservation of the Cape Floral Kingdom, with its distinctive fynbos vegetation, is a national conservation priority demanding urgent action. (See: http://www.bcb.uwc.ac.za/envfacts/fynbos/)

great surpluses to feed the rest of the world (Adeyemo 2009:5), Zambia, Zimbabwe and the Democratic Republic of Congo alone have the potential of feeding the entire continent if they slightly increase agricultural productivity. Some assert that South Africa alone, given its diverse climate, could produce enough food for the whole of Africa, although this claim is yet to be proven. However, any drive through countries like South Africa, Botswana, Zambia and Zimbabwe (and others) reveals a rich heritage of farming, herding, cattle ranching, commercial farming that pre-date the Colonial era and have been commonplace in the African heritage for generations. Africa is a resourceful continent with wealth extending from water and minerals to energy. Africa is said to have the largest reserves of gold, copper, diamonds, bauxite, manganese, nickel, cobalt, platinum, radium and phosphates in the world (will expand on these later). According to the CIA (Central Intelligence Agency) 2009 Fact Book[2]: South Africa is a middle-income, emerging market with an abundant supply of natural resources; well-developed financial, legal, communications, energy, and transport sectors; a stock exchange that is 18th largest in the world; and modern infrastructure supporting an efficient distribution of goods to major urban centres throughout the region.

South Africa is the world's largest producer of platinum, gold and chromium. Botswana is the world's largest exporter of diamonds (by value) to world markets, Nigeria and Angola have substantial oil and natural gas deposits which are fairly representative of the fact that fossil fuels, including large deposits of coal, petroleum and natural gas are in abundance in Africa. The Democratic Republic of Congo is wonderfully endowed with some of Africa's largest mineral deposits

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[2] Downloadable at: https://www.cia.gov/library/publications/the-world-factbook/

including gold diamonds, copper, cobalt, coltan and zinc. Africa is a great continent with lots to offer the world; most African countries have vast quantities of underdeveloped and unexploited minerals that will secure the future of their peoples for generations to come. The enormity of Africa's resources in relation to global resources is perhaps best portrayed by Ayittey (2002) as he cites David Lamb in his compelling read *'Africa in Chaos'*, in which he reveals that much of our wealth in Africa is taken for granted and, although common-sense to some, is unrealised for many of the general populace. For instance, Africa has 40% of the world's potential hydro-electric power supply; at least 46% of the world's diamonds (Botswana being the world's largest exporter of diamonds as per value); vast quantities of chromium and 50% of the world's gold (with South Africa being the largest exporter in the world). According to Barry Sergeant (2010:88-90) there are no less than one hundred listed companies around the world involved in exploration, developing or mining the metal in Africa. These are due to increasing uncertainty over the current state of the world economy, and the current political turmoil unfolding in countries like Egypt, Libya and Bahrain. However, much remains to be seen whether the price of gold will indeed boom or bust in the foreseeable future (Sergeant 2010:88-90). Furthermore; Africa boasts 90% of the world's cobalt; 50% of its phosphates; 40% of its platinum; 7.5% of its coal (China having the largest market share); 8% of its known petroleum reserves; 12% of its natural gas; 3% of its iron ore; and millions upon millions of acres of untilled farmland (Lamb 1983:20). It also has 64% of the world's manganese, 13% of its copper and vast bauxite, nickel and lead resources.

This has great ramifications for Africa's economic development and potential. An example of this is copper mining in Zambia, which alone employs some 40,000 people and accounts for 10% of GDP and 70% of foreign exchange earnings. In an article in *African Business* (Versi 2010:50) it states that in 2010 the copper price rose by more than 15% and was expected to rise by up to 50% in the next 6-13 months.

Africa's natural resources account for 70% of cocoa, 60% of coffee, 50% of palm oil, and 20% of the total petroleum traded in the world market, excluding the United States and Russia. Ghana is one of the larger exporters of cocoa (second only to Côte d'Ivoire), palm oil and rubber in Africa. Smith (2010:100) reports that Ghana's agricultural sector accounts for 60% of the labour force but only contributes a paltry 40% of GDP. Stephen Gyasi Jnr (2010) asserts that the recent discovery of offshore oil in Ghana could bring in welcomed revenue to invest in infrastructural projects. Patrick Smith, in a special report on investment in Ghana, states that initial projections of oil revenue would increase GDP by around 14%, however, recent projections have levelled out to around 9.9% real GDP growth within the first year of production (Smith 2010:3) overtaking gold exports currently earning a yield of around $2.8bn in 2009. This is significant nonetheless given Ghana's government indebtedness of 67% of GDP in 2009 and an estimated 70% of GDP in 2010 (Smith 2010:100). Ghana is possibly Africa's third biggest player in the oil industry alongside Nigeria and Angola with prospects of net exports of their easier to refine oil to ready US and Asia markets for years to come. South Africa, on the other hand, is leading the way in the production of the world's first synthetic jet fuel, approved by international aviation bodies. This was put to the test in

September 2010 when a Boeing 737 powered entirely by Sasol's synthetic fuel took off from Gauteng to Cape Town covering a distance of 865 miles, and becoming the first passenger aircraft to make such a flight on synthetic fuel (Noury 2010:54). Sasol, a company formed by the Apartheid government to counter fuel supply threats due to economic sanctions, is today the world's largest producer of synthetic fuels from coal and natural gas, with operations in around 30 countries worldwide, including projects in the Middle East, Nigeria and its largest venture to date in China. Noury (2010:55) states: "Sasol's daily production satisfies approximately 30% of South Africa's transport fuel needs".

The vast resources in Africa make it one of the wealthiest regions in the world. In most parts of the continent, it is possible to engage in farming all year round. Africa could easily be a paradise on earth. This is affirmed in an insightful article by Tom Nevin (2010:60, 61) in *African Business* entitled "Africa's new breadbasket?" where he pertinently states that some 420,000km2 of Zambia's total land area of 752,000km2, is classed by the FAO[3] as having medium to high agricultural potential. Current reports from the World Bank indicate that a mere 15% of arable land in Zambia is cultivated. Estimates indicate that in the years to come Zambia (already exporting maize surpluses to other sub-Saharan countries) agricultural produce could rise from its current 1% of GDP to around 10% of GDP in a relatively short period of time. Sugar production in the SADC (Southern African Development Corporation) is the fifth largest producer in the world and a report by Morgan in *African Business* (see Morgan 2010:49-50) shows the potential for

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[3] Food and Agriculture Organization of the United Nations

Africa to increase its global market share by exporting sugar and by utilizing sugar for domestic power supply.

4.1.1. From Colonial domination to Independent rule

Despite the preponderance of wealth and beauty Africa remains a developing work in progress. There are many views relating to why Africa is today's 'underdog' in global issues, however, Africa has been historically marginalized through the Slave Trade in the 18th Century and then through Colonisation in the 19th Century onwards. These and other internal experiences have led to the perception of Africa as the 'dark continent'. In reality, Africa's progress and her becoming a global player was interrupted. In his book, *'The Africans'*, African scholar and historian Professor Ali Mazrui (holding to an Externalist Colonial view regarding the current state of Africa's affairs) claimed that almost everything that has gone wrong in Africa is the fault of Western Colonialism and Imperialism, which: "harmed indigenous technological development" (Mazrui 1986:164), and caused the infrastructure (roads, railways, and utilities) to collapse (Mazrui 1986:202). Furthermore, "the political decay is partly a consequence of colonial institutions without cultural roots in Africa" (Mazrui 1986:199). This view was popular following independence in the sixties where African leaders, with few exceptions, attributed almost every African malaise to the operation or conspiracy of external agents. In the DRC (formerly Zaire), President Mobutu blamed corruption on European colonialism. When asked who introduced corruption into Zaire, he retorted: "European businessmen were the ones who said, 'I sell you this thing for $1,000,

but $200 will be for your (Swiss bank) account'. "Other examples of similar references to outside interference, are former Kenyan President Daniel Arap Moi who blamed the IMF (International Monetary Fund) and various international development agencies for "denying Kenya development funds, thus triggering mass poverty". The list of those who refuse to accept blame continues: Robert Mugabe (President of Zimbabwe); Issifu Ali (Chairman of Ghana's ruling political party known as NDC) and Jerry Rawlings (President of Ghana) (Ayittey 2002). African leaders need to take responsibility for their own actions.

On the other side of the spectrum we have the Internalists, who, by the early 1980's were fed up with the Colonialism/Imperialism claptrap, and the refusal of the leadership to take responsibility for their own failures. A new and angry generation of Africans emerged, who stressed the role of internal factors, including: misguided leadership, mis-governance, systemic corruption, capital flight, economic mismanagement, declining investment, collapsed infrastructure, decayed institutions, senseless civil wars, political tyranny, flagrant violations of human rights, and military vandalism, among others. Internalists maintain that, while external factors have played a role, the internal factors have been more important in determining the current state of Africa (Ayittey 2002).

Whatever the influences and culprit; Africa can no longer be ignored and should in no way be seen as the 'dark continent', nor allow the perceptions of outsiders to define African identity and shape the future of the African continent and people. At the same time we cannot make excuses, shift the blame, or hide behind our past

injustice - it's time for Africans to show the world what we have to offer and to rise up to the challenge of leadership.

Although contextualized to a Nigerian setting, Nigerian novelist, Chinua Achebe (1985:3) is correct in his views regarding leadership:

> The trouble with Nigeria is simply and squarely a failure of leadership. There is nothing basically wrong with the Nigerian character. There is nothing wrong with the Nigerian land or climate or water or air or anything else. The Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibility, to the challenge of personal example which are the hallmarks of true leadership. We have lost the twentieth century; are we bent on seeing that our children also lose the twenty- first? God forbid (Achebe 1985:3).

Adeyemo (2009) reminds us that Africa is the richest of all seven continents of the world, yet black Africans are among the poorest on the planet - a great enigma. Africa is most likely the first home of humanity, yet it is the least developed globally. Africans are hospitable to foreigners, yet hostile and violent to fellow African brothers and sisters. African professionals and executives are making nations around the world greater and more prosperous, yet their own towns and villages of origin remain underdeveloped and in ruins. Adeyemo (2009) rightly calls this situation *enigmatic*, it is absurd, inexplicable and beyond human comprehension. Former United Nations Secretary-General, Kofi Annan at the OAU[4] Summit in Lome in 2000 pertinently stated: "Instead of being exploited for the benefit of the people, Africa's mineral resources have been so mismanaged and plundered that they are now the source of our misery" (2000:1).

Ayittey (2009:37) rightly states:

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[4] Organization for African Unity

Africa is not poor because of the residue of colonialism or the machinations of large global corporations. Africa is not poor because of poor resource endowments or climate. Africa is poor because its dysfunctional, kleptocratic politics have disorganized its societies, and Western countries and their aid vehicles have been unwittingly complicit in this. Africa is rich; only its politics are poor (Ayittey 2009:37).

4.1.2. African resurgence or redundancy; which shall it be?

The potential of Africa is indeed great, and although Africa is often perceived by the West as a "calamitous continent, evidenced by bad leadership, corruption, murder, poverty, poor governance, fragile states and vast, ungoverned spaces that have to be 'controlled'" (Cilliers 2010:15), the momentum of African development is accelerating and the continent's economic potential is immense, even though it is starting from a very low baseline. I agree with Cilliers (2010:15) that this may not, as former South African President Thabo Mbeki would have us believe, be the African century - it is likely to be the Asian century, even though the East's spectacular growth slows down in the years to come. Africa currently remains little more than a spectator to many of these shifts. To put it starkly, by way of reminder, the collective value of all of Africa's economies is merely US$ 2.2 trillion, representing little more than 3% of a total global GDP (PPP) of US $69.8 trillion (Cilliers 2010:15). This does not negate our important role and should in no way detract from our significant progress. Africa is yet to bloom, and as the new emerging powers such as China, India, Brazil and Russia outpace the growth of developed countries, their expansion is dragging Africa along. Hence, South Africa's recent inclusion into the BRICS grouping of countries. The Mail and Guardian online reporter (cf. "Punching above our weight", 30 March 2012)[5]

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[5] Downloadable at: http://mg.co.za/article/2012-03-30-punching-above-our-weight

speaks openly about the work ahead for South Africa to keep pace with Brazil, Russia, China and India. This is seen as President Zuma's greatest foreign policy move - one that will define our future either way!

The Republic of Botswana, located within Southern Africa, serves as one of Africa's great examples in the way it utilized its natural resources to uplift the quality of life for all within its borders. Present-day Botswana, formerly Bechuanaland, gained independence alongside Lesotho in 1966 in what marked the end of an important era for Africa, as an era that had its beginning in Ghana in 1957 (see Hastings 1979). The era of independence was an important turning point in African history. However, even independence would not guarantee impunity, democracy, greater freedom and prosperity.

The struggle for African independence throughout the continent seemed quickly twisted into a sordid power game, dutifully cheered by a somewhat disillusioned and powerless populace. Independence from Colonial rule did not mean immunity from further influence, power and interference. The faces of the rulers were black where formerly they had been white, but the deeper social, political and economic structures created by Colonialism had clearly outlived the passing empire-structures which differentiated profoundly between dominating elites and dominated masses. Indeed the changes which had taken place, so loudly trumpeted, seemed now in many countries to have accomplished little but to accentuate the inherent immorality of the underlying system by increasing the scale of personal corruption and diminishing the mechanisms of accountability

among the now ruling elite. It is true that more and more African countries have completed or are undergoing the transition to democracy, while many others "languish in the shackles of oppression, dictatorship and poverty. Far from the romantic image of uniformity and common ancestry, language and orientation, held both on the continent and elsewhere" (Cilliers 2010:14). This is true in many African countries and is vividly illustrated in their Governance ratings worldwide where many African countries are said to be amongst the worst. Independent African countries often have a newer form of Colonialism, or, worse yet, dictatorship with overt violent tendencies to maintain control.

There's not only bad news; Mauritius and South Africa made it in the top 50 best rated countries in an IFC/ World Bank report for ease of business. Furthermore, five African countries ranked above Turkey (at number 65) in the World Bank's 2011 'Doing Business' report with eight above China (Smith 2010:100). In fact the same report details the fact that, despite the stark problems, 30% of global reforms in the past year took place in sub- Saharan Africa. However, starting a business still costs 18 times as much in sub-Saharan Africa as in many OECD (Organization for Economic cooperation and Development) economies. What is most disturbing is the fact that a reported "two-thirds of countries saw a decline in democratic participation and human rights, with big drops in Madagascar, Niger and Mauritania. The right to freedom of association and assembly deteriorated most in Angola, Mali and Tanzania" (Smith 2010:100).

Looking back, the campaign for political independence had been sold to the common African man as the road to something little short of an economic and social millennium. That glittering prize was now found to be reserved to the small minority and became with every year that passed more alienated from the common man, whose smile turned slowly sour in the bewilderment consequent upon so great, if inevitable, a deception (Hastings 1979). This is confirmed by Chang (2012) in his research relating to South Africa's urban tribes. This has been perpetuated throughout the years since independence. Africa's deteriorating economic and moral situation is indeed a paradox given its boundless resources. According to an article published in 1999 in the '*African Observer'*, four out of 10 Africans live in absolute poverty and recent evidence suggests that poverty is on the increase. If Africa wants to reduce poverty by half over the next 15 years, it needs to attain and sustain an average annual growth rate of 7% - an enormous task. Not much has changed since then:

> When the World Bank in 2008 adjusted its yardstick for extreme poverty from $1.00 to $1.25 a day, it found, in the words of one New York Times report on the change; that while most of the developing world has managed to reduce poverty, the rate in sub-Saharan Africa, the world's poorest region, has not changed in nearly 25 years. . . . Half of the people in sub-Saharan Africa were living below the poverty line in 2005, the same as in 1981. That means about 389 million lived under the poverty line in 2005, compared with 200 million in 1981" (Ayittey 2009:37).

Despite the vast inconsistencies and deficiencies in Africa, there are some African success stories worth noting: "Benin, Botswana, Ghana, Mali, Malawi, Mauritius, Rwanda and Uganda, for example. But these successes are overshadowed by the large meltdowns and crises in the Democratic Republic of Congo, Nigeria, Somalia, Sudan and Zimbabwe. The large countries that should be the continent's engines of growth are instead dragging it down" (Ayittey 2009:37). On the whole,

however, Cilliers states that Africa's reaction to the global economic recession has provided many analysts with 'food for thought' as, despite the views of outsiders and pessimistic insiders, Africa seems to have weathered the impact of the recent financial crisis remarkably well. South Africa's strength in this area is applauded by Anver Versi, in a positive editorial released by *African Business* (cf. Cilliers 2010:13-15), where the DTI (Department of Trade and Industry) stated: "During the global financial and economic crisis, the Rand represented stability and there was a flight away from dollars to the South African currency. In addition, returns on South African portfolio investments at around 8.5% far outperformed returns in the EU (European Union) at around 1–2%. Another upside to Africa's current resurgence is the sharp decline in conflict on the continent since the collapse of the Berlin wall, and by 2006 war deaths in Africa are reported to have dropped by two thirds" (Cilliers 2010:14). Unfortunately the levelling out from the sharp declines of conflict rates in Africa has been largely due to election violence in Kenya and Nigeria and coups in Guinea (Schulz-Herzenberg 2010:13). "Despite the myriad challenges, the growth story is also changing the mind-set of Africans, who are more confident about the continent's global positioning and see a chance for a new realism about what needs to be done to move forward" (Games 2010:41). Instead of looking backwards to find scapegoats for problems, as has been the trend, there is a renewed realism about what actually needs to be done to move forward.

Botswana is a good example of an African success story. At the time of independence, Botswana was one of the poorest countries in the world with a per capita income estimated at less than US$100 per annum. It was largely rural and

dependent on agriculture for livelihood. The country's real GDP, valued at 1993/94 prices amounted to P908.6 million. Of this total, agriculture accounted for P387.6 million or about 43%, while bank, insurance and other business services, the second largest sector, contributed P183 million or about 20%. None of the other major sectors of the economy accounted for as much as 10% of real GDP in 1966. In terms of employment, most people were engaged in subsistence agricultural farming and a significant part of the labour force was working as migrant labourers in the South African mines. There was, therefore, very little in terms of industry, except the abattoir in Lobatse and a few economic activities that had emerged in Francistown. This data is taken from the Botswana Central Statistics Office Report (2006:12- 13).

Although Botswana was never Colonized (in the traditional sense of the term) the British refrained from developing vast infrastructural networks within the country as the perception was that there was nothing to warrant such development within the then Bechuanaland Protectorate. Unlike its neighbour South Africa; the climate is harsh and over 80% of the country is considered desert, the landscape is arid, and there were no evident signs of wealth under the earth. The case of Botswana defies the enigma that seems to characterize Africa so well. Botswana is known as Africa's greatest success story and its values are emulated elsewhere in Africa. With the discovery of minerals, especially diamonds, soon after independence, Botswana quickly became the fastest growing economy in the world. According to the Central Statistics Office and its 2006 Report on demographic changes; Botswana's growth rates averaged 13% through the 1970's and 1980's. Within a relatively short period of time, diamonds began to dominate in terms of

contribution to GDP, government revenue and export revenue. What an achievement; from being almost non-existent in 1966, mining contributed as much as 47% to GDP in 1986 before declining slightly to a 35% share in 2003. However, during this same period, agriculture declined to less than 5% of GDP by 1986 from its contribution of 40% of GDP in 1966. This is indicative of the change in rural/ urban migration and domination, the latter taking precedence since independence (a trend discernible throughout Africa to varying degrees).

The 2006 Report from the Botswana Central Statistics Office relates that the good performance in terms of growth, driven by diamond mining has enabled the country to make significant human and infrastructural investments. As a result, most communities throughout Botswana, now have access to schools (basic education), health and water within reasonable distance. The investment in infrastructure, health and education has seen some major results in terms of human development. Social indicators show that life expectancy had gone up before a big reversal from HIV and AIDS, literacy rates are relatively high, and more schools, roads and hospitals have been provided.

It is at this point where the country of Botswana serves as a success story both on economic and political fronts. Botswana has prospered greatly, and due to competent and courageous leadership, has been transparent and had a healthy level of accountability. The finance generated through diamond sales has been used for the development of the country as a whole. Oppenheimer (2005:n.p.)

states that Botswana owes its current rate of development not to aid, but to business - this, in his view, is unique in Africa.

> In Botswana… the management of its natural resources has provided an outstanding model for others to follow. It is indeed a cause for regret, and in some cases tragedy, that other countries, similarly blessed, have failed to follow its example and adopt a mining regime that is both predictable and transparent. This, together with the prudent and responsible use of its diamond taxes and revenues to provide roads, schools and hospitals for its people, has enabled it truthfully to claim that its diamonds are for development. Fiscal prudence, certainty, open democracy and respect for the rule of law have made Botswana into an African success story. A recent World Bank report ranked Botswana as 19 out of 145 of the world's most open economies, and one of the best in which do business. The report took into consideration productivity levels, investment potential, lack of corruption, labour flexibility, access to credit, and the legal protection of contracts, property registration and the protection of investment. Botswana is not unique; neither should it be. It is simply the best example I know of the benefits which good governance can bring to Africa's people - benefits which no amount of aid can ever produce … (Oppenheimer 2005:n.p.)

Despite this pervasive enigma that seems to pervade African society in general, there is hope - not all is lost. It is the Church, with its network of members and general positive influence within society that will have a large role to play in the shaping of things to come. Bowers and August (2005:20-34) in their missiological article on social transformation, cite the ANC's (South Africa's current ruling political party, the African National Congress) statement on moral renewal of South Africa in which the former South African President, Thabo Mbeki says that "in striving for political and economic development, the ANC recognises that social transformation cannot be separated from spiritual transformation".

However, in order for this to occur, we will need to be more aware of the role and importance of a 'local flavour' to the way we do things as African Christians specifically. *Our theology will have to shift from being Western-centred to being Afro-centric in its epistemology* and in order to achieve this, relevant continental interlocutors will need to be continually engaged in conversation about what the Church can be and do. After all Theology isn't done within a vacuum, it is always done within a context, and thus is always contextual. As an African, I long to see greater theological discourse from an African perspective, as we awaken to the importance and significance of our own contribution locally, nationally, continentally and globally. This has partly been fulfilled in the Baptist tradition by the All African Baptist Fellowship's conference on Theological Education held at Baptist House in late October 2012, further affirming the need for further engagement and the importance of written African theological and missiological discourse.

Additionally, Africa has a significant contribution to make to the emerging global concern relating to what the Church can be and should do. The Church has a valuable role to play in the shaping of things to come within denominations, and on the Christian scene as a whole. We have all we need in terms of resources (human and other) and aptitude to effect change in a remarkable and lasting way that will secure the future of our faith for generations to come.

Today, Africa is great, tomorrow she shall be remarkable. Today Africa strives for success; tomorrow we shall surface as significant. What needs to be clearly understood is that the root of our greatness does not lie solely in our splendid

scenery, majestic mountains, nor within the hearts of our people and leaders; Africa's greatness emanates from *Yahweh* who thought of such a place and spoke it into being. We are today because of Him, and shall be because He is the same yesterday, today and forevermore. Thus, we need a Theo-centric worldview to retain remnants of God's fingerprints within the 'sands of time'.

4.2 Africa's Enriching Heritage

To many people today, Christianity and Africa have always been linked with regards to the great missionary century and Colonial rule on the continent. However, Africa has both shaped and been shaped by the Christian faith prior to its encounter with Europeans. While the origins of the Church in Africa are lost in obscurity, biblical and historical traditions trace the introduction of Christianity into the continent back to the earliest times (Parratt 1995). Odura et al (2008) are correct in their assessment that Africa is often described as a continent that is less important than other continents when it comes to world affairs, yet there is another side to Africa; religion forms the foundation and the all-governing principles of life for Africans (cf. Gerloff 2001). Africa has unquestionably contributed to the global Christian tradition, and, although discounted in the Colonial / missionary era, has a voice that needs to be heard and appreciated on a global level today. John Mbiti goes as far as to say that the centres of the Church's universality are no longer in Geneva, Rome, Athens, Paris, London, New York, but in Kinshasa, Buenos Aires, Addis Ababa and Manila. Despite various and sometimes conflicting opinions, Christianity in Africa is not simply surviving, but is thriving. Sanneh (2008:275)

states: "The pace of religious expansion in Africa entered its most vigorous phase following the end of the Colonial and missionary hegemony, with the dramatic collapse of postcolonial states fuelling the expansion … [the growth of Christianity in Africa] is a continental shift of historic proportions." *'Ex Africa semper aliquid novi'* (out of Africa always something new) can be applied to the very foundations of human existence, perhaps even to the origins of human beings. Paleoanthropologists currently agree that Africa is the 'cradle of Humankind'. In South Africa, there is located a place officially called "The Cradle of Humankind", which is a World Heritage Site first named by UNESCO in 1999. This area is located around 50 kilometres northwest of Johannesburg. It contains a complex web of limestone caves, including the cave where the famous 'Mrs Ples' was found in 1947 by Dr Robert Broom and John Robinson. Imagine an early African Church much stronger and more influential than even the best historians thought, ponders Oden (2007:12, 13). Imagine a Church whose gift –*'ex Africa semper aliquid novi'* - to the Western Church was the major part of its theology and culture. Imagine the flow of a great intellectual and spiritual river from the South to the North. Even modern day African theologians were not prepared for the breadth and the power of the evidence stated by Oden (2007:13) on the contribution of Africa to global Christianity. It has been well said that in early Christianity, Christian Africa looked across at pagan Europe. And for many centuries it was Africa that was the seedbed of Christian theology (cf. Parratt 1995), Christianity can be argued to have first been Afro-centric before being rooted in Europe. Of course most of us recognize the names and influence of famous African theologians such as Augustine and Athanasius. But to this influential pair of theologians the legacy of a constellation of African scholars must be added: Clement of Alexandria,

Cyprian of Carthage, Cyril of Alexandria, Didymus the Blind, Fulgentius of Ruspe, Lactantius, Origen, Tertullian and the Desert Fathers (cf. Gibellini 1994:2- 8). Of course most of us know about the Church in Alexandria and even in Carthage, but Oden describes an African Church extending in influence deep into Africa and as wide as the known world of the ancient near East (cf. Parratt 1995). When Oden speaks of early African Christianity, he is referring to all the antecedents of Christianity in the first millennium in the millions of square miles of Egypt, Sudan, Ethiopia, Eritrea, Libya, Tunisia, Algeria and Morocco, and possibly further south than we now know. The geography of the continent shaped the fact that African Christianity happened first north of the Sahara in the first millennium, and then its second millennium saw exponential growth in the south. Both north and south have been blessed by an enduring heritage of centuries of classic Christianity. Oden's thesis is unconventional and has been contested in scholarship as it relates to how one defines 'African-ness'. Another question is raised in relation to whether location (being Africa) influences the writings of individuals. Although there are some concerns relating to Oden's view of the importance of Africa, it serves as a wonderful reminder of the role Africa has played in early Christian thinking and breaks the mold of traditional conceptions of thought flows as being strictly from North to South. Oden (2007:42- 56) mentions seven ways in which Africa shaped the Christian mind; what can be termed 'seven gifts of Africa to humanity'. These, as described below, significantly contribute to ones understanding of Africa's role in shaping the Christian, albeit Western mind:

The Western idea of the University was conceived in Alexandria. We know about the famous library - it comprised a Peripatos walk, gardens, a room for shared

dining, a reading room, lecture halls and meeting rooms. This model's influence may still be seen today in the layout of university campuses. For more than five centuries, this great African library was home to the most important collections of books in the world.

Christian exegesis first matured in Africa. Responsible exposition of the Bible was formed in Africa with the important work of Origen, and later Didymus and Augustine. Origen can, even if one cannot support all of his viewpoints, can certainly be appreciated for his ground-breaking work in the sound understanding of the Bible.

African biblical interpreters powerfully shaped most of the important Christian doctrines. The orthodoxy of the East and West with their definitions of Christology and the Trinity, were shaped by definitions and concepts defined earlier in Africa by Tertullian, Cyprian, Athanasius, Augustine and Cyril.

Africa was the region that first set the pattern and method for seeking wider ecumenical consent on contested points of scripture. The methods of the consular movement were well established in Africa before employed at meetings such as Nicaea and Constantinople.

The African desert gave birth to worldwide monasticism. The introduction of monasticism into the West may be dated from about A.D. 340 when St. Athanasius visited Rome accompanied by the two Egyptian monks Ammon and Isidore,

disciples of St. Anthony. The publication of the 'Vita Antonii' some years later and its translation into Latin spread the knowledge of Egyptian monasticism widely. Christian Neo-Platonism emerged from Africa and the work of scholars such as Plotinus plays an important role.

Africa has a wonderful heritage and past, it is certainly a great continent filled with beauty and brawn. Despite the legacy, what shall become of Africa and her people within the twenty-first century? How is Africa being shaped and shaping its people within this new world?

4.3 Africa in the Twenty-first Century and Beyond

Africa's heritage is both rich and enriching. Africa has both shaped and been shaped by the global community and will continually be formed and reformed as Africa faces the future. Africa today is characterized by great diversity, ethnic, cultural, linguistic, religious and otherwise. Yet, in the midst of this diversity Africa is finding a unity of purpose that defines her as being a part of something greater than what separates us. This is revealed in the prevailing pride in being African as opposed to being European or American. Despite national pride in many African countries, there is something special that binds Africans together, and proudly so. 'I am an African' said impassioned former South African President Thabo Mbeki in 1998 as he began a famous speech with these words that echoed through the hearts of all who are passionate about Africa. Describing Africa within the twenty-first century is a difficult, perhaps impossible task, as there is no single descriptor

that would do justice to the paradigmatic change that continues to define our existence in so many ways. Where once colonizers rule, now independent, mostly democratic nations rule and reign. Where families were united and tied into village life, now they are mostly divided due to economic pressure and the migration of the populace from rural areas to emerging urban centres. Where once the greatest percentage of the population was rural and made up of subsistence farmers and tradesmen, vast metropolitan areas now exist which threaten to swallow entire regions in their gaping mouths. Where once the population of most African countries was homogenous; now many nations are a melting pot of cultures and ethnicities. It is commonplace today to see a microcosm of African society within one city, both in Africa and elsewhere. The world is becoming smaller with the passing of each new day; newness and change are renewed as surely as the sun rises upon the African landscape.

CHAPTER SUMMARY

Africa is a great and important continent whose influence and resources extend beyond what many in the West (Global North) could ever imagine. This section worked toward an Afro-centric missional ecclesiology for Africa, by African theologians and interlocutors. Far too much of Africa's history has been written by those from outside of the continent, which leads to a Western centered survey of historical accounts. This section engaged the *overall importance* of Africa globally and showcased the phenomenal growth, beauty and potential of possibly the world's greatest powerhouse potential. As the research shows, the perception of

Africa as the 'dark continent' is no longer relevant and the research will engage the overall global importance of Africa and the many ways its progress has been hindered in the past. Africa is indeed the world's powerhouse in terms of its natural wealth and spiritual heritage and current growth. As my research will indicate in the chapter to come, Africa has a prominent role to play in the shaping of things to come in both spiritual and economic platforms. Africa is indeed an important role player on the world scene, and has a part to play in global politics, economics, Christianity and world religions. This influence, as stated above, flows from Africa's rich and enriching heritage, that guided by leaders of integrity, would lead Africa away from the perception of 'dark continent' toward being a vital global partner and role player.

CHAPTER 5

GROWTH AND DEVELOPMENT OF AFRICAN CHRISTIANITY

5.1 Historical paradigm-shifts and African Christian dominance

5.1.1 Western Christianity?

Roels (2011:7) rightly states that Christianity has become a world religion; "Faith in Jesus Christ is celebrated today in more languages and in more lands than any other living faith because of a seismic shift in patterns of belief and commitment." Johnson & Ross (2009:8, 9) vividly illustrate the extent of global Christian permeation since 1910 in their encyclopaedia. Sanneh (2003:1-13) proves a pertinent point relating to the movement of the Christian Gospel from the West and the current global resurgence of Christian faith. Christianity was not always a prolific, global religion celebrated in both Northern and Southern Hemispheres within a multiplicity of nations, languages, people groups, cultures and worldviews. Interestingly, Jorgenson et al (2011:18) speak of the theme of the Edinburgh 1910 conference in a way indicative of the locus of Christianity in 1910:

> As a young student I remember people quoting the so-called Edinburgh 1910 by-line *The Evangelization of the World in This Generation*. In my mind that became the watchword of what happened in Edinburgh. Only recently did I discover that this motto, coined by John R. Mott, was never adopted as the Edinburgh 1910 watchword, maybe because the German missiology pioneer Gustav Warneck did not like it. Instead the rallying call was the title of the first of the eight commissions *Carrying the Gospel to the Non-Christian World*. I mention this because it calls attention to the basic working assumption of Edinburgh that Christian mission was a movement from the Christian world of the West and the North to the non-Christian world of the East and the South (Jorgenson et al 2011:18).

Today one can easily criticise Edinburgh 1910's mistaken foundational assumption that Christian mission should be viewed as a movement from the Christian nations of the West to the non-Christian nations of the East and South. However, the dire need, at that time, of the nations which had not yet been evangelized drove and motivated the innate (colonial?) desire and excitement of living in an age of discovery, colonization and greater freedom. The division was so stark that the only way to describe it was in religious terms; Christian and non-Christian.

Figure 6 below indicates the global Christian population in 1910 and the second illustrates its far-reaching impact today; also indicating the epic shift of the gravity of the Christian faith from the Global North (Western Christianity) to the Global South.One of the publications marking the centenary is the *Atlas of Global Christianity* from 1910 to 2010; the various maps and diagrams used in this section come from this momentous work[6]. Jorgensen et al (2011) confirms that the salient trend documented in this atlas is that Christianity moves South and East from 1910- 2010. In a century we have seen an epic shift whereby the Christian faith is no longer a European or American phenomenon (cf. Jenkins 2007, Sanneh 2003: 1).

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[6] Although some criticize it in terms of precise numerical accuracy and on clear and concise terminology when coming to Urbanology (cf. Seim 2012).
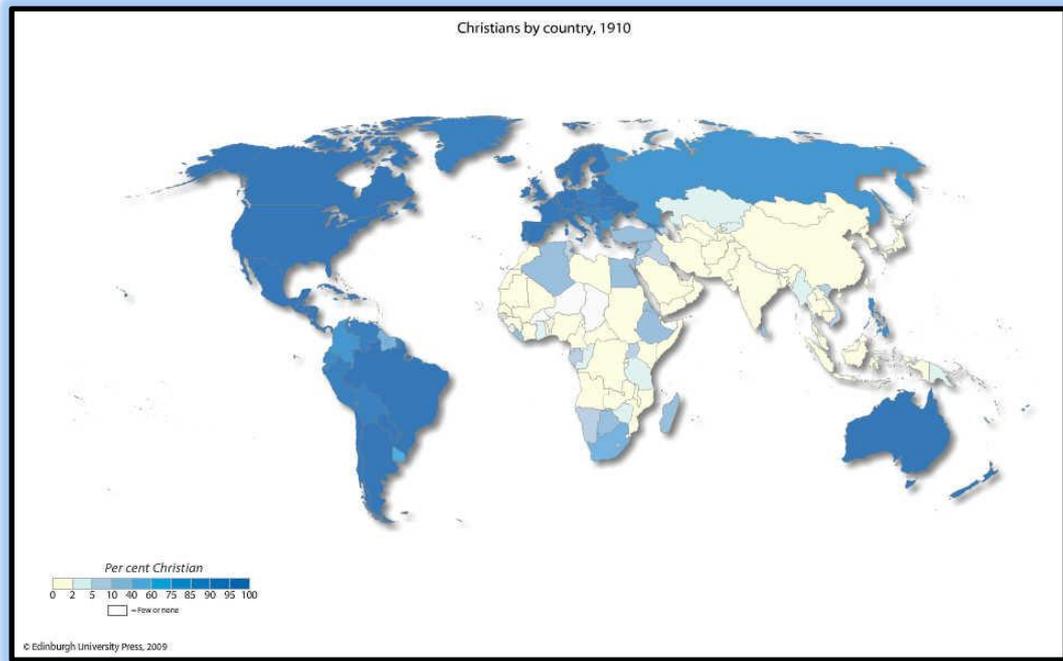
**Figure 6 Percentage Christians in 1910**
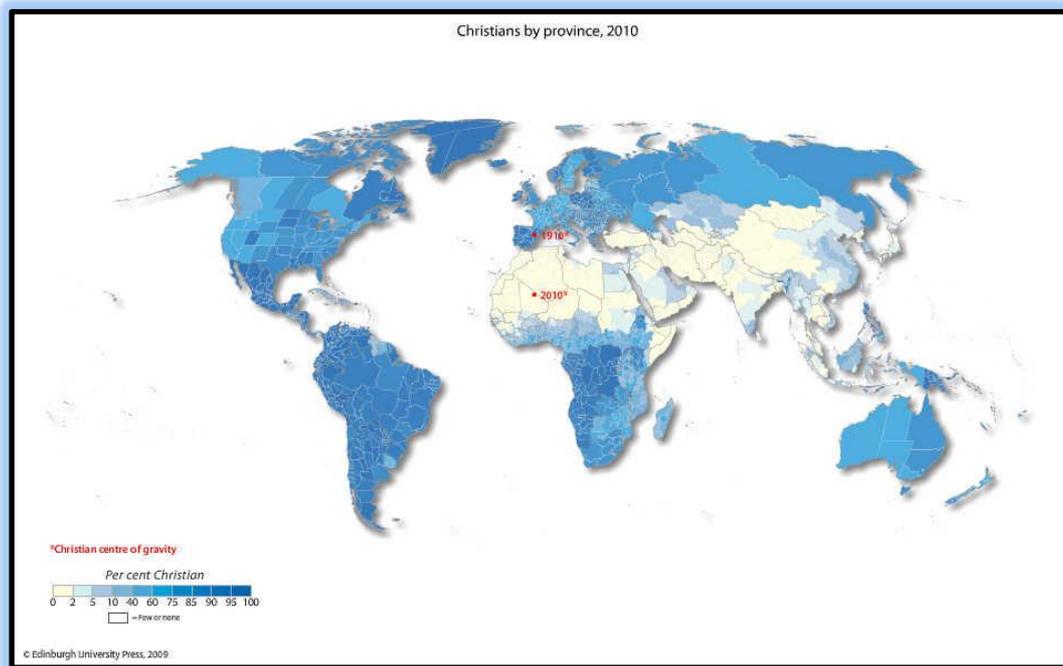
Figure 7 Numbers of Christians in 2012 and the shift of gravity in the Christian Faith

This seismic change has taken place in one century and leaves many within Christianity with great expectations for the future- especially within the Global

South. Since 1910, there is no denying that the century has shown that the gospel can take root in every culture across the world and result in fruit in church and society wherever the Gospel is planted. The maps above are indicative of this trend and display the effect of 100 years of missions flowing from Edinburgh 1910 and the direction taken (with its obvious limitations, danger and pitfalls).

As the Gospel has taken root in new contexts, different approaches and varieties of church life and praxis have emerged. More specifically, over the past thirty years new varieties of the Church have appeared worldwide with each claiming to be an *authentic expression* of the reign of God. However, such expressions of the Church around the world are a new, dynamic phenomenon, as for the last two thousand years most Christians have understood the Church to have a fairly fixed form (stemming from either Roman Catholic or Protestant heritage/ tradition). This seismic shift concerns the fact that "a century ago, 80% of all the world's Christians lived in Europe and North America with the prevailing established denominations. Today, more than 60% of all Christians live outside these regions, in Africa, Asia, Latin America, and the Pacific Islands" (Roels 2011:7). Additionally, Shenk and Parker (2004) in a Lausanne Occasional Paper (LOP No. 43) speak of the realities of what is experienced as changing expressions of Church that inform our understanding of the history of the dynamic Church movement experienced in Africa and other parts of the world:

> After Christianity was recognized as the official religion of the Roman Empire in 375 A.D., the Church became a major institution in society. Christendom promoted the notion that the Church was society's Spiritual mother and, as such, had priority. The Church was held to be the visible expression of the Kingdom of God. Functionally, Church and kingdom were treated as one. The Church was as much a special place of worship as a community of people seeking to follow Jesus Christ. Peter's confession (Matthew 16:18b) was used

to confirm that the Church was a permanent bulwark against the forces of evil and death, and thus unchanging in its form as well as its function. The Church was held to be the mediator between humankind and God. As a particular territory came under the control of Church and State the people would be baptized and that society was then proclaimed to be Christian. The Church's role was to provide pastoral services and help maintain civil order. The territorial church did not need mission since mission was only one among several functions and the mission task had been completed once the entire society was Christianised (Shenk & Parker 2004: 7).

Thankfully, this is changing, and churches throughout the world are currently engaging in an emerging conversation regarding the nature and role of the Church in missions. Nyomi (2011:11) states: "Through the WCRC, Reformed churches continue to be stimulated toward realizing God's mission today." Furthermore, Nyomi (2011:11) clarifies the Reformed perspective:

> The DNA of Reformed Christians links our justification with our sanctification. Once liberated by our Lord Jesus Christ and justified by faith, we are called to live out that faith in gratitude to God through ways that make a difference in the world. This belief inspires us to respond to God's mission, both presenting the good news of salvation in our Lord Jesus Christ and being God's agents of transformation in society. Commitment to justice in a world filled with injustice is one important aspect of the mission to which we have been called… given the broken world in which Christianity lives, we cannot ignore the suffering, insecurity, conflicts, destruction, and many other ways in which the forces of death continue to hold many communities captive. Engaging in mission that makes a difference is not simply an option we can take or leave at human pleasure. The life of obedience in following God's mission calls us to a different reality (Nyomi 2011:11).

An evangelical perspective is found in the 1974 Lausanne Covenant, stating: "We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non- Christian society" (cf. Article 6, 'The Church and Evangelism'). Furthermore, the 1989 Lausanne Manila Manifesto added a vital component: "Every Christian congregation is a local expression of the Body of Christ and has the same

responsibilities… we believe that the local Church bears a primary responsibility for the spread of the Gospel" (cf. Article 8, The Local Church). Speer speaking in 1910 (quoted in Peters 1972:55) made this point:

> The last command of Christ is not the deep and final ground of the church's missionary duty. That duty is authoritatively stated in the words of the great commission, and it is of infinite consequence to have had it so stated by our Lord himself. But if these particular words had never been spoken by Him, or if, having been spoken, they had not been preserved, the missionary duty of the church would not be in the least affected.

> The supreme arguments for missions are not found in any specific words. It is in the very being and character of God that the deepest ground of the missionary enterprise is to be found. We cannot think of God except in terms which necessitate the missionary idea… the grounds are in the very being and thought of God (Peters 1972:55).

From a Roman Catholic perspective, Bevans & Schroeder (2011:1, 10) state:

> The Church is missionary by its very nature, Vatican II taught. If the church is to be the church today, it must also share and continue in God's healing, fulfilling, challenging, and redemptive work. It must truly be God's missionary People, the Body of Christ in the world, the presence of the Spirit of God's Temple, God's building. The various components of the single, but complex reality of mission today should be faithful, creative and communal acts that reflect the breadth of God's mission- *faithful* to the essential missionary identity of Christianity, *creative* in responding to changing contexts, and *communal* in engaging God's Spirit in tradition, history, and human experience… God is mission…this is what God is in God's deepest self: self-diffusive love, freely creating, redeeming, healing, challenging that creation…. God is like an ever-flowing fountain of living water, poured out on earth through the Holy Spirit… 'God generously pours out, and never ceases to pour out, the divine goodness, so that the one who is creator of all things might at last become 'all in all' (1 Cor. 15:28), thus simultaneously assuring God's own glory and our happiness' (*Ad Gentes) (*Bevans & Schroeder 2011:1, 10).

5.1.2 Christianity's Southward mega-shift

With regard to the Southward mega-shift, Jorgensen et al (2011:20) pertinently
states:

> Christianity has undergone several 'transformations' in the course of the
> century – from living with Enlightenment to living with modernity and today with
> post-modernity, the collapse of the Constantine model of church-state relations,
> the defeat of 'the crusading mind' to 'the crucified mind' (the expression used
> by the Japanese Kosuke Koyama) – but the greatest transformation is this
> enormous growth of Christianity in the Global South where more than 60% of
> the Christians now live (Jorgensen et al 2011:20).

Since the (controversial) conversion of Emperor Constantine, and the dawning of
what can be termed Christendom, the story of Christianity has inexorably been
linked to the West and it increasingly appeared to be the story of a Western
religion (Kalu 2007: 23). This perception continues to dominate African thinking
into the twenty-first century. Johnson & Ross (2009) concur that the Global North
was 95% Christian in 1910. "In 1910 nine out of the ten countries with the most
Christians were in the North" (Johnson & Ross 2009:8). However, appearances
can be deceiving when it comes to Christianity's contemporary Western
dominance, and it is a well-documented fact that there "are communities in Africa
that could claim involvement in the Jesus movement from its inception till today"
(Kalu 2007:23). It has been said that when Christianity abandoned its Palestinian
roots, its new home within the Greco-Roman Empire included North Africa (known
then as the Maghreb). Later, Christianity shifted its centre of gravity to what was
then known as Barbarian Europe and adopted the norms of that society in the
hope of repackaging the Gospel in Western imagery. Recently, commentators
have observed yet another shift in the gravity of global Christianity; a shift from the
Northern to Southern hemisphere. Figure 8 (below) was taken from David Barrett's

annual statistics in his World Encyclopaedia (2000) and it reads as follows:

YEAR	WORLD POP.	CHRISTIAN	NON-WEST	WEST
1900	1.620 bil.	34%	14%	86%
1950	2,510 bil.	34%	36%	64%
1970	3.696 bil.	34%	44%	56%
1990	5,266 bil.	33%	56%	44%
2000	6,055 bil.	32%	60%	40%

Figure 8 Barrett's stats

Given the current growth rate, one can expect these figures to be much larger now, however, to illustrate this point further; "There are more Anglicans in Nigeria … than in England and Europe put together" (Kalu 2007:24). More recently, Johnson & Ross (2009:8) argue:

> The Global North was 95% Christian in 1910. Five regions in the Global South, all the recipients of intense Christian missionary activity over the preceding centuries, were also at least 90% Christian in 1910. By 2010 only three of the 'most Christian' regions of 1910 (Central America, South America and Polynesia) are still at least 90% Christian, and each one is in the Global South… Of the countries with the fastest Christian growth between 1910 and 2010, six were in Africa and four in Asia… (Johnson & Ross 2009:8)

Figure 9 (below), taken from Johnson & Ross (2009:7), indicates the numbers and growth of religions in terms of their respective global adherents. Christianity has maintained its majority in the global religious sphere, the growth of Islam (22.4% against 12.6%), Hinduism (13.7% against 12.7%) and Agnosticism (9.3% against 0.2%). These growth figures represent a great challenge to the Church in this era and again reflect the initial effects of Western/ Northern Christianity's demise.

Religions by global adherents, 1910 and 2010

|	1910 Adherents	%	2010 Adherents	%
Christians	612,028,000	34.8	2,292,454,000	33.2
Muslims	220,895,000	12.6	1,549,444,000	22.4
Hindus	223,419,000	12.7	948,507,000	13.7
Agnostics	3,367,000	0.2	639,852,000	9.3
Buddhists	138,025,000	7.8	468,736,000	6.8
Chinese folk	392,423,000	22.3	458,316,000	6.6
Ethnoreligionists	135,181,000	7.7	261,429,000	3.8
Atheists	243,000	0.0	138,532,000	2.0
New Religionists	6,865,000	0.4	64,443,000	0.9
Sikhs	3,232,000	0.2	24,591,000	0.4
Jews	13,193,000	0.7	14,641,000	0.2
Spiritists	324,000	0.0	13,978,000	0.2
Daoists	437,000	0.0	9,017,000	0.1
Baha'is	225,000	0.0	7,447,000	0.1
Confucianists	760,000	0.0	6,461,000	0.1
Jains	1,446,000	0.1	5,749,000	0.1
Shintoists	7,613,000	0.4	2,782,000	0.0
Zoroastrians	119,000	0.0	181,000	0.0
Total population	1,759,797,000	100.0	6,906,560,000	100.0

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Figure 9 Religion by global adherents, 1910 and 2010

Today, one can easily speak of what may be termed a 'Western religious recession' (Sanneh 2003: 3-4, Sannah 2008: 89), where Christianity has lost significant influence and support in countries once founded on Christian, perhaps Biblical foundations (cf. figure 10 below for more detail). Johnson & Ross (2009:8) describe the severity of this situation for Western Christianity; in 1910 nine out of the ten countries with the most Christians were in the North. Figure 10 (below), drawn from Johnson & Ross (2009:7), indicates the full extent of the situation Christianity faces. If it had not been for the phenomenal growth experienced in the Global South, specifically Africa and Asia, Christianity's share of the global religious sphere would have been significantly lower, as the bulk of the growth in Christianity largely came from the Global South.
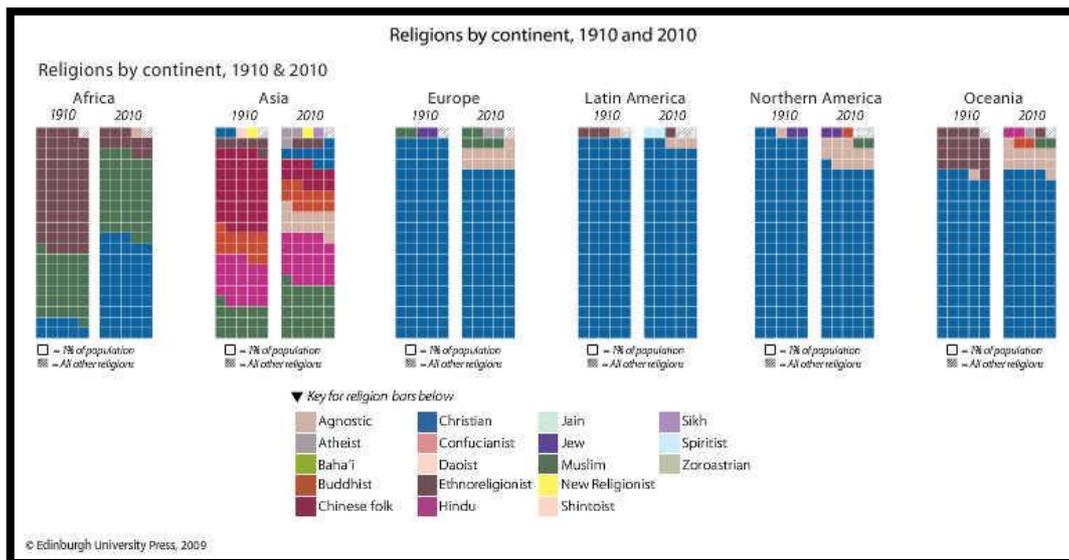
Figure 10 Religions by continent, 1910 and 2010

The shift of Christianity Southward over the following century (1910- 2010) has left the USA, Russia and Germany as the only Northern countries on the list…" Sadly, many European cathedrals once filled with passionate believers are being run as museums, restaurants and some have even been sold to Muslims. Illustrative of this fact; the percentage of Christians in all of 1910's 'top ten' in Christian population (except Poland) declined greatly between 1910 and 2010. None of the mission sending countries other than USA, Russia and Germany were among the fastest growing in the last century (Johnson & Ross 2009).

In stark contrast, Christianity in Africa (as in the Global South) is thriving and is here to stay. Johnson & Ross (2009:8) remind us that between 1910 and 2010: "Middle Africa also saw phenomenal growth in its Christian population, going from 1.1% in 1910 to 81.7% in 2010. Africa as a continent grew from 9.4% Christian in 1910 to 47.9% in 2010. This growth is highly significant. Although three of the

other four regions that were less than 10% Christian in 1910 remain below that level in 2010, the Christian percentages increased over the century, except in Northern Africa". Figure 11 (below), courtesy of Johnson & Ross (2009:7), clearly indicates the majority religion regionally throughout the world. This map not only highlights the concern of the growth of Islam and Hinduism, but also places this challenge, from a geographical perspective, in the 10/40 window!
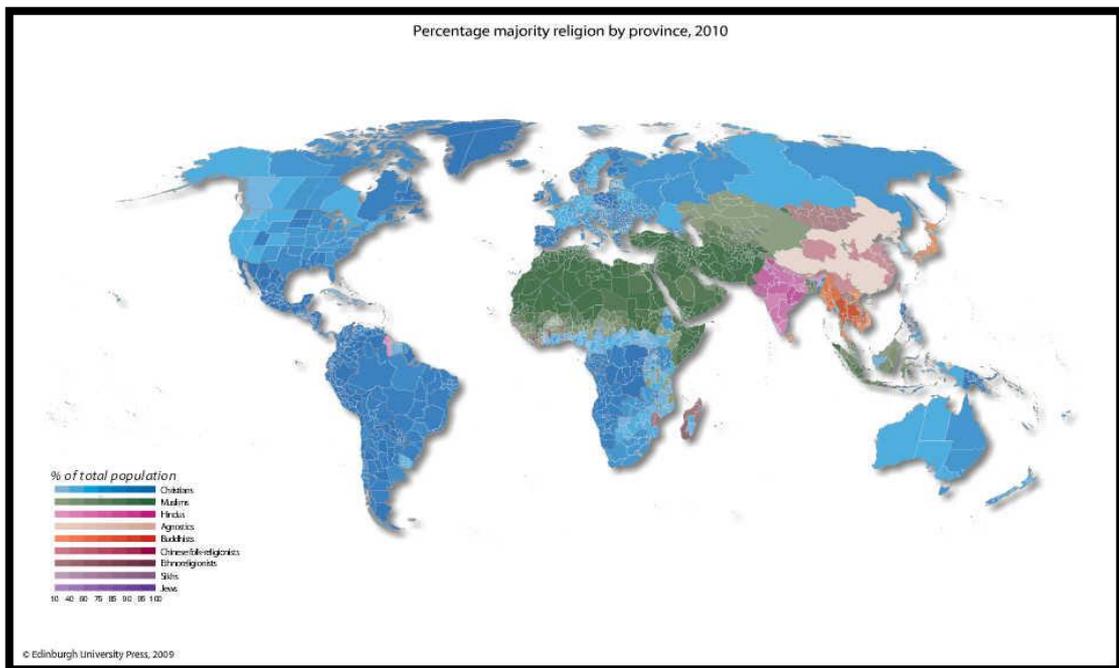
Figure 11 Percentage majority religion by province in 2010

It is clear that Christianity will exercise greater influence upon global Christian trends in years to come thus shaping the face of the future of the Christian faith worldwide - with strong Afro-centric and Asiatic overtones. In particular, Christianity in Africa has grown significantly since its first introduction after the time of Christ. In fact, it is a fallacy to assume that Christianity came to Africa only through the exploits of missionaries in the later centuries, and even a greater fallacy to believe that its growth is due to their work alone. Lamin Sanneh argues that the clue to the

tremendous growth of African Christianity during this century was the logic of the *translatability of the Christian message or Gospel* into African vernacular languages (cf. Maluleke 2007).

What are some of the other factors (social and religious) that have led to the expansion and development of the Global South or the 'Majority World Church' (previously known as the two-thirds world Church)? Ruiz (2005), in the Lausanne Occasional Paper No. 44, recognizes that although the full reasons for such growth will remain unknown, there are some highlights that are of importance to our understanding of Christianity's recent growth in Africa and the Global South particularly:

1. It is clear that there has been *divine intervention*. In His sovereignty, God has moved in the Majority World Church bringing salvation to millions of people.
2. The Majority World Church has generally *remained open to the work of the Holy Spirit*, looking very intensely for God's powerful manifestations and being willing to be an instrument of His grace.
3. In this context of openness and searching, *intercessory prayer* has been crucial throughout the Majority World Church and has been the driving engine of the current awakening.
4. The outpouring of the Holy Spirit has enabled *evangelism to be carried out with signs and miracles*, confirming the preached message and meeting physical, emotional and spiritual needs.
5. We understand that it has also been a time for harvest, that is, we are reaping the fruits of the seeds that others sowed in the past. In Africa *both Western Missionaries and Indigenous evangelists* have had a significant role to play.
6. The *openness to the spiritual world* and to extraordinary manifestations coincided with, and in some way, got ahead of the contemporary post-modern mentality. Such religiosity would have been unacceptable fifty

years ago.

7.   The emergence of an *indigenous national leadership*, committed to the mission of the Church, has allowed the presentation of a more contextual and relevant message in many parts of the majority world Church.

8.   The Church has involved all its members in its mobilising strategy. The *active participation* in the different Church ministries is high, especially in evangelistic activities.

9.   The significant *use of the media*, though people in these regions are not professional enough to use them, has contributed to a massive presence in society.

10.   With regard to *Church unity*, not all the countries have advanced to the same level with their unity process. This issue is one of the most relevant in several contexts, especially in Africa.

The Lausanne Movement, as reflected in the LOP No. 44, (cf. Ruiz 2005:8) recognises the achievements and strengths of the Majority World Church, however, they also share their concern for some weaknesses that present a great danger to the Church's health and to mission. Ruiz (2005:8) states: "We see some *spiritual superficiality* showed in lack of commitment to the demands and values of the Kingdom of God".

The Gospel is affecting the *emotional and spiritual* areas of people's lives, but not the totality of them. The status of the Church and success of the ministry is evaluated by *numerical growth*, leaving aside other dimensions of growth that are characteristic of a mature Church. Pastoral leadership is frequently lacking in *theological preparation*, which diminishes its discernment of God's truth.

An emotional, superficial, *unreflective evangelical-religiosity* is being built. There has been emphasis on *doing* rather than on *being* and people are valued for what they do instead of who they are. This represents a 'wake-up call' for the African Church; we have not yet arrived and there is much still to accomplish.

Although no one can deny the phenomenal growth of African Christianity, and the contributing factors, there has, historically speaking, been much debate around the transmission of the Christian faith in Africa. However, no matter how the Christian faith came to us, it is undeniable; Christianity in Africa has resulted in the fastest growing, most controversial, most dynamic, and most schismatic Churches in the whole world. It is safe to say that all communities of Christians in Africa (south of the Sahara) are experiencing rapid growth, including Roman Catholics and Protestant denominations, as well as African independent-type Churches. This growth has, in fact, proved to far surpass all predictions by Colonial missionaries.

Although African nations face very serious problems such as poverty and disease, ethnic hostilities, non-democratic governments, and religious persecution, African people are still turning to Jesus by the scores every day.

Shenk and Parker (2004:8,9) speak of the great opportunity that this dynamic Church growth presents and they aptly present several observations that characterize the opportunity at the present time, for what has been understood to be barriers to evangelization can be transformed into new possibilities. In the abovementioned LOP (2004:8,9) Shenk and Parker state:

- There is no context where the Church cannot take root. But wherever it is planted the Church is called to be in but not of the world.
- New forms and expressions of the Church are emerging in order to reach groups of people for whom the conventional Church has not been an option.
- Traditional Churches can experience renewal and be transformed into effective channels of witness.
- The fullness of the Gospel is required to respond to these diverse situations.

This is indeed good news for the growth possibilities of Christianity in the Global South as it expands into new and indigenous forms. Who knows what the future holds for African Christianity? Current trends are encouraging. However, given these trends, where will we be in the next 10–50 years? Philip Jenkins, in his landmark book "The Next Christendom", provides a scholarly, and what I believe to be a concise, picture of the future of the Christian faith on the African continent (in the area which he terms the Global South). The picture painted is one of great encouragement. It is easy to look at the statistics and feel satisfied, yet in reality, there is much work to be done within the next generation that will leave a lasting legacy for generations to come in Africa.

Figure 12 (below) (extrapolated from Jenkins' book "The Next Christendom") details the numbers of Christians worldwide from around A.D. 500 till A.D 1500. These figures highlight the first paradigm shift that occurred within Christianity; that of moving from an Asiatic centred faith to a Euro-centric faith. Around A.D. 500 there were around 21.2 million believers in Asia, representing the largest bloc of Christians in relation to the general populace at the time. Europe had the second

largest Christian contingent with around 14.2 million believers and Africa trailed behind with only around 8 million believers by A.D 500.

Continent	500 AD	1000 AD	1200 AD	1500 AD
Africa	8 mil	5 mil	2.5 mil	1.3 mil
Asia	21.2 mil	16.8 mil	21 mil	3.4 mil
Europe/Russia	14.2 mil	28.6 mil	46.6 mil	76.3 mil

Figure 12 Jenkin's stats 1

Since Christianity's expansion in Africa under Colonial rule, there has been yet another significant, perhaps paradigmatic, shift that occurred. The Christian faith had not only taken root on the African continent, but it blossomed. Figure 13 (below) illustrates the immense growth of Christianity, as well as Islam, in Africa, and projects where, given current growth rates, we might be by 2025.

Adherents %	1900 AD	1970 AD	2000 AD	2025 AD (Projection)
Christians	9.2% (9.9 mil)	40.3% (144 mil)	46 % (360 mil)	48.8 % (634 mil)
Muslims	32 % (34.5 mil)	40.1 % (143 mil)	40.5 % (317 mil)	40 % (519 mil)
Ethno-religionists	58.2 % (62.7 mil)	18.9% (67.4 mil)	12.3 % (96.8 mil)	9.7 % (126 mil)

Figure 13 Jenkin's stats 2

Over a period of 100 years, *Christianity has grown from 9.2% of the population of Africa to a majority 48.8%*. In terms of numbers, Christianity grew from 9.9 million adherents in the early 1900's to a staggering 360 million adherents to the Christian faith in A.D. 2000. Islam's progress is significant to note and, although the growth rate during the same period has not been as sharp, this should be cause for serious concern among Christians. Today, the largest Christian communities in Africa can be located south of the Sahara while the greatest Muslim communities lie further north of the equator. However, no matter how one sees it, it is unavoidably clear that *Islam presents the single most significant religious challenge to the spread of Christianity in Africa* and must be engaged in a healthy manner to ensure the continued exponential growth rate of Christianity in Africa. Christianity came to Africa before Islam and will surely be the last to leave. The growth rate of the African Church has been encouraging, yet at the same time a matter for concern, as the depth of its permeation within sub-Saharan African society can be questioned. The rise and phenomenal growth of Pentecostal and Charismatic-type Churches in Africa should not be forgotten. Cox (1995) speaks of the importance of this movement globally in his book; 'Fire From Heaven', where he details what he terms a religious renaissance of a Pentecostal nature that has global reach and ramifications (cf. Cox 1995:1, 2). They have contributed significantly to increased growth figures within the last half-century. Sanneh (2008) makes a pertinent observation when he states that Charismatic Christianity has been the driving engine of the Third Awakening and is largely responsible for the dramatic shift in the gravity of religion. The statistics reflect the character of the situation. In 1970 there were over 72 million Pentecostals/ Charismatics; in 2005, nearly 590 million. Projections estimate that by 2025, Pentecostals/ Charismatics

will number nearly 800 million. "… Pentecostal Christianity may become the most widespread form of the religion, with as yet unquantifiable effects on mainline Churches and on global politics" (Sanneh 2008:275). The rise and growth of independent Pentecostal/Charismatic type Churches presents a further challenge to Christianity in Africa that needs to be continually addressed for the furtherance of the Kingdom of God in Africa.

Figure 14 and 15 (see below), taken from Johnson & Ross (2009:34), indicate something of concern to the church in Africa - in the past decade (2000-2010), there has been a sharp decline in the growth of African Christianity throughout the continent. The first diagram shows the growth of Christianity from 1910-2010 and indicates a healthy average of Christian growth specifically in Southern, Central, East and Western Africa - an average of around 14% or above.
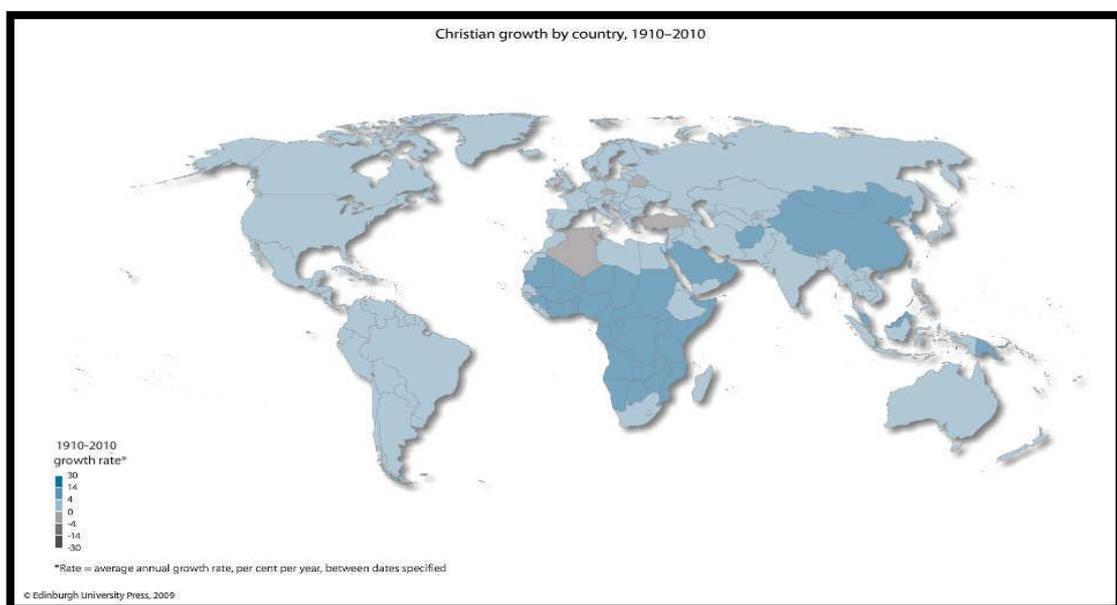
Figure 14 Christian growth by country, 1910- 2010

Figure 15 (below) indicates the slowdown of Christian growth experienced from 2000-2010. According to Johnson & Ross (2009:34), Christian growth rates in

Africa range to a maximum of around 7 % with small patches of growth experienced in Western Africa and a declining Christian population in North Africa.
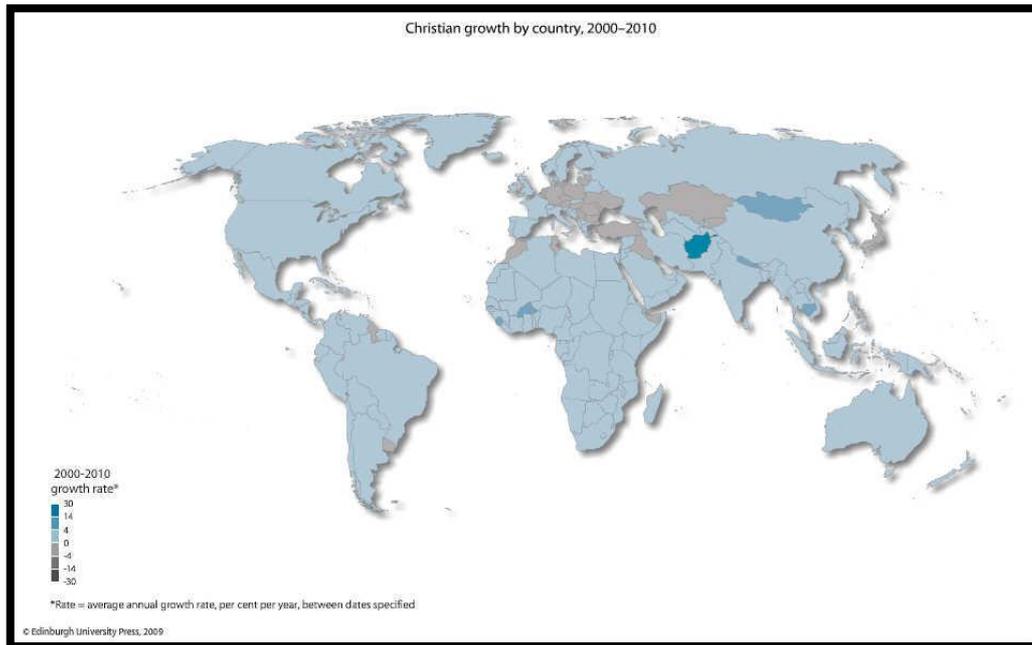
Figure 15 Christian growth by country, 2000-2010

What does the future hold for Christianity, indeed for all global religions? The maps below, courtesy of Johnson & Ross (2009:44, 45) indicate the extent of global religious growth - at first glance the picture does not look too different from what was experienced in 2010.

Majority religion by country, 2050

% of total population
Christians
Muslims
Hindus
Buddhists
Agnostics
Chinese folk-religionists
Ethnoreligionists
Jews
10 40 60 75 85 90 95 100

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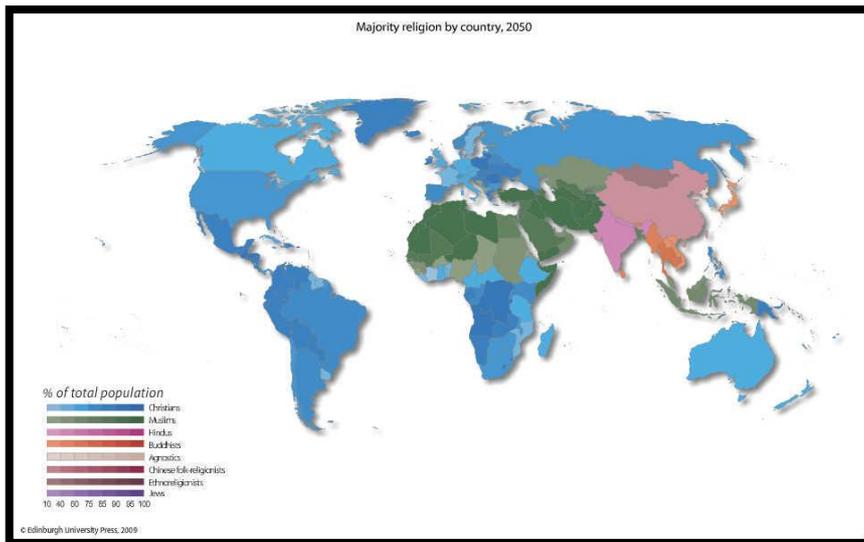
Figure 16 Majority religion by country, 2050

Johnson & Ross (2009:44) reflecting on the predicted state of religion in 2050, (see Figure 17 to the right) note Islam's growth is due to increase in keeping up with the total world population growth rate – and exceeding it. Much of this growth is by new births and larger families than typical Western ones.

Global religious change, 2010–2050

▲ *Global religious change over time*
Over the next 40 years, Muslims are expected to increase significantly as a share of the global population; Christians will see a slight increase as well. Agnostics' share will decrease noticeably, while other religions will see smaller changes (mostly declines), if any, in their global percentages.

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Figure 17 Global religious change, 2010- 2050

Furthermore, Johnson & Ross (2009:44, 45) list the top ten countries in terms of *Christian population* (note that I have adjusted figures below for illustrative purposes):

1.   USA (Estimated 301 million)

2.   China (Estimated 225 million)

3. Brazil (Estimated 222 million)

4. DR Congo (Estimated 179 million)

5. Nigeria (Estimated 139 million)

6. Philippines (Estimated 125 million)

7. Mexico (Estimated 123 million)

8. India (Estimated 114 million)

9. Ethiopia (Estimated 112 million)

10. Russia (Estimated 91 million)

Likewise, Johnson & Ross (2009:44, 45) list the top ten countries in terms of Muslim population, which poses a significant strategic challenge to the growth and spread of Christianity in years to come (note that I have adjusted figures below for illustrative purposes):

1. Pakistan (Estimated 281 million)

2. India (Estimated 250 million)

3. Bangladesh (Estimated 228 million)

4. Indonesia (Estimated 228 million)

5. Nigeria (Estimated 139 million)

6. Egypt (Estimated 108 million)

7. Iran (Estimated 98 million)

8. Turkey (Estimated 96 million)

9. Afghanistan (Estimated 79 million)

10. Ethiopia (Estimated 62 million)

Figure 18 below (see Johnson & Ross 2009:44) indicates the predicted growth figures of global religions by 2050 in comparison with the current (2010) trend. Islam's rate of growth (despite its increase in the share of world population) will have slowed down considerably between 2010-2050 as compared to 1910-2010 - with a growth rate of 1.20% compared with Christianity's growth rate of 0.85%. This is indicative of Islam's larger family units and continued growth in Islamic regions as opposed to the sharp decline in Western family unit size, favouring smaller families. Islam's will continue to strengthen in North Africa and particularly in India, Pakistan, Bangladesh and Indonesia, which are predicted to be Islamic strongholds by 2050.

Religious adherence and growth, 2010–2050

	2010 Total	%	2050 Total	%	Religious growth rate,* 2010–2050
Christians	2,292,454,000	33.2	3,220,348,000	35.0	0.85
Muslims	1,549,444,000	22.4	2,494,229,000	27.1	1.20
Hindus	948,507,000	13.7	1,241,133,000	13.5	0.67
Buddhists	468,736,000	6.8	570,283,000	6.2	0.49
Agnostics	639,852,000	9.3	556,416,000	6.1	-0.35
Chinese folk	458,316,000	6.6	525,183,000	5.7	0.34
Ethnoreligionists	261,429,000	3.8	272,450,000	3.0	0.10
Atheists	138,532,000	2.0	132,671,000	1.4	-0.11
New Religionists	64,443,000	0.9	63,657,000	0.7	-0.03
Sikhs	24,591,000	0.4	34,258,000	0.4	0.83
Spiritists	13,978,000	0.2	17,080,000	0.2	0.50
Jews	14,641,000	0.2	16,973,000	0.2	0.37
Baha'is	7,447,000	0.1	15,113,000	0.2	1.79
Daoists	9,017,000	0.1	15,018,000	0.2	1.28
Jains	5,749,000	0.1	7,943,000	0.1	0.81
Confucianists	6,461,000	0.1	6,014,000	0.1	-0.18
Shintoists	2,782,000	0.0	2,355,000	0.0	-0.42
Zoroastrians	181,000	0.0	170,000	0.0	-0.16
Total population	6,906,560,000	100.09	,191,294,000	100.0	0.72

*Rate = average annual growth rate, per cent per year, between dates specified

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Figure 18 Religious adherence and growth, 2010- 2050

CHAPTER SUMMARY

Christianity within the context of the twenty-first century is no longer a Western-dominated religion; there has been a definite shift in influence and growth, which continues to dominate the Christian scene presently. Christianity today is global, prolific and diverse, extending to both hemispheres. We can celebrate this fact, especially as Christians within the Global South as what has become evident within this era of growth is the phenomenal growth rate experienced within the Global South, of which a large proportion can be attributed to Charismatic or Pentecostal-type churches. It's undeniable; the face of world Christianity has changed dramatically over the last century and continue to change at a fast rate. Traditional Christian strongholds no longer have the power or influence they had in previous generations, and traditional/ mainline churches continue to decline in growth in favour of newer types of churches.

This chapter highlights the fact that Christianity was not always a prolific, global religion celebrated in both Northern and Southern Hemispheres within a multiplicity of nations, languages, people groups, cultures and worldviews through analyzing data on population statistics and growth rates. Jenkins (2007) confirms that in a century we have seen an epic shift whereby the Christian faith is no longer only a European or American phenomenon. As my research indicates, a shift in praxis and mission is on the increase which is confirmed in movements such as WCRC's and Lausanne as well as through Vatican 2 (A Roman Catholic perspective) which states: "If the church is to be the church today, it must also share and continue in God's healing, fulfilling, challenging, and redemptive work. It must truly be God's missionary People, the Body of Christ in the world, the

presence of the Spirit of God's Temple, God's building" (Bevans & Schroeder 2011:1, 10). This chapter highlights the extent and importance of such a shift in the gravity of the Christian faith for the mission of the church of the future (presently).

Although this growth should be celebrated and applauded, Christians should not become complacent, as Islam particularly, and other world religions, continue to grow in size and influence in a continent where the depth of Christian permeation and commitment is questionable. In Africa, particularly, Islam presents a formidable challenge to Christian mission who exert influence in education, economics and politics. Although their numbers are not large in Southern Africa, their influence is great and present an ever-growing challenge to the church as it engages in mission set against the backdrop of the phenomenal growth of Christianity on the African continent.

CHAPTER 6

A SUMMARY OF THE TIMES WE LIVE IN

6.1 Rapid change

Over the last five decades or so we have seen a world unfold that is unlike any we could have imagined, and for which no one could have completely prepared us (Cole 2010). The sociologist, Manuel Castells, certainly agrees with the above sentiment expressed by Cole. His three-volume series, '*The information age: Economy, society and culture*' (2004) is just such an attempt to describe this complex world- one that he defines as the network society, a world where many suffer from an acute identity crisis. The following quote from Castells (2004:1) helps to put into more concrete focus what the researcher claims is taking shape:

> This is indeed a time of change, regardless of how we time it. In the last quarter of the twentieth century, a technological revolution, centred around information, transformed the way we think, we produce, we consume, we trade, we manage, we communicate, we live, we die, we make war, and we make love. A dynamic, global economy has been constituted around the planet, linking up valuable people and activities from all over the world, while switching off from the networks of power and wealth, people and territories dubbed as irrelevant from the perspective of the dominant interests (Castells 2004:1).

Within this relatively short period of time, there have been quantum leaps in technology that constantly change the 'face' of the world. We are entering into an era of unprecedented, rapid and dynamic change that Cole describes as paradigmatic. Describing the importance of this shift (or upgrade as Cole metaphorically suggests): "There have been two major upgrades in church formation, since Acts, that have changed the entire system. The first occurred dramatically during the rule of the Emperor Constantine…. I believe the second is occurring now" (Cole 2010:5). Cole (2010) suggests that this upgrade may even allow the church of the future to rise above the early church. After all, would God

not want us to grow and develop in better ways as His people? Did Jesus not say we would do greater things than he did (cf. Jn. 14: 12)?

With the advent of the internet and the growing global village even third-world, emerging economies in the Global South have felt the need to accelerate their growth to compete globally, and keep up with the trend. Today, we have easy access to more information, research, products and ideas than at any point in history. We have undergone what many are calling an *information revolution*, where we can research the most complex topic, plan an entire vacation online, inclusive of flights, hotel bookings and car-hire, and still have time to sift through information regarding tourist hotspots to visit while on vacation. Imagine the impact the Apostle Paul might have had if he lived in our Global Village today. Cole (2010) reiterates the fact that change in the last twenty years has been far greater than at any time in history. Cole (2010:15) states:

> Population has increased at an exponential rate. Advances in technology have changed the very way we relate to one another. During the student revolt in Tiananmen Square, footage of a single man stopping a line of tanks symbolized the resistance. During the demonstrations in Freedom Square in Tehran in 2009, there was not one photo but thousands of posts on Twitter, Facebook pictures, and cell phone camera footage instantly sent all over the world. The entire world mourned as it watched a young woman, Neda Agha-Soltan, dying in the streets from a bullet wound. The world has become a smaller place, with immediate connection to anybody at anytime (Cole 2010:15).

The world yesterday seemed simpler, less complex and more predictable. The world we face today is fundamentally different from the one we encountered yesterday. There is no denying it, and, unfortunately, there's no turning back. A few years ago Thom Rainer and Eric Geiger wrote a book entitled *"Simple Church"*

that quickly became one of the biggest best-sellers ever in its genre. Simple church is revolutionary in its approach and claims to transform ministry through simplification! However, why has this book been so popular? Honestly, people, regardless of whether they are from the Global North or Global South are looking for one thing. Pastors, church leaders, missionaries and ordinary Christians (even nominal ones) are craving *simplicity*. Simple Church. Simple life. However, this can only be achieved if we take seriously the quintessence of Christianity. In other words, the intrinsic and most refined essence of living is in simple church and simple mission. After all, *mission is the quintessence of Christianity!* In the table below, Cole (2010:9) highlights some of the changes/ shifts (upgrades) between the existing and emerging paradigms of ministry described in his book "Church 3.0" as Church 2.0 and Church 3.0 (cf. figure 19 on next page):

	Church 2.0	Church 3.0
Seating when Gathered	Rows	*Circles*
Environment	Anonymous	Intimate
Leadership source	Institutions of higher learning	Harvest fields
Growth	Addition	Multiplication
Results	An audience is attracted	A spiritual army is mobilized
Ministry practitioners	The ordained	The ordinary
Resources	Imported to the harvest	Discovered in the harvest
Primary leadership role	Pastoral teacher	APEST team (apostles; prophets; evangelists; shepherds; teachers)
Learning lab	Classroom-based education	Trench-based education
Cost	Expensive	Inexpensive
Ministry setting	The meeting place	The marketplace
Success	Full seating capacity	Full sending capacity
Church posture	Passive	Active
Attraction	Felt need programming	Life transformation
Model of Church life	Academic	Family

Figure 19 Cole Church 3.0

Along with the accelerated global changes discussed above, many both inside and outside of the Church are asking what Christianity's role and importance is in

society. The answer to this question will undoubtedly be the great determining factors of the Church's success in our age (What Cole describes as Church 3.0). The role of the Church in society was an important consideration at the 24th General Council of the World Alliance of Reformed Churches when they met in Accra, Ghana in 2004. A statement accepted by the General Council states; "The groaning of creation and the cries of the poor and the marginalized are calling us to conversion for and recommitment to mission" (WARC Accra Confession 2004, Article 5[7]). These are strong words that carry the connotation of complete change and total commitment to mission. However, in order for this to take place there is a great need for a reinvestigation of the role and importance of the Church in the world today. Mission-mindedness is no longer enough, it was never enough, and there is a need for missional churches! Cole (2010:11) pertinently states:

> The change to Church 3.0 is a shift from a program-driven and clergy-led institutionalized approach of church to one that is relational, simple, and viral in its spread. Instead of seeing church as something that serves its people, church becomes people who serve God, one another, and a hurting world. The change is from an organization to an organism that is healthy and reproductive. Church is no longer a place to go to, but a people to belong to. Church is no longer an event to be at, but a family to be a part of. Church is not a program to reach out to the world, but a people that bring the kingdom of God with them into a lost world, with a contagious spirit (Cole 2010:11).

Lamin Sanneh (2008:37, 130) confirms that we are currently in the middle of a major cultural shift and realignment with implications that are only now becoming clear. What is not always obvious to those of us in the Global South, especially Africa, is that the 'Western' Church in Europe and North America is facing

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[7] The WARC' Accra Confession is downloadable from
http://www.ucc.org/justice/globalization/pdfs/ACCRA-Confession.pdf

immense challenges that if not met face-on will see the inevitable death of Christianity in the 'West' within the foreseeable future.

These words seem quite harsh, as the Global North has contributed enormously to the formation and growth of Christianity within the Global South. However, there has been a clear shift in the gravity of Christianity that has seen increased growth in countries south of the equator. It has become clear that in the near future the Global South will overtake the growth of the Global North. Christians in the Global South will outnumber Christians in the Global North 2.5 to 1 (cf. Jenkins 2007:102). We are moving through a period of volatile, discontinuous change (described accurately by van Gelder 2007); "our world is dominated by the extreme, the unknown, and the very improbable …" (Taleb 2007:27).

William Easum (Erre 2009:19) pointedly states:

> We live in a time unlike any other time that any living person has known. It's not merely that things are changing. Change itself has changed, thereby changing the rules by which we live… there is more to this change than simply a linear extrapolation of rapid change and complexity. Quantum leaps are happening that are nothing like evolution. They remove us almost totally from our previous context. Simply learning to do old chores faster or to be able to adapt old forms to more complex situations no longer produces the desired results… running harder and harder in ministry will not work in this new world… (Erre 2009:19).

Established churches are becoming increasingly ineffective because our past has not prepared us for ministry in the future. The discontinuity we have experienced because of these quantum leaps is comparable to the experience of the residents of East Berlin when the Berlin Wall came down. Nothing in their past prepared

them for life without the Wall. Very little in our past has prepared us for ministry in today's world.

The church in Africa, although seen as one of the fastest growing communities of believers around the world, cannot immerse itself in pride, thinking that the challenges that the West are facing will not affect the spread of Christianity in Africa - despite the glowing projections. For, unless we heed the call for a re-investigation of the essence of our faith, we will soon find ourselves in a similar situation to that of the Global North. What does tomorrow hold for Africa? What does tomorrow hold for Southern African Christianity?

The Church - especially in emergent Africa - inevitably, has to change. Conventional Christianity, in its Colonial, post-Colonial and post-missionary packaging, has often compromised the radical story of Jesus in favour of familiar clichés, pat answers to pressing questions, and domesticated and rigid programmes that perhaps tie in with attractional (come to the Church and have all your spiritual needs met) church models employed as church growth mechanisms. This is certainly true of BUSA's focus in the 1990's. To speak truthfully, we have often not done justice to the biblical narrative in our attempts to 'do church'. Therefore, we must begin with a radical assertion that the current trends within African Christianity, although seen as successful yesterday and today, will not suffice for tomorrow. We humbly recognize the need for a new map in this new world, to navigate effectively and to go boldly where few have been - certainly in Africa.

Although Christian mission is always anchored, in fidelity to the past it remains challenged to fidelity in the present. It must preserve, defend and proclaim the constants of the church's traditions; at the same time it must respond creatively and boldly to the contexts in which it finds itself. Christian history is in essence the story of the Church in mission. It is, to borrow the eloquent phrase of Harvie Conn, a story of the encounter of the Eternal Word with changing worlds (cf. Bevans & Schroeder 2006). It is in the 'emerging' new world where "… society is predisposed against anything that smells of our cultural past, including Christianity and its morality" (Brantley 2005:30). This is essentially true for post-Colonial Africa as well; society is predisposed to resist anything that reeks of Colonial Christian forms. For this reason, many people on a global scale are engaging in a conversation about what Christianity is for and what Church (in Africa, for Africa) can be and do (van Gelder 2007). The conversation about the Church today is indeed changing; there is a contemporary rediscovery that the Gospel is indeed good news for the world (McLaren 2007). The Gospel is good news for men and women (cf. Mickelson 2004), Blacks, Whites, Indians and Coloureds. For the Tswana, South Africans, Nigerians etc. The Gospel is good news for isiXhosa, Yao, Bakgalagadi; it is good news for all creation. N.T. Wright's latest book ("Simply Jesus", 2011) confirms today's rediscovery of the Gospel:

> Jesus - the Jesus we might discover if we really looked… is larger, more disturbing, more urgent than we had ever imagined. We have successfully managed to hide behind other questions and to avoid the huge, world-shaking challenge of Jesus' central claim and achievement. It is we, the churches, who have been the real reductionists. We have reduced the kingdom of God to private piety; the victory of the cross to comfort for the conscience; Easter itself to a happy, escapist ending after a sad, dark tale. Piety, conscience, and ultimate happiness are important, but not nearly as important as Jesus himself (Wright 2011:1).

The realization that this good news extends further than our own personal salvation to *positive change in society*, resonates with the contemporary conversation about the Church. McKnight (2011:2) has a similar conviction to N.T. Wright, although they may not always fully agree regarding outcomes and tradition, I feel they represent fair, balanced questioning of the nature of the Gospel on both sides of the Christianized West/ Global North:

> Contemporary evangelicals have built a 'salvation culture' but not a 'gospel culture.' Evangelicals have reduced the gospel to the message of personal salvation. This book makes a plea for us to recover the old gospel as that which is still new and still fresh. The book stands on four arguments: that the gospel is defined by the apostles in 1 Corinthians 15 as the completion of the Story of Israel in the saving Story of Jesus; that the gospel is found in the Four Gospels; that the gospel was preached by Jesus; and that the sermons in the Book of Acts are the best example of gospeling in the New Testament (McKnight 2011:2).

Another important element to the broader Evangelical mission scene is expressed by the Lausanne Theological working group, who express their desire for the outcomes of their gathering in Cape Town 2010:

> Cape Town 2010 must call Evangelicals to recognise afresh the biblical affirmation of God's redemptive purpose for creation itself. Integral mission means discerning, proclaiming, and living out, the biblical truth that the Gospel is God's good news, through the cross and resurrection of Jesus Christ, for persons, and for society, and for creation. All three are broken and suffering because of sin; all three are included in the redeeming love and mission of God; all three must be part of the comprehensive mission of God's people (Lausanne 2011, The Cape Town Commitment).

There is an evident need for a rediscovery of the *missio Dei (see Bruggemann 2001; cf. Flett 2010:7-10)* and the church's role within God's Kingdom in the Global North and the Global South. A discovery, I believe, that will lead to what so many are calling the *Missional Church - a discovery of pivotal importance to the Global*

South in this era! The mission does not have a life of its own; mission exists by the being, will, intention and posture of a God who is a fountain of all sending love. The church responds to the overtures of love from the father of mission. "Mission is not something the church does, dependent on ecclesiastical management and developed according to some notion of the efficient use of resources. It is justified by neither human capacity nor historical accident…" (Flett 2010:7). It is my belief that this is not alien to us; it is deeply rooted in who we are as Christians, followers of Christ. For whether we like it or not, a paradigm shift of epic proportions has occurred, and the generations to come will see this period in church history as a massive re-evaluation of all things 'church'. The fact remains; those churches that continue to do things the way they have always done, without discernment, will inevitably suffer from the law of diminishing returns (see Erre 2009:19). The regeneration of the church in our generation is rooted in the fact that the core of Jesus' message is not only about eternity; Jesus' message also relates to personal, social, and global transformation (McLaren 2007). Illustrative of McLaren's point above, McKnight (2011) reminds contemporary readers that most of evangelism today is obsessed with getting someone to make a decision (evangelical focus). This, McKnight states is in contrast to the Apostle's focus on making disciples. "Evangelism that focuses on decisions short circuits and… aborts the design of the gospel, while evangelism that aims at disciples slows down to offer the full gospel of Jesus and the apostles" (McKnight 2011:17). Similarly, Flett (2010:9, 10) points out that without the *missio Dei*, the mission of the church would simply be grasping at mere straws; it would be salvation by works alone. Mission is more than mere human activity, reliant on the emotion, volition and action of finite beings. Mission, rightly, belongs to God and anything

other than the mission Dei being the starting point and climax of redemptive action is no more than an impediment to the proclamation of the true gospel message (cf. Flett 2010:9).

We must prayerfully seek after new wineskins in order to engage and 'incarnate' the Gospel to our fragmented and increasingly fractured world (see Erre 2009:2-18). After all, *both the Gospel and church are inherently translatable*; particular, yet universal (see van Gelder 2007:16). The following quote has been most helpful to me:

> One of the most important things Christians need to know about the Church is that the Church is not of ultimate importance! However, to say this is not to deny its divine origin… nevertheless, the point of the Church is not the Church itself. The Church's foundation and continued existence are not to provide refuge from a sinful world or to provide a warm and supportive community for lonely souls, or even less to be a plank of salvation on a tempestuous sea of damnation. The point of the Church is to rather point beyond itself, to be a community that preaches, serves and witnesses to the reign of God. In doing so the Church shares and continues, through the power of the Holy Spirit, the work of its Lord. So completely does the Church live for God's reign that, when it finally is fully established, the Church will be subsumed into its all-encompassing reality (Stuhlmueller & Senior 1983:157).

If truth be told: "Only the Kingdom… is absolute and it makes everything else relative" (Bevans & Schroeder 2006:6). Put differently; "the *missio Dei* is not something from which the Christian community can depart. Any other conception of the ground, motive and goal of mission apart from *missio Dei's* Trinitarian location risks investing authority in historical accident and human capacity" (Flett 2010:9).

6.2 Ever-changing contexts

There is much reflection on the many challenges faced by Western Churches (even within the missional and emerging Church movements). Castell's *magnum opus*, 'The Rise of the Network Society' is of pre-eminence to any contemporary discussion on the changes that have taken place from a Western perspective, especially as it relates to the informational society and the 'IT revolution' experienced at the dawn of the second millennium (cf. Castells 2010:5f) However, it has been my experience that very little is said about the state of the African context, and the multiplicity of challenges facing African Christians. Along with this comes the affirmation that many challenges faced by 'Western Christianity' cannot be ignored; however, there is a need for African scholars to rediscover Christ within their own contexts and extrapolate relevant applications. This in itself is an evident gap in research and is problematic because of the diversity of contexts, cultures, communities and churches.

There is a need to commence with a bold recognition of the fact that the Church-in-mission today is facing a world fundamentally different from anything it faced before. Castells (2010:5), in the light of this evident IT revolution, views information technology as the entry point in analyzing the complexity of the new economy, society and culture in the making. In the light of this quantum leap, Ogne & Roehl (2008:8) rightly state that this calls for a new understanding of mission. "We live in a period of transition, on the borderline between a paradigm that no longer satisfies and one that is, to a large extent, still amorphous and opaque. A time of paradigm change is, by nature, a time of crisis… the point where danger and opportunity meet" (Bosch 2007:366).

One of those opportunities for interaction between the Global North and Global South is in the on-going conversation relating to the missional church and emerging church debate. In fact, having done some preliminary reading on the issues involved, I have become convinced that this is a global conversation regarding the same issue on different sides of the coin.

McLaren discusses his intellectual journey grappling with the concept of Post-modernism, which I have always thought was largely a Western, perhaps even generational problem. However, he states that the shift from Modernism to Post-modernism can be described as that "…from a hyper- confident Western culture to a culture full of second thoughts and profound suspicions" (2007:43, 44). Dr Mabialo Kenzo, a Congolese Theologian assisted McLaren (2007:44) in this journey by stating:

> The term postmodern was one side of a coin that had two sides, and both sides were essential parts of one emerging global conversation… Post-modernity was a key term in a conversation among the excessively confident. This concept helped… the West to understand and undermine our own colonial culture's confidence-mania and uncertainty-phobia… we in the West focused on the field of epistemology, which explores how we have rational confidence that what we call knowledge or truth is really, truly true… postcolonial was the other side of the coin, a key term in a parallel conversation among those who had been dominated and colonized by the excessively confident. The formerly colonized… were trying to rebuild a new kind of confidence among people whose confidence had been shattered and ground into the dirt through arrogant Western colonialism. They needed a restored confidence to face the ugly aftermath of centuries of domination and exploitation. They did not focus on philosophical questions of truth and epistemology, but rather on social questions of justice, which are ultimately questions about the moral uses of power. The only way ahead… was for the formerly colonizers and the formerly colonized to face both sides of the coin together, never wanting truth without justice or justice without truth (McLaren 2007:44).

I find that McLaren's comparison is helpful as it posits the concerns of both the Global North and Global South as important and interlinked - therefore, one cannot talk about one without giving equal consideration to the other. This fits in perfectly to Castells' 'network society' concept (cf. 2010:500), where "dominant functions and processes in the information age are increasingly structured around networks"; the world is more inter-connected and linked socially and culturally in the second millennium than ever before. The paradigm shift that has occurred is important- for both the Global North and South to consider, as it is a global issue pertaining to the Christian faith and deserves the attention of the worldwide Church. Therefore, the missional conversation is as relevant in Africa as it is in the postmodern world, because it represents a united call to redefine Christology (beliefs about Jesus), Missiology (Doctrine of missions) and Ecclesiology (Doctrine of the Church) in the light of Theology (Doctrine of God, Trinity) and what God is up to (*missio Dei*) as we move into the future (Eschatology).

Gibbs (cf. 2009:19-32), in his recent book; "Churchmorph", describes five megatrends currently impacting the Church in the West:

- A shift from Modernity to Post-modernity;
- A shift from the Industrial age to the Information age;
- A shift from the Christendom era to post-Christendom contexts;
- A shift from production initiatives to consumer-awareness;
- A shift from religious identity to spiritual exploration.

Although Africa has been shaped by the shifts that have happened in the West, there have been significant events and trends that have shaped the African, and specifically Southern African context, some of which can be true of most parts of developing Africa. In Africa, we have equally experienced change that has impacted and continues to impact our societies. We have moved from Colonialism

to Independence and Post-colonialism that continues, however, to be influenced by 'neo-Colonialism' which is shaping the face of the region.

We have (largely) moved from poverty to prosperity (in most cases of a select few) through industry and development (Capitalism), but recognize the need for economic diversification and greater poverty reduction among Africans. The 2010 mid-term budget reporting within South Africa has highlighted the South African Government's response to the need to tackle poverty and unemployment through innovation and industry. In order to build a better country, however, there will need to be sacrifices made along the way by various role players (labour, unions, corruption etc.). This is the desire of many African countries.

We have moved (and continue to progress) from missionized (through Mission initiated Churches) to newer forms of Church (African Independent Churches and neo-Pentecostals and Charismatic Churches that are described by Lesslie Newbigin as the 'third wave') as Christians in Africa realize their ultimate calling and the *missio Dei*. This shift can also be described theologically as a shift from a static form of Church (under Christendom) to a dynamic understanding of Church.

We have moved from the traditional era to neo-modernism where traditional values and world-views are continually challenged and corroded. We have moved from least-developed and perhaps underdeveloped to economically diverse in a relatively short period of time that, perhaps, has not allowed enough room for moral regeneration and may be the reason for much of the moral degradation in Southern African societies. We have moved from Mission Churches where historic

ties were important to specific tribes within Southern Africa and where Western ideas and praxis were unquestionably imported and thought to be correct whether or not they were contextually relevant or effective. Mission Churches often focused on Scripture, Christ and Theology where 'Spirit Churches' are more independent and are largely initiated by Africans taking their context and views seriously. These 'Churches of the Spirit' focus primarily on the Holy Spirit's work in and through the life of individual Christians and have a strong emphasis on transformation, empowerment, healing and deliverance. These Churches have proven relevant in responding to the challenging religious questions in the African heart.

There has been much talk in recent history about the missional Church as well as the emerging Church; especially from a Western, First-world perspective. There is an on-going growing global conversation that is of some importance to understand, especially in Africa. What is the missional Church? What is the emerging Church? Do these concepts have any influence over Africa? The table below is a comparison of the two interlinked concepts which will help us understand the issues at stake as there is widespread ignorance surrounding this, especially in BUSA structures. The information was adapted slightly from Eddie Gibb's recent work "ChurchMorphe" (2009:33-55).

	Missional church	Emerging church
Origins	• Most of the coherent development that arose out of the Gospel and Our Culture Network was inspired by a small group of scholars who further developed the thinking of Lesslie Newbigin, whose concern was for churches in Europe at the time.	• This has been classified as a renewal movement rather than a missional one, as the organising principle is worship and theology in a postmodern setting. Some in this church say that their emerging communities are missional; however, many are reactional in that they are orientated towards what their community is emerging from, rather than what they are emerging to.
	• This church arose out of the fact that the Church, particularly in Europe, had been largely discredited as the result of a lack of evidence of transformed behaviour in the lives of those who claimed to be Christians.	• This church can be found within historical denominations, although it is represented by varying new networks and an array of independent initiatives.
		• Its major strength lies at the grassroots level at which it operates within churches.
Characteristics	• This church emphasises the formulation of a 'domestic missiology'.	• The theory behind this church arises out of praxis and thus it tends to be diverse and less coherent.
	• The West has become a mission field again, necessitating the placement of God back into the centre of communities and allowing him to shape and give meaning to life and mission.	• This church embraces a wide range of practices and theological antecedents.
	• It provides a strong challenge to churches (particularly in the USA, Europe and Australia) with a firm theological undergirding.	• It is more spontaneous in nature and is a bottom-up movement, as opposed to one that is a top-down, more orchestrated movement.
	• The concept of mission as the quintessence of the	• This church represents local initiatives and strategic

	Church is the essential contribution and emphasis of this movement.	alliances and is thus difficult to categorise.
	• It promotes a strong focus on the 'being sent' nature of the Church.	• It is non-confessional and is not always defined by a 'statement of faith' to which all are expected to subscribe. It is typically non-denominational and rather focuses on being multi-denominational.
	• This church focuses on the life and ministry of Jesus in and through the Kingdom of God.	• Emerging church issues are being popularised through Web-based connectivity that reaches beyond denominational structures and traditions; thus, it is becoming increasingly ecumenical.
	• It is not affiliated to any centralised institutions which could block growth through control.	• This church often can be clearer on what it does not stand for than what it does stand for (i.e. it is reactionary), which has received some criticism – largely from conservative circles.
	• In this church, *communitas* is viewed as superlative to community, in that the most vigorous forms of community are those that come together in the context of a shared ordeal or definition by a God-sized mission.	• This church emphasises the role of lay preachers in church life and practice to represent an affirmation of the priesthood of all believers, whereas, the traditional clergy's role is questioned.
	• This church follows a deductive approach to its ministry.	• This church follows an inductive approach to its ministry.
Challenges	• This church struggles to translate theory into practice within the local church context and has therefore created some	• This church is very diverse and – as its name implies – is still 'emerging', which means that, in many ways, it is still ambiguous in nature.

	confusion, as missional language has been adopted by pastors without any change in its modus operandi.	• Mission engagement is a weak point in many 'emerging churches' and appears to be clumsy and perhaps misguided at times.
		• Eclectic spirituality in this church is predominant, which could cause a shift in the focus of its ministry.

There has been much talk recently about the two movements primarily within the Global North, and many tend to shy away from engaging with missional or emerging Church proponents. Despite the obvious concerns of many evangelicals over many important issues within these movements, as well as questions regarding proponents and voices within these movements, the missional church and a great proportion of the emerging church together represent a somewhat united concern to redefine the Church in Post-Christendom, missional terms-this is what makes this growing conversation applicable and essential globally. Thus, they should not be regarded as conflicting, albeit, contradictory or irrelevant to North American and other Western societies. These approaches should rather be seen as complementary (although divergent in outcomes). It is my conviction that the missional and emerging church conversation in the West needs to be taken into consideration for an African missional Ecclesiology as the church in Africa, or indeed, the Global South, is not isolated from the struggles of the Global North-any such idea is preposterous in today's Global Village. Much of what is represented in these dialogues, although continents apart, represent a united voice for what Gibbs describes in his book as the morphing of the Church in specific contexts. The emerging conversation is like two sides of the same coin.

This interdependence is further illustrated by Shenk and Parker (2004:3) in a Lausanne Occasional Paper by several characteristic trends drawn from fifteen case studies dealing with the realities of changing expressions of the Church world-wide. They reported that the case studies undertaken demonstrate that mission involves change for established Churches and innovation in initiating new ministries. They affirm the fact that there is no template that can be used in effective ministry. Despite the great diversity of form and function worldwide, there were some principles that were common to most of the case studies. The common characteristics described by Shenk and Parker (2004:7-8) are as follows:

- *Intentional outgoing mission* is characteristic of the church, expressed in contextualized ministries, worship and church forms.
- A *powerful vision* of God's love and redemption with an attitude of *continual openness* to His leading and an *explicit expectation* of His intervention in our ministries of evangelism, church planting and compassionate service.
- *Confidence in the Gospel*, its necessity, and its power to transform lives, churches, and communities.
- The necessity of *dynamic and vital Christian discipleship* for individuals and healthy churches.
- Ne*eds-based and holistic evangelism* and structures and programs which take full account of the actual situation and circumstances of the lives of people in the community so as to present a loving, gracious environment for ministry and witness.
- Recognition of *evangelism as both process and event*, with sensitivity to the pilgrimage of people who are at different stages in their lives and have differing attitudes and perceptions of the Church, the Gospel and God Himself, including those who may have been hurt, puzzled, or misled through their contacts with Christians and the Church.
- A radical commitment to the importance of the c*hurch as the Body of Christ* and its reproduction and multiplication as a strategy for and an outcome of evangelism.
- *Empowering of leaders for ministry* through trust, training, and the establishment of relevant structures and forms of ministry.
- The privilege of the *priesthood of all believers*., especially through the principle of every member evangelism, supported by practical systems of mentoring, training, and accountability, typically as small group or cell and one-to-one basis.
- Ecclesial streams and patterns can become archaic; *openness to change* in response to changing context should be cultivated.

As the report by the Lausanne working group clarifies and affirms; there is today, an evident *review of the basic understanding about the nature, life, and mission of the Church*. In many documented cases, there is a renewal of the understanding of the Gospel itself. This is certainly the case throughout Africa today and is an exciting journey in the shaping of things to come.

CHAPTER SUMMARY

The church in Africa, although seen as one of the fastest growing communities of believers around the world, cannot immerse itself in pride, thinking that the challenges that the West are facing will not affect the spread of Christianity in Africa - despite the glowing projections. For, unless we heed the call for a reinvestigation of the *essence of our faith*, we will soon find ourselves in a similar situation to that of the Global North. What does tomorrow hold for Africa? What does tomorrow hold for Southern African Christianity? In what ways has the church in Africa learnt from global realities? How should leaders in Africa respond to the ever-changing landscape?

In reality, change is happening at a discontinuous, viral rate and it becomes difficult to keep up in our Global era where the world seems to be one large, inter-connected, inter-dependant global village. We live in an era of dynamic, discontinuous change, which affects the way we understand, relate to, and minister within the world. The church in Africa is not exempt from dealing with this global reality, and although Christianity in Africa is growing phenomenally, it will need to heed the lessons learnt within Christianity in other parts of the world if it is

to succeed in transitioning the Christian faith into another generation of Christian leaders in Africa. After all, the church has not always dealt with change in a positive or constructive manner and, like many other institutions responds lethargically to ever-changing contexts as changing things at an organizational level is not as easy as changing things from a local/ grassroots level. Pastoral anxiety over change is also a contributing factor, but equipping the pastor to think missiologically can assist with changes at grassroots level.

The church in mission today faces real challenges pertaining to the essence of the Christian faith and a review of all things 'church'. In Africa, these challenges are very real, and as we live in a global village, African societies are not immune to the effects of changes from accross the seas. One of these changes relates to the view of the next generation in relation to the church and Christianity on a whole. This is an important component of Africa's emerging scene. Global conversations and movements (missional and emerging), are indicative of this trend, and need to be understood correctly and embraced discerningly on a local church basis for the church to grow, thrive and survive in Africa.

CHAPTER 7

THREATS TO AFRICAN CHRISTIANITY

7.1 Threats to the African situation

'I am an African,' said former South African President Thabo Mbeki in 1998 as he began a famous speech with these words that echoed through the hearts of all who are passionate about Africa. If you think of Africa as a whole, what do you see? Many see corrupt governments with ceaseless and devastating conflict throughout the continent; poverty and starving African children; or the grim reality of HIV and AIDS, along with frightening predictions of collapsing health-care systems. People often see a lack of accountability, poor education and the mass violation of human rights. It is not surprising that many people, organizations and even nations believe that globalization holds the answers to all of Africa's evident problems.

However, as a backdrop to this saddening façade of diverse and conflicting images, lie pictures of the true wonders of Africa: majestic mountains; inviting oceans and deserts; beautiful people with rich and diverse cultures; elephants standing proud and firm; lions racing after prey across vast plains covered with zebras, giraffes and antelope, against the azure blue of the African sky. What makes Africa really special, however, cannot be described in picturesque words, recorded as sound bites or depicted in a coffee-table book or travel brochure. The real treasure of Africa is found in the hearts of her people. Although many Africans do not possess what their counterparts in other lands do - comfort, basic amenities

- they have something that is often a lost element of many western lives: hope. The injustices of the past and the struggles of the present leave the African with the dream of a better future, a brighter tomorrow. The question, as posed by both Neville (2008) and Turaki (2000), however, is how does globalization affect this picture of the future?

Oming (2005:49, 50) states:

> Africa, along with the rest of the world, is caught up in the new era of globalization. The world has become so dynamic that it is threatening to spin out of control. The Global North is constantly invading the Global South by means of modern science and technology in the form of communication systems, mass media, military hardware… to the extent that Africa has become a dumping ground for the West, including for the West's un-African and unbiblical codes of moral conduct. Despite all this, Africa still plays the most significant role in the resurgence of faith, with the result that Christianity's centre of gravity is shifting from the North to the South (Oming 2005:49, 50).

There exist, however, various real threats to the future of the African continent. These are not to be seen as challenges to be overcome, as by definition challenges suggest a situation being faced with something requiring great mental or physical effort in order to be achieved successfully. The word 'threat' suggests that something unpleasant will happen unless a particular action or order is followed. Although this word is stronger, it reflects the true nature of the situation we face as Africans living within the global village (Oming 2005:50).

Roxburgh (2009:87-111) suggests that there are eight (global) currents of change that will challenge the shape of the mission of God in years to come. Roxburgh, although reflecting from a North American perspective, has some important insights and names a number of currents of change that will have global impact.

The eight currents of change are:

1. Globalization

2. Pluralism

3. Rapid technological change

4. Post-modernism

5. Staggering global need

6. Loss of confidence in primary structures

7. The democratization of knowledge

8. The return to Romanticism

The Lausanne Theological working group, in their deliberations with respect to the whole Church taking the whole Gospel to the whole world, affirms that we live as broken and sinful people in a broken, sinful world. This extends to the following: the negative effects of globalization (alongside its acknowledged benefits); escalating global poverty and economic injustice; the challenges of population growth and urbanization; the destruction of the natural environment and human-generated climate change that is already affecting the world's poorest. Additionally, the scourge of HIV and AIDS; the culture of violence that pervades society from domestic to international levels; the threat of nuclear disaster; the dangers of terrorism and its underlying causes and the stoking of ethnic and religious dividedness all represent the heart of the threat we face in Africa (cf. Lausanne 2010, '*Three Wholes*').

Edinburgh 2010 (cf. Balia & Kim 2010:139-141) gives some strategic priorities for the twenty-first century:

1. Urban mission: The city of God or the city of goods.

2. Youth agency in mission engagement: The silence of the lambs?

3. Mission methods: Aggressive or defensive?

4. Conservative ecumenism versus true ecumenism.

In the pages to follow, I will be dealing with a few key global trends directly impacting Africa and; threatening its future. Although many of these interlink with threats and challenges faced in many parts of the world, they will be dealt with from an African perspective. I have been deliberate in my selection and have to state upfront that I have been selective in order to maintain focus in this thesis - so, there are many other threats that may apply, but only a few are relative to the theme and purpose of my study. This chapter is important insofar as it deals with the macro pictures that affect the context within which BUSA and other denominations function. If BUSA (and Christianity in Africa) is to succeed and thrive, it has to take cognizance of these macro-trends in order to maximize ministry within the micro-spheres of ministry in various African settings.

Before we engage with the crisis we are facing as Africans, it must be stated that crisis can be a catalyst for growth and change (Amaladoss 1991:54). Mission is in crisis; therefore, missions must change! I have listed the various trends and their respective impact on the mission of the Church in the section below. Some trends are more prevalent and important than others and will receive greater treatment in this thesis.

7.2 Important Global Trends Impacting Africa

7.2.1 Globalization

In his trilogy *'The Information Age'*, Manuel Castells presents a comprehensive account of the economy and society in the era of electronics:

> A new economy emerged in the last quarter of the twentieth century on a world-wide scale. I call it informational, global and networked to identify its fundamental and distinctive features and to emphasize their intertwining... It is global because the core activities of production, consumption, and circulation, as well as their components (capital, labor, raw materials, management, information, technology, markets) are organized on a global scale, either directly or through a network of linkages between economic agents. It is networked because, under the new historical conditions, productivity is generated through and competition is played out in a global network of interaction between business networks. This new economy emerged in the last quarter of the twentieth century because the information technology revolution provided the indispensable, material basis for its creation (Castells 2000:77).

Manuel Castells, emeritus professor of Sociology at the University of California at Berkeley, and senior professor at the internet interdisciplinary institute at the *Universitat Oberta de Catalunya* (Barcelona) is a preeminent scholar on issues pertaining to globalization and the emerging information technology revolution. Castells' scholarly work underscores the significance of globalization – it cannot be underestimated. Its importance is brought to light in perhaps no more significant way, than through the introduction of *'The Church going Glocal'* (Edinburgh 2010 Series) by Engelsviken (et al 2011:9):

> One of the most significant features of contemporary society is what is commonly called globalization. This phenomenon, which, as this book will show, is not unique for our time, is nevertheless more widespread, more pervasive and more rapidly changing the world in which we live than ever before. Just as globalization has become a reality in areas such as

communication, culture, economics and politics, the two largest religions in the world, i.e. Christianity and Islam, have also become global in an unprecedented way. One hundred years after Edinburgh 1910 the global vision of that conference has been fulfilled in ways and places that nobody at that time could imagine. The global reality of the church and the globalization of the world happen at the same time – and in our time (Engelsviken et al 2011:9).

On globalization, Cole (2010:15) rightly states: "Not since the great flood of Noah's day has the world changed so rapidly as in the past twenty years. Population has increased at an exponential rate. Advances in technology have changed the very way we relate to one another…" It is a certainty; the world today is in many respects getting smaller. "Impressive developments in electronic communication and means of transport, in transnational flows of capital, goods, people, information, and symbols have bounded the world together in ways that reach even the most remote human settlements" (Engelsviken 2011:88). Castells' (cf. 2000:77-79) timeframe for the emergence of this 'new economy' or 'global economy' coincides with what is also referred to as 'globalization'. According to Castells (1993:20), contemporary society is based on two defining characteristics. First, the continued existence of the capitalist mode of production, based on the generalization of commodity production, the employment of wage-labour, and the accumulation of capital. Second, the recent growth of an informational mode of development, which has its origins in capitalist restructuring and (autonomous) technological change. It is this new development that provides the basis for the reorganization of social practices in time and space. Informational networks lead to a culture of 'real virtuality' based on electronic media, particularly information technology and the internet. For Castells, then, "the enhancement of telecommunications has created the material infrastructure for the formation of a global economy, in a movement similar to that which lay behind the construction of

the railways and the formation of national markets during the nineteenth century" (1993:20).

Cole points out something observed from Thom Wolf regarding the similarities between the contemporary context and that of the first century. Cole (2010) lists six corresponding characteristics tying the first century to the current one, that in turn, "create opportunities and challenges for the church" (Cole 2010:16). Cole's (2010:16-21) list comprises the following common characteristics:

- A single and dominant superpower (Rome then, USA today, Asia tomorrow?)
- A single, global trade language (*Koine* Greek then, English today)
- Technological advances create a global community (Roman roads then, computer chips, satellites, telecommunications and jet travel today)
- Relativistic philosophy
- Pagan and occult activity (Paganism then, Wicca, witchcraft, occult worship today)
- Sexual promiscuity, perversion, and chemical addictions

This is accentuated by the prevalence of modern communication systems and social networks that enable access to all kinds of information at any given time. People from across the globe can seem to be right across the room at almost any point in time. Unfortunately, the pornography industry has been able to prosper through this form of communication, and music and the arts have been able to popularize and sexualize the industry to attract younger people. I agree with Giddens (2002:4) where he states:

> Globalization is restructuring the ways in which we live, and in a very profound manner… It is now possible for more people than ever to collaborate and compete in real time with more people on more different kinds of work from more different corners of the planet and on a more equal footing than at any previous time in the history of the world – using computers, e-mail, fiber-optic networks, teleconferencing, and dynamic new software" (Friedman 2006:8).

Pocock et al (2005:21) describe it this way: "whether you look at the label on your shirt (from Guatemala), your shoes (from China), your watch (from Taiwan), or the newest English-language issue of the World Evangelical Alliance's (WEA) *Connections* (printed in India), it is clear that you are wearing, using and thinking on a global scale." In the twenty-first century, global interaction continues to intensify; "The dynamics behind globalization, its meaning, and its implication for missions need to be understood by everyone involved in living for Christ and making him known in our global context" (Pocock et al 2005:22).

Friedman (2006:8) describes it as 'Globalization 3.0', "a phenomenon that is enabling, empowering, and enjoining individuals and small groups to go global seamlessly in the 'flat-world' platform." This new global era is described by Miller (2004) as a shift to a new digitally defined culture that is much more than just a change in technology, attitude, and understanding. It is a *sensory change* where *change itself becomes the only constant and the organizing principle*. For the first time since ancient times, we have the perceptual capabilities to see the world not just as our little corner of the globe, but as an interconnected multidimensional whole. Malcolm Waters captures the idea that globalization lifts restraints on interaction at every level. Waters (2001:5) helpfully defines globalization as: "a social process in which the restraints of geography on economic, political, social and cultural arrangements recede, in which people become increasingly aware that they are receding and in which people act accordingly." Pocock (2005:23) pertinently summarizes globalization and its effects: "Taken as a whole, globalization is a trend of accelerating, compressed interaction between peoples, cultures, governments and transnational companies. It is a heightened multi-

directional flow of ideas, material goods, symbols and power facilitated by the Internet and other communication, technologies, and travel" (Waters 2001, cf. Robertson 2000:53). For the future success of the *missio ecclesia,* Globalization must be taken seriously!

I agree wholeheartedly with Pocock et al (2005:24) on the importance of globalization: "Globalization matters because it fundamentally changes the contexts in which we minister, the way people and cultures perceive each other, how people think, and the means available to reach them. We cannot dismiss the effects of globalization on ourselves as communicators of the gospel message." An important sentiment for the church in mission is that it continually needs to minister at both extremes - to the beneficiaries and to the marginalized losers of globalization (See Pocock 2005:29). Pocock *et al* (2005) continue to describe four inter-related aspects of globalization and their respective impact on ministry: world migration, air travel, the Internet and the Free-Market Economic System, which remain important emerging themes to be considered by the church.

7.2.1.1 What is the impact and Missiological importance of globalization?

Globalization has brought with it great depravity as a negative spinoff; this can easily be seen from an economic standpoint where the wealth of a minority in the world can be directly linked to the impoverishment of some 70% of the world's

population (cf. Pocock 2005). This has, in part, led to the rampant consumerism seen today, competing against authentic Christian expressions of faith.

With globalization, has come the rise of a global *monoculture.* This has positive elements attached to this, if meted with tolerance, respect and cultural appreciation; however, often one culture is elevated over another and seen as more desired, which leads to the decay of traditional values in many African countries as their youth look to the Global North as role models. This is largely prevalent among the younger generations within the African continent; however, not restricted to them alone as seen in the emergence of various urban tribes that are adequately described by Chang (2012) in his recent work *'Urban Tribes of South Africa'.* Simultaneously, the values and morality of the global élite are filtering through to all the nations of the world, impacting countless family units and individuals, influencing choices, values, worldview and morality. Value is increasingly defined in terms of economic worth and happiness is defined in terms of this worth too.

With monoculture and the other effects of globalization, we are seeing the global transformation of authority and culture - this can easily be illustrated by the revolutionary protests and uprisings experienced in Egypt and Libya, which led to change in the highest order/ structures of the day. Additionally, rapid technological growth and the emergence of a knowledge-based economy have impacted our lives in many respects. This can be illustrated through the proliferation of social networks like Facebook, Twitter, LinkedIn, MySpace, Google Plus+, Pinterest and the like, which has transformed the way we interact and communicate on a daily

basis. A recent news article on All Africa website (2012), entitled 'South Africa: Social Media 'Breaking Barriers' in SA' highlights the significance of social media within South African society. In their report on 4th October 2012 they highlight the following important information:

- Social networking in South Africa has crossed the age barrier, the urban-rural divide, and even the relationship gap. The South African Social Media Landscape 2012 study, released last month by World Wide Worx and Fuseware, shows that the fastest growing age group among Facebook users in South Africa is the over-60s.

- The proportion of urban adults using Facebook is a little less than double rural users, but rural users are now at the level where urban users were 18 months ago. Similarly, Twitter's urban penetration is a little more than double its rural penetration, and the rural proportion has also caught up to where the urban proportion was 18 months ago.

- WhatsApp has become the leading instant messaging tool among South Africans aged 16 and over, living in cities and towns, with a user base of 4.6-million.

- The youngest mobile instant messaging tool to emerge on the measurement radar in South Africa, 2Go, has close to a million adult users.

- The most common "check in" sites for Facebook in South Africa are airports and shopping malls.

- The biggest tweeting day of the week is a Monday, with an average of 9.6-million tweets sent by South Africans on the first working day of the week. Friday is next, with 9.6-million, while Saturday is the slowest Twitter day, with 8.4-million tweets.

There is no doubting of the impact social media is having on our society at large, and the connections made via this form of media. Another positive outcome of globalization is the greater emphasis being placed on highlighting our responsibility to the poor, marginalized and disenfranchised in the world today. Young people, in particular, want to make a difference in their world and they show great interest in working with those less fortunate than themselves in the hope that they may be a part of something 'bigger than themselves'.

The launching of www.forgood.co.za is indicative of this trend, particularly among younger South Africans. *"Forgood"* is an initiative of *Heartlines*, a non-profit company that uses various forms of media to encourage a return to living out good values in order to build a healthier, better South Africa. Their dedicated team does this through films, books, training and resources aiming at South Africans having conversations that will inspire people to take action to make South Africa safer, healthier, greener, more compassionate and focused on values[8]. The "forgood" team (2012) explain their approach as follows:

> The revamped and current forgood social networking platform offers more intricate online connections, extensive practical advice and communication, and allows everyday heroes a platform to share how they are living for good in their own lives. All of that from one man's childhood dream to change the world!

Figure 20 (below) is a screenshot taken from their 'needs' section, indicating the level of practical involvement social networkers are able to engage:

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[8] See http://www.forgood.co.za/Pages/AboutUs.aspx#allabout for more in-depth information on this initiative.
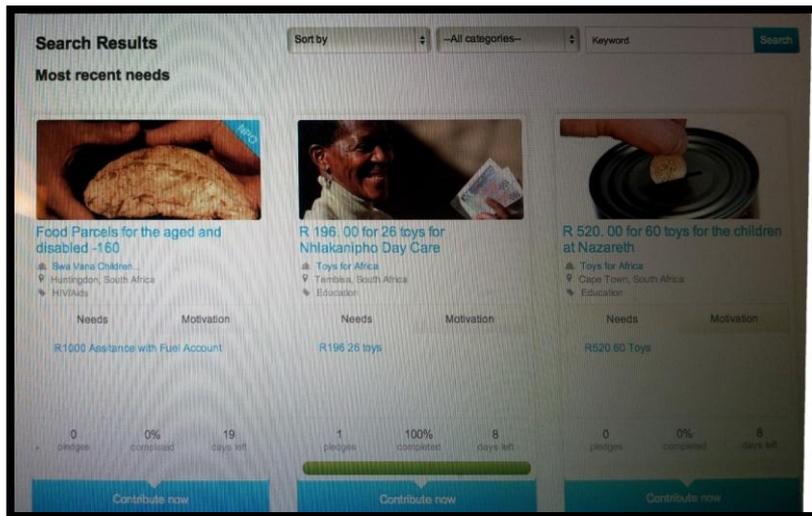
Figure 20 Marketplace needs Forgood.co.za 2012

Kling (2010:32) confirms the above from a global perspective by saying: "Social justice has become a global imperative, especially among youth and young adults. For Christians, this will lead to an increasing emphasis on meeting physical needs in addition to continuing the long-standing emphasis on evangelism." Kling (2010) states that as we see a continued growth in the number of natural disasters around the world; "There has also arrived a new generation of students and young adults who view service to others as a defining expression of their faith" (Kling 2010:41). Frederick Buechner aptly summarizes the emerging generation's heartbeat: "The place God calls you to is the place where your deep gladness and the world's deep hunger meet" (1973:95). Kling (2010:41) looks to the future and states: "In the coming years, respect and relevance will flow to the global church when it does what it was created to do: to fill gaping holes, both spiritual and physical, in the lives of unnoticed, unwanted people. This is the heart language of the next generation, non-Christians and Christians alike…."

Prominent New York pastor, Tim Keller (2001:n.p.) agrees with the above sentiments and adds:

> We live in a time when public esteem of the church is plummeting. For many outsiders or inquirers, the deeds of the church will be far more important than words in gaining plausibility. The leaders of most towns see 'word-only' churches as costs to their community, not a value. Effective churches will be so involved in deeds of mercy and justice that outsiders will say, 'we cannot do without churches like this' (Keller 2001:n.p.).

Interestingly, globalization has yet another positive impact on the mission of the church in how the 'Mercy generation' (cf. Kling 2010:39-63) engages in mission:

Young people engage in a nearly constant search for fresh experiences and new sources of motivation. They want to try things themselves. If something doesn't work for them, or if they are not permitted to participate in the process, they quickly move on to something that grabs them. They view life in a non-linear, chaotic way, which means they don't mind contradiction and ambiguity

Ultimately, this is good news for the church, as young people in this emerging generation do not expect permanency, knowing that they are statistically likely to have three careers and change jobs every three-to-five years during their lifetime. "They care about the world, knowing that they can go far away and return at any time they need to… short-term mission trips foster perceptions of international Christian ministry as an experience, not a final destination" (Kling 2010:46-47). With this global/ local mindset, Christians among this emerging generation are far more likely to do full-time Christian work for a season. Proof, that despite the negative aspects of globalization, the Church can and must harness and redeem it for good! As illustrated above, through Chang's missional, faith-based youth (2012) and the launching of www.forgood.co.za and other similar initiatives,

globalization's spin-offs can add great value to BUSA's continued ministry into the future.

7.2.2 Reactionary theologies

In chapter 6 I engaged importance and inter-relatedness of the ongoing global conversation relating to the missional and emerging church respectively. I concluded that the concerns of both the Global North and South converge on this issue within a Postmodern or Postcolonial setting. Bosch describes a new, emerging paradigm/ reality within this new milieu: there has been an evident shift in the dominant worldview of people around the world (cf. Cupitt & Norman 2003:111-116, Erickson 1998:13). David Bosch rightly described this new movement in terms of a paradigm shift. Yet, there is somewhat of a mystery unfolding before our eyes, as we do not know the full extent of what we are facing locally, nationally or on a global scale. Avis (2003:83) conjectures that Post-modernity is an elusive concept. This is further confirmed in the fact that two decades after Bosch described this new paradigm shift (Bosch published *Transforming Mission* in 1991 and died tragically in April 1992), we can still say that it is emerging, as we do not yet fully perceive its width and depth and reach. This is due, in part, to the various definitions one ascribed to the epoch preceding it; modernism, and the fact that Post-modernism is inherently difficult to define because the cultural epoch it represents is intrinsically non-conducive to stable definitions and clear distinctions (cf. Avis 2003:83).

Contemporary discussions pertaining to the church, from emerging postmodern congregations to mainline and missional ones, are increasingly grappling with philosophical and theoretical questions related to what can be termed 'reactionary theologies' (cf. Raschke 2008:23). I prefer to use this broader term as it encompasses an overarching reality as opposed to one manifestation of this (e.g.: Postmodernism, Post-Christian, Postcolonial etc.) By reactionary theologies, I mean that *both* concepts Post-modernism and Post-colonialism describe, in some finite measure, the struggles faced today in a world searching for ultimate meaning and greater significance - this is certainly true in South Africa. Pocock (2005:106) helpfully critiques modernism (what post-moderns react against) as:

> Scientific method, marked by the use of hard data, rigorous and reproducible experimentation, and conclusions based on observation and logical deduction. Modernity has led to the exclusion of issues of transcendence, meaning, or metaphysics because these concerns cannot be studied using scientific method. Modernity relegates issues of ultimate meaning to a realm outside science, making them unknowable or even 'unreal' (Pocock 2005:106).

Pocock (2005:107) further reminds us that "Post-modernism, by contrast (to modernism) is characterized by an awakening to the limitations of modernity or… its bankruptcy, particularly when it comes to providing final answers about existence or to resolving problems of human depravity and intractability." Post-modernism according to Stanley Grenz (2006:579) is a "reaction to the modern mind-set in which knowledge is not objective. Truth is entirely dependent upon the community in which it resides, and human reason is not the sole faculty for determining it." "Post-modernity is a broad awareness of modernity's limitations with regard to attaining knowledge or absolute truth. Post-modernists are disenchanted with a system that represents its methods and conclusions as irrefutable…" (Pocock 2005:107). Pastor and author Brian McLaren, quoted in

Grenz (2006), believes Post-modernism is "not an age or a generational issue but primarily a shift in the way people process information and view the world. And this worldview will soon become the dominant epistemology" (Grenz 2006:579). Additionally, Avis (2003:84-91) states that amid the flux of this emerging paradigm, there are important and persisting features that need to be considered. Firstly, Postmodernity is corrosive of overarching metanarratives that provide purpose and meaning for life and society as a whole. Within our reaction, there tends to be a selective deconstruction of reality that is dependent upon individual suspicion. Self-authenticating experience, rapid consumerism and loss of hope are intrinsic to Postmodern reaction, and form some part of the overarching reactionary theologies rampant in post-Apartheid South African society. Carson (2005:95) confirms: "Postmodern epistemology modifies or challenges or overthrows every one… of modern epistemology".

I include Wikipedia's definition (2012) here as it reflects something of the 'layman's' understanding being more of a fluid, open-source platform for definition and description. It is not conventional to include references from Wikipedia in scholarly writings, however, the very nature of missional studies in mission almost necessitates an 'open source' approach in addition to adequate peer-reviewed material. Wikipedia defines Post-modernism in the following way:

> Post-modernism is a tendency in contemporary culture characterized by the rejection of objective truth and global cultural narrative or meta-narrative. It emphasizes the role of language, power relations, and motivations; in particular it attacks the use of sharp classifications such as male versus female, straight versus gay, white versus black, and Imperial versus Colonial. Post-modernism has influenced many cultural fields, including literary criticism, sociology, linguistics, architecture, visual arts, and music. Postmodernist thought is an intentional departure from modernist approaches that had previously been dominant. The term "Postmodernism" comes from its critique of the "modernist"

scientific mentality of objectivity and progress associated with the Enlightenment.

Furthermore, Modernism and Post-modernism are understood as cultural projects or as a set of perspectives. The concept 'Post-modernism' is used to describe or refer to a point of departure for works such as literature, drama, architecture, cinema, journalism, and design, as well as in marketing and business and in the interpretation of law, culture, and religion in the late 20th and early 21st centuries (Wikipedia 2012). Indeed, Post-modernism, particularly as an academic movement, can be understood as a reaction to Modernism in the Humanities. Whereas Modernism was primarily concerned with principles such as identity, unity, authority, and certainty, Post-modernism is often associated with difference, plurality, textuality, and skepticism.

Bringing the discussion closer to home, and within the Christian domain; the history of Christianity's reaction to the prevailing dominant culture is further evidence of what can be termed a reactionary theology (for instance Justin Martyr in response to persecution by Rome), its own influence upon sects of Christianity (e.g.: Gnosticism), or independent groups within Christianity (e.g.: Arianism), or even reaction against the power within Christianity (e.g.: the Protestant Reformation).

This is the nature of things, and it hasn't changed much today. The Mainline Church and the emergent Church are good contemporary examples of reactionary theology that works both ways. Despite the inherent danger in this saga, it ultimately helps us to define our theology within an ever-changing landscape.

In Africa, the current dominant epistemology is Post-colonialism, not necessarily Post-modernism in its true sense. How should one define this? According to Wikipedia (2012), Post-colonialism is a specifically Post-modern intellectual discourse that consists of reactions to, and analysis of, the cultural legacy of Colonialism. Post-colonialism comprises a set of theories found amongst philosophy, film, political science, human geography, sociology, feminism, religious and theological studies, and literature. It is dominant, therefore, because it is all-encompassing and is multi-disciplinary. Both these concepts are important ones to deal with in the church as it moves toward a brighter future within South Africa, as well as the rest of Africa. Dr Mabialo Kenzo, a Congolese Theologian assisted Brian McLaren (2007:44) in his journey into what I have termed reactionary theologies. I end this section with the important metaphor raised by Dr Mabialo Kenzo:

> The term postmodern was one side of a coin that had two sides, and both sides were essential parts of one emerging global conversation… Post-modernity was a key term in a conversation among the excessively confident. This concept helped… the West to understand and undermine our own colonial culture's confidence-mania and uncertainty-phobia… we in the West focused on the field of epistemology, which explores how we have rational confidence that what we call knowledge or truth is really, truly true… postcolonial was the other side of the coin, a key term in a parallel conversation among those who had been dominated and colonized by the excessively confident. The formerly colonized… were trying to rebuild a new kind of confidence among people whose confidence had been shattered and ground into the dirt through arrogant Western colonialism. They needed a restored confidence to face the ugly aftermath of centuries of domination and exploitation. They did not focus on philosophical questions of truth and epistemology, but rather on social questions of justice, which are ultimately questions about the moral uses of power. The only way ahead… was for the formerly colonizers and the formerly colonized to face both sides of the coin together, never wanting truth without justice or justice without truth (McLaren 2007:44).

7.2.3 Urbanization

One can confidently say that the world we live in today is an urban-dominated world: "today mankind is being enveloped in a social process in which urban reality pervades the totality of existence...'future historians will record the twentieth century as that century in which the whole world became one immense city'" (Dubose 1978:21). "The world is in the cities. The cities are the world" (Miranda-Feliciano 2009:240). Christianity has always made its presence felt in cities, and the close relationship between human migration and urbanization focuses on the importance of cities as a legitimate context for authentic religious experiences. Edinburgh 2010 acknowledged the importance of urban contexts for the future of the church (Balia and Kim 2010:43; Kim and Anderson 2011:168). One cannot argue the point made by Greenway (2010:559): "Cities are the new frontier of Christian missions." Due to the size, cultural influence, diversity and great needs, the cities of Africa present enormous challenges to the Church. "To neglect cities would be a strategic mistake because, as cities go, the world goes." On his 2010 trip to South Africa Mark Driscoll was quoted as saying: 'if you change Joburg you change Africa.' This again reminds us of the importance the challenge of urbanization presents to churches on mission in Africa.

Scriptural examples of great cities abound. The earliest mention of a city that God viewed is Babel (more on this below), however, what is more important than the building of an actual city relates to the view of its people in relation to Yahweh. The citizens of Babel were proud and arrogant and did not follow after God. God's solution to this continual problem and how God's people should relate is found within Jeremiah 29.

Jeremiah 29 is a beautiful illustration of what I believe God desires of Christians living in cities in Africa. Jeremiah 29:4-7 states:

This is what the Lord Almighty, the God of Israel, says to all those I carried into exile from Jerusalem to Babylon: "'Build houses and settle down; plant gardens and eat what they produce. Marry and have sons and daughters; find wives for your sons and give your daughters in marriage, so that they too may have sons and daughters. Increase in number there; do not decrease. Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper.'

While the Jews were exiles in a foreign land and culture, God commanded His people to engage fully in the life and culture of a city that opposed God. God commanded Israel, their own prosperity aside, to seek the good of the city; to work for, pursue and be concerned for the peace and prosperity of that place (Barth 2011:n.p.).

This is not an isolated occurrence where God relents and shows care toward a secular, pagan city. Examples abound in scripture-as early on as Genesis (as discussed briefly above) 4:17: *"Cain lay with his wife, and she became pregnant and gave birth to Enoch. Cain was then building a city, and he named it after his son Enoch."* In Genesis 11:5 we read of God coming down and viewed a city built by men: *"But the Lord came down to see the city and the tower that the men were building."* Because of the pride in their hearts and their wicked intentions, God scattered them throughout the face of the world and the city was never completed. There are countless examples of God moving powerfully in cities to accomplish his mission and purpose. Israel's liberation from Egypt and the rule of Pharaoh is an important example. God preserves the city and the nation through sending Joseph

to interpret a dream for the Pharaoh and through Joseph eventually saves Egypt and Israel - eventually Egypt (Africa!) even saved Jesus. In the New Testament era, Paul embodied this strategy and planted the Gospel in pagan cities, transforming culture, building Christ's church. Simply put:

> God cares about people, their suffering and pain, their heartaches and trials, the oppression they experience, the injustice they bear. He is a God of compassion. He wants his creatures to experience joy, love, and peace… cities are where most of them live. Therefore, God cares about cities. And if God cares about the cities and the people who live there, so should we (Barth 2011:n.p.).

Ultimately, God is concerned about the heavenly city - a place where all nations and tribes will gather in worship of our God and King (Rev. 7: 9f). However, God displays great concern for the cities in our world. God was concerned about Nineveh, one of the largest, most powerful and influential centers of its day. In Jonah 4:11 it reads: "But Nineveh has more than a hundred and twenty thousand people who cannot tell their right hand from their left, and many cattle as well. *Should I not be concerned about that great city?"*

However, Barth (2011:n.p.) reminds us of the missiological importance of cities in our milieu:

1. The cities are where people are and increasingly will be.

2. The cities are the key to centres of influence culturally, spiritually, and in nearly every other way.

3. The city is God's invention, part of God's plan and purpose, and as such should not be regarded as evil.

"Life in a city is our eventual destiny - or at least our eternal destiny will revolve around a city." (Barth 2011:n.p.).

The 20th century can easily be remembered as the century of world urbanization:

> When the century began, only 13% of the world's population lived in cities. By the end of the century, half the world lived in cities. In 1950, only two cities, New York and London, had more than eight million inhabitants. In 2000, there were 25. By the year 2015, 33 cities are expected to have more than eight million. Nineteen of these will be in Asia… the movement of more than a billion people to the cities over the last two decades is the largest population movement in history (Greenway 2010:559).

Jenkins (2007), in his ground-breaking work *'The Next Christendom',* outlines the growth of Southern Christianity. This is important for any missiological concern; however, this growth is largely set against the backdrop of *rapid urban growth in the Global South.* Jenkins (2007:34) states that the greatest proportion of population growth will be urban. "Today, around 45% of the world's people live in urban areas, but that proportion should rise to 60% by 2025, to more than 66% by 2050. The result will be a steadily growing number of huge metropolitan complexes that could by 2050 or so be counting their populations in the tens of millions." Cities such as Cairo, Mexico City, Mumbai, Johannesburg, Dhaka, Karachi, Kolkata, and, Lagos are highly likely to be among the greatest cities of the Global South. This is notwithstanding the growth of cities like Kano (Nigeria), Casablanca (Morocco), Algiers (Algeria), Abidjan (Cote D'Ivoire), Alexandria (Egypt), Khartoum (Sudan), Kinshasa (Democratic Republic of Congo). Within the past five decades, cities like Chicago, Essen, and Moscow no longer hold onto their title of being among the top 10 largest cities, while, in their place, cities like Mexico City, São Paulo, and Dhaka all moved up in their ranking as being one of the world's largest cities. It is commonplace today that while industrialized "first-

world" cities once held seven of the top ten positions, now only Tokyo, New York, and Los Angeles make the list. Today, Mexico City, Mumbai, and São Paulo all have millions more inhabitants than New York. And, as you will see, there is a proliferation of evidence to show that this trend is accelerating.

In figure 21a, Johnson & Ross (2009:238), important voices in this field, list the top ten largest cities, these are the same cities with the largest Christian majority in 1910 (year of first Edinburgh Missions Conference) - in the same order (see: Johnson & Ross 2009:242).

Figure 21a Largest cities in 1910

With the global accelerated growth of urban areas, Jenkins (2007:34) reminds us:

> … these urban centres will be overwhelmingly Southern. In 1900 all the world's largest cities were located either in Europe of North America. Today, only three of the world's ten largest urban areas can be found in traditionally advanced countries, namely Tokyo, New York City, and Los Angeles, and by 2015 the only one of these names left on the list will be Tokyo. Currently, 80% of the world's largest urban conglomerates are located in either Asia or Latin America, but African cities will become much more significant by mid-century. The

proportion of Africans living in urban areas will grow from around 40% today to almost 66% by 2050... (Jenkins 2007:34).

This is confirmed by Johnson & Ross (2009:242, 243) where they illustrate, on the map below (see figure 21b), the current situation with cities around the world.
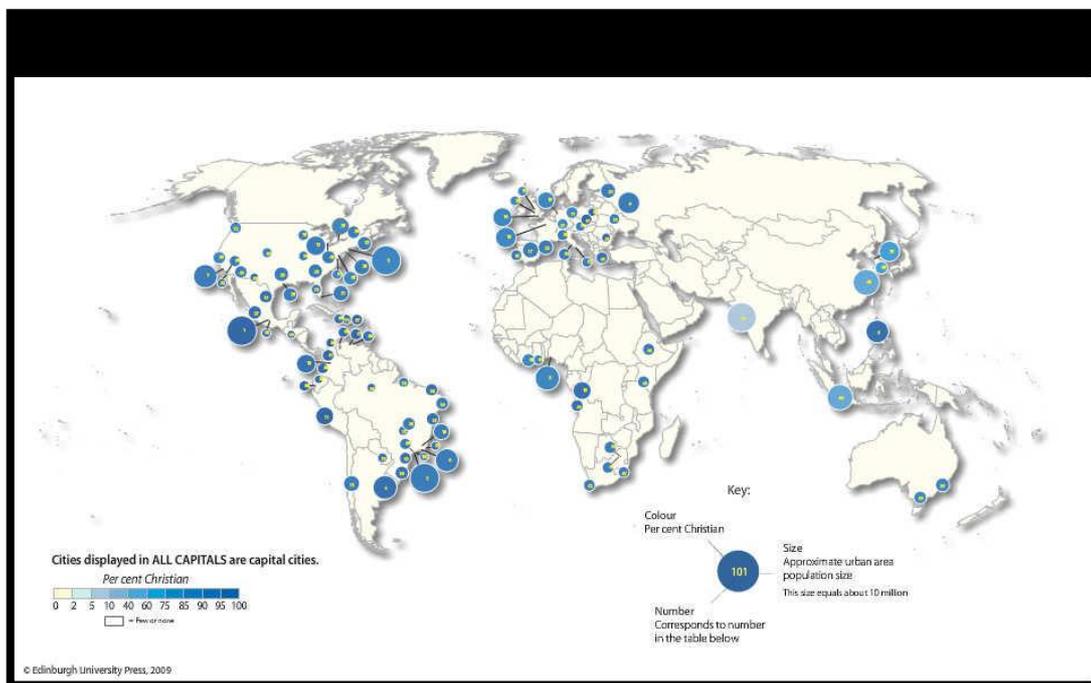

Figure 21b Growth of cities

As the illustration above shows (figure 21b), the Global South is a dominating force. Furthermore, Johnson & Ross (2009:242) reinforce the view of the phenomenal growth of cities in the Global South in figure 22 (below), indicating the greater propensity of urban growth is currently attributed to the Global South.

Number of cities by continent, 2010

All cities

Continent	Total	Small	Medium	Large	Mega	Super	Giant
Africa	880	391	392	43	48	4	2
Asia	2,850	1,029	1,389	171	220	29	12
Europe	1,338	722	501	56	52	6	1
Latin America	847	392	352	36	57	6	4
Northern America	660	228	320	61	39	10	2
Oceania	46	16	22	2	5	1	0
Global total	6,621	2,778	2,976	369	421	56	21

Cities where Christianity is the largest religion

Continent	Total	Small	Medium	Large	Mega	Super	Giant
Africa	380	154	166	25	32	2	1
Asia	126	34	72	7	11	1	1
Europe	1,296	695	488	54	52	6	1
Latin America	847	392	352	36	57	6	4
Northern America	660	228	320	61	39	10	2
Oceania	46	16	22	2	5	1	0
Global total	3,355	1,519	1,420	185	196	26	9

Total: ≥ 50,000   Small: 50,000–99,999   Medium: 100,000–499,999   Large: 500,000–999,999   Mega: 1,000,000–3,999,999   Super: 4,000,000–9,999,999   Giant: ≥ 10,000,000

Figure 22 Number of Cities by continent, 2010

In personal correspondence (02/10/2012) with Brian Seim, an urban specialist serving with SIM (Serving in Mission), he advised that I include more concrete data from the United Nations. This data confirms the overall trends described by Johnson & Ross (2009), and gives further credibility to their study and overall reliability. The 2009 UN *"World Urbanization Prospects: The 2009 Revision"* indicates the current growth rates experienced within urban areas around the world since 1950. Current data indicates that Africa's annual urban growth rate within the 2010-2015 period is 3.28% against the world average of 1.85% within the same period. The significance of this trend can perhaps be better interpreted against the 0,64% world urban growth rate of what are classified as 'more developed regions' between 2010-2015; indicating Africa's five-fold increase within urban sectors. Figure 23 (below) depicts the regional African urban growth rates within the 2010-2015 period.
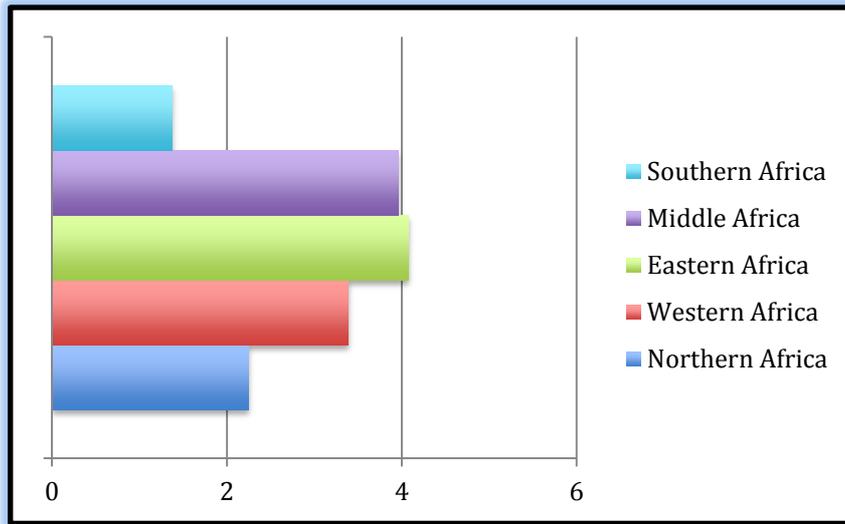
Figure 23 Urban Growth Rates in Africa, by region

Figure 24 (below) indicates the historical movement of people to urban areas and where the growth has been located within regions in Africa since 1950 (Data was taken from the UN *"World Urbanization Prospects: The 2009 Revision").* One can safely say that urban growth continues to be a dominant feature of our times, and although the urban growth rate has plateaued in most regions (with Southern Africa showing the greatest decline since 1950), it represents an ever-increasing population base-line, which has increased since 1950.
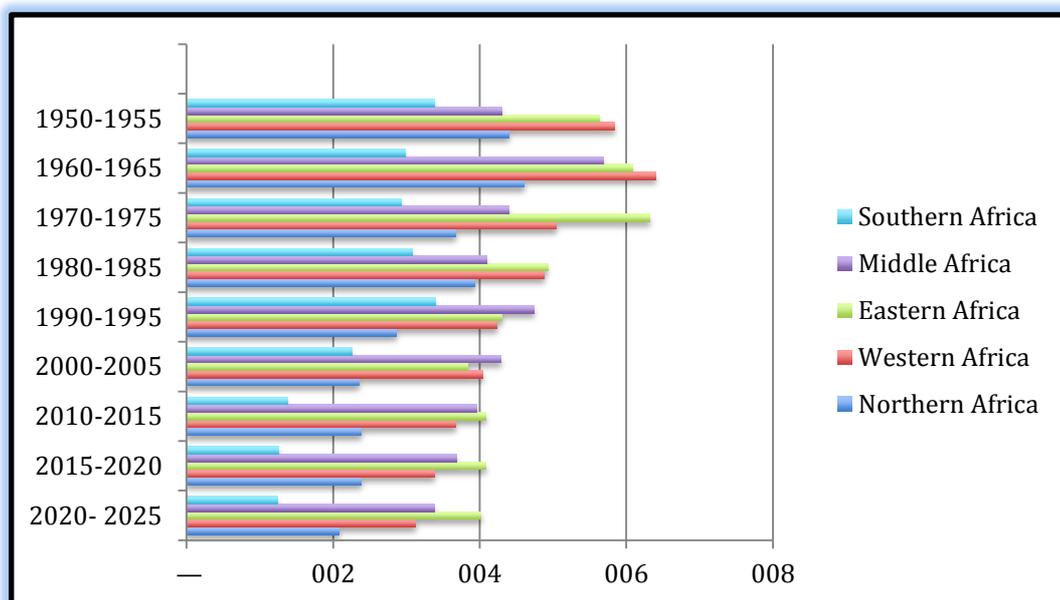

Figure 24 African regional historical and futuristic Urban Growth Rate Figures

When comparing urban growth rates, one cannot escape the importance of Africa compared with the global scene. Figure 25 (below) highlights global urban growth rates since 1950, which provide excellent points of comparison for the African urban growth scenario. This approach, however, gives the regional averages and does not take into account the more detailed data relating to specific growth trends within Asia, Europe, Latin America and the Caribbean, Northern America and

Oceania, which may have an impact on actual variances within continental regions. In brief comparison to the Africa situation, it appears that the urban growth rate within Africa as a whole (perhaps excluding Southern Africa) is far higher when compared to gross averages around the globe. Dealing with urbanization within Africa (and Asia) will present a great challenge to the fidelity of Christian churches.
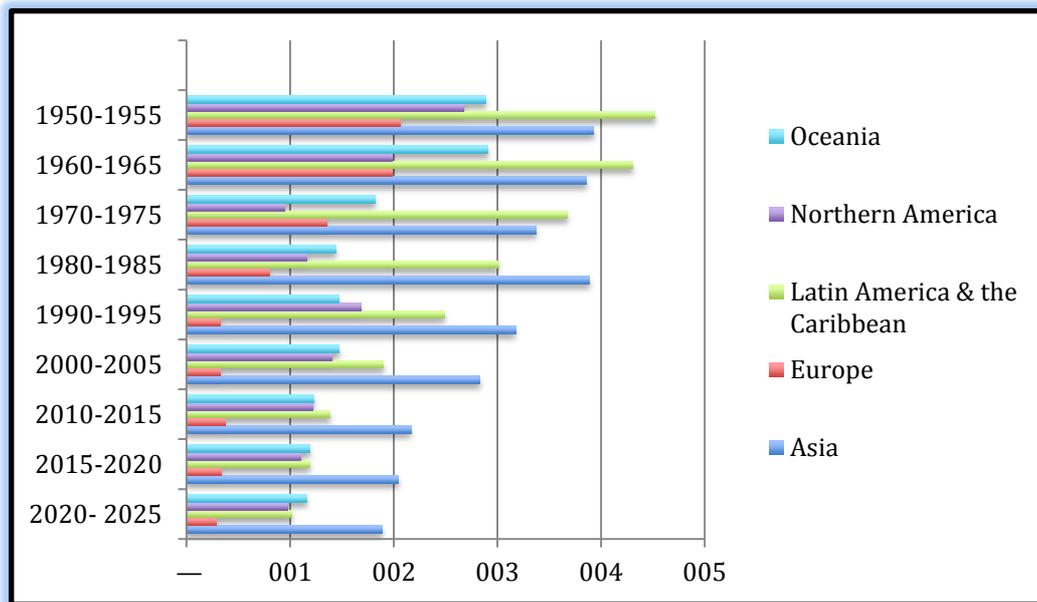
Figure 25 Regional Continental Urban Growth Rates averages, taken from UN data

Importantly, Johnson & Ross (2009:242) have tracked urban growth between 1910 and 2010 (100 years of mission significance, between Edinburgh 1910 and 2010) and have come up with the following conclusions that are important for any 'Citiology' (theology of the city), and for missiology:

- Research indicates the percentage of total urban population in 1910 to have been around 18% in 2010, 100 years later, 50.7% of total population are urban dwellers.

- Additionally, there was a reported 2.43% growth rate per annum over the

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past 100 years. However, over the past 10 years (2000-2010), the growth rate dropped slightly to 2.03% per annum.

- Research indicates that 32% of the urban population in 1910 were Christians. In 2010, 64.2% of the urban population were Christians.

- Between 1910 and 2010 the Christian growth rate in urban centres was recorded to be around 2.04% per annum, marginally lower than the average population growth rate annually. However, there is a downward trend observed in the 2000-2010 figures where the ten-year growth rate was recorded at 1.57% per annum. This is a concern for the mission of God in reaching cities.

- The same trend observed in 1910 with the growth of cities and Christian population remained the same in Africa in 2010. The two diagrams below (see: Johnson & Ross 2009:244, 245) list the 50 largest urban areas in Africa, and then the largest Christian urban population in Africa respectfully.

Figures 26 and 27 (below) are also indicative of the phenomenal growth in population and modernization of the African continent. What is more pertinent is the continued growth among urban Christians, albeit at a lower rate than previously experienced. However, as stated above, when compared to an increasing population base the numbers remain greatly significant for Christian mission.
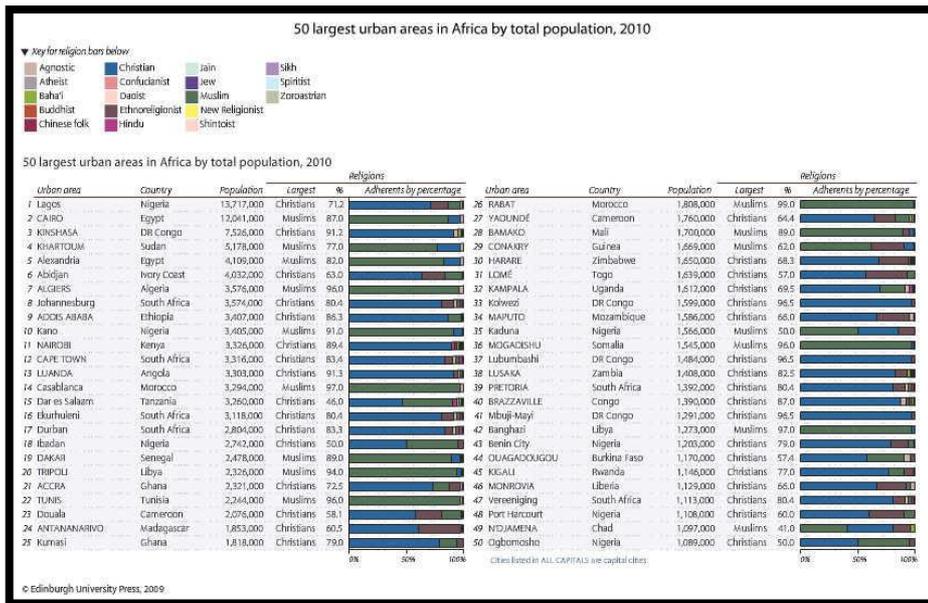
Figure 26 Largest urban areas 2010
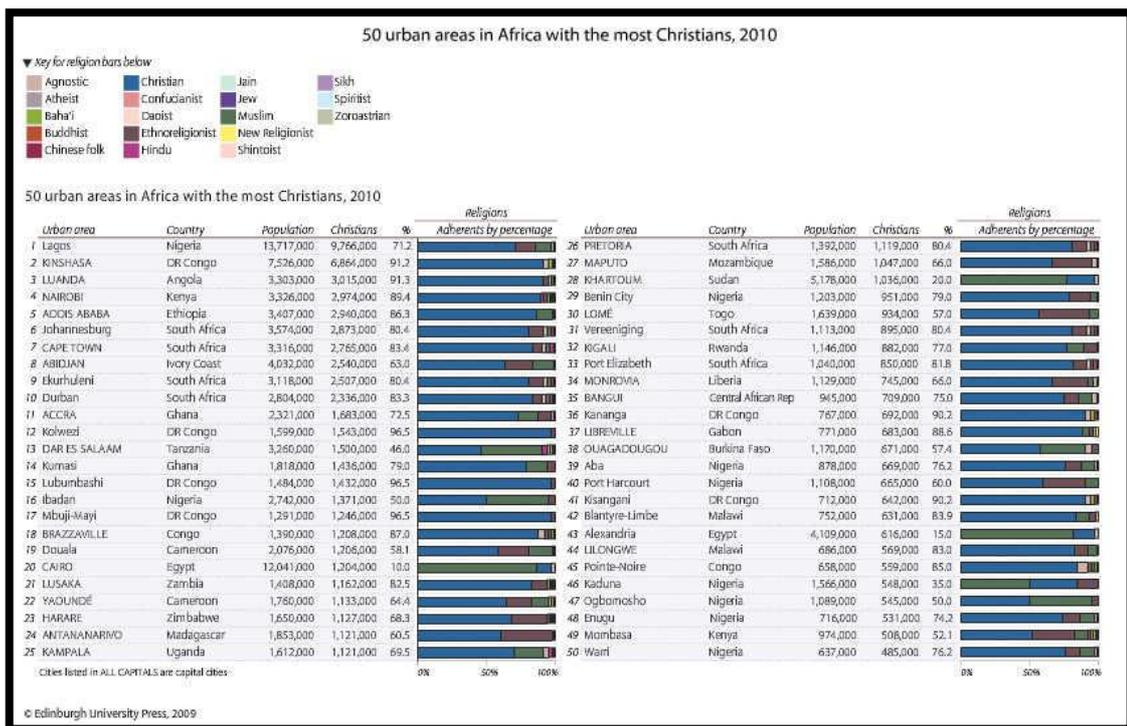
Figure 27 50 urban areas with the most Christians

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Johnson & Ross (2009:245) vividly illustrate the urban Christian growth rate in 2010 below (cf. figure 27). Notice the growth rate intensity in Northern Africa, where we are seeing rapid growth in Christian numbers in urban areas (confirmed by UN data).
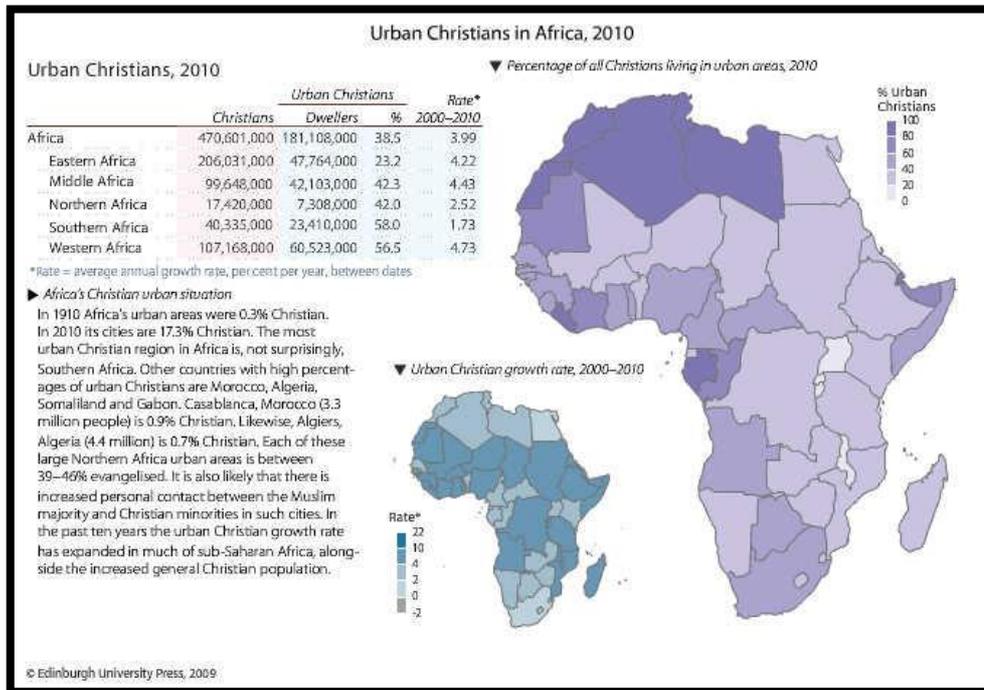
Figure 27 Urban Christians in Africa

7.2.3.1 History of urban centres in Africa

Despite their current growth, cities or large settlements of people have not been uncommon in Africa since the days of Alexandria in Egypt. "At its zenith the Afro-Hellenic city of Alexandria was larger than either Rome or Antioch, and of far more importance in the world of ideas, literature and learning. Alexandria stood for centuries as one of the three leading cities of the ancient world" (Oden 2007:16).

It is commonly recognized that the earliest known cities of Africa emerged around the Nile Valley. This valley, in addition to the Medjerda valley played a significant role in early Christian thought (cf. Oden 2007). There were also many early cities in Africa south of the Sahara. One of the first and most notable was Meroe (in present Sudan), capital of the Kush kingdom. It prospered between the 14th and the 4th century BC. Axum, capital of the Ethiopian kingdom exercised significant influence from the first century A.D. until about the 10th century AD. It had an extensive trade network with the Roman Mediterranean, southern Arabia and India, trading ivory, precious metals, clothing and spices.

Oden (2007:13) speaks of the influence of Africa on Christianity in the early Christian milieu:

> The global Christian mind has been formed out of a specific history, not out of bare-bones theoretical ideas. Much of that history occurred in Africa. Cut Africa out of the Bible and the Christian memory, and you have misplaced many pivotal scenes of salvation history. It is the story of the children of Abraham in Africa, Joseph in Africa; Moses in Africa; Mary, Joseph and Jesus in Africa; and shortly thereafter Mark and Perpetua and Athanasius and Augustine in Africa (Oden 2007:13).

Oden, speaking of the importance of Asia, Africa and Europe in the early Christian memory, reminds us that Judaism and Christianity have their roots in the story of a people formed in the interface between Africa and Asia.

Jews and Christians would travel from Egypt to Jerusalem to Samaria to Antioch, and from there, to the uttermost parts of the earth. From Pentecost on, Africa would always have Christians. Dating from the first century, there are references to Apollos of Alexandria, the Libyans at Pentecost, Simon of Cyrene and Ethiopian

believers. These first-century African witnesses have continued without cessation in different generations and nationalities as a living testimony of African witnesses today, neither Jews nor Christians are new to Africa.

Cities are important centres of political power, economic activity, communication, scientific research, academic instruction and moral and spiritual influence. When cities are reached with the Gospel, history shows that nations are changed.

The 2006 world population chart developed by the United Nation's Department of Economic and Social Affairs Population Division (Downloadable: www.unpopulation.org) indicates:

- Developed countries have a higher percentage of urban dwellers (with a lower urban growth rate) and least developed countries have the lowest percentage of urban dwellers when compared to global averages (with a higher urban growth rate).

- Africa, in totality, is only 39% urban, Asia 41%, Europe 72%, Latin America and the Caribbean is 78% urban, Northern America are 81% urban, and Oceania is 71% urban.

- In Africa, Eastern Africa is 23% urban, Central Africa is 41% urban, Northern Africa is 52% urban, Western Africa is 44%, and Southern Africa is 57% urban.

7.2.3.2 Defining Urbanization and its effects in Africa

Urban areas (made up of cities, suburbs, slums, high and average-density areas encompassing metropolitan areas) are unmistakably the purveyors of culture, values and belief, states Barth (2011:3). Cities and their surrounds are where culture is formed and where the centres of education, entertainment the arts, music, literature, television and film and other media lie. Cities influence regions and nations due to the rapid rate of urbanization in Africa. If we continue to marginalize mission and ministry in urban areas, we do so at our own peril, discounting the eschatological 'character' of cities. Neal Peirce (1993) wrote in the Philadelphia Inquirer: "Great metropolitan regions-not cities, not states, not even nation states-are starting to emerge as the world's most influential players".

Barth (2011:3) makes a number of important points regarding ministry within the urban environment:

1. The city is God's invention and is part of his cosmic plan and purpose and should not be regarded as wholly evil.
2. Cities tend to stimulate and focus the gifts, talents, capacities and deep potential of those living within their borders.
3. Cities are often places of significant spiritual searching - here are often two kingdoms vying for control. Augustine (African theologian of the North African city of Hippo in the fourth Century) spoke of them as the City of Man and the City of God.

How did we get to where we are in Africa today with the vast number of growing cities in existence today? What is urbanization?

Urbanization refers to a process in which an increasing proportion of an entire population lives in cities and the suburbs of cities. Historically, it has been closely connected with industrialization and development. It is said that when more and

more inanimate sources of energy were used to enhance human productivity (industrialization), surpluses increased in both agriculture and industry.

Increasingly larger proportions of the population could live in cities; economic forces were such that cities were ideal places to position factories and labourers. In fact, cities are magnets for younger people, as earning potential in the city may be up by 300% from what would be earned in the rural context (cf. Seim 2012). This makes urban slums (whether progressive or regressive) of far greater appeal than rural/village contexts in Africa. Saunders (2010:2, 3), author of *'Arrival Cities'*, a fascinating journey into the future of our urban-posed world, states:

> What will be remembered about the twenty-first century, more than anything else except perhaps the effects of a changing climate, is the great, and final, shift of human populations out of rural, agricultural life, into cities. We will end this century as a wholly urban species…if we make a… mistake today and dismiss the great migration as a negligible effect, as a background noise or a fate of others that we can avoid in our own countries, we are in danger of suffering far larger explosions and ruptures. Some aspects of this great migration are already unfolding in front of us: the tensions over immigration in the United States, Europe and Australia; the political explosions in Iran, Venezuela, Mumbai, Amsterdam, the outskirts of Paris… (Saunders 2010:2, 3).

Although *'Arrival Cities'*, as Saunders (2010) puts it are of paramount importance as relates to the great migration of people into creative urban spaces, a small part of the urban trend includes the fact that a number of people are moving to declining rural areas: "These urban escapees may be classified as: (1) the prosperous retired and semi-retired, (2) the mobile affluent person and vocational specialist, (3), the long distance commuter…" (Dubose 1978:23).

However, modern society is unmistakably urban, but "the shape and style of this modern urbanity have features unknown in the urban expressions of the past"

(Dubose 1978:24); neither do we do know, nor could we begin to imagine the shape of things to come in the urban landscape, especially in Africa.

African urban growth is diverse, and along with it comes suburban growth as the masses of predominantly middle-class people strive to live in the suburbs surrounding the city centre, and making up today's mega-cities. Vidal (2010), in The Guardian (UK), highlights the importance of this urban growth in Africa:

> Africa has joined India and China as the third region of the world to reach a population of 1 billion people, and it is expected to double its numbers by 2050, the UN says. By then, there will be three times as many people living in Africa's cities, and the continent that had fewer than 500,000 urban dwellers in 1950 may have 1.3 billion.
>
> The breakneck transformation of a rural population into a predominantly urban one is neither good nor bad on its own, says UN-Habbitat, the Nairobi-based agency that monitors the world's built environment. But in a report it implored African countries to plan their cities better, to avoid mega-slums and vast areas of deprivation developing across the continent. "The pattern is ... oceans of poverty containing islands of wealth. Conditions in African cities are now the most unequal in the world. They are already inundated with slums and a tripling of urban populations could spell disaster, unless urgent action is initiated today. This situation threatens stability and also entire nations," it said (Vidal 2010:n.p.).

As the above report indicates, the greatest growth of many African cities relates to what can be called slums (and defined as either progressive or regressive). These slums require urgent attention as they represent the bulk of urban growth trends within the African context today. Figure 28 below (taken from UN-HABBITAT Urban Indicators) illustrates the growing importance of slums within developing countries - particularly within Africa, which has possibly the world's fastest urban growth rate. The darker colours illustrate an increased percentage of urban

population living in slums (most of Africa being over 50% with the greatest percentage in the world, 90%, seen in Middle Africa).
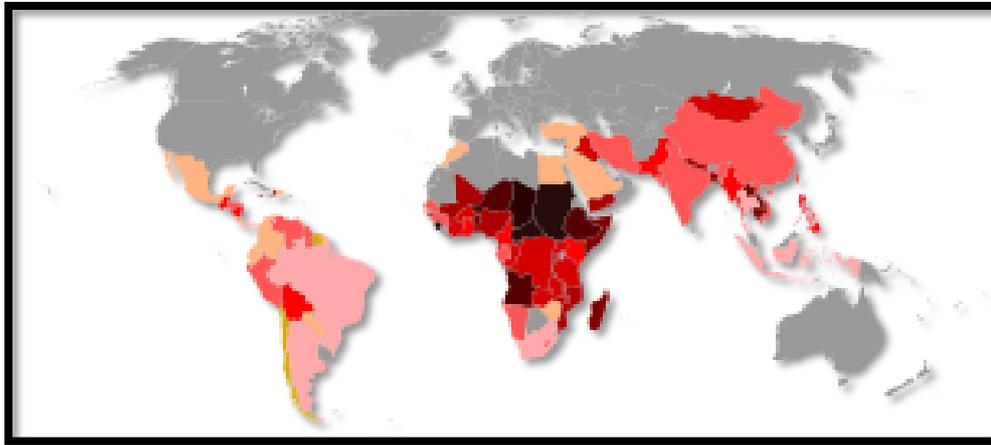
Figure 28 UN-HABBITAT

Some well-known slums in Africa include the following (cf. Wikipedia 2012):

- Agege, Nigeria

- Blikkiesdorp, Cape Town, South Africa

- City of the Dead, Cairo, Egypt

- Gatwekera, Nairobi, Kenya

- Kibera, Nairobi, Kenya

- QQ Section, (also known as Tambo Park) Khayelitsha, South Africa

- West Point, Monrovia, Liberia

Well-known slums in South Africa include the following (cf. Wikipedia 2012):

- Alexandra, Gauteng

- Cape Flats, Western Cape

- Freedom Park, North West

- Inanda, Gauteng

- Joe Slovo, Western Cape

- Kennedy Road, Kwa-Zulu Natal

- Cato Manor, Kwa-Zulu Natal

- Soweto, Gauteng

- Wallacedene, Western Cape

Vidal (2010:n.p.) gives a sense of hope that it is possible to decrease urban slums and cites examples of cities that have managed to reduce slum populations:

> The report found many countries struggling to reverse the tide of slums. Egypt, Libya, Morocco have nearly halved their total number of urban slum dwellers, and Tunisia has eradicated them completely. Ghana, Senegal and Uganda have managed to reduce urban slum populations by more than 20%. More than 75% of Nigeria's population lived in slums in 1990, but that is now 61.9%. In South Africa, slum numbers dropped from 46.2% to 28.7% of the population between 1990 and 2010 (Vidal 2010:n.p.).

The image below (figure 29) indicates the expected growth of Africa's top urban centres, and further highlights the urgent need for a redefined focus on urban areas.
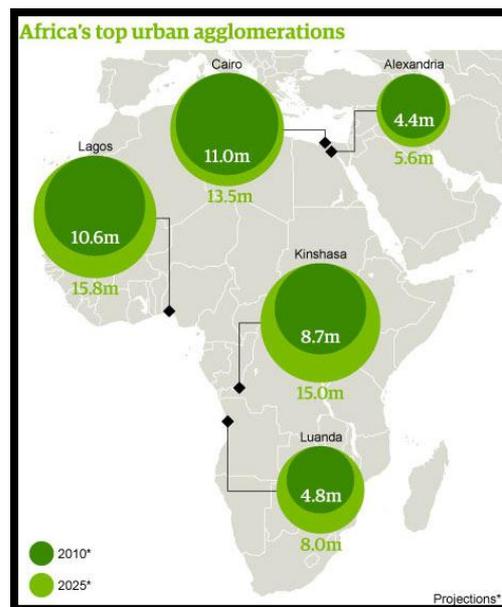
To close this section, I quote Saunders (2010:3):

> The great migration of humans is manifesting itself in the creation of a special kind of an urban place. These transitional places, arrival cities, are the places where the next great economic and cultural boom will be born or where the next great explosion of violence will occur. The difference depends on our ability to notice and our willingness to engage (Saunders 2010:3).

7.2.3.3 Exegeting life in African cities

Life in the city is anything but what would be expected by someone who has grown up in another context. The World Bank Region Reports, Spring 2001 (World Bank 2001) state that the rates of urbanization in Africa are among the highest in the world. The problem comes in when there is a higher rate of urbanization, and a low rate of urban economic growth. There needs to be some form of sustainable development in urban areas to keep up with the increased urban growth rate.

Africa is a troubled continent; it has been plagued with the baggage of colonialism and western exploitation, with wars centering on issues of ethnicity, power, religion and politics. Political crises, famine, natural disasters, and the modern pandemic of HIV and AIDS are taking their toll on Africa's populace. Because most of the population of Africa, historically speaking, was rural, they sought hope for the future, empowerment, employment etc. and thought that migrating to major urban centres would alleviate their suffering. It did not; it continues to be a large source of disappointment, disillusionment and despair. Large urban migration, spanning over a continent at times, has contributed to increased levels of poverty, which is becoming predominantly an urban issue.

Life in the city is difficult, especially for the most vulnerable groups. Poverty is on the increase; food, shelter, water, sanitation, and employment are issues many have to cope with on a daily basis. The inner city is a merciless place that denies many the rights to very basic human needs. Cities draw migrants with the hope of higher standards of living, but the wealth produced does not result in prosperity for all. Crime is on the increase in many African cities, violent crimes are becoming more of a norm for residents in the city (especially in Johannesburg, South Africa). The young are targeted for gangsterism, drug and substance abuse and prostitution. They are unable to sustain themselves and so they easily fall easily as prey to drug lords and pimps. The aged are being 'land-locked' by crime and are isolated from the world at large; struggling to survive.

Public health is being addressed in the city, there are many clinics that treat patients at a minimal fee. The spread of sexually transmitted diseases (Including HIV and AIDS) in these areas is shocking, in fact the rate of infection in the rural areas is also being affected as workers migrate home and spread what they picked up in the city. There is, however, a glimmer of hope as the government and many Christian organizations are partnering to clean up the city and empower people with life skills to transform their lives. Although the process is extensive the results will only be seen in years to come. For many of South Africa's urban centres, the 2010 FIFA World Cup gave great impetus to cleaning up our cities and dealing with the many issues faced in these areas. Additionally, job creation and urban economic and aesthetic improvements during the preparation for the 2010 FIFA Soccer World Cup contributed greatly to the relative peace and improvement of main urban centres within South Africa.

7.2.3.4 Mission and the three spheres of life in South African urban centres

As far as I can see, the three main contexts found in urban South Africa are the Inner city, informal settlements, and the suburban areas. Understandably, these are broad outlines that can be broken up further if we are talking in economic terms of RDP (Rural Development Programme) or sub-economic housing, middle-income housing, and higher-income housing. This can be further broken down into social terms, with the various social strata. Religious, ethnic and political divisions are also a helpful way of understanding the South African urban context.

Because of the history of South Africa, most of the informal settlements would be located, geographically, outside the main city and suburban areas. The previous regime's policy of 'Apartheid' promoted segregation on the basis of ethnicity, and white superiority. Local black, Indian and coloured people were separated into townships with their own governing bodies and set ups. Development in Johannesburg today is so extensive that it almost seems to be blurring the lines of past divisions as the city of Johannesburg unfolds.

In South Africa we are moving away from racial, social, religious, economic and socio-political divisions, so that within one community one could now find a reasonably balanced microcosm of the liberated South African society.

The population living in RDP or sub-economic housing is made up mostly of South African migrants (in-migrants). These are largely the previously disadvantaged of

our society who are living on government pensions and irregular support from family. There are some foreigners there too who rent from South Africans who chose to remain in informal settlements. These developments are fairly recent and some of them are being built in the suburban areas where informal settlements developed.

The suburban areas cater for people from low, medium and higher income brackets. The inner city has been largely over-run by criminals and illegal landlords, and is home to all kinds of people from all walks of life. Companies and businesses are relocating to a more aesthetically attractive location and tend to move out towards Sandton, Fourways, and Midrand.

7.2.3.5 What is the impact and missiological importance of urbanization?

With the move to urban areas from other regions in South Africa increasing fragmentation of the family -unit is common-place. This contributes to the lack of role models for Africa's youth and the perpetuation of moral misconduct, loneliness and crime, as moral and value degeneration prevail.

Due to the mass migration of individuals to urban areas throughout Africa, poverty due to false hopes of employment and a better and brighter future, continues to be the dirge of many African migrants. Additionally, exploitation and the violation of human rights is the undercurrent within African cities and urban areas.

Unique to South Africa is what could be termed *'micro-migration'*. This phenomenon occurs within urban areas due to the demographic change post-1994 in the South African context specifically. With newfound equality prevailing within the '*new South Africa'* in the economic, political, social and religious sphere there has been increased freedom in migration and spending patterns. Additionally with the growing South African economy, South Africans (mainly whites) living in the suburbs have seen an influx of previously disadvantaged blacks, coloureds and Indians move into the suburbs as the middle-class segments of these strata increase in the R*ainbow Nation*. This presents the Church with a new challenge in integrating the diverse communities, now present within urban areas, into previously homogenous congregations (as data will show later, previously white-only BUSA Churches are multi-cultural, moving toward inclusion at all levels of church life and leadership). Traditional Churches in urban areas find themselves having to deal with more diversity in this mobile age too, with members and adherents continually moving to better jobs and new locations.

From a religious perspective there is the continued rise and efficiency of African Independent churches and Newer Pentecostal and Charismatic Churches (cf. Jenkins 2006:1) to the detriment of traditional and mainline Churches. As migration increases, Africans (including South Africans) introduce their respective brand of church/ Christianity wherever they relocate, thus growing the Christian faith through *en mass Diaspora.* In South Africa, there are increasing tensions between nationals and international migrants in all respects (economics probably being the most significant), but also in the religious sphere; foreigners are largely seen as an unwelcomed intrusion and as parasites feeding off the weak,

vulnerable and disenfranchised in South African cities. Xenophobia is on the increase due to macro-migration trends in the SADC region.

Economically speaking, a vast reduction in agricultural productivity can be seen with the growth of urban areas. Botswana illustrates this perfectly as since independence their agricultural output has changed from being the main contributor to GDP to a minor economic factor. With development and prosperity, Botswana experienced agricultural laxity, of which a small portion was large commercial farms. This means that the vast majority of the Botswana population are now dependent on imported goods from South Africa-at a price!

From a geographical and climatological perspective, increased urban patterns contribute to the global challenges with regard to climate change and increased pollution (urban islands[9]). This presents a challenge to churches to lead the way in being 'green' and teaching their members and adherents regarding creation care (cf. Wright 2006:397f).

7.2.4 Christian churches

At first it may seem incorrect to assert that Christian churches will pose a 'threat to African Christianity' in the near future, after all, Christianity is so intertwined with life in Southern Africa particularly, that it seems inseparable from culture and life. Additionally, should Christians not be more concerned about the rise and growth of

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[9] An urban heat island (UHI) is a metropolitan area which is significantly warmer than its surrounding rural areas. The phenomenon was first investigated and described by Luke Howard in the 1810s, although he was not the one to name the phenomenon. The temperature difference usually is larger at night than during the day, and is most apparent when winds are weak. Taken from http://en.wikipedia.org/wiki/Urban_heat_island.

Islam within Africa rather than the 'church'? although this may be true, it needs to be a 'both and' approach, rather than an 'either or'. However, African churches in particular MIC and AIC will have to deal with a threat that comes from another family of churches. Oduro et al (2008:2-13) describe this concept accurately. This challenge will come from a group of what can be termed New Pentecostal-type churches (NPC) or newer Pentecostal and Charismatic churches (PPC's- Jenkins 2006) that are on the increase and Oduro et al state that their numbers are so large and the movement so remarkable and complicated that it almost defies understanding. They do not address NPC significantly in their book "*Mission in an African way*", however, they state that what differentiates NPC from AIC is their view of and approach to contextualization and their ways of getting the Gospel to the poor (transmission). AIC contextualize their churches to fit the values of a traditional Africa, whereas NPC contextualize their churches to fit the values of modern Africa - this is more appealing today no matter what the audience. In another sense, the NPC's target audience differs tremendously, and because of its appeal to the younger generation, NPC's will grow significantly in Africa as a far larger proportion of the African populace is between the ages of 15–35 than above that age group.

NPC see poverty as a curse and promote their churches as the solution to poverty, whereas AIC are the churches of and for the poor (Odura et al 2008:209). NPC will impact the face of African Christianity significantly due to the nature of the movement itself. However, we cannot fully define the effects of this movement as it is still in its formative stages of development. With their current emphasis and attitude, they will most likely cause more schism and division among African

Christians and will no doubt be accused of 'sheep stealing' by both AIC and MIC in the near future. This movement will have an increasing appeal to the younger 'modern' African generation and will force AIC and MIC to think differently, and perhaps even drag them into the twenty-first century context, forcing them to deal realistically with the challenges to be faced within its purview. This presents a challenge, yet therein lies opportunity.

7.2.4.1 What is the impact and Missiological importance of Christian Churches?

- NPC's are increasingly influencing the younger 'up-and-coming' communities located in poorer (often slum) areas within urban centres. They have a strong cultural appeal, but are often lacking in theological training.

- NPC that started out as single-site churches are fast becoming multi-site churches with campuses wherever members from the mother church may find themselves. Unfortunately, these churches (part of the African Diaspora) are not always culturally inclusive and will have an expiry date as far as reaching the next generation growing up within another cultural landscape.

- Opportunity for solidarity in action and theological dialogue between groupings. "These may serve as a framework for further theological dialogue and partnership. At the end of the day, African theology may be richer for it" (cf. Maluleke 2007:421). However, this is increasingly difficult

within the NPC as there are few links between churches and leadership

within these churches may be bi-vocational, or untouchable!

7.2.5 Leadership Enigma

Leadership has been dealt with at various levels in this dissertation and a major part of Chapter 10 encompasses the specifics of leading toward missional change, which is an integral aspect of my argument development and central thesis. In this section, I will outline some of the broader issues at stake and will deal with these in greater detail in the chapter to follow. Adeyemo (2009:1) rightly states:

> Leadership is the measure of any nation, institution or organization. If the people in leadership are intellectually and morally bankrupt and moribund, chances are that the nation, institution or organization will be non-progressive and backward. But where there is dynamic, visionary, altruistic and integral leadership, you will find that the followers are forward-looking, engaging, committed and generally optimistic (Adeyemo 2009:1).

Maxwell is correct where he states that everything rises and falls on leadership, as what is at stake over leadership is of high importance. Nations rise or fall, governments prosper or fail, and institutions thrive or collapse based on leadership. Africa's leadership is enigmatic. During the height of the Colonial era there evolved the fight for freedom from imperial rule on the continent. A number of freedom fighters became well known for their efforts to free Africa at all costs from oppression, poverty, illiteracy, disease and human indignity and unite previously shattered fragments of a bitterly divided continent. Names such as Nelson Mandela (South Africa), Walter Sisulu (South Africa), Julius Nyerere (Tanzania), Patrice Lumumba (Congo, DR), Kenneth Kaunda (Zambia), Samora Machel (Mozambique), Nnamdi Azikwe (Nigeria), and many others that cannot be mentioned here, are synonymous with the liberation cause in Africa. During an

unparalleled time in African history when the foreign flags were replaced by national flags, and the governing power lay in the hands of Africa's population, expectation was at its highest ever. However, almost half a century after Africa's independence many are left wondering what all the fuss what about. After all, Africa is still the most poverty-stricken continent on earth, illiteracy is high, and xenophobia is prevalent. Africa is still known as "the bleeding continent" (cf. Adeyemo 2009:3). Adeyemo (2009:3) quotes an important Yoruba saying:

> 'When the drum beats change, the footwork of the dancers must change'. Otherwise, the dancing will be uncoordinated and the dancers look absurd. African leaders (especially the policy and decision makers) are still dancing to the old tune… Africa has moved on and her contemporary issues and challenges call for a different class of leadership that will move her forward.

7.2.5.1 What is the impact and Missiological importance of Africa's *Leadership enigma?*

- Currently, within BUSA and in the broader context, an administration focus (maintaining the 'system' or programmes) prohibiting pastors/leaders from leading in a visionary manner, leading to an inability to move forward and onward.

- Jealousy and in-fighting for power and prestige attached to leadership positions (can be tribal).

- Lack of service focus within areas of gifting.

- Transition in leadership is often unplanned and harmful to the organization, and the people which it serves.

- Younger generations are seen as a threat to current leaders, and are not always given the recognition and rewards due for their effort.

- There is a lack of accountability structures and an unwillingness to be the one responsible for taking a decision or implementing one. Perhaps this is due to fear?

- Racial issues, particularly within South Africa, still dominate the scene, on both church and state fronts.

- As migration trends continue, the influx of foreign 'leaders' into our communities poses a threat to locals which is often met with outbreaks of violence and large scale xenophobia.

- Corruption continues to be one of the greatest, and most obvious challenges to leadership today.

- Self-preservation and community development are often not balanced well.

- Self-identity issues pervade African leadership as traditional values continue to erode against the ever-increasing tide of Western Capitalism. Which system is better? Which system provides resources needed for prosperity? Which voices have the greatest influence?

- Change, especially in the sphere of mission, must be owned and driven by leaders in order to have a lasting impact.

7.2.6 Emerging grass-roots theologies

The agenda for theology is no longer being dominated by the West, and will continue to take a backseat to emerging issues within the Global South (See Jenkins 2007). African scholars, as well as those of the Global South in general, are awakening to their respective roles within the on-going global theological discourse. The Bible has enjoyed a respected status and place within African

theology, so much so that Mbiti (1979:90) states; "Any viable theology must and should have a biblical basis." Similarly, Fashole-Luke (1975:141) declares that the Bible is the basic and primary source of African Christian theology. The primacy of the Bible in African Christianity (and within the Global South) is highlighted in Jenkins' book, '*The New Faces of Christianity'* (2006), where the faith of the Global South is proved to be, first and foremost a biblical faith (with varying, largely fundamentalist interpretations).

Throughout Africa Scripture is held in high esteem, although, previously many within the African Protestant spectrum tended to 'absolutize' Scripture, many have observed an encouraging development where "attempts are being made not only to develop creative biblical hermeneutic methods, but also to observe and analyze the manner in which African Christians 'read' and view the Bible" (Maluleke 2007:417).

There are a number of African theologies, which have historically 'dominated' African theology. African theology of Liberation and South African Black Theology are among those which need to be recognized. Maluleke (2007:418) argues that the historic distinctions between these African theologies are no longer adequate. "With the changing ideological map and the sweeping changes on the African continent itself, the agendas of what has been termed 'African theologies of Inculturation' as opposed to 'African theologies of Liberation' plus South African Black Theology are moving closer together" (Maluleke 2007:418). This does not mean, however, that certain strands are redundant or about to be phased out, rather, our search is for something real and authentic shaped by the contours of

life in Africa within the twenty-first century context. This means that within this next milieu we will need to begin to 'speak and do' African theology differently. There are four emerging models (excluding reconstruction theology) of significance that Maluleke (2007:419-424) presents as being current indicators of the new directions into which African theologies will move within the foreseeable future.

7.2.6.1 Theologies of the AIC's

The proliferation of AIC throughout many parts of Southern Africa has been phenomenal and its impact undeniable. Many authors, including David Barrett, and Christian Baeta, to name two, have in recent years added to academia great works on AIC's which has resulted in a flood of theses and books on AIC's. The AIC is of great importance to the Southern African religious scene specifically as its numerical growth in many regions has been so significant that one could say that in many parts of Africa they have become the mainline churches (cf. Maluleke 2007:420). They are seen as the fifth major Christian Church type after Eastern Orthodox Churches, the Roman Catholic Church, Protestant Churches and Pentecostal-type Churches. Maluleke cautions readers not to romanticize the AIC by thinking that their praxis is more African and more grassroots-based or genuine than expressions found within other African Churches, or even mainline ones. They must be studied together and in doing so will enrich the African theological heritage moving forward.

7.2.6.2 African Charismatic/ Evangelical Theology

It can be said that African Christianity is generally evangelical, even Pentecostal in orientation. This has, in many cases, resulted in great theological tensions between various groupings that claim to be evangelical. All over Africa, evangelicals exist in organized and confessional communities. They are, of course, no less heterogeneous in theological outlook than 'ecumenical' African Christians. Makuleke brings to our attention the fact that within South Africa one may think of Ray McCauley's Rhema Bible Church and its affiliates, Michael Cassidy's African Enterprise, and a grouping which has recently been called 'the Concerned Evangelicals'. There have always been, and will continue to exist, great tensions and suspicions between groupings in Africa. However, I agree with Maluleke's (2007:420, 421) observation that within the twenty-first century we can no longer ignore these issues or try to smooth them over. "One of the challenges we face, is to seek out all expressions of African Theology and Christianity, however inadequate and suspicious, so that we may expose them to serious and dialogical theological reflection".

Despite the various tensions that have existed, there are also cases of tremendous solidarity in action and theological dialogue in many places. These serve as a framework for further dialogue and partnership and ultimately further enrich African Theology. These efforts are commendable and necessary in such as time as this.

7.2.6.3 Translation Theologies

Both Sanneh and Bediako agree that the Gospel's inherent translatability was the determining factor of the vast numerical growth experienced throughout Africa, as the Christian message was accepted by the masses. Sanneh (2008) argues that it was the logic and translatability of the Gospel into African vernacular languages rather than the efforts of missionaries (whether good or bad) that led to its growth and acceptance in Africa. Bediako on the other hand is highly critical of some African theologians who see the Christian faith as 'foreign'. Bediako states that Christianity is a non-western religion, thus our preoccupation with the foreign-ness of the Christian faith is no longer necessary.

Maluleke (2007:422) cautions that the translatability of the Gospel does not eliminate the significance of the role of the missionary enterprise or Colonialism. "While the Gospel may indeed be eminently translatable, human intervention can affect the pace and quality of such translation even arresting it into all sorts of orthodoxies".

7.2.6.4 *African Feminist/ Womanist theologies*

The rise of African feminist events, organizations and publications since the early 1980's has been tremendous. However, agreeing with Maluleke (2007:421), "… it is a serious indictment of African male theologies that women's issues have not received immediate and unreserved acceptance". Maluleke (2007) described the rise and importance of this movement as well as relevant implications at some length, however, what is of great importance to recognize is that feminist

organizations have succeeded in creating space for Feminist/ Womanist theologies to grow and blossom, both in Africa as well as internationally. These movements are beginning to contribute significantly and perhaps prophetically to a critical theological evaluation of African culture and what it means to be both Christian and African today. "African Womanist theologians are teaching us how to criticize African culture without denigrating it, showing us that the one does and should not necessarily lead to the other". (Maluleke 2007:423) By all indications, twenty-first century African theology will be more gendered. We are duly advised and should begin to take heed.

CHAPTER SUMMARY

A consideration of change on a global level is of paramount importance to any mission conversation within Africa, as what happens on the global Christian scene impacts upon local African theologies and Christianities. This chapter has dealt with a select few macro trends, challenges and threats to Christianity in an African context. Volumes more could be said regarding Islam, gender issues, technology and the like which pose a similar threat to the growth and development of Christianity within Africa. However, I have tried to focus specifically on issues that may impact directly upon the ministry of BUSA currently and in the foreseeable future. What has been covered in this chapter is sufficient for the purpose and application of this dissertation; being directed toward BUSA. These threats also illuminate the context within which BUSA churches minister and should assist BUSA churches to identify with trends that can help shape future ministry within our churches.

What this chapter has shown is that our context of ministry is one of discontinuous change; as Baptists, we need to acknowledge that the world around us is changing and continues to challenge us in our ministry focus moving ahead. BUSA and its leaders cannot assume that the world we live in today is the same as even a decade ago. Leaders need to understand the times we live in and gain greater appreciation for scientific inquiry and cultural mapping/ exegesis as both our text (Scripture, unchanging authoritative reality) and context (in a place and at a specific time, ever-changing) shape the way we engage people as we fufil the *missio Dei* under the direct Lordship of Christ. Ministry strategy needs to be determined as the text and context dialogue and co-mingle through intentional, deliberate exposure and dialogue which does not seem to be the case in much of what BUSA strives to achieve in its ministry within this emerging era.

PART THREE

THE NEED FOR AN AFRO-CENTRIC MISSIONAL ECCLESIOLOGY

RESEARCH QUESTIONS

1. What is the overall significance/ importance of an Afro-centric missional ecclesiology, taking into consideration both local and global trends and conversations?

2. How important is the missional concept for Africa's Christians?

3. What is a missional church and how should one define an Afro-centric missional ecclesiology that is relevant and valid for Africa's Christians?

PURPOSE STATEMENT

This section will substantiate the role and importance of what can be termed missional ecclesiology-taking both local and global trends and conversations into consideration. Additionally, the main aim of this section is to objectify the necessity for a missional ecclesiology and define what this would mean for Africa specifically. How this may develop within BUSA (case study) will be developed further in Part Four.

CHAPTER 8

THE ROLE AND IMPORTANCE OF AN AFRO-CENTRIC MISSIONAL ECCLESIOLOGY

8.1 Setting the record straight

There is no denying it; the Church in Africa has grown exponentially since the onset of the mission century (20th Century). However, there is an urgent need to recognize that for the current church renewal to bear lasting effects, special attention will need to be paid to the doctrine of the church - especially through a missional lens!

This ecclesiological (and missional) resurgence has been largely evident in the West through the proliferation of books written about the church. For example; *The Church on the Other Side (McLaren* 1998), *Changing World, Changing Church* (Moynagh 2001), *Church Next* (Gibbs 2001), *The Provocative Church* (Tomlin 2002), *Liquid Church* (Sweet 2002), *Mission-Shaped Church* (Bayes 2004), *The Emerging Church* (Kimball et al 2004), *The Church Invisible* (Petrelli 2004), *God's New Community* (Beynon 2005), *Organic Church* (Cole 2005), *Emerging Churches* (Gibbs & Bolger 2006), *Church Unique* (Mancini 2008), *Reveal* (Parkinson & Hawkins 2009) and *Move* (Parkinson & Hawkins 2011), *Comeback Churches* (Stetzer and Dodson 2010), *AND - The gathered and Scattered Church* (Smay 2010), *Barefoot Church* (Hatmaker 2011).

In recent days it has become increasingly difficult to open a ministry book or attend a Church conference and not be accosted in some way or other by the word 'missional'. In the preface to *'The Church Going Glocal'* (part of the Edinburgh 2010 series (cf. Jorgenson et al 2011:25, 26) conclude that within the twenty-first century it has become colloquial, in many settings, to talk of the church as being missional. It seems that today, many within traditional, only 2% of respondents to my missional church survey indicated that being missional was a 'passing fad'; the remainder of respondents thought relatively highly of what a missional ecclesiology can mean for church life in post-Christendom, post-Colonial/ post-modern Christianity.

In similar fashion to the proliferation of books on the Church, there is an increasing number of books being written on missional theology. Some examples include; *The Open Secret* (Newbigin 1995), *Missional Church: A vision for the sending of the North American Church* (Guder 1998), *The Continuing Conversion of the Church* (Guder 2000), *Treasures in Jars of Clay* (Barrett 2004), *The Forgotten Ways* (Hirsch 2006), *The Mission of God* (Wright 2006), *The Ministry of the Missional Church* (van Gelder 2007), *Planting Missional Churches* (Stetzer 2006), *Exiles* (Frost 2006), *The Mission of God's People* (Wright 2010), *Introducing the Missional Church* (Roxburgh & Boren 2010), *The Missional Church in perspective* (van Gelder & Zscheile 2011), *Right Here, Right Now* (Hirsch & Ford 2011). These titles are only a small proportion of the publications on this topic currently! One can only surmise that the reason for the preponderance of material relating to the Church and its mission relates to a pressing need for a reinvestigation of the role and importance of Christ's Church in society today. Edinburgh 1910 indicates to us

that it was not always like this; Jorgensen et al (2011:26) reminds us of the missiological/ ecclesiological journey travelled since Edinburgh 1910:

> Another global perspective of Edinburgh 2010 has to do with the change in forms of missionary engagement and with the missional identity of the church. Edinburgh 1910 was a missionary conference with a focus on traditional mission, mission societies, missionaries, and the missionary encounter in foreign lands. The past century has radically changed our way of thinking. We have come to see the church as essentially missionary, it exists in being sent. Missionary activity is not the work of the church but the church at work. God is a missionary God (*missio Dei*) wherefore God's people are a missionary people. Edinburgh 1910 talked about church and mission; today we must talk about the mission of the church (Jorgensen et al 2011:26).

The Edinburgh 2010 Common Call represents another example of the growing need for and awareness of missional thinking:

> …affirming the importance of the biblical foundations of our missional engagement and valuing the witness of the Apostles and martyrs, we are called to rejoice in the expressions of the gospel in many nations all over the world. We celebrate the renewal experienced through movements of migration and mission in all directions, the way all are equipped for mission by the gifts of the Holy Spirit, and God's continual calling of children and young people to further the gospel.

Additionally, the Edinburgh 2010 Common Call (ibid.) focuses ecclesiastical attention to where it is most needed; Christo-centric missiology:

> Remembering Jesus' way of witness and service, we believe we are called by God to follow this way joyfully, inspired, anointed, sent and empowered by the Holy Spirit, and nurtured by Christian disciplines in community. As we look to Christ's coming in glory and judgment, we experience his presence with us in the Holy Spirit, and we invite all to join with us as we participate in God's transforming and reconciling mission of love to the whole creation.

However, as church leaders continue to pile onto the missional bandwagon, the true meaning of the word may be getting buried under a pile of good assumptions. Some earnestly ask: "Is it simply updated nomenclature for being purpose-driven

or seeker-sensitive? Is missional a new, more mature strain of the emerging Church movement" (cf. Hirsch 2006:60)? Jorgensen et al (2011:27, 28) adds to the importance of defining and understanding the term missionary and missional:

> Edinburgh 1910 often used the word *missionary* to refer to specific mission activities of the church. That word and concept will remain on the mission agenda of the twenty-first century. But increasingly the word *missional* will be employed when we want to talk about *the nature of the church* as sent by God to the world. The primary form of missionary engagement in the new century will most likely be such missional congregations and churches in both the West and the Global South, using missional structures that go beyond the hierarchies of the past and providing a balance between worship, community and mission.

> In such churches a primary missional vocation will be *witness*. Mission has always been and will always remain *witness*. *Martyria* is the sum of *kerygma, koinonia* and *diakonia* – all three of which constitute important dimensions of the witness of the church in mission (Jorgensen et al 2011:27, 28).

In our defining 'missional' holistically it is important to note that, contrary to popular belief, missional church is not synonymous with the emerging church movement (as established earlier). The emerging church is primarily a *renewal movement* attempting to contextualize Christianity for a largely post-modern audience. Thus, it is primarily and historically tied to the Global North. Missional is also not the same as evangelistic or seeker-sensitive, as so many think these days. The above terms generally apply to an attractional model of church that has largely dominated particularly the North American Church scene for many years. Missional is not a new way to talk about church growth either, although God clearly desires the church to grow numerically, it is only one part of the larger missional agenda. Missional is far more than social justice, for engaging the poor and correcting inequalities is part of being God's agent in the world, but we should not confuse this with the whole.

There is little disagreement among Christian leaders, pastors and scholars that mission is central to the life of the Church - it is the life of the Church! The fact that the Church is sent into the world by God (*missio Dei)* and therefore is missional is a very fundamental statement about the Church that should influence all other aspects and activities of the Church. Engelsviken et al (2011:66) reminds us to be mindful about using 'missional' terminologically: "Although many of us use it all the time, the phrase 'church *and* mission' may be misleading since the church *is* mission. To be missional belongs to the very essence of the church. It is therefore the local church and universal church as missional church…". Additionally, Hirsh (2006:63) insists; a proper understanding of 'missional' begins with *recovering a missionary understanding of God*. God, by His very nature, is a 'sent one' who takes the initiative to redeem His creation.

Bosch (2007:390), speaking primarily of the influence of Post-modernism and African theologies, aptly states: "We confess God to be a missionary God, a sending God, according to Bosch a 'fountain of sending love'." The Second Vatican Council decreed that mission is "nothing else, nothing less, than the manifestation of God's plan, its epiphany and realisation in the world and in history" (Specifically *Ad Gentium* 2, 9). Thus, God is believed to be a sending (and sent) God by nature and by plan who takes the initiative in dealing with the world. An evangelical perspective is found in the 1974 Lausanne Covenant, stating: "We affirm that Christ sends His redeemed people into the world as the Father sent Him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society" (cf. Lausanne Covenant, Article 6). Furthermore, the 1989 Lausanne

Manila Manifesto added a vital component: Every Christian congregation is a local expression of the Body of Christ and has the same responsibilities. . . . We believe that the local church bears a primary responsibility for the spread of the Gospel. (cf. Lausanne Covenant, Article 8) Speer speaking in 1910 (quoted in Peters 1972:55) made this point:

> The last command of Christ is not the deep and final ground of the church's missionary duty. That duty is authoritatively stated in the words of the great commission, and it is of infinite consequence to have had it so stated by our Lord Himself. But if these particular words had never been spoken by Him, or if, having been spoken, they had not been preserved, the missionary duty of the church would not be in the least affected.

> The supreme arguments for missions are not found in any specific words. It is in the very being and character of God that the deepest ground of the missionary enterprise is to be found. We cannot think of God except in terms which necessitate the missionary idea… the grounds are in the very being and thought of God.

This doctrine, known as *missio Dei* - the sending of God - is causing many to redefine their understanding of the church in line with its intended Trinitarian orientation. Thus, the Church is missionary by nature, just as God is a missionary God, so the Church must be a missionary Church. "This is the fundamental meaning behind the four attributes of the Church confessed in the Apostle's Creed: one, holy, catholic (universal), and apostolic. Each of these marks of the Church points to the missional character of the people of God" (Bliese 2006:238). Bosch (2007:391) states: The Church, as *missio ecclesiae*, is sent to represent God and God's mission in and over against the world, pointing to God …in its mission, the Church witnesses to the fullness of the promise of God's reign and participates in the on-going struggle between that reign and the powers of darkness and evil." "*Missio Dei*, then, articulates God's love for the world and God's initiative in saving

it, which precedes and surpasses the Church" (Meiring 2008:792). Missio Dei reminds us that church identity and activity are unified. Flett (2010:28) reminds us that mission is not a secondary, optional and derivative thing that churches (or their delegates) do once they have the 'main thing down'. When we pull apart God and mission, Christian life and mission can get pulled apart too. Sharing the gospel can end up being more like propaganda than the sharing of the gospel.

Furthermore, Peters (1972:27) importantly states:

> Missions is the progressive objectification of the eternal and benevolent purpose of God which roots in his very being and character and which embraces all ages, races and generations…. Missions is the historic effectuation of God's salvation… missions is the practical realization of the Holy Spirit operating in this world on behalf of the eternal purpose of God… missionary theology is not an appendix to Biblical theology; it belongs at its very core. No doctrine of God, Christ or the Holy Spirit has been expounded completely according to the Bible until it has established the Triune God as the outgoing God of mission… (Peters 1972:27).

Bevans & Schroeder (2011:15) argue:

> The church comes to be as the church engages in mission…to go into the world and be God's saving, healing, challenging presence… mission precedes the church. Mission is first of all God's… almost incredibly - as an act of grace - God shares that mission with women and men. Mission calls the church into being to serve God's purposes in the world. The church does not have a mission, but the mission has a church (Bevans & Schroeder 2011:15).

Important for our consideration; being missional relates to our understanding the *'sending' posture of the Church*, and as Guder (1998:4) argues, points to the unique call of the Church to be in, with, for and against the world. Because we are the 'sent' people of God, the Church is the instrument of God's mission in the world. As things stand, many people see it the other way around. They believe

mission is an instrument of the Church; a means by which the Church is grown. Although we frequently say 'the Church has a mission', according to missional theology a more correct statement would be 'the mission has a Church' (as is confirmed by Bevans & Schroeder 2011 referred to above).

God sent his Son into the world with a mission, the Holy Spirit is sent by the Father and Son with a distinct mission, and it follows that the Church, baptised in the name of the Father, Son and Holy Spirit, is being sent into the world on a unique mission empowered and guided by the Holy Spirit.

Mission lies at the heart of the Church's calling. The Church does not (should not) exist to serve its own interests, or to ensure survival and ecclesiastical continuity, rather, the Church is called into being by the *missio Dei*; the Triune God's on-going engagement with the world to reconcile *(2 Cor. 5: 17f)*, transform *(Rom. 12: 2, 3)*, conform and ultimately fulfil the original divine creative intent in it. A statement from the Lausanne Covenant expresses the power of the Holy Spirit in world mission:

> The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian growth are all his work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled Church. A Church that is not a missionary Church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the Church in truth and wisdom, faith, holiness, love and power. We therefore call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body of Christ. Only then will the whole Church become a fit instrument in his hands, that the whole earth may hear his voice (Lausanne Covenant, Article 14).

The Church, contrary to popular belief, does not exist to do missions, rather it exists to participate in the work of God as it worships and follows Jesus into the

places in the world where God has sent it. The purpose of the Church in mission is to point to the Kingdom of God and through the empowerment of the Holy Spirit ensure that the reign of God takes pre-eminence in the lives of men and women. Therefore, being missional does not presuppose a set of guidelines or rules to follow. Although popularized by some, there is no 'ten step process' or magical formula to becoming missional - it is not another popular fad and claims no quick-fix solution. Rather, being missional presupposes a journey of discernment and will require a fair amount of experimentation and risk (it tends to be counter-intuitive). The missional church concept will be familiar yet new; familiar in the sense that there has always been within the Church a thread of the Gospel that, in every generation and in every place and cultural grouping, has spoken to the deep need people have for a personal relationship with God; for reconciliation with God and others. The Church's missional nature is rooted in the fact that being missional is: biblical, historical, contextual, eschatological and practical (cf. Guder 1998). This encompasses McKnight's (2011) proposal for a gospel culture as opposed to a salvation culture. This is missional and truer to Scripture and what Christ set out to accomplish. This means that being missional is rooted not in philosophy or ideological speculation but in biblical truth; it is rooted in the struggles of the worldwide Church to remain true to its identity and calling throughout history; it is incarnational and universal, yet particular and local; it is contextual. Missional church is eschatological in that the Church is moving towards a goal (*telos* - the end); being God's new creation. The missional church is practical; it is not strictly theoretical, nor is it inapplicable, it affects people at grassroots level, which is one of the movement's greatest strengths.

8.2 Missional's menacing and misunderstood meaning

Although the terminology may be new to many people today, the word 'missional' has been in the dictionary for over 100 years, defined in the 1907 Oxford English Dictionary as something that is of, or pertaining to, missionaries (cf. van Gelder & Zscheile 2011:2). However, those who use the word today do so with broader applications in mind. Missional refers to:

> A philosophy of ministry that followers of Christ are counter-cultural, on a mission to change the culture. Missional refers to the specific activity of churches: to build the Kingdom of God in all settings where church members are at work, rather than building up the local congregation, its programs, numbers, and facilities (Reed 2007:20).

In the missional conversation, starting with ecclesiology (things pertaining to the Church) is a grave mistake; our first approach should be Theocentric (it is God's mission!) or Christological. We should be asking 'how can we show Christ's love to those in society?', as opposed to 'how can we start a ministry or church?' Ultimately, "mission doesn't necessarily or directly mean multiplying churches, but finding ways to show God's love and greatness to the world" (Roberts 2007:29). That means 'worship' is of ultimate importance. Piper's (2009:64) statement is true in this respect: "Missions (as we have experienced it historically) is not the ultimate goal of the Church. Worship is. Missions exists because worship doesn't … worship is also the fuel of missions … mission begins and ends in worship …". The point I am making here, in connection with Piper's quote, is that missional Christians are not denominational-focussed, mission-orientated, not church-centred, numbers-driven, programme oriented - being missional is seen as living out the *missio Dei* as one works and worships. The old adage applies here - worship is a life-style! Thus, being missional is less about what we do, and more

about who we are; it is a question of *identity* rather than *orientation*. Van Gelder & Zschiele (2011:3) remind us that the ecclesio-centric formulation and understanding of mission has been replaced in our era by a radically Theo-centric conceptualization of mission (cf. Bosch 2007:390; Guder 1998:4). Ultimately, if one focuses on mission, churches will follow, but if you focus on churches, missions often gets neglected, and in many cases lost. Most churches today have some sort of mission statement/s, or talk about the importance of mission, but where truly missional churches differ, Hirsch (2006:64) states, are in their posture toward the world. A missional community sees the mission as both its originating impulse and its organizing principle. Hirsch (2006:65) continues:

> A missional community is patterned after what God has done in Jesus Christ. In the incarnation God sent his Son. Similarly, to be missional means to be sent into the world; we do not expect people to come to the church automatically. This posture differentiates a missional church from an attractional church (Hirsch 2006:65).

Van Gelder and Zscheile (2011:4) give four important themes (insights that redefine how we think about the church) in the North American missional conversation specifically (with application globally):

1. God is a missionary God who sends the church into the world;
2. God's mission in the world is related to the reign of God (kingdom);
3. The missional church is an incarnational (versus an attractional) ministry sent to engage a postmodern, post-Christendom, globalized context;
4. The internal life of the missional church focusses on every believer living as a disciple engaging in mission.

However, in any missional journey, I believe that there are two dangerous distractions to avoid; self-preservation and church growth strategies. Although neither of these concepts, in and of itself, represents any great threat to

Christianity, they represent false and deceiving views pertaining to the life and ministry of churches. Firstly, self-preservation can hinder the work of God as it distracts from what He is already doing in the world and places the emphasis on the church in an unhealthy way. In a missional setting, those outside of the church should receive the same level of concern as those already inside the church. Unfortunately this is not always the case in many more traditional evangelical churches around the world. Thus, many churches are missing out on the blessing of rediscovering the beauty of God's work because they are so caught up in existing for the sake of the church. The result is that the church becomes something of a club where membership is taken out and benefits like marriage, baby dedication or christening (in some traditions) and funerals are taken care of. The church is a mere provider of services of a spiritual nature, catering strictly to those who are 'in the club'. Baptism in many churches (certainly BUSA churches) serves as a point of entry into membership, voting is restricted to members, serving is restricted to members (e.g. deacon nominations in some BUSA churches). Churches are increasingly becoming closed societies. What we often neglect to realise is that the church is not of ultimate importance; the church is, in essence, temporary. This earth and all its trappings are temporary; our citizenship is in heaven (Phil 3: 20). The Kingdom of God and the mission of God are what counts and what ultimately deserve our undivided attention as the church. After all, the church is the means to do the mission. The church is meant to serve mission, not the other way round.

Secondly, an unhealthy focus on church growth strategies and models that seems to be the focus of many churches and denominations where numbers are

diminishing. This is true also of churches/denominations that have seen recent numerical growth, and is built upon the fallacy that numerical growth is always a sign of church health, and even an indicator of a growing influence. However, many churches in Africa (especially in urban settings) often experience growth through transfer of members from one church to another.

Therefore, church growth should not be the ultimate goal of the church. Church growth is the result of many factors, and, as I read the New Testament particularly, is the result of participation in God's mission, and obedience to Christ within a certain setting. We should not invest too much in attractional church ministry as it is built on a faulty hermeneutic. In fact, I am not sure that it is biblical. It is a good idea, but as I see it, not every good idea is a 'God idea', not every good idea is wholly biblically sound and culturally applicable. Not every attractional model of ministry will result in desired growth. If you build it, they may not come. As I write this paragraph I am gazing at an advert in a leading Christian leadership magazine that states "Triple your impact, triple your attendance, church facilities, ministry staff and operating budget in 36 months or less." What a claim! This company embraced the church growth, seeker-sensitive and purpose-driven model of ministry and has built church facilities all over North America. They claim that their network of churches with this emphasis have "tripled their impact by developing strategic ministry plans and state-of-the-art facilities". I am left wondering; where is the mystery of how God works things together for good? Where is the heavenly provision and vision of local leaders for their communities? What if people do not come once buildings have been built and all has been done right humanly speaking? Don't get me wrong; attractional ministry has its place and it does add

value to the ministry of the church as it seeks to be relevant and contextualize within any given context. However, the problem arises when attracting people to church *becomes the mission*. Remember, the mission is not to grow the church; the mission is to participate with God in His activity in the world, showing Jesus' love so that the world may be reconciled to God. That's the mission; growth is a by-product of healthy mission. Attractional ministry can be destructive and counterproductive, yet so many pastors and church leaders buy into it as it perhaps satisfies their egos in that they are doing something (visible?) for the Kingdom. Attractional ministry has its roots in a 'Constantinian model' of church life where 'pagans' were drawn to the church property and became part of the life of the church. This model began with the Roman Empire, especially after Constantine's conversion, when Christianity became the official Roman religion. Since that time, a 'Constantinian model' has led congregations to emphasize that what happens in the physical church building or service is 'church'. Consequently, congregations offer worship services and education programs but are weak in ministry outside the church building. If those in the community want to join the life of faith, they must leave their culture and come join the church; this seems to be the prevailing attitude. The church does not go to them. This 'come to us' model functioned in the Western Church in the culture of Christendom (Claydon 2005b:n.p.).

However, being missional in our era tends to be counter-intuitive. When a church focuses on trying to grow and meet the needs of others (consumer driven) the larger mission suffers and the church becomes less attractive. When a church focuses on how they can join God at work in the world and make adjustments to

make it happen the church activates its missional heart and becomes attractive (and attractional) in the process. Being missional presupposes a three-dimensional calling: *upward, inward and outward. Being missional* means that we are upwardly focussed on passionately worshiping God through our lives; inwardly focussed on community among Christians demonstrated practically in relationships of love, compassion and mercy; and outwardly focussed on a world that does not yet know God. Being missional presupposes a journey of continuity and discontinuity, non-satisfaction with the status quo and restlessness in our pilgrim journey. After all, our hearts will be restless until we find our rest in participation with God in His mission to the glory of His name and for the benefit of the peoples of the world. After all; "The Church is only the Church when it exists for others" (Buchanan 2007:44). Instead of asking 'What are our needs and what would make us feel good?' ask, 'What are the needs of the people we are trying to reach with the life transforming Gospel message and how can we do good to them?' Instead of focussing on what people in the world are doing wrong and what elements of their world-view are incompatible with our values, practices and beliefs (some of which our own may not necessarily be scriptural) ask 'What are they already doing well that we can celebrate and thank them for?' As Christians, especially more mature in our faith, this initially seems counter-intuitive, but it is not counter-productive.

The Lausanne Committee of Evangelisation records the reflections of Mark Peske (a missionary to the Ojibwa people), which provides an excellent reflection on his personal journey away from Constantine's Church life model:

> In previous years, I invited people to church when I met them, thinking in that way they will hear the Gospel. I began to see that I was giving the church an unfair advantage. I was asking them to come to my turf, where I was the leader, where I stand and speak while they sit and listen. It was a lack of courage that led me to rely on bringing them to a place where I was the boss and they were the servants. What I had to learn to do was speak the Gospel on their terms – in their homes, in their boats as a friend and as an equal (Claydon 2005b:n.p.).

True missional theology is not simply content with mission being a church-oriented work. Rather, it applies to the whole life of every believer. Every Christian disciple is to be an agent of the Kingdom of God, and every disciple is to carry the mission of God into every sphere of their life. In this sense, then, we are all 'missionaries' sent into a non-Christian (perhaps even anti-Christian) culture. Missional represents a significant shift in the way we think about the church. As the people of a missionary God, we ought to engage the world the same way He does by going out, rather than just reaching out. To obstruct this movement is to block God's purposes in and through His people (cf. Hirsch 2006). When the Church is in mission, it is the true Church. The Lausanne Committee for World Evangelisation aptly states:

> Every local congregation is only a true representative of the body of Christ when they serve the world in mission. If the local church fails to go and instead waits for others to come, they are disobedient. If the church's witness is only within our walls and not outward to 'Jerusalem, Judea, Samaria and the ends of the earth' (Acts 1:8), the church neglects their primary calling as priests to the world. William Temple, former Archbishop of Canterbury, once noted that the Church of Jesus Christ is the only cooperative society that exists primarily for the benefit of its non-members. The local church must regain the reputation as mission-driven and intensely passionate in responding to the world for the glory of the Lord (Claydon 2005a:569).

Missional churches, however, don't all look alike. Although there are some common commitments among various churches and believers there are no models that can be employed to make any church more missional. In fact, on

today's church scene there are many 'missional imposters'; there are many churches who have simply adopted the new buzzword 'missional' yet mask a cell-based church, seeker-sensitive, mission focussed mega-church or even a purpose-driven Church. These ministries do not understand that being missional is a journey, not a new model. Being missional implies being radically biblical, contextual, risk-taking, entrepreneurial and generous in giving. It is not about models, it supersedes denominations, and it is theologically diverse and multi-layered. Those who are missional see the importance of holistic redemption; they do not see Christianity as an anaesthetic for human pain or need and are outwardly focussed. Finances are directed outward (with no strings attached) and assets are often seen as both opportunity and burden. "Missional communities are discontent with spiritual formation as primarily cognitive *(I believe this to be true)*. Instead, it's presented as a way of life, a rhythm of being. It emphasizes faithful living during the week rather than worship at a weekend event" (Conder 2007:48, 49).

The Lausanne Committee for World Evangelisation outlines some vital characteristics of what it could mean to be missional (cf. Claydon 2005b:n.p.).

These are expressed as follows:

- Missional congregations abandon a 'Constantinian model' of church life. Missional congregations build relationships.
- Missional congregations address different cultures.
- Missional congregations meet needs.
- Missional congregations maintain a long-term perspective.

- Missional congregations are called by the Holy Spirit.
- Missional congregations pray for renewal.
- Missional congregations pray with those outside the community.
- Missional congregations create holistic structures.
- Missional congregations structure for a lay-leadership orientation and broad delegated authority.
- Missional congregations structure for worship, community and mission.
- Missional congregations structure for 'clan, synagogue and temple'.
- Missional congregations structure for 'come and go'. Every member serves in mission.
- Missional congregations reflect the priesthood of all believers.
- Missional congregations create multiple options for maximum involvement. Missional congregations train their members as 'missionaries'. Members are trained to be disciples.
- Missional congregational leadership flows out of a new understanding of the priesthood of all believers.
- Missional leaders share leadership.
- Missional leaders model a way of life. Missional congregations utilize many models of leadership. Leaders remind the congregation of their vision. Missional congregations are interconnected.
- Missional congregations connect with other congregations.
- Missional congregations connect with mission organizations.

8.3 Missional makeover

Where to from here? What is needed to be more missional? Is it possible? I have been 'haunted' by some of those very questions myself. One of the reality shows that I have come to enjoy recently is called 'Extreme Makeover'; where a team will assess the wants and needs of a particular family and will draw together a network of resources in order to improve the life of worthy recipients. This often means demolishing their old house and rebuilding it. It means replacing the old with new, incorporating values and ideas from the old into something that better serves the

purposes of the deserving family. This reality show often elicits emotional responses from various people, especially from the recipients who are then able to enjoy a better life that they would never have imagined. What they now have is a new and improved home that superseded their wildest imagination. I have often, albeit hesitantly, thought that many churches need an 'extreme makeover'. What we have no longer satisfies the purpose which its owner (God) intended. In many ways, due to our sinful nature and tendency towards complacency, we need repairs to the nature and existence that we perhaps have come to see as normal. We are unhealthy, less productive (despite our best efforts), hazardous to our environment and in many cases irrelevant to our communities. We need a missional makeover; we need a rediscovery of our calling to 'Jerusalem, Judea, Samaria and to the ends of the earth'.

How is this possible though? What do we need to do? This is such a human cry as we think that by mere human effort anything can be solved. However, being missional is not an event, programme or quick-fix solution until things go back to 'normal'. Being missional means *transitional transformation* with time. The journey will be arduous as there are no maps to navigate through this hostile landscape, with few in ministry and academia willing to engage this contemporary rediscovery of the nature of God's mission and our role therein.

Being missional requires a paradigmatic shift in our thinking. We are in unchartered waters now where our old navigating systems cannot help us. We

need new maps to guide us through this territory. In order for us to navigate safely, we need to think differently about the church; its nature, role, identity and purpose.

This shift in thinking is expressed in this way by Ed Stetzer and David Putman (2006) in their book, *"Breaking the Missional Code"*:

- From programmes to processes.
- From demographics to discernment.
- From models to missions.
- From attractional to incarnational.
- From uniformity to diversity.
- From professional to passionate.
- From seating to sending.
- From decisions to disciples.
- From additional to exponential.
- From monuments to movements.
- From services to service.
- From ordained to the ordinary.
- From organizations to organisms.

Making this shift can be difficult for many traditional evangelical churches, but to fully appreciate what the missional church is, we must look outside of our traditional understanding of how we do church and re-align ourselves with the biblical narrative. In this missional makeover, people are committed to holistic evangelism, and seek to faithfully proclaim the Gospel in *both word and deeds*. Words alone are not sufficient; how the Gospel is embodied in our community and service is as important as what we say.

Also, the missional community aligns all their activities around the *mission of God.* Nothing should be done for self-preservation or church growth; rather in obedience to the call and command of Christ to 'go' into the world (Mt. 28:20), into) - a community where they seek to earnestly and authentically apply and practice the teachings of Jesus. They primarily seek to put the good of their neighbour over their own. This results in a loving, caring, outwardly-focussed community.

However, it's not always about the sending posture, but also about a receiving 'space'. There is a strong emphasis in certain circles regarding being a place that practices hospitality by welcoming the stranger into the midst of the community dependent on prayer. A people that gather for the purpose of worship, mutual encouragement, supplemental teaching, equipping, and to seek God's presence and to be realigned with God's missionary purpose for their community. Their (missional) meetings both reaffirm and renew their purpose.

8.3.1 What does the missional church look like?

J.R. Woodward in his recent post; *'A Working Definition of Success'* (30/01/2010) provides a helpful working definition of what a missional church might look like. Here it is:

> Not simply how many people come to our church services, but how many people our church serves. Not simply how many people attend our ministry, but how many people have we equipped for ministry. Not simply how many people minister inside the church, but how many minister outside the church. Not simply helping people become more whole themselves, but helping people bring more wholeness to their world. (i.e. justice, healing, relief). Not simply how many ministries we start, but how many ministries we help. Not simply how

many unbelievers. We bring into the community of faith, but how many 'believers' we help experience healthy community. Not simply working through our past hurts, but working alongside the Holy Spirit of God toward wholeness. Not simply counting the resources that God gives us to steward, but counting how many good stewards are we developing for the sake of the world. Not simply how we are connecting with our culture but how we are engaging our culture. Not simply how effective we are with our mission, but how faithful we are to our God. Not simply how unified our local church is, but how unified is the church in our neighbourhood, city and world? Not simply how much we immerse ourselves in the text, but how faithfully we live in the story of God. Not simply being concerned about how our country is doing, but being concern for the welfare of other countries. Not simply how many people we bring into the Kingdom, but how much of the Kingdom we bring to the earth (Woodward 2010:n.p.).

In summary, being missional is less about *definition* and more about *mission*. One cannot exist without the other, but both work hand-in-hand. BUSA churches tend to focus more on the *definition* aspect of mission/s, which often prohibits action. Being missional relates to the intentional sending posture adopted by Christians living in post-1994 South Africa, within the shadows of post-colonialism and post-modernism. The role of the church in mission today relates to her understanding of her essence and divine call, rights and responsibilities *in* the world, *for* the world and *with* the world. Being Missional is more of a partnership in mission with the church acting in concert with individuals and communities through the power of the Holy Spirit to the glory of God. Missional, I believe, is contextual and takes the concerns of the Triune God for the world seriously and is willing, no matter what the cost, to engage others as they practise what Jesus taught - being salt and light.

CHAPTER SUMMARY

Being missional in our day and age is more than simply a passing 'fad'. Being missional, as stated above, is part of a rediscovery of the nature of God, His church and His mission in the world. This concern for the church and mission is correctly reflected by BUSA pastors who completed the survey part of the quantitative research approach. A vast majority of participants in the survey saw being missional as the quintessence of Christianity, and being missional as a rediscovery of the eternal, Triune God's purpose in, for and with the world.

This chapter has substantiated the role and importance of what can be termed missional ecclesiology-taking both local and global trends and conversations into consideration in seeking to apply something toward local transformation in faith communities. The importance of the missional conversation is of global significance as the concerns and conversations in the West have infiltrated and permeated the contexts and realities in the Global South through both popular Christian media and academia. This can be illustrated through the proliferation of books written on the topic of missional church in recent years. The same can be said of the multitude of books that continue to be written, published and sold on the mission and ministry of the local church; both 'mission' and 'church' remain important topics throughout the world, although application and conclusions drawn are varying in praxis and theology.

As has been illustrated in this chapter; the missional church concept may be familiar, yet new; familiar in the sense that there has always been within the Church a thread of the Gospel that, in every generation and in every place and

cultural grouping, has spoken to the deep need people have for a personal relationship with God; for reconciliation with God and others. The Church's missional nature is rooted in the fact that being missional is: biblical, historical, contextual, eschatological and practical (cf. Guder 1998). This encompasses McKnight's (2011) proposal for a gospel culture as opposed to a salvation culture, which is an important theological and cultural proposition that is as much relevant to the Global South as it is to the Global North.

The main aim of this section has been to: objectify the necessity for a missional ecclesiology and define what this would mean for Africa specifically. Much of this chapter has been on defining the necessity of being missional, and on defining what missional means generally, and specifically within the context of the Global South in dialogue with BUSA. How this may develop within BUSA specifically (see case study) will be developed further in Part Four.

Despite the importance *being* missional has for BUSA, its *definition* needs to be clearly understood to avoid confusion and irrelevance. After all, if everything is missional, nothing is missional. Both mission and definition are key to unleashing the mission potential of Churches within BUSA's sphere of influence. There is an evident need for a missional ecclesiology that is centered on South Africa (and Africa!). This concept is relevant in Africa within the twenty-first century, and is needed as the church in Africa participates in the continuation of the work of Christ until He comes.

PART FOUR

CONTEMPORARY BAPTIST WITNESS IN SOUTH AFRICA

RESEARCH QUESTIONS

1. What denominational trends have occurred within BUSA since 1994?

2. How have the trends of the late twentieth and twenty-first centuries differed from the trends experienced within the late nineteenth and mid- twentieth centuries of BUSA's history?

3. Which relevant sample of BUSA churches stand out as having experienced significant and *holistic* growth (in mission specifically) since the end of the twentieth-century to the present day? What has lead to this growth?

4. What hope does a missional ecclesiology offer local BUSA churches?

PURPOSE STATEMENT

Part Four is the climax of the dissertation, under-scoring the importance of Part One (Baptist history and mission development); Part Two (The importance of Africa and threats that impact BUSA ministry on a macro level) and Part Three (the need for, and overall importance of, an Afro-centric missional ecclesiology).

Within this section BUSA will be set within the context of South Africa as a Rainbow Nation, post-1994. Within this new framework of ministry, a number of important realities are addressed to set the scene for the case study in chapter 11. Additionally, a number of pertinent questions will be dealt with in the areas of denominational trends since the inception of democracy and our Rainbow Nation

in 1994, against the backdrop of early BUSA growth and development. How should one see South African society today? What are important trends for consideration (e.g. growth in membership, ministries of BUSA, Baptist and church life)?

An equally important aspect of this section pertains to the current trends within BUSA churches that were drawn from quantitative research (deduced from the researcher's national Missional Church Survey, BUSA archive records, and from a nationwide research and listening tour, representing qualitative data). Chapter 10 deals with much of the quantitative data as it relates to BUSA records and the results of the national Missional Survey. Together with this quantitative data, qualitative data will be added in chapter 11 in the form of a case study, to further analyze and interpret the current trends and their impact at grass-roots level giving priority to qualitative research findings as per the original research design. The case study is an important element within this study as it shows the implication and application of data at grassroots level within BUSA.

The case study will be applied as the point of reference for the mixed-methods approach, with further insights, concerns and implications for research within the context of BUSA. This case study should illustrate the practical relevance and importance of my research in both missional ecclesiology and Baptist ministry within the South African setting.

CHAPTER 9

MINISTRY AND MISSION WITHIN A RAINBOW NATION

9.1 Understanding South Africa's urban tribes

As South Africans (indeed as Africans) we can celebrate all that God has done since the early days of settlement and colonialism. Africa has, above all, moved from being 'missionized' to being a growing sending partner in global mission initiatives. Additionally, Africa is an emerging giant and a major role player on the global front in issues relating to trade, resources and religion. South Africa is one of the continent's leaders, and has a great deal to contribute to the emerging African scene especially. South Africa is described as a middle-income country and is reasonably well developed when compared to other African countries. It plays an influential role within political, economic and religious fronts. Adeyemo (2009:4) in his book *'African Enigma and Leadership Solutions'*, recalls former USA president Bill Clinton's profound statement: "The rest of the world cannot do without you - the world needs Africa" (Adeyemo 2009:4). I would like to think that this statement could easily be applied to South Africa in that the rest of Africa (particularly Sub-Saharan Africa) needs South Africa!

What has become clear these days, however, is that around 19 years on from the birth of what Desmond Tutu described as the 'Rainbow Nation' in 1994 with the first democratic elections, South Africans can no longer simply be categorized as black, white, coloured or Indian. These established stereotypes are no longer the best way to describe a diverse populace, and have been replaced by new 'tribes',

or categories of people, that approach life, love, brands, religion, friends and social interaction from very different perspectives. This is an important trend to recognize, especially within BUSA with its current preoccupation with what can be termed, by its General Secretary, as an Affirmative Action approach (cf. Scheepers 2008:4,11, 12, 15, 17, 58). As established earlier, given the prevailing global mono-culture, these changes have undeniably been influenced by global 'cosmopolitan culture', and continue to be informed by traditional belief systems (albeit in reaction to their heritage). However one looks at the contemporary kaleidoscope of South African society, there is the current reality that we live as complex, three-dimensional people who cannot be accurately described by traditional demographic segmentation models as in the past. Dion Chang's (2012) latest work; *'New Urban Tribes of South Africa'*, identifies and brings to life, in descriptive detail, twelve distinct new urban tribes contributing to our Rainbow Nation's life, economy and spirituality. I present Chang's 'exegesis'/ mapping of South Africa's culture/s as a more productive way to see BUSA - one that does not neglect the lessons of history, but is, at the same time, not afraid to engage the prevailing contemporary 'winds of culture change' and development, further breaking down the traditional walls of separation.

There is little doubt that life in South Africa post-2010 has been substantially different to life pre-1994. These changes have been so dramatic that they can easily be described as a 'paradigm shift' within the history of South Africa. One of the most helpful ways of assessing these changes is from a *cultural perspective*, which will be most helpful given the Humanities focus of my thesis.

Dion Chang's work, *"New Urban tribes of South Africa"* is a substantial work when it comes to detailing some of the cultural shifts that have taken place within largely urban settings in South Africa. Chang's contribution is significant for three reasons; firstly, Chang's focus on 'urban tribes' is indicative of South Africa's fast growing populace (which is still substantially higher than most places within the developed world); Secondly, culture flows from urban areas to rural areas and South Africa's cities are centres from which culture flows outward - indicative of the importance of Chang's contribution (and the emphasis BUSA needs to be more intentional about given our bad track record in this area). Having some insight into cultural structures in the South African scene will be helpful in shaping missional thinking and ecclesial structures within this new Rainbow Nation. Any serious attempt at chartering new territory within the church scene within South Africa in the foreseeable future will need to take this work and what it represents on the cultural and anthropological front seriously as we engage South African society post-1994 (and post-2010). This, I believe, is foundational if BUSA (and perhaps other denominations) are to move onward and forward in post-1994 South Africa.

Chang's work is highly important in this global era of emerging technological genius for a number of reasons:

> Technology has leveled the playing field in many ways. It has made electronic devices smaller, cheaper and faster, democratized media channels and connected people (via the social media) to such an extent that geographic, cultural and racial boundaries have begun to dissolve. In their place is a brave new world where communities with shared interests grow and thrive (2012:3).

Chang leads the way when it comes to clustering people into 'tribes' as opposed to the established way of using 'Living Standards Measures' (hereafter referred to as LSM's), created by the South African Audience Research Foundation (hereafter

referred to as SAARF) to categorize people and systematize South African 'market segmentation' from an anthropological and marketing perspective.

This line of thought first emerged in 2008 with Seth Godin's book, '*Tribes: We need you to lead us',* in which Godin identified an emerging pattern of new communities now connecting with each other outside of conventional/ socio-economic benchmarks developed earlier (cf. Chang 2012:1-3)*.* Prior to Godin's book, the '*Black Diamond'* report (2005 UCT Unilever Institute Report) represents the last attempt within South Africa to cluster or profile South Africa's fast-changing society. This profiling will be of great significance in reaching various, and varying people groupings within South Africa and because of this, it is of importance to any missional theology, taking seriously both 'text' and 'context', the Bible and prevailing worldviews, mission and culture.

Chang argues:

> Segmenting people solely by virtue of their ownership of cars and home appliances is becoming obsolete. It still tells part of the consumer story, but it does not give the full picture. For example, a teenager in a South African township who has a Smartphone has the same access to digital media as his counterpart in the suburbs. They may be from completely different socio-economic groups, but their interests may be the same. Similarly, in many informal settlements, ramshackle 'houses' made from corrugated iron sport satellite dishes, destroying the neat segmentation based purely on purchasing power (Chang 2012:4).

Chang's (2012) analogy of describing South Africa as a 'cappuccino society' is both true and helpful in unpacking the various structures and substructures within our Rainbow Nation.

In a Mail & Guardian Online Reporter article (08/06/2012), the cultural, political and economic influence of Chang's work is highlighted:

> Flux Trends founder Dion Chang's latest eBook New Urban Tribes of South Africa – breaks down contemporary urban groups into bite-sized characters packaged and wrapped for the retail market. These are not meant as a new set of stereotypes, nor is it meant to be an exhaustive list… but rather these 12 tribes represent a cross-section of contemporary South Africa, chosen because of cultural influence and spending power (2012:n.p.).

9.2   Brief Outline of the 12 urban tribes[10]

Tribe one: The Diamond Chips
These tech-savvy, stylish, affluent, urban twenty-somethings may be too young to remember what it was like to live in apartheid South Africa, but they are not too young to have benefited from the new South Africa. Diamond Chips can be spoilt yet free-spirited and passionate about changing the world. Famous for splurging on clothes and cars, they are sometimes known to have more flash than cash, maintaining their lifestyles through highly financed credit-card debt. Diamond Chips often feel extreme pressure to succeed as the first generation in their families to have benefited from expensive private schooling and university education. They live in fear of falling back into the old African poverty trap their parents escaped from in the 1990s.

Tribe two: The techno-hippies
Techno-Hippies are tech-savvy geeks with hipster tastes and hippie ideas about saving the planet by going green and being sustainably self-sufficient. Although they are passionate about changing the world on an abstract level, they prefer passive activism to actually getting their hands dirty and, as such, have gained the nickname "slacktivists". They turn on their computers, tune in to blogs and drop out of school in pursuit of internet entrepreneurship. They are modern nomads who can live and work whenever and wherever they want, without being bound by a clock or a full-time boss. Techno-Hippies try to purchase locally made or recycled items, as well as second-hand or "upcycled" clothing from flea markets with a "post-manufacture story".

Tribe three: The Faith-based youth
Faith-Based Youths have strong Bible-based beliefs, but they have turned away from the hierarchical religious institutions they grew up with. These new crusaders are more interested in making a lasting difference in the world through missionary action than in preaching from a pulpit. They do not like to refer to their work as outreach as this would imply that they are superior to those they are helping. Faith-Based Youth can be found gathering in coffee shops early on Friday

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[10] Outline adapted from the Mail and Guardian's Online article which can be downloaded from: http://mg.co.za/article/2012-06-07-the-rainbow-nation-from-black-pinks-to-diamond-chips.

mornings, in each other's homes and even in bars, engaging in lively discussion of global issues, all from within a moral, biblical worldview. Many are aspiring philanthropic entrepreneurs with a burning desire to create strong Christian business and networking opportunities in South Africa.

Tribe four: The Bieber Brats

The Bieber Brats are the spoiled nine- to 12-year-old kids of today. They have never known life without the internet and cell-phones and have grown up with Hanna Montana madness and Twilight hysteria. They are a well-educated tribe with refined taste, despite their age. They tend to be enrolled in posh extramural activities including archery, horse riding, computer programming and Mandarin classes. They were brought into the world wearing Gucci baby grows and have been dressed in Baby Dior and Armani Kids ever since. The Bieber Brats have the first real level playing field in South Africa - many Bieber Brats do not even "see" the skin colour of their peers unless prompted. A Bieber Brat's cell-phone tells more about their popularity than jewelry.

Tribe five: Afrikaans Artistes

The Afrikaans Artistes want to preserve their culture and express their tribal identity through the creative arts. One sub tribe, the 35- to 55-year-old Creative Collective, are "culture vultures" who love promoting local (and especially Afrikaans) art and design and dress to emphasize their alternative mindset with tribal jewelry, arty frames, and dyed and cropped hair. They travel to quaint art towns to spend their weekends searching for antique treasures. The Liberal Millennial sub-tribe, in their 20s and 30s, are just as free-spirited, but want to clear their Afrikaner culture of its apartheid-era associations. They look back to the "pure" Voortrekker era, growing bushy beards and full moustaches, and collect ox-wagon memorabilia. They are Afrikaner culture's answer to the hipster, carrying Moleskin notebooks and taking up retro hobbies, such as knitting their own clothing.

Tribe six: The Empowerment Kugels

Empowerment Kugels are either wives of political royalty or 'tenderpreneurs' in their own right, with vague struggle credentials, who have come into money in the new South Africa. They now reside in McMansions in Sandton, Atholl or other upmarket residential estates and dress in a smart mix of traditional African outfits and Western designer clothes. They invest in their appearance with frequent spa days, with family being the only thing that tops their need for status. Traditional Empowerment Kugels will go back to the same township hair salons they went to before they "came into money". Most depend on their husbands to support their lifestyles and turn a blind eye to their husbands' infidelities in exchange for privileged lives with platinum cards. These matriarchs are the force pushing their men forward, ensuring their husbands make the right decisions to maintain the family's lifestyle.

Tribe seven: Domestic PAs

Domestic PAs are more than maids: they are home managers. They not only rear the madam's children and cook the supper, many also wield decision-making power as consumers. Because, although madam might write the shopping list, it is

the Domestic PA who makes the final brand choice in the supermarket. By and large Zimbabwean, Domestic PAs see their somewhat menial jobs as a stepping stone to better things. And this often pays off. Employers will sometimes assist them to obtain a driver's license, or even pay for their children to go to the same private school as their employer's own. Ever enterprising, Domestic PAs also take great pride in their appearance and will often spend a large portion of their salary on good weaves, nail extensions and smart street clothes.

Tribe eight: The Indo-Asians
Although making up just 2.5% of the population, the Indian and Chinese community is taking a big share of the South African economy. Holding the financial upkeep of generational family relationships dear, they treasure education and favour the "serious" professions of medicine, law and accounting. But a generational culture clash is emerging, with younger people resisting the dictates of their traditional heritage and choosing instead to immerse themselves in contemporary South African culture. As self-made business people, Indo-Asians embrace branded items, gadgets and cutting-edge technology. They are also community driven and enjoy socializing online, and channels such as BBM, MXit and WhatsApp are immensely popular.

Tribe nine: Then Black Pinks
The black gay community in South Africa is flashy, flamboyant and highly aspirational. Often from backgrounds of modest means, they aim for financially secure futures and like being seen in vibey urban spaces. But discrimination from their families and communities has meant the "out" black gay population is smaller than its white counterpart. The Black Pinks are further divided into two sub-tribes: the Skinny Jean Creatives and the Pink Chino Corporates. The Skinny Jeans thrive on things with shock value and consider themselves visionary trend leaders. The Pink Chinos are more serious and subtle, focusing on looking and feeling healthy. But they are known to flaunt their wealth in flashy cars such as BMWs and Audi convertibles.

Tribe ten: Single Parent, Double Life
These are young ladies affected by the scourge of teenage pregnancies in South Africa and although many come from underprivileged rural areas, a growing number can be found in suburban homes. Parents often take over child-rearing, leaving the new mum free to go back to where she left off. But the babies remain a priority for many even when they head for the glamorous life of the city. Aspiring to be famous actresses, models, singers or businesswomen, some may take on wealthy boyfriends who shower them with gifts and help to support their lifestyles. Single moms hang out in bars and clubs in search of single men. They spend much effort on their appearance, often funded by the men they snag.

Tribe eleven: The Lost Generation
The Lost Generation is the coffee in South Africa's cappuccino - undereducated, unemployed and very angry - they are the 90% black that sits below the 10% white at the top. There are really two Lost Generations: the Lost Elders – the men and women who stood up and rallied for the struggle – and the Lost Millennials, bred

by the anti-apartheid elders who trusted that their fight would be rewarded with a better future for their children. Twenty years on, they are left with an abhorrent education system, a lack of job opportunities and a continuous inflow of foreigners who they feel "steal" the jobs of young South Africans. Their only hope is to resort to crime or be consumed by a growing fantasy of being rich and famous, a dream that has begun to breed a generation that is a toxic, ticking time bomb.

Tribe twelve: The Rainbow Revolutionaries
Rainbow Revolutionary families often come from a very educated, well-travelled and well-read stratum of the population and identify with a global culture of democracy and liberalism in which all ethnic and religious groups belong to a single community and respect each other through a shared morality. Some Rainbow Revolutionaries try and bring their children up in the post-modern "trans-human" philosophy, focusing on what individuals have in common rather than on their different rituals and appearances. Rainbow Revolutionaries include all the various South African tribes and this means they cannot be identified in terms of style or tastes; they are united though their desire to show the world that character, heart and humanity can transcend racial identity.

9.3   Implications of Chang's approach to BUSA:

- In this brave new world, where lines of culture, geography and racial boundaries have began to erode (cf. Chang 2012:4), there is the recognition that BUSA should move beyond its current system of profiling, which is along similar lines to that of our old political system under the Apartheid paradigm of doing ministry and mission. This approach is outdated and is no longer helpful in defining a plethora of contemporary realities which need to be confronted within the contemporary scene.

- BUSA needs to move beyond a reactionary approach to a more constructive, integrative and holistic model of leadership and ministry.

- BUSA needs to 'understand the times' and grow in the area of what can be termed 'continuous education' for pastors and lay leaders within churches. Training that is rooted in our heritage and geared to our times. Corporate

and other denominational examples abound (the DRC is one such example alongside the American fast-food brand, Chick-fil-A! More on this later.

- There is a great need in this era for cultural mapping of communities within which BUSA churches operate; many BUSA churches operate without taking their immediate communities into consideration. This was highlighted by some BMD leaders in an informal interview on 30/10/2012 at Baptist House, where they shared their vision and focus in mission to the researcher based on Acts 1:8. Missiological discernment needs to be employed at the highest levels of BUSA ministry offices and be voiced alongside its current vision.

CHAPTER 10

BAPTISTS TODAY

As has been presented within this thesis, South African Baptist history is both rich and diverse and continues to play an important role within the church scene in South Africa. Baptists exist in South Africa with a number of 'denominational coverings'; the Baptist Union of Southern Africa (BUSA), the Baptist Convention of South Africa (BCSA) and the Baptist Association of South Africa (BASA). Each of these, operating independently, and adding uniqueness to the diverse Baptist witness in South Africa.

BUSA, however, is the main focus of this thesis and will be the sole focus of this chapter of my thesis in which I hope to expound on some of the macro-trends operating within BUSA in the present day and share some common micro-trends observed at grass-roots level. Research within this chapter is primarily quantitative and encompasses results from the national Missional Church Survey and from historical records. I have broken this research up into segments, which will give both broad strokes and finer details that may be of help in interpreting BUSA trends, and assist in aligning BUSA's focus within the next wave of Baptist history in the making. The Missional Church Survey was completed online by pastors of BUSA utilizing Google docs as a platform for data collection and analysis. The researcher has had no control over the actual data collected and graphs found within this dissertation relating to the survey above have been generated through Google's reporting system, thus, ensuring accurate analysis without contamination.

In consultation with various resources found within the Baptist Union Archives, located at the Baptist Theological College in Randburg, I will unpack some of the denominational trends since the inception of our Rainbow Nation in 1994. Following this stage I will share the results of the 'Missional Church Survey', which have been collated to give 'impressions' or 'snapshots' of local churches and where they see themselves presently. This survey was distributed among pastors and leaders of BUSA churches listed in the BUSA Handbook. This is helpful in identifying micro-trends at the grass-roots and represents the bulk of my quantitative research approach. Lastly, an important part of my mixed-methods methodology includes qualitative research, which has come from the following sources:

- Structured interviews with BUSA staff;

- Informal interviews with leaders involved with BUSA mission (past and present);

- Informal interviews with our BUSA seminary staff and principals;

- Informal interviews with local church pastors representing a reasonable segment of most of our provinces and racial divides;

- Informal interviews with church members and leaders representing a reasonable segmentation of most of our provinces and racial and economic divides.

This qualitative research is what ties all other components together and holds the mosaic of what represents a growing challenge for the continuation and further growth of BUSA witness in South Africa and the rest of Africa. This will

be dealt with exclusively in chapter 11 and serves as an important conclusion and summary of where BUSA is on the missional spectrum.

10.1   DENOMINATIONAL TRENDS SINCE 1994

The limitations of my research are quite clear with regards to both the *availability* and *accuracy* of statistical data sourced from the SABH. The annual return rate on statistical data from a local church level is sporadic and inconsistent, and no clear overall picture can be drawn from this data in effectively tracing trends within our union of churches due to a continuous low rate of response from local churches. This trend is quite discernible within the Fellowships of BUSA. As a result of a number of changes made to regional Associations, effective comparison of data within our new operational paradigm becomes incoherent when compared to data from earlier dates and regional Associations. Another challenge arises from the descriptions of 'youth' and 'children' within the statistical reports. Note that when it comes to 'youth' and 'children', prior to 2002, what was described as 'youth' was inclusive of the numbers of children within the ministry scope of BUSA. These figures are recorded separately in the current format of reporting statistics.

Given the limited data at my disposal, we will deal with the following categories in this section; number of churches, national BUSA membership figures, fellowships and extensions, regional trends with respect to both numbers of churches and membership, national BUSA adherents, number of baptisms, children, youth and young adults, along with those that minister to/ teach our children and youth. Peter Christofides (2008) undertook a similar study entitled; 'The Rediscovery of

the Role of the Laity in the Mission of the church', where similar field research was conducted with the aim of rediscovering the role and importance of the laity in local BUSA churches. In some respects, this dissertation has taken Christofides to the 'next level' as far as missional church proposals within BUSA are concerned, and the denominational trends since 1994 reveal some of the areas BUSA need to focus on as a whole in its mission.

Figure 30 (below) indicates the numerical growth of churches within BUSA from 1994 to the most current available/ accurate data found within the SABH. Inclusive in the figures are the growth of Fellowships within the same period of time (starting in 2002). From Figure 25, one can see that there has been a steady growth in the number of new churches since 1994; with a slight drop in 2001 and 2003, with a slower rate of progress reported in 2006 and 2007 respectively. 2011 reveals a sharper decline in growth rate to -5% overall, with almost 25 churches leaving the membership of BUSA (cf. SABH 2012:115, 116).
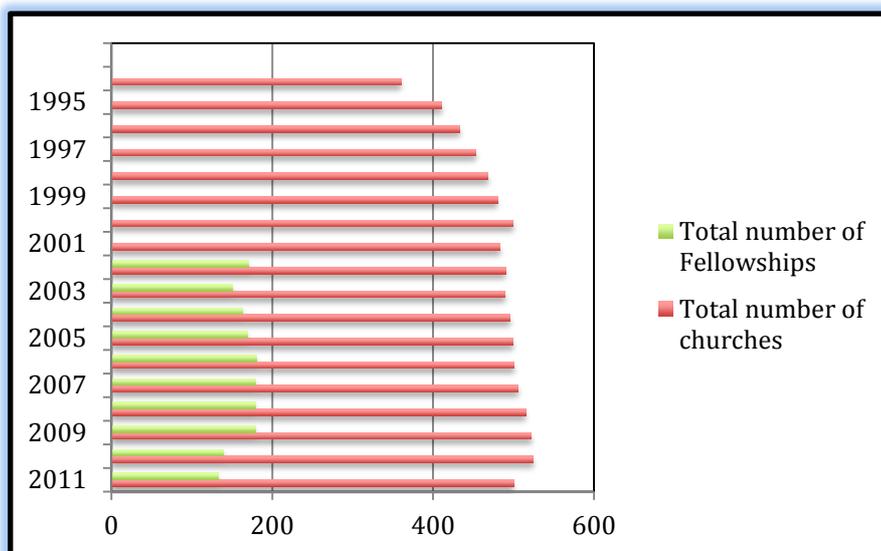

Figure 30 Comparison of BUSA Member churches and Fellowships

Table 1 (see below) is an excerpt from the 2012 Assembly Handbook statistical report indicating the Associational numbers of new churches:

CHURCHES	BANC	BNA	BBA	EPBA	FSBA	KZNBA	WPBA	BUSA
No of Churches 2010	15	170	74	42	27	96	100	524
No of Churches 2011	14	158	72	42	24	91	99	500
% change in No of Churches	-7%	-7%	-3%	0%	-11%	-5%	-1%	-5%

Table 1 Associational breakdown of BUSA churches

The 2012 figures are quite troublesome and reveal that it would be in the interest of BUSA Executive Committee and the General Secretary to take time to understand our current crisis of existence, and engage its leaders across the spectrum again on proposals for the way forward for BUSA. It appears that the majority of growth within BUSA comes from the addition of Fellowships to BUSA membership rolls (e.g. Riverside Community Church 2012 etc.), very few churches apply for full membership status. The statistics reveal the dire state of BUSA, and if the trend continues, BUSA would be non-existent within almost a decade! BUSA is in crisis; therefore BUSA must change, or cease to exist in its current form! Any constructive growth for the future success of BUSA has to come from the bold recognition that if it is to succeed and fully partake in the *missio Dei*, 'everything must change' (cf. McLaren 2007). There is need for continuity and discontinuity; however, change is not negotiable! The Church is called to be both *confessional* and *missional*; the Church should always be forming (*ecclesia simper formanda*), and reforming (*ecclesia simper reformanda*) (cf. van Gelder 2007:54). It is BUSA's season for *forming* and *reforming*!

To reinforce the above view, national BUSA membership figures reveal the declining trend in BUSA membership. If it were not for the growth/ inclusion of the numbers of adherents of BUSA, the numbers would be dramatically less (cf. Figure 31 below). However, what is of concern, is the sudden decrease in adherents in the 2011/2012 Assembly Report, which represents a 50% decrease from the 2011/2010 Assembly Report (cf. table 2 below for highlighted figures) (cf. SABH 2012:115).

| Adherents 2010		371	5861	2941	1085	3319	3258	5378	22213
Adherents 2011		200	4013	1163	640	207	2858	2474	11555
Adherents as % of 2011 Membership		33%	36%	18%	22%	5%	45%	21%	27%

Table 2 BUSA adherents
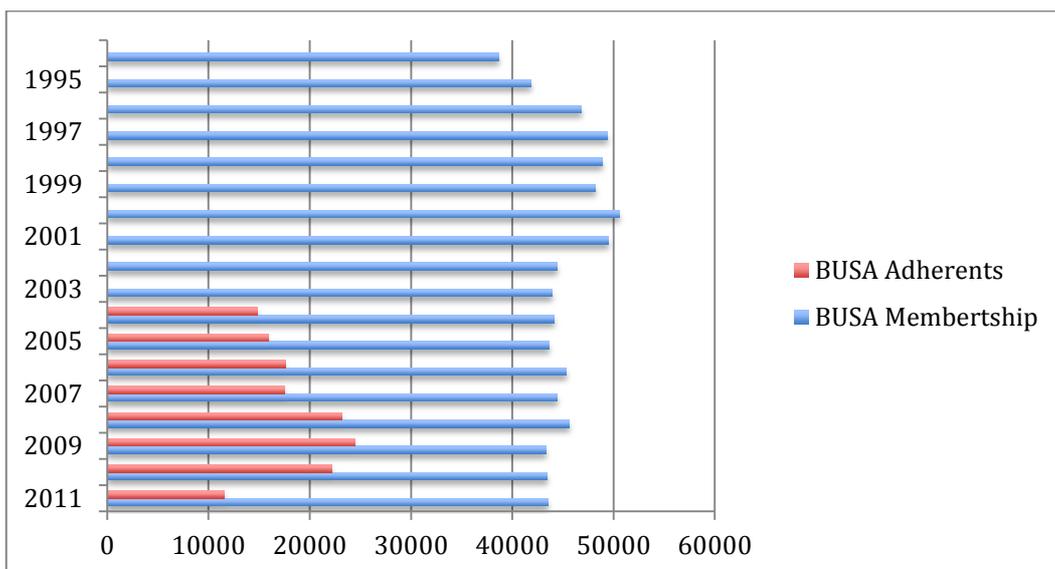
Figure 31 Comparison between BUSA membership and adherence (Trends)

The graphs below (figures 32 & 33) represent the Associational (regional) growth of BUSA with respect to membership and BUSA Fellowships, which is important to note as it pertains to the urban migration of South Africans; highlighted in Statistics South Africa's 2012 mid-year report.

Figure 32 (see below) refers to Fellowships and extensions of BUSA as they are represented on a national level. The BNA and WPBA (along with the FSBA in 2008/2009 respectively) represent the bulk of the growth of BUSA Fellowship numbers nationally. However, in 2010, there was a sharp decline, and as compared with figures elsewhere (cf. Figure 31), this decline in growth is only accentuated in 2011/2012.
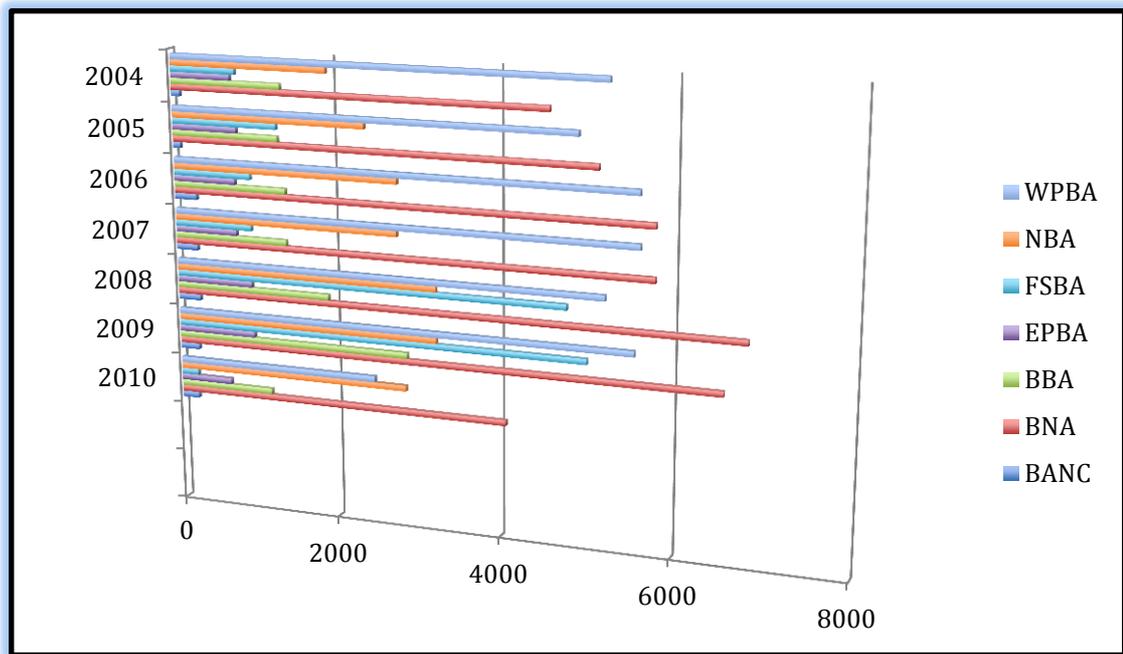

Figure 32 Growth areas within BUSA's Fellowships

With regards to the national BUSA church membership figures, these do not appear to have as much dramatic change as the Fellowships and Extensions, with the BNA and WPBA taking a leading role in membership percentages, with all regions being 'stable' in their annual growth contribution (cf. figure 33 below). The problem, however, with this 'stability' comes into consideration when compared to the general South African population growth rate, currently at 1.10% PA (Statistics South Africa mid-Year Report Estimates 2011:7). BUSA's 'stability', is actually an ever-declining growth rate, which, if not addressed systemically, will lead to

exponentially diminishing numbers on all BUSA fronts (as is firmly illustrated in the 2011/ 2012 statistics and the 5 year statistical overview).
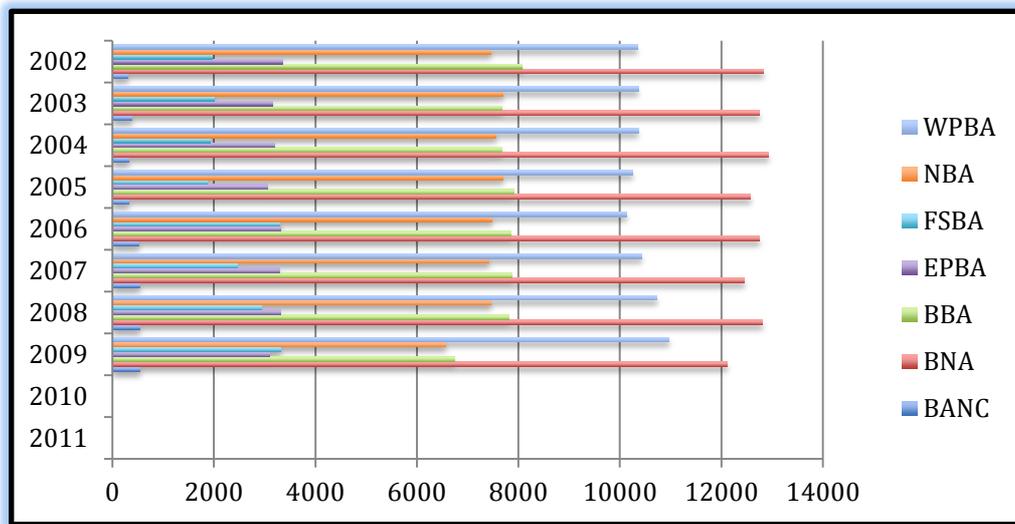

Figure 33 Growth areas in BUSA's church membership

What has led to this massive national decline in growth? One can look at it subjectively from many angles; failure of BUSA leadership, inadequate structures and poor leadership accountability, lack of continued training for BUSA pastors, outdated approach to ministry within a dynamic South African context, lack of focus on youth and children, little ministry to families and an admin/ survival focus/ orientation. However, what has become clear in this research is that BUSA's current pragmatic approach is not working, and if any constructive growth should take place in the future, we will need a new approach - one that addresses issues *systemically* rather than *pragmatically*, for the medium to long-term rather than the immediate or short-term.

One of the indicators of BUSA churches taking their ministry within local communities seriously is their rate of baptisms, which are submitted to the annual

report. Given that the SABH's return rate was 29% in 2011, the number of baptisms has decreased significantly since 1994 (cf. figure 34 below). There may be several reasons for our contemporary state, one being that BUSA churches have not adequately responded to the annual returns since 2002, which in itself is a serious indictment on BUSA leaders and pastors. Perhaps, baptism by full immersion is no longer only a BUSA distinctive, where other churches now perform baptisms by full immersion. However, I prefer looking at Baptism figures as a key indicator of churches engaged in local community outreach/witness/evangelism or mission. Thus, numbers of baptisms can represent converts won to the Christian faith in any given year. If this approach is applied, then it can be assumed that BUSA are seeing some 1500 converts every year (using the 2011 figures as a basis). If this is the case, then it means that every BUSA church has only reached 3 people on average this last year with the transformative gospel it claims to bear and witness to. If the average church membership in BUSA is 100 members (50000 members /500 churches = 100 member average), it would take on average 33.3 members to reach 1 new convert. Compared to Acts 2, where 3000 (an opposite ratio of almost 300 new converts per disciple of Christ, of those gathered in together at the time) people were added to the church in one day, it seems indicative of a more serious problem - BUSA churches no longer take their missionary calling seriously and have settled into being 'mission-minded' and complacent. This can be further substantiated when considering the rate of numbers of people being baptized as compared to those taken into BUSA membership. Christofides includes this component in his research and indicates the following (cf. 2008: 185, 186):

- There is a major shortfall in the rate of people who stay on in church and become fully participatory members.

- Not since 1997 have there been more people joining BUSA than people being baptized.
- The problem lies in the discipleship process within our churches- people are leaving BUSA churches without being grown and discipled in the Christian faith.

Number of Baptisms
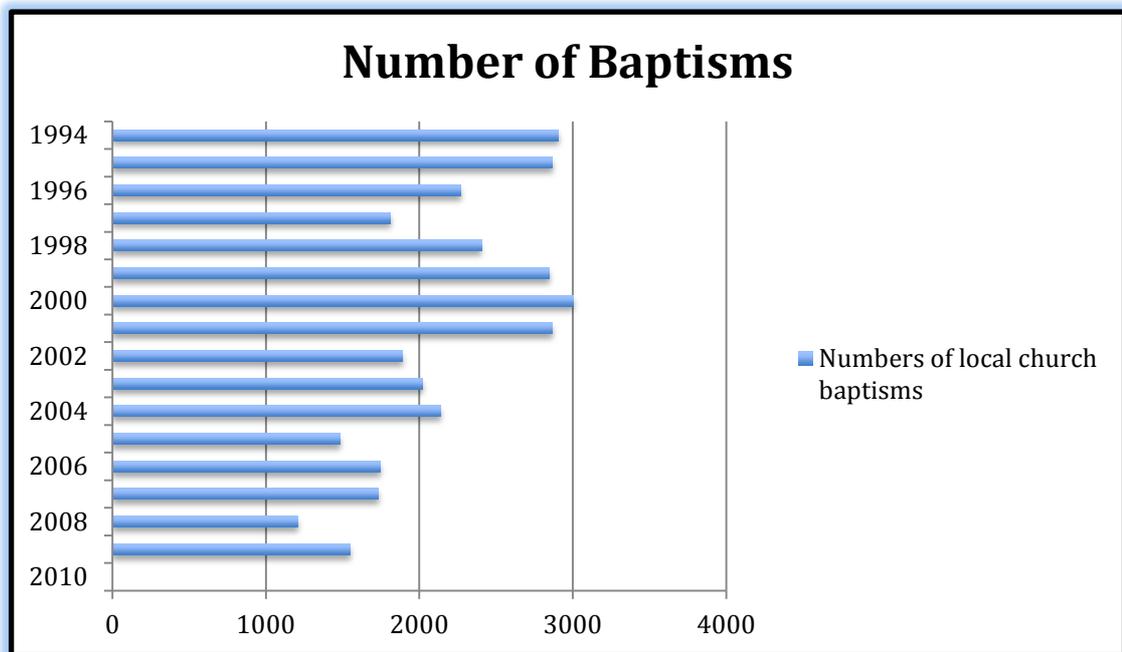
Figure 34 Trends in local church baptisms

When looking to toward the future, one often looks to the next generation; to children, youth and young adults. What are the growth trends within BUSA among its ministry and outreach to children, youth and young adults? Are there any great changes in trends that can be noted here that are of any great importance for BUSA mission and ministry?

Statistics South Africa in their mid-Year Population Estimates report (2011:12) indicate that nearly one-third (32,3%) of the South African population is younger than 15 years; approximately 7,7% (3.9 million) is 60 years or older. Additionally, of the 32.3% under the age of 15, 3.6 million (23%) live in KwaZulu Natal, and 3.07 million (19.4%) live in Gauteng. Additionally, the Northern Cape, the province

with the smallest population, has nearly one-third (30%) of its population aged younger than 15 years (cf. Statistics South Africa mid-Year Population Estimates Report 2011:12). Figure 35 (below) indicates a general growing trend in children's ministry from 2003- 2010, which is confirmed by Christofides (2008:186) in his study on the numbers of Sunday school children in BUSA since 1993. However, 2011 depicts a tragic departure from this trend, as is evident within all spheres of ministry to the 'next-generation' in BUSA.
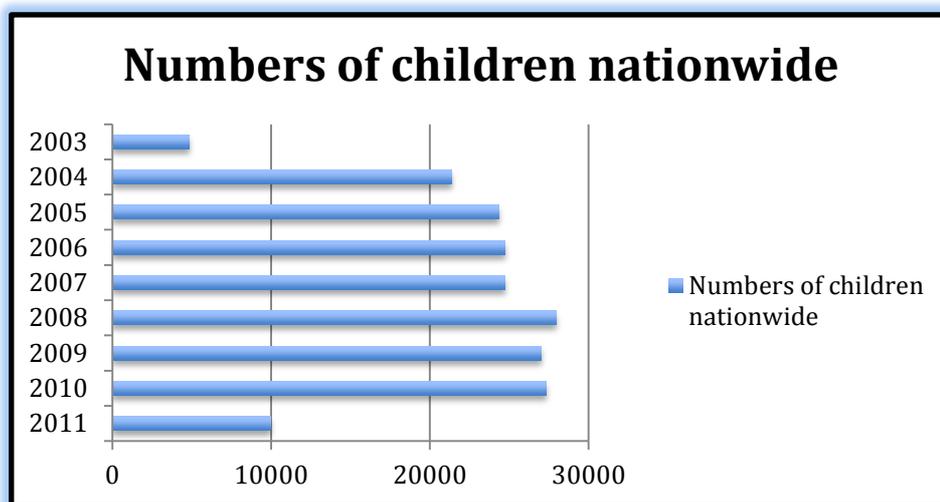

Figure 35 Number of Children on the national front

The 2012 SABH Handbook (2012:115) reports of the Associational change in children's ministry figures between 2010 and 2011 (cf. table 3 below):

	BANC	BNA	BBA	EPBA	FSBA	KZNBA	WPBA	BUSA
Children 2010	277	6319	5105	1552	1411	4587	8069	27320
Children 2011	100	2643	1729	699	135	2360	2301	9967
% change in number of Children	-177%	-139%	-195%	-122%	-945%	-94%	-251%	-174%

Table 3 Children's ministry changes (Associational)

There may be a simple explanation for the drastic decrease in numbers; the statistical return rate differentiation between 2010 and 2011. Table 4 below indicates the difference on a regional basis (SABH 2012:115):

	BANC	BNA	BBA	EPBA	FSBA	KZNBA	WPBA	BUSA
Statistical Returns 2010	10	48	17	23	20	25	53	196
Statistical Returns 2011	2	43	16	14	7	28	35	145
Returns as a % of Churches 2011	14%	27%	22%	33%	29%	31%	35%	29%

Table 4 Statistical rate of return

This may explain some of the overall decline by simple deduction. However, KwaZulu Natal records an increase in the rate of returns from 2010 to 2011 (from 25 returns in 2010 to 28 returns in 2011); however, the result is a net decrease in children from 4587 recorded in 2010 to 2360 in 2011. This seems to go against the grain of simple deduction as far as the overall correlation between the rate of return and growth or decline in numbers. The BBA's difference in rate of returns between 2010 and 2011 was one church, yet, the rate of decline in children's attendance in 2011 was -195%. What happened to nearly 3500 children? Another example of this is the BNA's rate of return difference between 2010 and 2011 is 5 churches, which could hardly account for the difference between 6319 children attending in 2010 to 2643 in 2011- even if these 5 churches were the largest Baptist churches in the country! So it seems reasonable to conclude, from the data above, that we did not heed Christofides' warning in 2008:

> These children will need to be developed in areas of the church where there are needs and people will need to model a way of life to them that will keep them in the church and encourage to participate in activities and programmes in the church. Goals and objectives will need to be set up in order for the children to get a good grasp of the Biblical teaching of the priesthood of all believers. as well as empowering children to think "missionally" and eventually grow up to be effective leaders who will train others to do the same (Christofides 2008: 186).

What has led to this downward spiral? I am sure that there are a number of factors, however, the most obvious relates to the decrease in children's workers over the same period. Figures 36 and 37 (below) graphically illustrates this trend. Christofides (2008:188) confirmed that the steady flow and involvement of teachers in children's ministry within our BUSA churches contributed to the overall 'stability' of this growth among our churches.
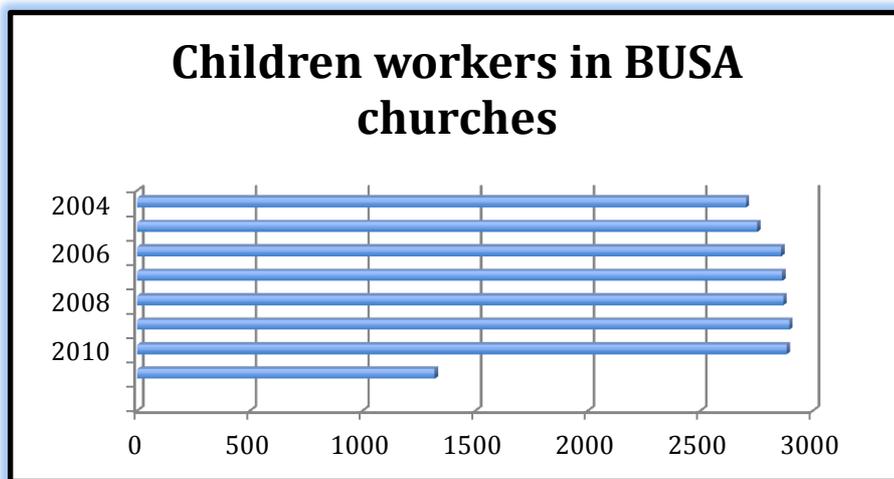
Figure 36 Numbers of Children's workers in BUSA
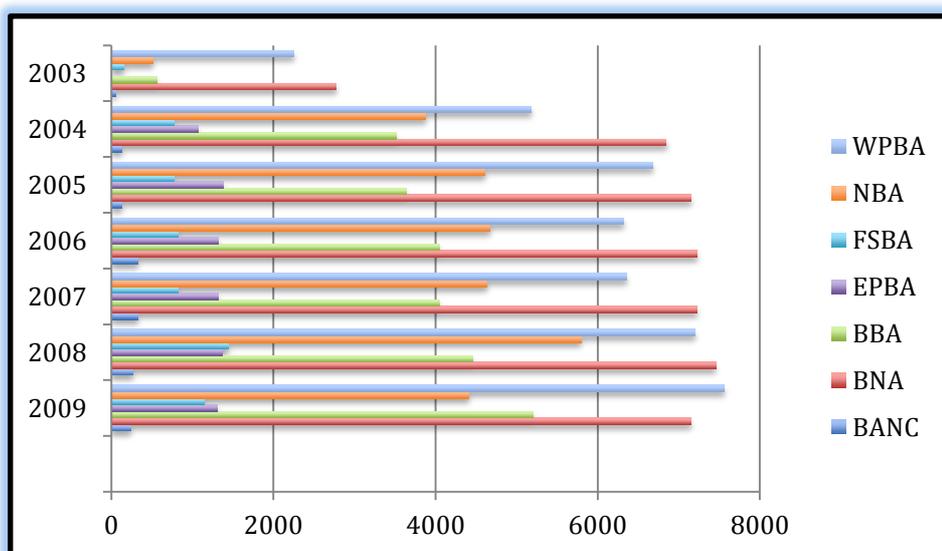
Figure 37 BUSA regional child distribution and growth
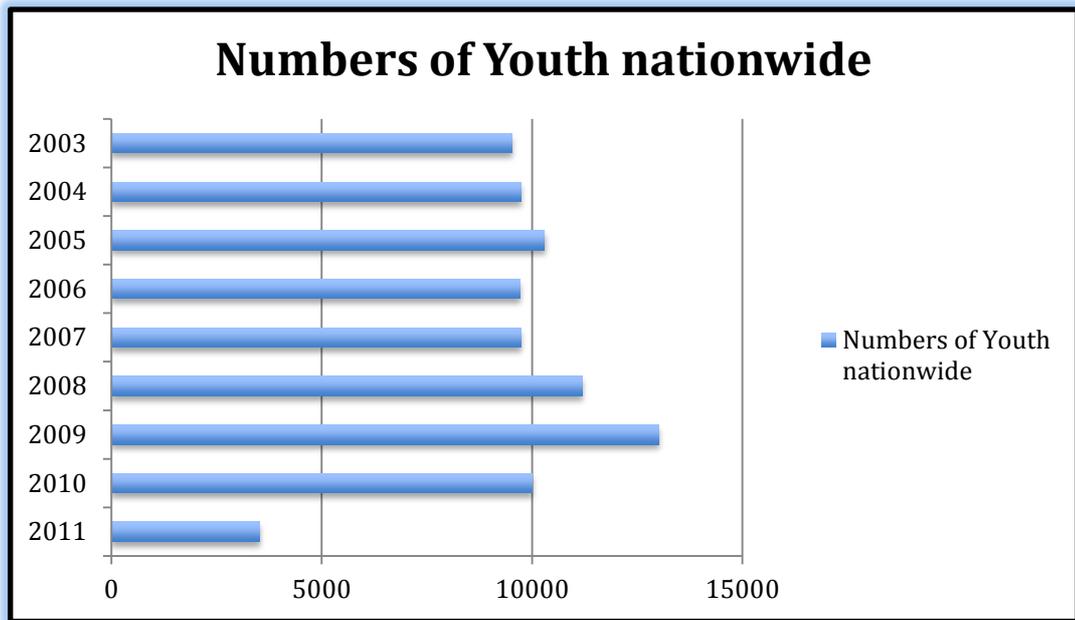
Figure 38 Numbers of youth nationwide

Figure 39 (below) illustrates the Associational/ regional figures for consideration which detail the trends in youth ministry since 2002.
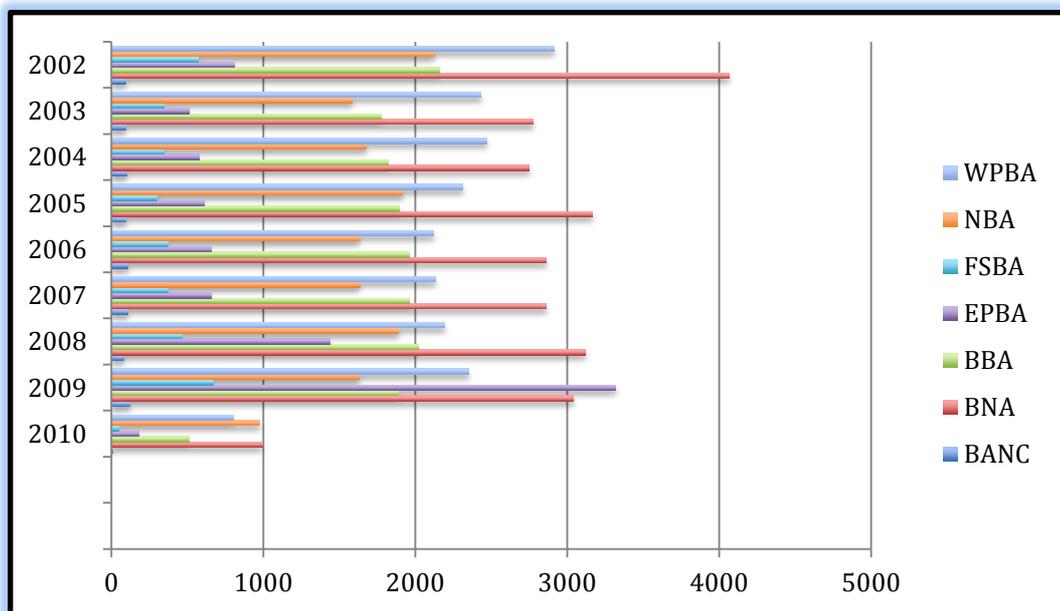
Figure 39 BUSA regional distribution of youth

Despite the focus of BUSA's vision 2010 to double local church membership; double BU member churches, double the number of children and youth being

reached, 300 churches with youth/ young adult ministries, doubling the number of children's workers/ teachers, 300 churches being 'mission involved', it seems that the exact opposite has been the net result. A similar trend to children and youth can be found within the young adult segment of BUSA. The only difference between children, youth and young adults is that the downward spiral for young adults started nationally from around 2008 (cf. figure 40 below). This trend specifically is of great significance as it shows an evident weakness of BUSA churches to engage a generation of South Africans meaningfully with the gospel, disciple them adequately in the faith and deploy them responsibly in the mission of the church as it follows the *mission Dei* in its teleological orientation.
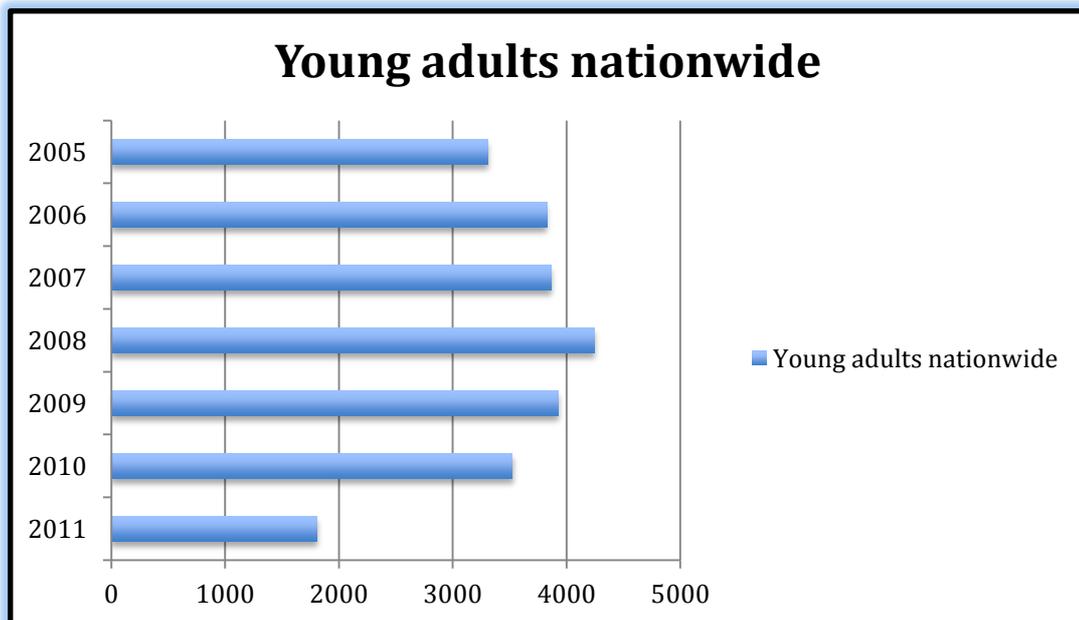
Figure 40 BUSA young adults nationwide

Figure 41 (below) depicts the Associational breakdown of young adults nationwide. The WPBA has experienced the greatest decline in young adult membership and participation since 2004, alongside the BNA and BBA. The only

region to maintain a reasonable young adult segment in churches is the NBA, which incidentally, according the Statistics South Africa's 2011 mid-Year report (2011:14), has the greatest population of young adults in South Africa (aged 20-24), and the second largest population of young adults in South Africa (aged 25-29) by a small margin against Gauteng. The same report (2011:13) records Kwa-Zulu Natal as having the lowest numbers of people migrating outward (-10174) in the years 2001-2006, in the period between 2006-2011, this trend changes somewhat with KwaZulu Natal currently the third largest region in terms of in-migration figures in South Africa. Thus, despite the NBA's steady growth in the young adult segment, it is not nearly as significant as the overall growth trend within the NBA region.
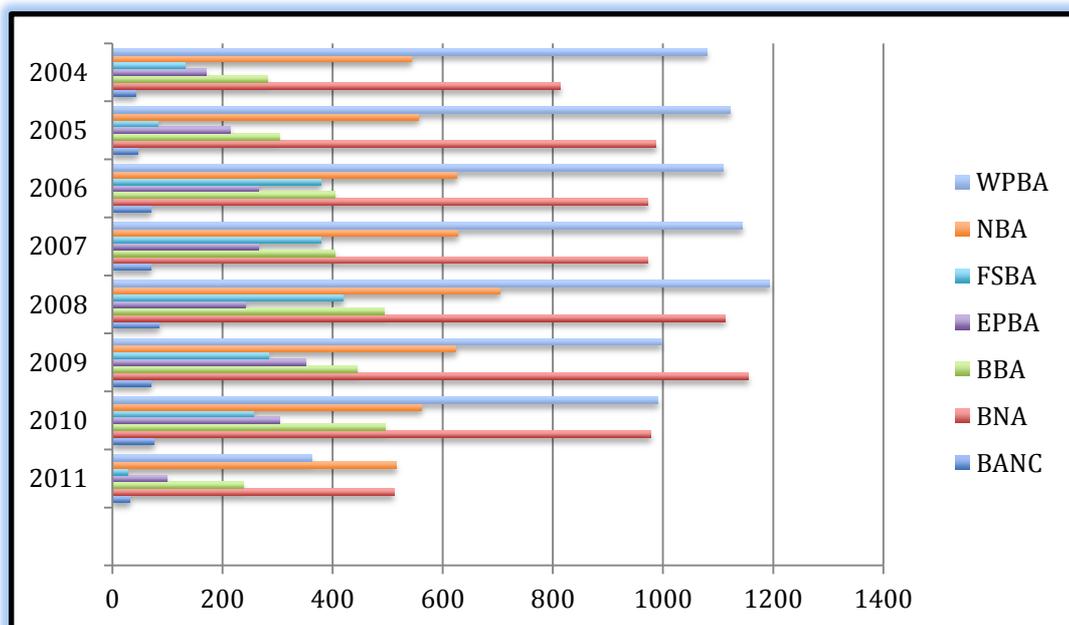
Figure 41 Associational young adult breakdowns

10.2 IMPLICATIONS AND IMPORTANCE OF THE TRENDS IN BUSA

STATISTICAL REPORT FOR THE PERIOD FROM 2006 TO 2011

| CHURCHES	2006	2007	2008	2010	2011	percentage change	
No of Churches	501	505	515	524	500	2006 to 2011	0%
Statistics submitted	261	194	202	196	145	5 yr. Average	200
Members	45329	44626	45270	43431	43545	2006 to 2011	-4%
Adherents	17559	21409	23174	22213	11555	2006 to 2011	-34%
Members & Adherents	62888	66035	68444	65644	55100	2006 to 2011	-12%
Teachers	2863	2825	2868	2883	1319	2006 to 2011	-54%
Children	24720	25520	27983	27320	9967	2006 to 2011	-60%
Youth	9732	10441	12842	9999	3524	2006 to 2011	-64%
Young Adults	3861	4077	4247	3661	1785	2006 to 2011	-54%
People Trained					421	2006 to 2011	
Baptisms	1732	1382	1406	1337	884	2006 to 2011	-49%
Churches/Fellowships Planted	42	43	54	56	34	2006 to 2011	-19%
Churches Assisted	293	364	371	438	128	2006 to 2011	-56%
Missionaries supported	876	873	1032	936	568	2006 to 2011	-35%

As a % of Membership	2006	2007	2008	2010	2011
Children	55%	57%	62%	63%	23%
Youth	21%	23%	28%	23%	8%
Young Adults	9%	9%	9%	8%	4%

Figure 42 Summary of BUSA trends 2006-2011

What can one deduce from the data collected and analyzed in this chapter? The highlighted portion of figure 42 (above) is indicative of the contemporary BUSA scene, which is characterized by pastoral indifference, church inefficiency, member apathy and overall denominational decline. This conclusion has not been reached independently and subjectively; rather, it is based on personal observations and personal conversations with BUSA's leaders at almost every

level; national, regional and local and in most positions (pastors, Area Coordinators, staff at Baptist House, theologians etc.). It is also confirmed by data collected from both qualitative and quantitative research conducted nationwide.

Given the data above in relation to the decrease in BUSA membership and the lack of leadership involvement in children, youth and young adult ministry, is it reasonable to deduce that those who are leaving BUSA churches are many of the leaders, who in previous years have been pillars of stability and support, who no longer have confidence in the general direction of BUSA churches and structures within the new South Africa? Given the data above, perhaps this is more than reasonable; it is highly probable! It seems to me that it should be the urgent undertaking of BUSA's current Executive to address the issues outlined in this dissertation, however, the problem lies with the fact that decisions are made by leaders who are not really representative of the segments of people BUSA has lost recently, and the Executive have little knowledge of how to rectify this situation independently of BUSA's youth and young adults and their respective leaders.

The situation we face in BUSA today is unlike any other we have faced before, and we are unable to quantify the current prospects, suffice to say, that if these trends continue, BUSA's irrelevancy will be made relevant. This decade is therefore of great significance to BUSA and is the era of *reaction* and *rediscovery* - reaction against the status quo in BUSA leadership, and a rediscovery of the missional nature of God and His church! In the proceeding section qualitative data will confirm the data collected and analyzed from the SABH since 1994 and quantify what implications this may have at grass-roots level for BUSA churches.

10.3   CURRENT TRENDS IN BUSA CHURCHES

10.3.1   Delimitations of my study

BUSA is a multi-cultural, diverse denomination. I am not sure what defines us as a denomination in our current context, except a shared history and similar core beliefs (Baptist Principles). Any study dealing with such a broad spectrum of individuals can easily be adapted to one specific grouping; however, as I will prove, my study (although limited) has covered a wide spectrum of individuals, churches, cultures and contexts.

Over a period of around 7 months qualitative research was conducted among churches within BUSA. Emails with direct links to the online 'Missional Church Survey' were distributed to each Baptist church that had an email address published in the 2011/2012 BUSA Directory. Respondents completed the survey on-line and the results were recorded accordingly. Figure 43 (to the right) is a representation of the numbers of respondents recorded on a daily basis from 12th February 2012 to the 18th August 2012. Out of
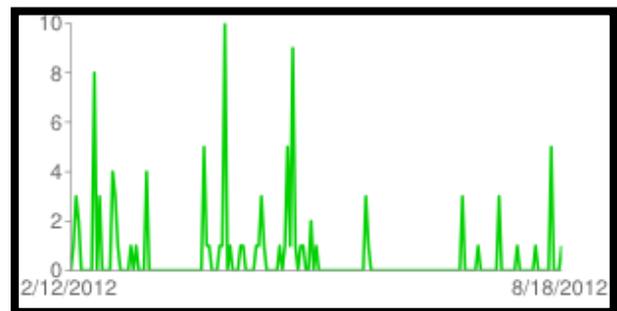

Figure 43 Online respondent timeline

all the surveys sent, 110 responses were recorded for further research, reflection and analysis as per the researcher's initial proposal and design.

One of the immediate questions that come to mind relates to whether the research into missional ecclesiology within BUSA is limited to a specific group of individuals within BUSA with a certain 'agenda' (e.g. Isaiah 58 network etc.). The Missional Church Survey covered a wide field of respondents from within numerous geographical, cultural and ideological/ theological settings. From the geographical perspective, respondents came from varied settings within South Africa, that in many respects reflect our own population trends, with the bulk of the populace centred within urban contexts. The values in figure 44 (below) indicate the broadness in terms of inclusivity within the scope of this study. The only section that did not receive much response is from those ministering in informal settlements. The reason this is lower is that many respondents would classify their informal settlements within the context of 'semi-urban' in the South African setting. However, there are not a large number of BUSA churches engaged in ministry in informal settlements (as a proportion to the whole).

a. Village (no/ very little basic infrastructure & sparse population)	2	2%
b. Rural (little basic infrastructure & medium-sized sparse population)	5	5%
c. Semi- urban (basic infrastructure in place with medium-sized population)	20	20%
d. Informal settlement (on urban/ semi-urban fringe with higher density population)	1	1%
e. Suburban (sophisticated infrastructure with denser population)	61	62%
f. Urban (inner city with high density population)	16	16%
Other	1	1%

Figure 44 Distribution of BUSA churches
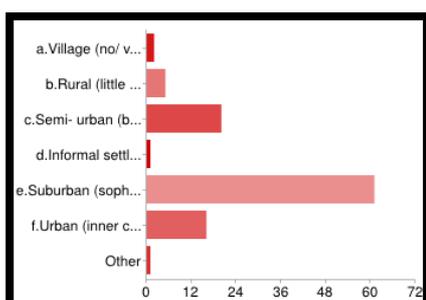
Figure 45 Graphic depiction of the distribution of BUSA churches

This spread of respondents is further reinforced by the socio-economic data collected from the survey. As can be seen in figures 46 & 47 (below), there is great diversity within the socio-economic standing of member churches within BUSA. What is significant to note here is our innate 'comfort' in ministering to those in the middle-class segment, which represents the vast majority of churches in BUSA. Our constituencies are weak in reaching the higher-income groups and are not really scratching the surface of reaching those within the lower-income groups of South Africa.

a. Predominantly middle-class congregants	**20**	20%
b. Predominantly lower-income congregants	**10**	10%
c. Predominantly higher-income congregants	**1**	1%
d. Mix of middle & upper income earners	**25**	25%
e. Mix or lower & middle income earners	**19**	19%
f. Mix of lower, middle and upper- income earners	**26**	26%
Other	**1**	1%

Figure 46 Economic breakdown of BUSA reach
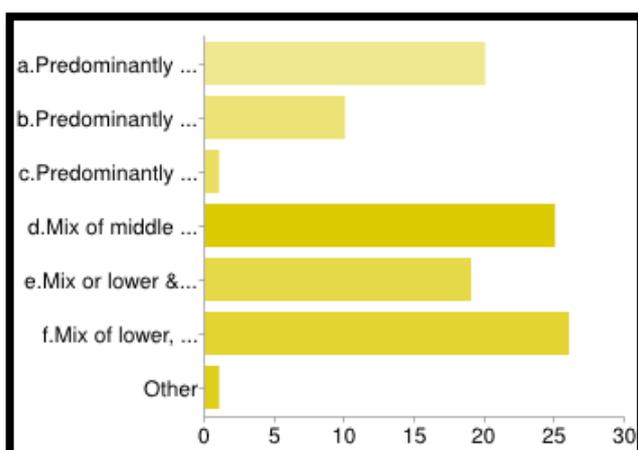
Figure 47 Graphic depiction of the economic breakdown of BUSA

What is the relevance of this study within the context of BUSA? Is there a place to talk about the concept of missional church? It seems clear from the grass-roots up that the missional conversation is _highly relevant to the future of our denomination_; in fact I would argue that without a focus on missional church, we will not speak of a BUSA in years to come. Figure 48 (below) indicates the broader understanding of the term 'missional' among the leaders in our Union. Given the great diversity of respondents, it seems that a vast majority of BUSA leaders see the missional conversation as a challenge toward the renewing of the mission of the Church.

a. Just another 'fad' that will eventually pass	**2**	2%
b. A challenge towards renewing the mission of the Church	**93**	95%
c. A radical movement that must be avoided at all costs	**0**	0%
d. I am unsure of what this means	**3**	3%
Other	**1**	1%

Figure 48 Understanding of 'missional'

However, what makes this conversation even more relevant to BUSA is the self-understanding of churches within BUSA. Notwithstanding the fact that respondents may select more than one checkbox, so percentages may add up to more than 100%, it seems significant to me that 34% of our churches see themselves as missional (cf. figure 49 & 50 below). This, in conjunction with Chang's 'Faith-based Youth' urban tribe, makes the missional conversation even more essential to BUSA's future.
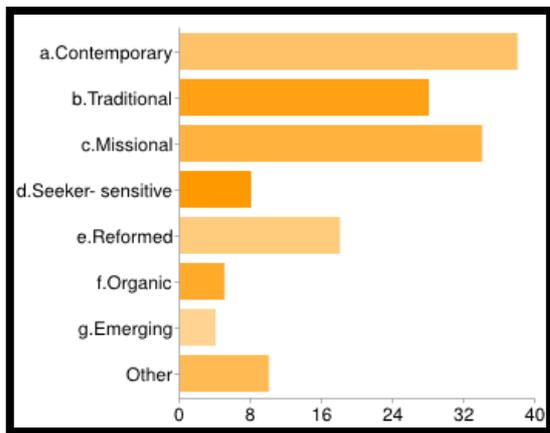
Figure 49 Self-identity of BUSA churches

Another key indicator of the missional change that is emerging at grass-roots level within BUSA churches nationwide relates to how the church views and practices missions. In many BUSA churches there exists a dichotomy between what can be termed 'missions' and 'evangelism'. Missions is seen as crossing frontiers (culture, geographical etc.) and is the task of those specially called and trained as missionaries, supported from the local church and denominational base. Evangelism is seen as a local enterprise involving those within the congregation with an inclination toward this. Both of these concepts have been concretized into programmes and ministries run by lay leaders, often without the full knowledge of those attending a church, and with little feedback to members about work done and results (perhaps only at an annual AGM). As the missional church concept gains ground in our Baptist praxis, churches within our denomination will move away from what has been tabled in the first line below ('40% only support local/ foreign missionaries financially and through prayer'), toward more *personal involvement* in the mission/vision of a Baptist Community of Faith. Many churches, though, are working toward this becoming a reality but do not have a national forum/ platform to gauge what others within our family of churches are doing in relation to their context and community.

We only support local/ foreign missionaries financially and through prayer	**40**	40%
We support local mission projects (e.g.: Feeding scheme, HIV/AIDS etc.)	**57**	57%
We have taken members/ leaders on short term mission trips	**47**	47%
We are in the process of working towards greater mission involvement	**35**	35%
We have two committees overseeing missions and evangelism independently	**6**	6%
We see each member as a missionary and encourage personal involvement	**45**	45%
Other	**1**	19%

Figure 50 current missions involvement of BUSA churches

10.3.2   THREATS   BUSA   NEEDS   TO   ADDRESS   AND   RECOMMENDATIONS

In the light of the threats to Christianity in Africa that were discussed in detail in Chapter 7 of this dissertation, it is imperative that BUSA sees its ministry within this new (global) context in Africa, and adapt its ministry to deal with issues that impact the South African scene, and respond in appropriate ways within this new era.

Some of the greatest challenges to BUSA's continued ministry lie in the areas of leadership, critical contemporary scholarship, youth and children's ministry, ministry to young adults, spiritual growth in terms of discipleship processes, and the nature of the church (being missional).

10.3.1.1 Leadership and Critical, Contemporary Scholarship

The fact that we are in the midst of a massive crisis within BUSA today illustrates the fact that there has not been an intentional focus on understanding our times (context) and adapting ministry and leadership styles toward achieving the mission of the church. The Missional Church Survey, used to collect information regarding current BUSA church realities recorded pastor's responses to personal leadership styles/ preferences. Figure 51 (below) reflects the reality that 7% of BUSA pastors are unable to make decisions without previous approval by a board. Furthermore, 20% of BUSA pastors find themselves multi-tasking where leadership delegation is almost non-existent as church members and leaders are busy and feel it is the responsibility of the pastor to take care of the many details that arise in the ministry of the local church (he is paid to do the work by the members and a certain level of work ethic is expected!). However, the vast majority of BUSA pastors find themselves between directing and empowering others in the life of the church to do the work of ministry with pastoral support and guidance.

a. I serve others tirelessly as Christ did and often find myself multi-tasking	19	20%
b. I empower others to serve alongside me and delegate authority to them	74	76%
c. I direct people to do the work and support where needed	16	16%
d. I make the decisions and other on staff follow through	0	0%
e. All my decisions are taken to a board for approval or ratification	7	7%
Other	4	4%

Figure 51 BUSA pastors personal leadership styles

The significance of the above data may only be ascertained in conjunction with additional data secured from the Missional Church Survey. It would be wise to

view data on time management and devotional integrity to further assist in the analysis of leadership styles within BUSA. The tables below are a summary of the data collected in the abovementioned survey, which reveals that 14% (cf. table 3) of BUSA pastors are currently in unhealthy environments that are not sustainable in the long term. This unhealthy environment is perhaps perpetuated by the spiritual walk and devotional integrity of many BUSA pastors; of which 18% who completed the Missional Church Survey indicated that they find it difficult to have devotional times most days (cf. table 6).

a. Church ministry consumes all my time and I find it hard to fulfill family and recreational needs	**14**	14%
b. Family comes before ministry and my Church supports this view	**27**	27%
c. Busyness is seasonal and I manage to balance my time well between all my requirements	**46**	46%
d. I have sufficient time to satisfy most of my needs most of the time	**18**	18%

Table 5 BUSA Pastors and time management

a. I spend at least one morning a week in prayer and reflection	**14**	14%
b. I spend time daily in prayer and study	**68**	68%
c. I find it hard to have devotional time most days	**18**	18%
d. I do not have a regular time of devotion	**6**	6%

Table 6 BUSA Pastors devotional integrity

There seems to be a direct correlation between pastors whose lives are 'consumed' by ministry (not taking seriously the priesthood of all Believers and full giftedness of Christ's body), and a spiritual disconnect in pastoral service, which has far-reaching implications for BUSA leadership.

To break this down further, according to BUSA pastor's self-identification, it appears that of the six Pastors who do not have a regular time of devotion, two identify themselves as part of a contemporary church, three pastors as part of a reformed church and one pastor from a traditional church setting. Of those pastors who find it difficult to have devotions most days, eight are from contemporary churches, three from reformed churches, two from a traditional church, and one from a missional setting. The others did not identify a particular type of church setting. Of the 68 pastors that have a daily time of prayer and study, nineteen are from contemporary churches, eight are from reformed churches, eighteen are from traditional forms of church, thirteen are from missional ones, two are organic churches and three are identified as seeker-sensitive churches.

This means that 23% of pastors in contemporary churches find it hard to have quiet times most days; and 14.7% of pastors serving in contemporary BUSA churches have quiet times only once a week. 5.8% of BUSA pastors serving in contemporary church settings do not have regular quiet times at all. Only 55.8% of BUSA pastors serving in contemporary settings have devotions daily!

Further analysis of data reveals that 16.6% of pastors in reformed churches find it hard to have quiet times most days; and 11.1% of pastors serving in reformed BUSA churches have quiet times only once a week. 11.1% do not have regular quiet times at all. Only 44.4% of BUSA pastors serving in reformed settings have devotions daily!

Compared to the above, 7.14% of pastors serving traditional churches find it hard to have quiet times most days; and 17.85% of pastors serving in traditional BUSA churches have quiet times only once a week. Only 3.5% do not have regular quiet times at all. 71.42% of BUSA pastors serving in traditional BUSA settings have devotions daily!

In missional settings within BUSA, there seems to be a different picture with regards to those who claim be missional (while still working within reformed, contemporary or traditional BUSA churches). In the missional survey, 34 churches identified themselves as missional in some way. This is significant. However, of these churches, only fourteen churches are independent of another BUSA descriptor (traditional, contemporary or reformed etc.), twelve respondent churches claimed to be a blend of contemporary and missional, six claimed to be a blend between traditional and missional, and only three claimed to be a blend of reformed and missional. What remains significant here is the spiritual commitment levels of leaders who claim some or other affiliation to the concept of being missional.

Of those in contemporary missional BUSA church settings, 66% of respondents claimed to have daily devotions (as opposed to the 55.8% recorded in the contemporary setting above; this is a slight improvement over the whole); 8.3% of pastors in contemporary missional BUSA churches indicated that they had devotional times once weekly, with 25% of pastors in the contemporary missional setting within BUSA churches indicating that they find it hard to have a regular

devotional time (as opposed to 23% above, which represents a slightly lower level, but records perhaps a greater level of honesty on the part of pastors committed to the spiritual growth process). Of pastors in traditional missional churches in BUSA, 66.6% of respondents recorded they have daily devotions (as opposed to 71.42% recorded above). 33.3% indicated that they have difficulty having a quiet time most days, which is almost double the figure in the traditional setting recorded above.

Of pastors in the reformed missional setting, 66.6% of pastors indicate that they have a daily time of devotions (as opposed to the 44.4% recorded among reformed pastors above, this is a significant improvement). 33.3% of pastors in reformed missional churches indicate that they do not have a regular time of devotion, which is significantly greater than the 3.5% recorded above.

However, of pastors in the missional setting, *85.7% indicated they have daily devotions. This is by far the highest percentage recorded of all fields in this study.* 7.14% of pastors in missional settings in BUSA have devotional time once weekly, with an additional 7.14% indicating they find it hard to have devotional times most days. This has to say something for the role that missional ecclesiology can play in the continuous spiritual formation of BUSA pastors serving in churches that are missional, or that see themselves as moving toward a more missional focus.

BUSA exists as a denomination as a custodian of Baptist beliefs and principles, and for functional/practical purposes (in the terminology employed by van Gelder it is *missional* and *confessional*); as it carries out its mission in the world. BUSA

pastors are a part of this mission vision, and are, in many respects, responsible at grass-roots level for the dissemination of Baptist beliefs and praxis. As a denomination, BUSA is under serious threat and needs to be critical, contemporary and intentional in leadership in the medium-term if BUSA is to transition into a more positive phase of ministry. What has become evident during the course of this study is that BUSA leaders (in national positions) have not listened (and heeded) to researchers (like Christofides), and taken their work seriously. Ministry in this era has been dominated by a pragmatic approach to vision and ministry that has not adequately captured the imagination of most BUSA pastors, nor church members (especially youth and young adults). This, in part, has led to the formation of Sola 5 and Isaiah 58 as relational networks within BUSA (both holding to the 1689 Confession of Faith). Du Plessis (2012: 169) reminds us that BUSA stands right in the middle of these groups as far as epistemology is concerned; neither taking a very strong stance on its theology (yet not compromising on the essentials of the gospel), nor being postmodern and 'emergent'. The focus of BUSA ministry has been on maintaining a post-apartheid representation at leadership level (understandably so!), without being too critical regarding the actual content and long-term vision of the union including leaders or all backgrounds and ages at every level of leadership. "…BUSA seems to focus more on the pragmatic functions as an administrative organisation and less on the assertion and dissemination of doctrinal truth" (du Plessis 2012: 169).

Recommendations:

It would be beneficial for BUSA Executive to mandate an *intentional* focus on research within BUSA to illuminate our current crisis and provide suitable solutions toward rectifying the situation. This research should be coordinated independently of the national BUSA office to avoid interference, and BUSA staff should do everything in their ability to assist the research process and ensure a favourable outcome.

Perhaps BUSA should initiate the following:

- A national 'listening team' that will focus on 'hearing' the concerns of BUSA pastors in churches around the country. This missional era should commence with a 'season of listening'.

- A national research fund to enable specialized research into critical areas of BUSA ministry needing evaluation.

- A research co-ordinating team inclusive of theological students and post-graduates within BUSA, as well as select staff members from BTC and CTBTS who will coordinate and steer the focus and outcomes of such focus.

- Research should be divided into segments (leadership, next generation, mission etc.), which should be coordinated by independent research leaders with teams that meet fairly regularly.

- The outcome of this intentional focus on extensive research into BUSA would be change in vision, mission and ministry focus within the next 3-5

years that should set BUSA on the right course for effective ministry within the Rainbow Nation.

- Part of this should be the initiation of a national, mandatory continuous education curriculum for all pastors on BUSA ministry lists without exception. This function should be coordinated independently by the BTC and CTBTS as a joint, co-operative effort, which should set in motion a plan to grow the capacity and ministry competency of BUSA pastors moving ahead. At the bare minimum, it should be a requirement for any new applicant for BUSA ministerial recognition. Du Plessis (2012:207-210) comments on the importance of the continuing development of pastors and leaders:

> Whilst the requirement to grow… in the BUSA code of pastoral ethics does exist, there is no formal programme to firstly monitor compliance and secondly to ensure that pastors obtain the kind of training required to keep them up to date in terms of the latest developments with respect to areas in which they minister (Du Plessis 2012:207-210).

Du Plessis (ibid.) importantly draws lines of correlation to the DRC who adopted a system of compulsory continual development in 2007 in line with most of the large and classical professions. The DRC implemented this over a period of five years ending in 2011. Their core values were as follows:

1 The continued development of knowledge, insight and faith in the gospel;
2 The advancement of spiritual growth and personal development;
3 The development of ministry skills that are relevant for the minister's environment;
4 To remain true to denominational tradition and to improve ability to discern theological truths accurately; and
5 The retention and improvement of the joy and courage of ministry

(cf. Erasmus 2009:n.p.).

Proposed research areas:

- Leadership structures within BUSA churches in post-colonial/ post-modern South Africa.

- Church planting among South African Baptists (multi-site approach?).

- Religious freedom and BUSA local church autonomy.

- Missional church - a rediscovery of BUSA identity and mission.

- The nature and ministry of the BMD.

- Ministry to the next generation (transmission of the faith).

- Leadership succession in congregational church government.

- BUSA's national structures and policies in the twenty-first century

- Intergenerational ministry in BUSA churches.

- Theological education for BUSA pastors (preparatory and mandatory continuous education).

- Worship styles and structure in BUSA churches.

- The role of pastoral spiritual formation in BUSA churches.

10.3.1.2 Youth and Children's ministry

At first glance, it may seem to be arrogant of me to ask; 'where have we gone wrong' in youth and children's ministry in BUSA? In reality, I am not 'qualified' to answer this question in full, apart from my missiological observations, but the crisis is evident at national, regional and local church level across the spectrum in BUSA. At national level, there has not been a coherent vision and effective leadership and ministry since BYSA Teams closed down (under Selwyn Coetzee), this is primarily evident in the national youth budget and staffing structure at Baptist House. The 2011 expenditure at national level for BYSA was R52,000 against a budget of R69,972 with an expected increase in 2012 to R89,143 (BUSA Assembly Report 2012:61). Sam Ndoga, Chairman of BYSA, confirmed in his report to BUSA Assembly, the many challenges they have, not least of which is a replacement for the national youth director position, given Tony Christian's recent resignation as National Youth Director. The Youth Executive Committee Report to the BUSA annual Assembly adequately sums up the current state of our youth ministry (and ministry to the next generation, including children and young adults):

> The Baptist Union of South Africa has an undeterminable future if youth ministry is not highly prioritized forthwith. The resignation of Tony Christian this year leaving only Mohau Radebe in our national office perhaps registers the state of affairs at denominational level, not only to mention comparable concerns at local church levels. From our observation of the delegates at the Port Elizabeth Assembly (2011), we noted among the delegates a dwindling representation of youth. We would like to register that if the Baptist Union exists for its current membership of adults and has no serious consideration for the next generation, then our Union is an endangered species. In leadership it is a given that an organization that exists for itself will not grow. This invariably means our future lies in establishing interventions that will ensure the perpetuity of this denomination until the Lord comes (Youth Executive Committee Report to the 2012 BUSA Assembly).

The missional church survey indicated that 99% of respondent churches had youth ministries. However, figure 52 (to the right) indicates the health and status of youth ministries at local church level in BUSA.
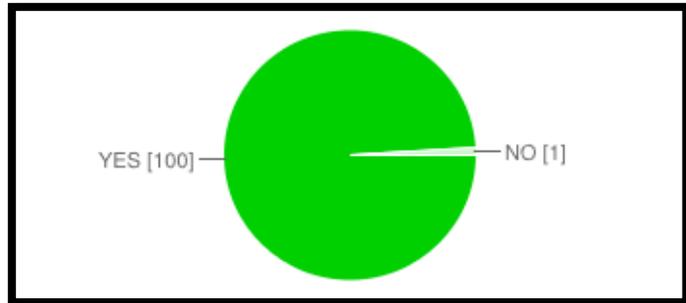
Figure 52 youth ministry in BUSA

Table 7 (below) indicates that only 41% of respondent BUSA churches indicated youth ministry was growing steadily, with an additional 20% indicating balanced growth and maturity in their church youth group. What should be of concern, in the light of previous data is that some 17% record average growth and maturity, with a further 22% indicating their youth ministry is an area of great concern. Similar trends are observable within the children and young adult segment within respondent BUSA churches.

Growing steadily	**41**	41%
Healthy (balanced growth and maturity)	**20**	20%
Average growth and maturity	**17**	17%
An area of concern	**22**	22%
Not of great importance	**1**	1%

Table 7 Youth ministry in BUSA

10.3.1.2 Spiritual growth (discipleship)

The growth and success of BUSA ministry is largely dependant on its leaders. It seems to be quoted *ad nausea* these days, but is true; everything rises and falls on leadership. Therefore, the spiritual growth aspect of BUSA pastors is of primary importance if BUSA churches are to succeed in ministry in this new milieu (this has been discussed under leadership challenges previously).

One of BUSA's evident weaknesses is in its discipleship process, which is indicative of the lack of numerical growth indicated by the large exodus of youth and young adults from our churches toward other churches that offer a more intentional and contemporary approach. Whilst conducting field research, I often heard criticism on the side of BUSA pastors, leaders and members of BUSA Executive directed towards churches that 'steal their young people'. Whatever theological and practical concerns remain as dividers between BUSA churches and 'the competition', there needs to be recognition of intentionality on the part of many churches to which our young people are flocking in large numbers (assuming they still go to church after leaving a BUSA church!). It is no surprise to me that many of the younger generations are leaving BUSA churches for alternatives, as it has become obvious that our churches are not where they need to be with respect to Christian discipleship processes (cf. table 9 below).

As Jesus Christ illustrated for us, transformative discipleship happens best in a smaller group contexts, where it is more focused and opportunities for authenticity and gift expression more evident. However, my research indicates that BUSA has

a long way to go still in dealing with the concept of a small group and creativity in reaching and growing individuals in the context of the local church. The table below indicates the overall importance BUSA churches ascribe to cell groups in their process of discipleship (cf. table 8 below).

a. Sporadic and unplanned	**8**	8%
b. Cell- based	**65**	65%
c. Solely through Sunday preaching/ teaching	**14**	14%
d. Intentional events and seminars/ courses	**26**	26%
e. Mentorship & coaching relationships	**33**	33%
Other	**3**	3%

Table 8 BUSA churches and discipleship

However, Figure 47 (below) indicates the level of effectiveness BUSA churches are experiencing with regards to cell group/ small group ministry across the spectrum at local church level.

a. An effective ministry with a majority in attendance	**54**	57%
b. A new concept that has not been fully explored yet	**13**	14%
c. Reserved for a specific groups within the church (women and men's ministry)	**8**	8%
d. Ineffective and not well attended	**14**	15%
Other	**16**	17%

Table 9 Effectiveness of BUSA cell groups

The survey reveals that only 57% of respondent churches reflected a majority attendance in small group participation within churches. 14% of churches admit that cell groups are a new concept that has not yet been explored, with 17% of respondent churches indicating cell groups are ineffective and poorly attended on

the whole. With 65% of BUSA churches being reliant on cell structures as a major discipleship component, their effectiveness in this area represents a serious threat to the sustainability of BUSA's ministry into the future.

CHAPTER SUMMARY

Part Four is to be seen as the climax of the dissertation, under-scoring the importance of Part One (Baptist history and mission development); Part Two (The importance of Africa and threats that impact BUSA ministry on a macro level) and Part Three (the need for, and overall importance of, an Afro-centric missional ecclesiology). This section, however, needs to be interpreted alongside the current realities of ministry within South Africa from a cultural, political, geographical and religious perspective; a multi-disciplinary approach will be the most helpful in apply the 'text' within our 'context' in order to fulfill God's mission. The incorporation of Chang's Urban Tribes of South Africa assists in understanding an important reality: ministry in urban areas/ cities; which have already been established as important to the continued spread and growth of Christianity in Africa. BUSA needs to pay special attention to this aspect as BUSA does not have a good track record in this area specifically.

In line with the above, within this section, BUSA was placed within the context of South Africa as a Rainbow Nation, post-1994.

Additionally, a number of pertinent questions were dealt with in the areas of denominational trends since the inception of democracy and our Rainbow Nation in 1994, against the backdrop of early BUSA growth and development. There are a number of important questions that have been tackled in this section: How should one see South African society today? What are important trends for consideration (e.g. growth in membership, ministries of BUSA, Baptist and church life)? How do these trends impact upon the ministry of BUSA churches? What are the critical areas for further theological and ministry engagement?

An equally important aspect of this section pertains to the current trends within BUSA churches that were drawn from quantitative research (deduced from the researcher's national Missional Church Survey, and from a nationwide research and listening tour, representing qualitative data). Together with this quantitative data, qualitative data has be added, to further analyze and interpret the current trends and their impact at grass-roots level, giving priority to qualitative research findings as per the original research design. There were three threats that stood out from my findings that need to be addressed:

1. Leadership and Critical, Contemporary Scholarship
2. Youth and Children's ministry
3. Spiritual growth (discipleship)

CHAPTER 11

PHASES OF MISSIONAL TRANSITION (PERSONAL CASE STUDY)

In November 2009 Lara (my wife) and I were travelling from Johannesburg to vacation with family in a mountain resort area known as the Drakensburg. We left Johannesburg at around 4am and it was not long before a thick fog that seemed impenetrable enveloped us. I remember struggling to see ten metres in front of our vehicle praying that God would protect us from harm. At some point in the journey I remember asking myself, "Where are we?" We had planned to stop for breakfast and I discovered, after some time that I had missed our turnoff for breakfast as visibility was low. I did not enjoy that experience as I, like many others, like to know where I am and that I am on track to my preferred destination. I don't like the feeling of the unknown, nor being lost.

Every journey has a starting point and a goal in mind. However, you cannot start with the future as no one starts a journey from where you wish you were or where you hoped you would be. This analogy is true of ministry and is true of the missional journey too. Roxburgh (2009) states that the missional journey begins where people are, not from some vision of where we would like them to be. What is needed is to *look* and *listen*. We need to open our eyes to perceive the ways that the Spirit of God is working in the lives of people in our church. We need to open our ears to discern the ways that God is shaping the lives of people around us. One of the most important things to do is to take time to listen to the stories of people and the ways in which they perceive that God is moving or perhaps not working in their lives. I know that it seems easy enough, but it is perhaps the

toughest thing to do, as usually the pastor is expected to come up with some vision that the people buy into that mobilizes lay leaders to achieve desired goals and objectives lead to further growth and multiplication (especially in a typical BUSA setup).

When I first accepted a call to Open Baptist Church (a large multinational, independent Baptist church located in Gaborone, Botswana) I was asked to present a vision of what I intended to do and accomplish in my ministry area. At the time I expected my leaders to simply buy into my vision and work towards what I perceived to be the common goal (even though I had little prior knowledge of the needs of people in that church or culture). There was no time for consultation, and little concern for communal participation or consensus regarding the destination of our journey, simply a futile attempt to picture a preferred future. This approach, I soon learnt, did not work, and led to frustration on my part because my leaders were being shaped by the directions in which God was leading them; and that was not in line with my goals or strategic plan. In fact, having looked (later on) at my original vision plan for the church, I realized that I had accomplished very little of what I originally intended to do in our tenure there. I have, in many ways, exceeded my plans and have been surprised by God's grace and leading. This, I am sure, is the cry of many ministry leaders, but it need not be, as wherever you find yourself in ministry is your starting point on the missional journey; it is never too late to re-orientate your ministry towards the *missio Dei*. That may not just save it, it may save you!

This chapter represents my interpretation of the realities experienced within BUSA churches in our era, based on selection criterion from the Missional Church Survey. I unashamedly approach this chapter in my capacity as participant observer- I am very much a part if the BUSA story in the present and have a role to play in its future. In my mixed methods research I have tried to complement qualitative and quantitative data forms, however, in my specific approach I have given greater priority to qualitative research as interpreter and illuminator of quantitative data. I have done this due to the evident gaps in data and accuracy which I was afraid would taint my research. This chapter is my interpretation and analysis of the missional journey among BUSA churches in South Africa, with personal examples taken from my own ministry which are woven into the larger fabric of BUSA ecclesiology. In my approach I have used multiple sources of information to formulate what I hope to be valuable insight. I have utilized the following sources:

- Structured interviews with BUSA staff;

- Informal interviews with leaders involved with BUSA mission (past and present);

- Informal interviews with our BUSA seminary staff and principals;

- Informal interviews with local church pastors representing a reasonable segment of most of our provinces and racial divides;

- Informal interviews with church members and leaders representing a reasonable segmentation of most of our provinces and racial and economic divides (as substantiated in Chapter 10). I travelled 8000 km around South Africa in around a month gathering information first hand from BUSA

pastors and leaders which adds great value to my own understanding relating to what is happening within a moderate segment of our denomination. My impressions and analysis from this trip are foundational to this chapter and to an understanding of where BUSA churches stand with regards to a missional praxis.

However, we begin our missional journey with the assertion that the Holy Spirit is among the people of God; with the affirmation that the people of God are priests and that the Church is made up of spiritually transformed people who are called to participate with God in His mission in the world as imperfect agents of the Kingdom of God. Much of the importance of a missional ecclesiology has already been established; however, it is important to recognize the mission of God is Trinitarian in nature and involves the collective efforts of the God-head (Father, Son and Holy Spirit). This point has already been established in this thesis, but what is of importance is that we live in the era where the work of the Holy Spirit is predominant. In fact, the Holy Spirit is God's gift to us to enable us to continue the work of Jesus. The Holy Spirit is the *Paraclete*; the word comes from a Greek term meaning 'called to the side of' and hence 'advocate' (cf. 1 Jn. 2:1). Its importance derives from its particular usage in the John's Gospel (see Jn.14:16-17, 26; 15:26; 16:7-11; cf. 16:13-15), where Jesus promises his disciples that when He departs He will send them another *Paraclete* (RSV and NIV 'counsellor'; KJV: 'comforter') to remain with them. As John's Gospel makes clear, the *Paraclete* is the Holy Spirit, or Spirit of Truth (14:17, 26). In fact, the Fourth Gospel's teaching about the Holy Spirit is set forth in terms of the *Paraclete*, who continues the work of Jesus Himself (14:16-17), recalling things the earthly Jesus taught or revealing things he

was unable to convey (14:26; 16:12-14). In John's view, this spiritual knowledge or insight, unavailable until after Jesus' death and resurrection, makes Christian faith and understanding fully possible for the first time.

The New Testament consistently teaches us that all Christians are priests (see 1 Pt. 2:9; Rev. 1:4-6; 5:6-10). Most Protestants today recognise only one mediator between them and God the Father, and that is God the Son, Jesus Christ (1 Tim. 2:5). The Epistle to the Hebrews calls Jesus the supreme 'high priest', who offered himself as an unblemished sacrifice for sin (Heb. 7:23-28). Protestants generally believe that through Jesus Christ they have been given direct access to God, just like a priest under the Old Covenant; thus the doctrine is called the priesthood of all believers. God is equally accessible to all believers, and every Christian has equal potential to minister for God utilizing their unique spiritual gifting. This doctrine, however, stands in opposition to the concept of a spiritual aristocracy or hierarchy within Christianity and should encourage participation by all members of the Body of Christ in our consumer-driven, performance-managed church society.

Roxburgh (2009) suggests that there are four starting points on the missional journey. These are: reactive, developmental, transitional and transformational. I agree; however, in reality, no church is simply only one of these four; it is in most cases a mixture of two or more elements. This is certainly true of many BUSA churches interviewed. For the purposes of clarity, I have adopted Roxburgh's missional classification in my analysis as it is a helpful way of understanding where we are as churches.

Reactive phase

Many churches within BUSA form part of the reactive phase. In fact, I would say that the bulk of BUSA churches would fit into my description of this phenomenon (some on opposite sides of the coin). This is graphically illustrated in the pyramid below showing that there is a progression in the missional journey, and that some areas are representative of the majority churches in BUSA (reactional), whereas, fewer churches are seen as transformational.
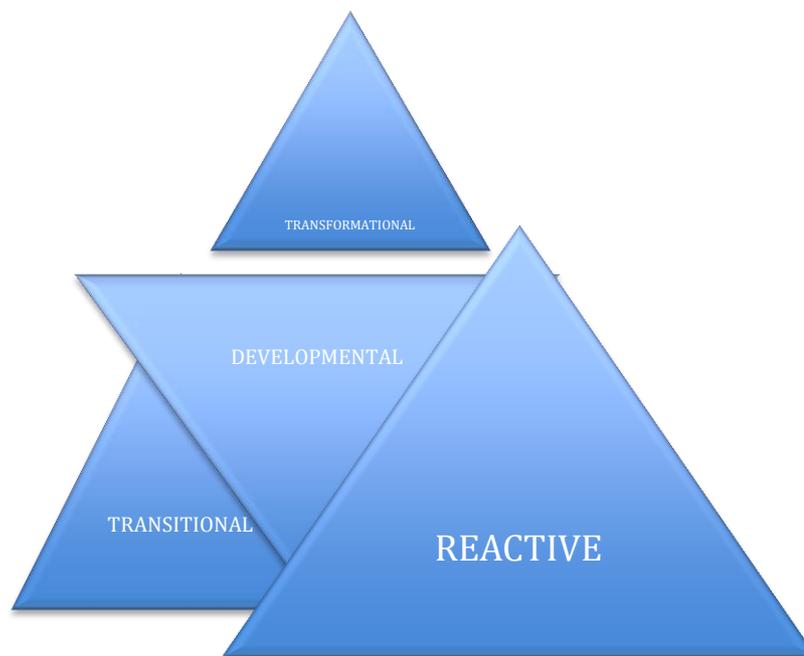
The church I grew up in was started with a great amount of energy and expectation, by a number of people with a common vision working hard to achieve what they had set out to accomplish in their newly established church. There was a sense of excitement, a feeling of community and a sense of fulfilment and significance. However, as time passed by, this church tended to focus more on internal structures and on life within the Body of Christ. They built a new sanctuary, new children's classrooms and also grew exciting programmes, engaged in

evangelism, followed up on visitors, visited with the sick and engaged in many ministries as they saw the church grow and take shape. However, as they did this, life outside the confines of the church began to change and the neighbourhood within which the church found itself experienced significant demographic changes. Many of the people who were founding members of the congregation moved to newer suburban areas and commuted to church each Sunday. The membership of the church and the local community grew more and more dissimilar. Where once there was a sense of purpose and continuity between the church and community, this now was replaced with a sense of discontinuity, alienation and distance. Leaders wondered if they should perhaps sell the church property and relocate, but instead, they decided to plant another church in a nearby suburban area where some church members stayed, with the hope that this would grow and develop a significant ministry for dissatisfied members of the mother church. There was no significant conversation about engaging the local community and very little action in that regard. In churches like this, members know that everything has changed in their communities, but church members no longer know what to do with the 'foreign' people who have moved into their community. Roxburgh (2009) aptly confirms that the fears and anxieties of the church members are often reflected in the church building and social/ministry structures. Fences are erected, burglar bars are fitted, and security is beefed up. Church gates are locked 15 minutes into the service preventing others from entering for fear of security risks (although, to be fair, this may be a valid concern in many churches). This is often masked in some communities by a prevailing attitude of 'excellence in ministry' which requires one to be punctual at church services so that others' worship experience is not disturbed. This, unfortunately, reveals so much of our society's individualistic

attitude that does not look out for the interests of others in the way that Paul speaks of in the Christological hymn of Philippians 2. I often ask myself; what if someone in the community going through a crisis in their lives, searching for answers, hope, life, happens to walk or drive past our church on a Sunday morning during a service and feels led to attend, but is too late to gain entry to hear God's word? I am not trying to be difficult or controversial when I say this, but what happens if that same man goes home and shoots his wife and two children before committing suicide himself? Which crime is worse? Churches depriving people of the opportunity to enter the church or being late for a church service? The bulk of BUSA churches, particular those located in urban contexts are facing similar issues to which they are to react and work through in time. Also, many churches in urban areas throughout Southern Africa find themselves in a similar situation; however, we need to be shaped by the *missio Dei* as opposed to meeting individual needs within the church, which can often lead to pettiness and injustice (centripetal versus centrifugal).

Thus, being reactive describes a church that knows much has changed but decides it will turn inward and protect itself from what is going on outside the confines of the church building. Driscoll in his book *"Radical Reformission"* (2004) illustrates this position in the following way: Gospel + Culture - Church = Para-church (E.g.; Young life and Campus Crusade for Christ); Culture + Church – Gospel = Liberalism (Some mainline churches); Church + Gospel – Culture = Fundamentalism. Many BUSA churches in urban centres find themselves unable to navigate the times and keep up with the many changes in their communities. This is perfectly illustrated in racial integration among BUSA churches. We are not

where we need to be. From research discussed in Chapter 10, one can see that over 50% of BUSA churches are not adequately racially integrated, despite the fact that most churches (76%) are located in communities with multiple racial grouping, which were revealed in the survey (only 24% located in homogenous communities). Furthermore, 83% of leadership make-up in BUSA churches is shared between homogenous and slightly mixed segments with only 20% of churches surveyed indicated they are fully integrated with representation on boards, teams and committees, with 40% desiring further integration, and 10% claiming full integration is not possible presently. Sadly, many of BUSA's churches are located within a reactive phase of ministry where mission is preservation and solace is found in familiar traditions and fellowship. Within churches in this segment, there is no vibrant children's, youth or young adult ministry, with very few of the younger generation attending church services or participating within the life of the church. The lack of importance of this ministry is perpetuated through the inadequate financing channelled toward these ministries. Youth pastor turnover is high and discipleship is sporadic and overall inadequate. Typical Baptistic structures of leadership are most often evident with the Senior pastor working in conjunction with the Board of Elders and leading the Deacon committee. Most decisions are made by these boards and the job description of the senior Pastor is often full of expectancies on the part of congregants which leave little time or energy for mission into the community as the concern of the church is strictly directed toward its members and missionaries. There is no Kingdom vision. If evangelism takes place, it is typically in a crusade at the local church and rarely happens outside a Sunday service context. The church can be described as a

cruise liner in turbulent waters- it is unconcerned with its surroundings are pays no attention anything in the waters within which it navigates.

Developmental

Roxburgh (2009) states that a developmental church believes that it can grow and reach people in the new space by improving on what it is already doing. This is known as attractional ministry and focuses on building better (excellent) facilities, producing effective (fun) programmes, and (relevant) content that *attract people to church*. The prevailing attitude within a developmental church states that what they are doing is right but is perhaps not marketed well enough, or is not up to standard. It sees no need to question or adjust its assumptions and ways of functioning. "The developmental church believes the issues of mission and ministry are solved by improving and building on the basic paradigm out of which it already operates and doesn't even recognize its assumptions until they are pointed out" (Roxburgh 2009:57). What most developmental churches within BUSA do is focus on improving facilities to attract a particular type of market, hire a new pastor to drive the vision and implement agreed-upon plans to reach a predetermined goal, add relevant services using the latest technologies, with a live worship band singing the latest in popular Christian songs, hoping to attract a certain segment of society. Developmental churches are a part of a growing segment within BUSA and are often highly successful in attracting other Christians to church, thus giving the impression of growth without any great mission endeavour locally. My research shows that many Baptist churches have moved

beyond their traditional church service and often have two morning services; the first one catering for an older generation with another for families. Evening services, where successful, focus on youth and young adults and this is seen as their service and their youth pastor often arranges and preaches at this without great participation from the older generation. Some BUSA churches have adopted specific models of ministry that have redefined their function, and in some ways their mission (cell church, seeker sensible etc.). BUSA churches with sufficient financial backing attempt social justice ministries engaging a cause- from a distance and without much congregational involvement.

In these churches within BUSA, the preaching often changes from expository preaching alone and leans towards topical/expository and even motivational speaking that caters to the needs of the market they are trying to reach. Programs are often added to cater for people and the church re-brands its image, re-visits its vision, simplifies its operations and grows numerically for a time. The amount of time, energy and money spent in this re-adjustment process within these churches is significant and in many cases quite phenomenal. I am currently part of such a church and I sometimes wonder; "'will it ever be enough? Will our building be large enough? Will we have enough office space for staff? When will we build the youth centre, pave the parking, construct the sports fields?" Is it ever enough? In many churches like this we often justify the developmental mentality by stating that the aim of our building programme (in the future) is to use it to reach the community (provided they come to us) and impact lives. The truth, in developmental churches, is that we will never be satisfied with what we have and will always desire an improvement. We will always need the latest audio-visual equipment, more air

conditioning to make people comfortable, a more informative or interactive website, better advertising and glossy leaflets. The list goes on and on.

These changes often cause quite a stir within the region, members of other churches often visit to experience the difference, the changes are often applauded when talked about in pastors' fraternals, featured in Christian magazines, and copied as the latest trends when numerical growth occurs. However, as Roxburgh rightly states, while growth in these churches is often the norm, in reality the new people attending church now are seldom new converts from the immediate community, but represent transfer growth from other churches in the surrounding areas whose members move because of a more relevant music style, to take advantage of a better children's programme or better preaching etc. These churches are in many cases applauded as being highly effective, whereas, in reality, the people from the local community spend their Sundays sleeping-in late, shopping, or hiking, and are never impacted by the Gospel of Christ. "Developmental churches attract people, but they usually are not engaging the neighbourhoods or the changed realities of their contexts" (Roxburgh 2009:77). Their focus needs realignment, but it seems impossible for these churches to change their mentality and will require great conviction and strong, visionary leadership to change direction. The change is possible, with good leadership, and there are good examples of churches that have experienced a comeback (borrowing a term coined by Ed Stetzer).

I have grouped the reactive and developmental churches together as they represent a similar perspective regarding how the church should function. However, the two types of churches are not the same; reactive churches are usually smaller, in the midst of a downward spiral, living off past experiences and the 'old glory days': developmental churches can be very large, well run by multiple staff with lots of energy and new ideas. These two groupings represent the vast majority of churches within BUSA currently. Roxburgh (2009) states that despite their differences they both operate out of the same set of assumptions: (1) The way the church operates is fundamentally correct and only needs minor adjustments to improve; (2) The church's energy is directed towards continually developing ways of attracting people to its centre. Both approaches, although upheld in many evangelical churches I know well, are incompatible with biblical standards and reflect irrelevant approaches to ministry within our current setting. This may sound harsh, but as you will see, it is a fair assessment of the above-mentioned approaches.

Qualities of BUSA churches in reactive and developmental phases:

1. Often a form of spiritual arrogance.
2. Unteachable and unaccountable (often under the guise of being autonomous).
3. Attractional focus in ministry; church is structured for centripetal influence.
4. Preservation trumps mission.
5. Community trumps Kingdom.
6. 'Sight' trumps faith (measureable results and relative risks).
7. Unsustainable in its current form.
8. Geared primarily for believers in structure and ministry.
9. Traditional structures are unquestionable.

10. Ministry is largely inflexible and based on past success or failure.
11. Discipleship is sporadic and unplanned.
12. Missions is primarily seen as the support of missionaries with some larger and wealthier developmental churches being more creative in mission across frontiers.
13. Membership is the ultimate aim and transfer growth is predominant.
14. In some developmental churches there is a growing interest in church planting and even campus church models that perpetuate their model of ministry in a setting that seems more conducive to their related market niche.
15. Leadership generally more traditional in approach to decisions and care within the church context.

Transitional

"A church in the transitional phase recognizes that no matter how much it improves what it is doing, no matter how attractional it becomes, the context has changed so much that people won't (easily) come anymore" (Roxburgh 2009:83). A transitional church is one that recognizes the need and value of reaching beyond its four walls. It does not necessarily involve too much change in the structure or organization of the church; however, rather than asking, 'how do we attract people to what we are doing?', the transitional church asks, 'what is God up to in this local community, and how do we need to change in order to engage the people who no longer consider church a part of their lives?' (Roxburgh 2009:85). This represents a radically different perspective and way of thinking regarding the life and ministry of the church. Thus, a smaller percentage of BUSA churches can be located within this phase along the missional journey, however, there are a growing number of churches illustrating the practical efficiency found within this liberating model of

ministry. There are, however, very few mentors within BUSA to help guide pastors, leaders and congregations through the number of changes and issues to be faced leaving many BUSA leaders turning outside the Union for mentorship, advice and help along the missional journey as the perception is that BUSA national leaders do not have the capacity to guide churches in this phase of ministry as it is often seen as exercising an administrative function among many churches within reactive and developmental models which are moor comfortable and predictable to work within.

In November 2004 Lara (my wife) and I accepted a call to the Grace Community Church located in Fourways, Johannesburg. The church was around 10 years old when we arrived on the scene and had undergone a series of conflicts, which had begun to define its essence as a church. The church is located in an affluent suburb and was planted by one of South Africa's greatest evangelists, Richard Baker. Many who knew him flocked to be a part of this exciting new venture. In the beginning, Grace Community Church was completely white and was largely made up of a wealthy élite, many of whom had ties with the pastor stretching over 30 years to when he planted an Assemblies of God church near Randburg. Through a series of events and a subsequent church split, God led the church towards a large property located within an emerging suburban area in Fourways. Not too much had changed in the church up to this point; the faces were still all white and the church's future vision of reaching the white élite in Fourways was still evident. However, as they were to learn, God's plans are greater than ours! Before long a few young black children started to arrive at the front gate of the church and they were quickly assimilated into the small children's ministry. The children came from

an informal settlement (squatter camp) known as 'Sevefontein' located opposite an opulent housing estate known as Dainfern. The attendance of the few black children from this squatter camp did not raise too many questions at first, however, before long the numbers of black children from the squatter camp started increasing. First three, then ten, then twenty, then fifty and before the church knew what to do there were over 100 children from the squatter camp attending church.

When Lara and I arrived the church had just experienced its second split, which arose from the 'problem' of having these black children from the local squatter camp attend church services. Congregation members complained that the children were stealing pencils from the seats and making the sanctuary dirty with their bare feet etc. Now it may be easy to judge the church and certain members unless one has prior knowledge of life in Apartheid South Africa. Blacks were not easily accepted in white society and the previous government fostered this separation, which became part of life for many South Africans on both sides of the spectrum. There were separate schools for whites and blacks (in fact a separate educational system for blacks, known as 'Bantu Education'), separate public toilets, beaches, buses etc. Most South Africans reading this know what it entailed and could perhaps relate, in some way, to the stir that those innocent black children created when they started to attend their local church. During that time though, God had placed the squatter camp children on the hearts of the leaders of the church and once the dissenters finally left to attend other ministries, the church began to realise that God had a mission for them to impact and transform the lives of the children God brought into the life of the church.. It was not an easy transition from being centred on the needs of the affluent whites, to being what every church

should be; an inter-national, inter-cultural, multi-socio-economic microcosm of the immediate and surrounding community. Where before there were only white faces in the congregation and BMW's and Mercedes Benzes' in the parking lot, there was now a mixture of races, white, black and coloured, with rich and poor gathered to worship their King. For my wife and me this represented a wonderful mosaic of what it meant for us to be God's people at a time of national transformation in South Africa.

We, perhaps, did not fully understand then what it meant to be God's missional people; we did not even fully understand what it meant to live as God's people within our community. We did not have all the answers, nor any model for other churches to emulate. We were simply a community on a journey; transitioning in our community to embrace and reflect the fullness of the Kingdom of God. The ministry grew beyond our imagination and we had an average of 180 children each week in our Sunday school. This was amazing to see and we had named our children's ministry 'Jericho Roads' and eventually had to meet after regular church services as we could not fit everyone into our church building. 90% of the church members were actively involved in the ministry of the church; especially Jericho Roads and this ministry (initially unwanted) began to define our sole mission and purpose.

Grace Community Church was started nearly a decade earlier and within a relatively short period of time had around 300 people in attendance. When the congregation split from the mother church and moved to their new property in

Fourways, they had around 200 people attending weekly meetings with a larger than usual budget for most churches that size - due in part to the affluence of the people attending. Once the children from the squatter camp began to come, attendance dropped to around 80 people each week. Finances dropped significantly too.

However, looking back, we never lacked for anything and God provided all of our needs in amazing ways. We were sad to see the members go, but were glad that we were able to do what God laid on our hearts without any hampering from unwilling parties. We were able to give each child a balanced meal after the Sunday service; and provide groceries to some families weekly. Each year-end we provided stationery, clothes and a host of other goods to each of the children involved in our ministry. One year we even provided over 200 pairs of shoes to the children so that they did not have to walk to school bare-foot and would be able to have some dignity. KFC often sponsored meals annually for our Christmas party and local businesses generously donated goods. We learnt that we could not out-give God and He provided in amazing ways beyond our understanding. We did not know what the future held but we experimented, took risks, failed and tried again. There was no formula, no model, only a sense of journeying to a new and far-off land. Like Abraham in Genesis 12, all we knew was that we were journeying with God to a land that He would show us. Admittedly, there were times of anxiety (because it feels out of control), lack of security (because some 'big giver' members still wanted their needs catered for and threatened to leave if they were not heard). However, we learnt what Roxburgh (2009:96) now affirms: "… a

transitional Church is on a journey in a new space where it will continually be learning rather than simply improving on what it has always done."

Since we left over 7 years ago, this ministry has continued and has grown and been shaped in many respects. We are grateful to God for that opportunity and eagerly wait to see the fruit from our labour in the years to come as the children grow up, go to university and begin their adult lives.

Transformational

Roxburgh (2009) affirms that a transitional church discovers in its learning and experimenting and that effective ministry and transformation only happens when churches continually engage the ever-changing contexts of their communities with the never-changing Gospel message. Driscoll in his book *"Radical Reformission"* (2004) illustrates this model mathematically in the following way: Church + Gospel + Culture = missional. In being transformational, churches recognize that it is not about being trendy, nor about the latest tool, ministry resource, model or grand idea, "but about being missionaries in their neighbourhoods, shaping the Gospel in the forms and language of the local people, and remaking church structures and social systems around the context rather than abstract notions of church drawn from a previous point in history" (Roxburgh 2009:100). This journey, one from a highly attractional form of ministry (best seen in reactive and developmental phases) to a missional church, is a huge challenge as many people within existing attractional ministries have a gathering mind-set, thinking that they can bring others in without necessarily changing or challenging who they are and the

structures by which they operate. Also, people do not like change, even though it is something no one can effectively resist. The result of the radical change is that many within society worldwide are moving away from any desire to have a church as part of their daily lives. The truth is that the church is continually being marginalised within African societies, especially as the world becomes 'smaller' (globalisation) and as other nationalities move into previously homogenous Christian communities. Attractional church models, though, will remain with us for some time and will continue to appear effective as it reaches Christians looking for a better place to have their needs met. In the transitional and transformational phase, churches recognize that being missional is attractional, and that attractional is the other half of the coin. Thus, Roxburgh contends that we have entered into a new space, an exciting place where a new imagination for the church in the twenty-first century will be welcomed by many, both within and outside the contemporary church. A church that seeks transformation in the lives of people in its community, where window-dressing is not enough and where structures, buildings and mission remain flexible and adaptive to the real needs of people. In BUSA, there are few churches that can be described as transformational, and although it may seem to be an ideal perspective, is not without limitations in itself.

Within many BUSA churches in the developmental phase specifically, there are many churches that have misunderstood what it means to be missional, and although they claim to be missional I nature, they really do not do much different from traditional attractional models. Many churches mistake creativity in ministry for being missional, but lack full transformation, or at least partial transition from one phase of ministry to another. As before, I have grouped the concerns of

transitional and transformational churches together as they, in many respects, reflect a similar concern for a re-balance in church life and leadership; being rooted in missional thought (church as attractional and missional).

Qualities of transitional and transformational churches within BUSA:

1. Increase in the participation and effectiveness of prayer ministry in both Phases with lay leaders taking greater initiative than paid staff.
2. Re-thinking and restructuring of traditional Baptistic models of leadership and governance with a move away from church as institution toward church as a living organism.
3. Gift-based ministry involvement trumps service for the sake of getting the job done is seen as a significant shift toward a missional empowering serving model in BUSA churches.
4. Elder-led approach dominates with the Pastor/ pastoral team given greater freedom with accountability (within reason).
5. Many BUSA churches have signalled this move from Baptistic traditions by changing their name to being a 'community church' (e.g.: Bulwer Road Baptist became Glenwood Community Church etc.).
6. Inclusive leadership is key in both transitional and transformational churches drawing leaders from a wider pool.
7. A Kingdom vision is an underlying factor of importance and is a driving force behind missional orientated churches in BUSA.
8. Family oriented approach to ministry (Alpha marriage course, divorce care).
9. Priority of ministry to the next generation (seen as an investment rather than a liability). In both transitional and transformational churches, leadership transition and training is more intentional and leaders tend to be raised from within the church more than called from outside sources, which adds to overall church stability and continuity in vision and leadership.
10. Ministry, mission and function of the church is set as much by the community as it is by the members of the church illustrating the importance of those not yet saved.
11. Open-mindedness and teachability are common leadership characteristics.

12. Willingness to network (within and outside of BUSA circles).

13. Less focus on buildings and more on people is a value in both phases.

14. Members seen as missionaries in local context and are encouraged, equipped and sent into the world. Ministries of mercy are common in wealthier congregations as they engage their wider context.

15. Visionary and empowering leadership is common. Mission and vision is exhibited by paid staff as they lead by example and do not wait for a committee to set the agenda. Congregants respond to leadership commitment and are seen to follow suit in BUSA churches where visionary and gift-based leadership is encouraged.

16. Structures more easily able to adjust to context and ministry. The greatest Success stories in BUSA churches in these phases of engagement (transitional and transformational) show pastoral continuity for between 12-25 years. Typically, churches in the reactive phase that have pastors leading for longer periods experience steady decline, and developmental churches tend to have a pastoral turnover every 4-8 years.

17. Greater congregational involvement in the mission of the church as well as traditional means of supporting missions (missionary support, short term trips etc.). A revival of the practice of the Baptistic doctrine of the Priesthood of all Believers is evident.

18. Leaders/ pastors that are not insecure in themselves, but who understand the times and who take calculated risks.

19. General greater awareness of the role of the Holy Spirit in our witnessing (Acts 1:8).

20. In many BUSA churches within this phase of their journey, there is often a willingness to think differently about reaching people and serving their community. This can be reflected in alternate church planting models employed and in the way churches think about ministry in post-1994 South Africa.

BUSA churches are certainly of great diversity, which is what makes unity, vision and leadership challenging within our denomination. This is indeed a great strength, but has proven to be our great weakness in that we as a Union of

churches have been unable to envisage corporately what ministry within our family of churches would look like in post-1994 settings taking the missional calling of God into consideration.

I conclude with the words I recall having heard or read regarding John R. Mott's conclusion of the 1910 Edinburgh conference: *"The end of the conference is the beginning of the conquest. The end of the planning is the beginning of the doing"*. BUSA as a whole needs to own their conquest and become more active in attaining a vision that is both inspirational and aspirational; one that unifies, and encourages our churches to live up to their respective callings within the greater diversity among Baptists in South Africa.

CHAPTER SUMMARY

This thesis has shown the importance of leading toward missional change in BUSA. However, unless BUSA leaders 'hear' the concerns, challenges and threats described in this research; incorporating Afro-centric missional perspectives on the history of South African Baptists, its future will be undeterminable!

This study utilised the South African Baptist faith heritage as an important interlocutor with a view to *retrospective* and *prospective* Baptist ecclesiology in post-1994 South African society. Special recognition has been given to the

unique contribution of what can be seen as an emerging Afro-centric missional

ecclesiology within the current South African/ African context. This study has

sought to be *leadership-oriented*, *biblically-based* and *Afro-centric* in its

approach to *missional change* with South African Baptist Union churches.

A number of research questions were engaged along the way:

- What is the overall significance/ importance of an Afro-centric missional ecclesiology, taking into consideration both local and global trends and conversations?

- What is the present- day impact of historical BUSA ecclesiology?

- What relevance does the history and present-day context have for BUSA churches?

- What denominational trends have occurred within BUSA since 1994?

- How have the trends of the late twentieth and twenty-first centuries differed from the trends experienced within the late nineteenth and mid- twentieth centuries of BUSA's history?

- Which number of BUSA churches stand-out as having experienced significant, holistic growth, through a missional renaissance since the end of the twentieth century to the present day?

- What hope does a missional ecclesiology offer local churches?

- What can be done towards equipping local church leaders for missional change?

- What does it look like to lead towards missional change- what is required from a pastoral perspective?

- Which Trends within BUSA are constructive, and which are destructive.

In Part one, a foundation was laid with regards to the establishment and growth of the Baptist movement and denomination within South Africa and Southern Africa. This section is important to the development of the thesis as it describes the context within which the South African Baptist faith heritage has taken shape. This section was divided into three distinct chapters dealing with various components of the Baptist heritage. Chapter 1 commenced with a brief historical overview of the Cape of Good Hope. Chapter 2 dealt with unique aspects relating to the formation of BUSA and events that led up to this occasion. The events recorded within this chapter will serve as an overview stretching into contemporary times. Chapter 3 utilized the concept of 'waves of mission' (borrowed from Willem Saayman) to describe the events detailed in Chapter 2 in a more systematized manner with historical observations listed in point form.

In Part two, serious thought has been given to an afro-centric missional ecclesiology for Africa, by African theologians and interlocutors. This is important because too much of Africa's history has been written by those from outside of the continent, which often leads to a Western-centered survey of historical accounts. This section engaged the overall importance of Africa globally and showcases the growth, beauty and potential of possibly the world's greatest powerhouse. As the research shows, the perception of Africa as the 'dark continent' is no longer

relevant and research engaged the overall global importance of Africa and the many ways its progress has been hindered in the past. Africa is indeed the world's powerhouse and, as my research indicates, has a prominent role to play in the shaping of things to come.

Part three dealt with, and substantiates the role and importance of what can be termed missional ecclesiology, taking both local and global trends and conversations into consideration. The argument within this section objectified the necessity for a missional ecclesiology and defined what this would mean for Africa specifically. Being missional in our day and age is more than simply a passing 'fad'. Being missional, as stated above, is part of a rediscovery of the nature of God, His Church and His mission in the world. This concern for the church and mission is correctly reflected by BUSA pastors who completed the survey part of the quantitative research approach. A vast majority of participants in the survey saw being missional as the quintessence of Christianity, and being missional as a rediscovery of the eternal, Triune God's purpose in, for and with the world.

However, despite the importance *being* missional has for BUSA, its *definition* needs to be clearly understood to avoid confusion and irrelevance. After all, if everything is missional, nothing is missional. Both mission and definition are important components to unleashing the mission potential of churches within BUSA's sphere of influence. There is an evident need for a missional ecclesiology that is centered on South Africa (and Africa!). This concept is relevant in Africa within the twenty-first century, and is needed as the church in Africa participates in the continuation of the work of Christ until He comes.

Part four is seen as the climax of the dissertation, under-scoring the importance of Part One (Baptist history and mission development); Part Two (The importance of Africa and threats that impact BUSA ministry on a macro level) and Part Three (the need for, and overall importance of, an Afro-centric missional ecclesiology). Important recommendations were made in order to overcome some of the challenges that BUSA faces.

Erre makes an important point, which can easily apply to BUSA:

> We live in a time unlike any other time that any living person has known. It's not merely that things are changing. Change itself has changed, thereby changing the rules by which we live… there is more to this change than simply a linear extrapolation of rapid change and complexity. Quantum leaps are happening that are nothing like evolution. They remove us almost totally from our previous context. Simply learning to do old chores faster or to be able to adapt old forms to more complex situations no longer produces the desired results… running harder and harder in ministry will not work in this new world… (Erre 2009:19).

BUSA churches are becoming increasingly ineffective in mission because our past has not prepared us fully for ministry in the future. The discontinuity we have experienced because of these quantum leaps is comparable to the experience of the residents of East Berlin when the Berlin Wall came down. Nothing in their past prepared them for life without the wall. Very little in BUSA's past has prepared us for ministry in today's world. This is certainly true of BUSA's experiences in the 1990's and beyond. To speak truthfully, we have often not done justice to the biblical narrative in our attempts to 'do church' and pastor in this new era. Therefore, we must begin with a radical assertion that the trends within BUSA, although seen as successful yesterday, will not suffice for today and tomorrow. We

humbly recognize the need for a new map in this new world, to navigate effectively and to go boldly where few have been - certainly in Africa.

I conclude with the all-important words of the Lausanne 2010 Cape Town commitment:

> Cape Town 2010 must call Evangelicals to recognise afresh the biblical affirmation of God's redemptive purpose for creation itself. Integral mission means discerning, proclaiming, and living out, the biblical truth that the Gospel is God's good news, through the cross and resurrection of Jesus Christ, for persons, and for society, and for creation. All three are broken and suffering because of sin; all three are included in the redeeming love and mission of God; all three must be part of the comprehensive mission of God's people (Lausanne 2011, The Cape Town Commitment).

Although Christian mission is always anchored, in fidelity to the past it remains challenged to fidelity in the present. It must *preserve*, *defend* and *proclaim* the constants of the church's traditions; at the same time it must *respond creatively and boldly* to the contexts in which it finds itself. BUSA needs to preserve, defend and proclaim the constants of its traditions in an era of discontinuous change and respond creatively and boldly as it engages the Rainbow Nation, taking seriously post-1994 contexts.

FURTHER RESREACH INTERESTS

- Leadership structures within BUSA churches in post-colonial/ post-modern South Africa (importance of Castell's network theory).

- Effective church planting among South African Baptists (multi-site approach?).

- Religious freedom and BUSA local church autonomy. Do these hamper the overall long-term effectiveness of BUSA ministry?

- Preaching 'missionally' in BUSA churches.

- Missional church - a rediscovery of BUSA identity and mission as it relates to the nature and ministry of the BMD specifically.

- Missional discipleship processes for BUSA churches (transmission of the faith inter-generationally).

- Leadership succession in congregational church government.

- BUSA's national structures and policies in the twenty-first century

- The future of inter-generational ministry in BUSA churches. Moving beyond a multi-generational, multi-racial, multi-national, multi-lingual approach.

- Theological education for BUSA pastors (preparatory and mandatory continuous education).

- Worship styles and structure in BUSA churches in the light of the African Diaspora phenomenon.

- The role of pastoral spiritual formation in BUSA churches.

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INTERVIEWS CONDUCTED:

John Benn, Westville: 24 September 2012.

Dean Meistre, Glenwood: 24 September 2012.

Barry Thomas, East London: 19 September 2012.

David Lock, Gonubie: 20 September 2012.

Matt Francis, Stirling: 19 September 2012.

Gavin van Heerden, Cape Town: 14 September 2012.

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Eric Robbins, Pretoria, 3 July 2012.

Nelson Abrahamse, Roodepoort, 25 October 2012.

George Ngamlama, Roodepoort, 25 October 2012.

APPENDIX A

Missional Church Survey

Select the option that best suits your ministry currently:

1. **How many fulltime pastors does your church employ?**
   a. One (Senior Pastor)
   b. Two (Senior pastor & Youth pastor)
   c. Two (Senior pastor & Children's pastor)
   d. Three or more pastors

2. **Do you encourage lay leadership?**
   a. We have several lay leaders serving in the Church
   b. Lay leaders are encouraged, but few volunteer
   c. Lay leadership is key to our church's existence
   d. Our pastor is bi-vocational
   e. Other:
   _____

3. **How would you best describe your leadership style?**
   a. I serve others tirelessly as Christ did and often find myself multi-tasking
   b. I empower others to serve alongside me and delegate authority to them
   c. I direct people to do the work and support where needed
   d. I make the decisions and other on staff follow through
   e. All my decisions are taken to a board for approval or ratification
   f. Other:
   _____

4. **How do you manage your time?**
   a. Church ministry consumes all my time and I find it hard to fulfil family and recreational needs
   b. Family comes before ministry and my Church supports this view
   c. Busyness is seasonal and I manage to balance my time well between all my requirements
   d. I have sufficient time to satisfy most of my needs most of the time

5. **How do you manage your spiritual walk?**
    a. I spend at least one morning a week in prayer and reflection
    b. I spend time daily in prayer and study
    c. I find it hard to have devotional time most days
    d. I do not have a regular time of devotion

6. **How best would you describe your church?**
    a. Contemporary
    b. Traditional
    c. Missional
    d. Seeker- sensitive
    e. Reformed
    f. Organic
    g. Emerging
    h. Other:

    _____

7. **What best describes the locality of your congregation?**
    a. Village (no/ very little basic infrastructure & sparse population)
    b. Rural (little basic infrastructure & medium-sized sparse population)
    c. Semi- urban (basic infrastructure in place with medium-sized population)
    d. Informal settlement (on urban/ semi-urban fringe with higher density population)
    e. Suburban (sophisticated infrastructure with denser population)
    f. Urban (inner city with high density population)

8. **What socio- economic situation would describe your church best?**
    a. Predominantly middle-class congregants
    b. Predominantly lower-income congregants
    c. Predominantly higher-income congregants
    d. Mix of middle & upper income earners
    e. Mix or lower & middle income earners
    f. Mix of lower, middle and upper- income earners
    g. Other:

    _____

9. **How would you best describe the style of worship (the ministry of music) at your church?** *Please circle the appropriate response and comment if necessary.*
    a. Traditional (Hymns)
    b. Contemporary (Choruses)
    c. Mixed (Hymns & choruses)

    d. African music (local mother- tongue)

    e. Other:

_____

10. **How best would you describe the preaching (the ministry of the word) at your church?** *Please circle the appropriate response and comment if necessary.*

    a. Expositional

    b. Topical

    c. Narrative

    d. Varied approach

    e. Other:

_____

11. **How best would you describe your church's approach to discipleship?** *Please circle the appropriate response and comment if necessary.*

    a. Sporadic and unplanned

    b. Cell- based

    c. Solely through Sunday preaching/ teaching

    d. Intentional events and seminars/ courses

    e. Mentorship & coaching relationships

    f. Other:

_____

12. **How would you describe the small group (cell) ministry in your church?** *Please circle the appropriate response and comment if necessary.*

    a. An effective ministry with a majority in attendance

    b. A new concept that has not been fully explored yet

    c. Reserved for a specific groups within the church(women and men's ministry)

    d. Ineffective and not well attended

    e. Other:

_____

13. **How would you describe your church's membership?**

    a. Homogenous (mostly White, Black, Indian or Coloured)

    b. Slighly mixed (around 10- 20% 'other' locals)

    c. Slighty mixed (around10- 20% 'other' locals and internationals)

    d. Fairly mixed (35- 50% 'other' locals)

    e. Fairly mixed (35- 50% 'other' locals and internationals)

    f. Very mixed (upwards of 50% 'other' locals)

    g. Very mixed (upwards of 50% 'other' locals and internationals)

14. **How would you describe your community make-up/ composition?**
    a. Homogenous (mostly White, Black, Indian or Coloured)
    b. Slighly mixed (around 10- 20% 'other' locals)
    c. Slighty mixed (around10- 20% 'other' locals and internationals)
    d. Fairly mixed (35- 50% 'other' locals)
    e. Fairly mixed (35- 50% 'other' locals and internationals)
    f. Very mixed (upwards of 50% 'other' locals)
    g. Very mixed (upwards of 50% 'other' locals and internationals)

15. **How would you describe your leadership representation in terms of demographics?**
    a. Strictly homogenous (mostly White, Black, Indian or Coloured)
    b. Slightly mixed (10- 20% local or international)
    c. Fairly mixed (35- 50% local or international)

16. **How would you best describe your church leadership in terms of racial integration?**
    a. Fully integrated (including valid representation on committees/ boards etc.)
    b. Somewhat integrated (unequal representation on committees/ boards etc.)
    c. Desiring fuller integration and are working towards this
    d. Integration at this stage is not possible
    e. Other:
    _____

17. **How best would you describe your church's financial giving trends in the last 12 months or more?**
    a. Increasing steadily
    b. Increasing slightly
    c. Infrequent and unpredictable (no trend discernable)
    d. Plateaued (no significant increase or decline)
    e. Declining steadily
    f. Declining significantly
    g. Other:_____

18. **How would you describe the concept missional?**
    a. Just another 'fad' that will eventually pass
    b. A challenge towards renewing the mission of the Church
    c. A radical movement that must be avoided at all costs
    d. I am unsure of what this means
    e. Other:
    _____

19. **Does your local church have a youth ministry?**

    a. Yes
    b. No

20. **Which option best describes your church's youth ministry**

    a. Growing steadily
    b. Healthy (balanced growth and maturity)
    c. Average growth and maturity
    d. An area of concern
    e. Not of great importance

21. **Does your local church have a children's ministry?**

    a. Yes
    b. No

22. **Which option best describes your church's children's ministry**

    a. Growing steadily
    b. Healthy (balanced growth and maturity)
    c. Average growth and maturity
    d. An area of concern
    e. Not of great importance

23. **Which of the following best describe your church's mission involvement over the last 18 months**

    a. We only support local/ foreign missionaries finalncially and through prayer
    b. We support local mission projects (EG: Feeding scheme, HIV/AIDS etc)
    c. We have taken members/ leaders on short term mission trips
    d. We have two committees overseeing missions and evangelism independently
    e. We see each member as a missionary and encourage personal involvement
    f. Other: _____

24. **How many baptisms have you had at your church in the last 18 months**
    a. 0-5
    b. 5-10
    c. 15-25
    d. 25-40
    e. Other:_____

25. **What is the trend in your church regarding church membership**

    a. The bulk of our congregation attending Sundays are members
    b. We find there are more attenders than members
    c. We find that there are roughly the same numbers of members and attenders
    d. Membership is encouraged but not pushed
    e. Baptism is a prerequisite for membership
    f. Baptism is a prerequisite for leadership (EG: Elders and Deacons etc)
    g. Other:_____