

**INCLUSIVE OR EXCLUSIVE?**  
**A MISSIOLOGICAL ANALYSIS OF CONGREGATIONS**  
**IN THE REFORMED CHURCH IN AFRICA**  
**By**  
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## **DECLARATION**

I declare that the dissertation hereby submitted by me for the Magister Artium degree at the University of the Orange Free State is my own independent work and has not previously been submitted by me at another university/faculty. I furthermore cede copyright of the dissertation in favour of the University of the Free State.

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DATE: \_\_\_\_\_

## FOREWORD

During my ministry as minister of the Reformed Church in Africa, especially when serving the congregation in Lenasia South (Jeshua Congregation) I became drawn to the plight as well as the need for the Gospel of Jesus Christ to be carried to the informal settlements that positioned itself along the borders of the congregational boundaries.

After the 1994 general elections, which marked a new era in the lives of all South Africans, these informal settlements began to grow at an incredible pace. Not only did it grow in numbers but violence such as rape, murder and robbery was on the increase. The desire to bring the Gospel to the dwellers of these informal settlements intensified. I was advised not to enter these areas because my safety could not be guaranteed. In the few incursions that I made into the informal areas I witnessed a community that lived in fear, in abject poverty and high unemployment. These people had no purpose in life other than to consume much home brewed alcohol that eventually led to crimes being committed.

There were churches in close proximity to these informal settlements, but they kept their distance from including the informal settlements as part of the *missio ecclesia*.

This prompted me to investigate initially the view on missions of the churches in close proximity to these informal settlements, but eventually I broadened the scope as well as bringing it near home to the congregations of the RCA in the Gauteng Presbytery. The question therefore of mission as “inclusive” or “exclusive” in the congregations of the RCA was investigated. This empirical study was an attempt to determine that effect.

I would like to express my thanks and appreciation to the following people who in one or other way assisted me to accomplish this.

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## ABBREVIATIONS

NIV	New International Version
RCA	Reformed Church in Africa

### **Books of the Bible**

Col	Colossians
Deut	Deuteronomy
Eph	Ephesians
Ex	Exodus
Gen	Genesis
Is	Isaiah
Ja	James
Jn	John
Lk	Luke
Matt	Matthew
Pet	Peter
Ps	Psalm

## **INTRODUCTION**

### **THE DEMISE OF APARTHEID**

South Africa has a past that is very unique in many respects; not least among them was the state instituted ideology of apartheid. This ideology has stripped non-white people of their human dignity and pride. It deprived them of many benefits to create a better life for everyone.

The result of this ideology had a profound effect on the socio-economic and socio-political environment in South Africa. These effects are now becoming an issue that is being addressed by the government but which also need to be addressed by the Christian churches urgently.

One of the social evils that apartheid created was the “Group Areas Act”. The different race groups became accustomed to living separately in their “group areas” and developed a culture recognisable in these areas. With the removal of this Act people were able to choose where they wanted to live.

### **THE SOCIAL EFFECTS OF POST APARTHEID**

With the dismantling of apartheid and all repressive laws being repealed, the non-white population has the opportunity to reclaim its pride and dignity. Some elements in society saw this as an opportunity to enrich themselves through various means, not least among them was through crime (both white and blue collar crimes). Of importance as well is the migration of people from the rural areas to the urban areas where they are closer to their places of employment, better schools for their children, better infrastructure and amenities.

Most of these people do not have the funds to either rent or build their own homes and so they begin to settle on available lands surrounding a suburb by building homes generally made of wood and zinc. These settlements became known as informal settlements.

This also opened the door to those that were unemployed to be able to at least build a shelter over their heads. This led to grave problems on many fronts as there were initially a lack of sanitation facilities, clean water and electricity. These areas also became the breeding ground for unruly people who resorted to crime as a means of making a living. Other social problems began to emerge as a result of these settlements like high unemployment, unwanted pregnancies, alcoholism, abuse, wife battering, and etcetera.

The [architectafrica.com](http://architectafrica.com) webpage reveals that according to the 2001 Census statistics, 16.4% of all households, which is equivalent to 5.2 million people in South Africa, live in informal dwellings.

Monty Narsoo (2004) suggested, in his presentation at a workshop entitled “The Perpetuating Challenge of Informal Settlements”, that the largest urban areas represent some of the “greatest concentrations of poverty in the country”. He further qualifies this by stating that 1.2 million households continue to live in informal dwellings in 2001 which, according to him, is 33.8% of all informal dwellings.

## **PURPOSE OF RESEARCH**

Since 1994, with the election of a democratic government in South Africa, the socio-political environment underwent considerable changes. In light of the information presented above, this research will focus on the Reformed Church in Africa, where a missiological analysis will be done of all three of its congregations in the Gauteng Presbytery Region, so as to determine how the Reformed Church in Africa, in this region, being predominately “Indian”, understands the “Missio Dei” within this new socio-political environment that it is confronted with.

The analysis of this research will focus on the following:

1. The views of the members of these churches to the plight of the informal settlers.
2. Their understanding of the purpose of the church
3. Whether these Christian churches see this as an opportunity to express their Christian love by:
  - a. Bringing the message of salvation
  - b. Including them as members of their church.
4. Based on the above, whether these churches resemble an “inclusive” or “exclusive” mission orientation, (the terms, inclusive and exclusive, as it will be used in this context, will be explained later).
5. Based on the results of the research and if necessary, to suggest ways for the church to be more missionary minded and inclusive.

## **RESEARCH METHODOLOGY**

1. Literacy research – literature, which will include amongst others, books, journals and articles as well as research from the internet by accessing results from workshops and seminars on related topics.
2. Field work – Information gathering for the qualitative and quantitative analysis will be done using the questionnaire instrument of measurement as discussed by Goddard and Melville (2005) in their book “Research Methodology. An Introduction” while also employing the methodology of Steinar Kvale, author of “Interviews. An Introduction to Qualitative Research Interviewing”, 1996. (The methodology is discussed in greater detail in chapter two under the heading “Methodology”).

## **VALUE OF THE STUDY**

The Reformed Church in Africa (RCA) has, since its inception, been a church that worked exclusively, for many years, among the “Indian” population of South Africa. The author of this dissertation, currently serves as a minister of this church, and whose father,

Reverend Surajlall Sukdaven, served this church since 1964, initially as an evangelist and then as a minister. The author therefore has an adequate understanding of the ethos of the RCA and has also witnessed the transformation that has been taking place over the years.

Never before in the history of the RCA has it witnessed or was confronted by this dynamic socio-political change that swept South Africa since 1990. This study is to understand how the RCA is responding to these challenges and how it understands the concept of the “Missio Dei” in light of the church being either “inclusive or exclusive” or both.

This study will therefore add considerable insight to the way the RCA understands itself considering the rapid changes taking place in South Africa and whether a paradigm shift is demanded so as to become relevant in terms of their missiological approach within a new socio-political environment.

## **OVERVIEW OF THE CHAPTERS IN THIS DISSERTATION**

To understand these new challenges for the RCA, chapter one will be devoted to the historical social problems that had a bearing on the new socio-political climate currently prevalent in South Africa.

In chapter two the methodology that will be adopted in information gathering will be discussed. This will include the type of research methodology, the instrument of measurement to be applied, the sampling methodology and the analysis of the information.

Chapter three will give an indication of the history of the RCA which will include the founding, the challenges during its early years as well as the ethos which is encapsulated in the Laudium Declaration (Pypers 1995:5-7). The Laudium Declaration has been included in chapter three as it is from the Laudium Declaration that we will understand the missionary character of the RCA as some of these statements will be discussed briefly.

In Chapter four the term “inclusiveness” and “exclusiveness” will be defined in greater detail as used in this context of the dissertation. A Biblical understanding of the concept of missions with regards to missions being exclusive or inclusive will be discussed as well.

In chapter five a closer examination of inclusiveness and exclusiveness in the Old Testament will be engaged in as well as understanding the term “universalism”.

Chapter six will be dedicated to understanding the relationship between church and mission as well as inclusiveness and exclusiveness in the New Testament.

Chapter seven will be the analysis and interpretation of the data from the questionnaires where an attempt will be made to determine how the RCA in Gauteng Province understands their missiological position in the new socio-political climate with regards to inclusiveness and exclusiveness.

In chapter eight, based on the analysis, conclusions from the data will be drawn and, if necessary, recommendations will be made on how the church should understand mission, how it can be more missionary minded and, if not already “inclusive” then the importance of the church being the inclusive body of Christ.

## **CHAPTER ONE**

### **THE HISTORICAL SOCIAL PROBLEM THAT HAS LED TO THE EFFECTS OF POST APARTHEID**

In this chapter a very brief explanation will be given of the history that eventually led to the current crisis where 5.2 million people (The Free Encyclopaedia) in South Africa presently live in informal dwellings.

#### **1.1. Migrant Labour**

Generations before apartheid became an enforced policy, men travelled between their places of residence in rural areas to their place of employment as there was a shortage of labourers to farm the land. Wilson (1972:1) states that these labourers were brought to the farms (and docks) on contract basis and that many of them, when their contracts expired, did not return home.

With the discovery of gold in 1886 on the Witwatersrand, 100 000 blacks were employed by the year 1899. A special labour department was set up to recruit labourers from Transvaal and Mozambique and that by 1936 the Chamber of Mines employed over 300 000 black workers from Transkei, Ciskei, Mozambique and Lesotho (Wilson 1972:3).

This mentality of migrant labour soon spread to other sectors of the economy and many labourers were housed in compounds. These other sectors, situated in the cities, saw a number of labourers settle in towns (Wilson 1972:5).

#### **1.2. Segregated polices introduced**

Jooma (1991:13) claims that after South Africa became a Union in 1910, successive governments pursued policies designed to segregate Africans and whites to the extent that

in 1913 and in 1936 legislation was passed to reserve less than 14% of land in South Africa for Africans.

Wolpe (Beinart and Dubow 1995:71) confirms that the Natives Land Act 27/1913 defined certain areas as African reserves and that “no African could henceforth purchase or occupy land outside these reserves”.

Cosser (1990:26) states that due to this great influx of Black workers into the urban areas, Whites demanded stronger segregation controls and therefore in 1922 the Stellard Commission stated that the urban areas were created by Whites and that the Blacks could only enter if it is work related.

With the coming into power of the National Party these forms of segregation became more prominent.

### **1.3. Formation of the National Party**

When the National Party was formed in 1914 by General J.B.M. Hertzog (Davenport 1998:39) it became the representative of the Afrikaner people in South Africa. On 26 May 1948 the Nationalist Party won the elections (De Klerk 1998:14) and went about systematically changing the social structure of the people.

### **1.4. Policies of the National Party**

Robertson and Whitten (1978:23) confirm that what could be deemed as spontaneous forms of segregation were replaced by formal apartheid (separateness) in public and private life. The liberties that non-whites enjoyed were removed and criticism against this new position was severely curtailed.

Jooma (1991:13), explains that prior to 1948, when the National Party won the government election, Africans enjoyed freehold rights in certain metropolitan residential

areas. Since 1948 the National Party controlled government removed these rights by moving people to dormitory suburbs where freehold rights could not be obtained.

This forced people to live far away from their places of employment. Transport systems were inadequate. The main form of transport was the train. People therefore began to move closer to their places of employment and set up shacks in vacant fields as they could not afford formal housing. Here general ablution facilities and lack of decent infrastructures resulted in great hardships and suffering. Many of them left their families behind.

In order to separate races and place them into their “proper” place in society the National Party formalised laws to this effect. Some of these laws were Mixed Marriages Act where marriage between whites and other races were prohibited, the Immorality Act where sexual intercourse on racial lines were prohibited, the Population Registration Act where a person’s race was recorded and the Group Areas Act where people were forcibly removed and relocated to different residential areas according to the race classification. Many other such acts were formalised to maintain this segregation of racial groups.

With the promulgation of these laws and the confinement of people into group areas, missionary endeavours were also confined to race groups.

According to John de Gruchy (1995: 32) the next logical step was the creation of a separate church denomination for the different “race” groups in South Africa.

Christian missions, as a result, evolved on racial lines in these separate areas (group areas) and were tasked predominately by ministers/evangelists/missionaries of that race group. The question being asked was, “For how long can the biblical justifications for this separate development continue?”

## **1.5. The winds of change**

### **1.5.1. Period: 1989-1993**

On the 14 September 1989 FW de Klerk was elected President (De Klerk 1998:149) and began to establish social and political reforms (1998:151). Political parties were banned as a result of opposition to apartheid and the National Party was legalised (Sparks 1994:9). Mr Nelson Mandela was unconditionally released from prison on the 11 February 1990 after twenty-seven years (Davenport 1998:9). In August 1990 the National Party government met with the African National Congress to discuss an interim government and a new constitution based on a single vote for every citizen.

In February 1991 President de Klerk announced major reforms for the New South Africa. In June 1991 the Parliament repealed the Land, Group Areas and Population Registration Acts. In December 1991 the Convention for a Democratic South Africa (CODESA) convened (Davenport 1998:10) while in 1992 a referendum amongst the white population of South Africa gave President de Klerk the mandate to proceed with constitution negotiations which eventually resulted in the first democratic elections being held in South Africa in April 1994 where every person, black or white, had the freedom to vote (De Klerk 1998:89). On the 10 May 1994 Nelson Mandela was inaugurated President of South Africa and Thabo Mbeki and FW de Klerk as executive deputy presidents (Davenport 1998: 22). This was the year that a new South African flag was raised for the first time.

### **1.5.2. Period: 1994-2004**

In 2004 South Africa celebrated a decade of freedom from all repressive social laws that was repealed. Apartheid, as an ideology of segregation based on skin pigmentation was destroyed. Freedom to stay and work where you want to, to make choices based on your abilities and talents to make a living, was being enjoyed.

Sadly though, with the demise of apartheid and the dawn of a new democracy, the doors to other forms of evil were opened. Pornography and abortion became freely available. Illegal drug trafficking was on the rise and white collar crime increased. South Africa's young democracy was being severely tested. Suddenly the Christian church began to face new challenges. Some of these challenges can be highlighted from Figure 1 on page 6:

- ◆ Burglary increased by 13%
- ◆ Other robbery increased by 96%
- ◆ Other thefts increased by 12%
- ◆ Rape increased by 10%.

Brian McKendrick and William Senoamadi (Glanz & Siegel 1996:15) agree that squatter camps have increasingly become the locus of public violence with many no-go areas for non-residents. They further state that the quality of life of families is of deep concern because of overcrowding and lack of basic physical facilities and community resources. They attribute the growth of informal settlements on the "relaxation of restrictions on the movement of Africans to urban areas in the early 1980s and 1990s (Glanz & Spiegel 1996:17).

### **1.6. New challenges for the church**

JJ (Dons) Kritzinger (2000:95) states that with the dawn of democracy and a new government and the entrenchment of the Human Rights Charter being the foundation of the new constitution, South Africa was declared a secular state. Therefore under this ideology all religions were given an equal status under the law. No religion was allowed to take precedence over the other.

Whereas under the Nationalist government and its influence in the government Christianity was taught at schools at the exclusion of other religions, Christian prayers were offered at official meetings, the Sabbath day was kept holy where no sporting activities took place neither were other forms of entertainment places or businesses opened.

Where the Christian churches were once upon a time given preference and protection and had great influence over the government, suddenly finds itself in the wilderness, exposed to things not experienced before. Now the Christian church finds a Hindu, a Buddhist, a Moslem, a Sangoma, a white man, a black man, etc. at its doorsteps.

To add to the emerging socio-economic climate above, security became a pressing demand. Kritzinger (2000:101) mentions that crime became rampant which forced communities to ensure sufficient security for their families. The following figures on crime are quoted from his article:

**Figure 1: Crime statistics**

<b>Crime</b>	<b>number per 100 000 of population</b>	<b>change on 5 years ago</b>
Murder	45	-21%
Attempted murder	54	-7%
Robbery with aggravated Circumstance	185	+2%
Rape	95	+10%
Assault with grievous Intent	464	+8%
Common assault	407	+2%
<b>Burglary (residential)</b>	<b>548</b>	<b>+13%</b>
Burglary (business)	180	-7%
Other robbery	134	+96%
Vehicle theft	202	-11%
Theft from vehicle	375	-5%
Other thefts	913	+12%

To overcome the high burglary and theft occurrences, which shows a significant increase, the public responded through the sudden emergence of townhouse complexes, cordoned off streets with boom-gate entry, as well as cluster homes and full title stands being acquired in secured access areas. Communities began to ensure that their homes had high

walls with barbed wires and electrical fencing. Remote controlled alarm systems are installed which in turn is connected to security control rooms. Access to these homes became impossible without prior arrangements.

### **1.7. A new mission field yet old**

Kritzinger (2000:95) says that church is faced with a new missiological shift amongst other religions, especially secularism, Hinduism and Islam. These religions have suddenly awakened and began to enjoy a new lease on life to the extent of becoming missiological, seeking to convert people. More Hindu temples and Mosques are being built. They are becoming more and more involved in feeding schemes and relief programs.

There is a large influx of foreigners through immigration and illegal aliens. Urbanisation, especially of the previously disadvantaged people, changed the demographics of “White areas”. Even other “group areas” now face the prospects of “blacks” entering their areas. There are large “informal settlements” mushrooming around these urban suburbs. Once upon a time they were not seen, but are now found at our doorsteps. This is a new mission field, yet not a new one as these people always existed, but ignored.

Is the RCA ready to rise up to the missiological challenges that the New South Africa poses? Is this church able to cross the cultural barriers in its missiological endeavours?

In the quest to seek some answers to these questions, the next chapter will explore some of the methodologies that will be relevant in providing the necessary research tools for this purpose.

## **CHAPTER TWO**

### **METHODOLOGY**

#### **2.1. Introduction**

Due to the dynamic geo-political situation that the impoverished people of South Africa find themselves in as well as the changing but progressive climate presently prevalent in South Africa, there is a greater number of these people relocating closer to their place of employment as well as easy access to “piece-jobs”. This “urbanisation” has seen an increase and development of “squatter-camps” (informal settlements) being established.

The constant migration through urbanisation, which includes moving from one urban area to another, has created a problem of maintaining a count of the number of people inhabiting a particular informal settlement. At best one can estimate the number by counting the number of “shacks” and multiplying it by a given average of members in a family. Alternatively one can rely on statistical information gathered by churches in close proximity to the areas where they have a vested interest.

For the purpose of information gathering for this research, the questionnaire has been divided into four sections (see appendix 1). Sections one, three and four are structured questions and section two is an opened-ended question. Section one focuses on biographical information. Section two refers to the respondents views on their congregation and their understanding of the church. Section three examines the respondents’ views and understanding of the concept of missions. Section four examines the respondents’ views on the future of their congregation.

## 2.2. Qualitative versus quantitative research methodology

Kvale (1996:67) dichotomises quantitative research against qualitative research by stating that, “Quality refers to what kind, to the essential character of something. Quantity refers to how much, how large, the amount of something”.

J Mouton (1988:1) defines the term qualitative as an indication that this approach concentrates on qualities of human behaviour i.e. on the qualitative aspects as against quantitatively measurable aspects of human behaviour.

Further to the definitions above, Bruce L Berg (1995:3) states that “Quality refers to the what, how, when and where of a thing – its essence and ambience”, while “quantitative research refers to counts and measures of things.”

When one considers the dichotomy of qualitative research as against quantitative research, where qualitative research refers to the understanding of the perspectives of the other, those perspectives cannot be quantified into measurable values, (Seal et al 2004:312), as against assigning numbers to the perceived qualities of things (Babbie & Mouton 1998:49).

Alan Bryman (1988:122) says that, “Quantitative research tends to be depicted as well suited to the task of *testing explicitly formulated theories*, whereas qualitative research is typically associated with the *generation of theories*”. (Emphasis mine).

In this dissertation the theory of missions as “inclusive” or “exclusive” will be interpretatively tested against the analysis of the data gathered by means of a questionnaire.

### **2.3. Combining quantitative with qualitative research**

Further to this discussion Bryman (1988:93) contends that qualitative and quantitative research process are not “mutually antagonistic and that although there are differences some areas of similarity are visible”.

The questionnaire (see appendix 1) that was designed for information gathering for this dissertation one would find that although much of the information would be quantified, section two of the questionnaire, which has five open-ended questions, will be subjected to the qualitative process of research.

Therefore these definitions support the intention that the research to be undertaken in this dissertation has significant quantitative characteristics as it pertains to “testing explicitly formulated theories” (Bryman 1988:122) and gauging the number of respondents that are missions orientated, yet also examines the qualities of human behaviour (Mouton 1988:1), within the context of whether the church, in close proximity of the informal settlements, visualise these settlements as being inclusive or exclusive of their community. These terms, inclusive and exclusive, will be defined later in the dissertation.

Therefore both methods of research will be used in the analysis of the questionnaire although the quantitative research method will be more prominent.

### **2.4. Instrument to measure information**

Wayne Goddard and Stuart Melville acknowledges three common instruments used by researchers to measure whatever it is about people that they are studying. These common instruments are tests, interviews and questionnaires. (2005:46).

#### **2.4.1. Interview instrument**

Initially for the purpose of information gathering for this dissertation the interview instrument was adopted. This proved to be unprofitable because the panel that was

selected included the ministers of the various congregations. The ministers dominated the discussion to the extent that the other panel members, who were members of his congregation, were not free in participating in the fear of either contradicting their minister or offering information that was seen as incorrect by others on the panel.

Another problem was that statistical information was not readily available and the panellists were at times unsure of the biblical views on certain matters. More time was required for them to think through some of the questions that were placed before them.

Some of the disadvantages that Kenneth D Bailey (1987:175) suggests about interview studies were prominent in the above interviews. Of the seven disadvantages that Bailey mentions of interview studies the following were prominent in the above interview:

1. Cost – travelling and setup costs feature prominently
2. Time – interviews must be arranged at times that will suit the interviewee which will impact on travelling time.
3. No opportunity to consult records – the interviewee is not provided time to conduct research.
4. Inconvenience – the interviewee can be affected by fatigue, stress, illness, heat, and density.
5. Less anonymity – the interview offers less assurance of anonymity.

#### **2.4.2. Questionnaire instrument**

The inaccuracy and bias nature of information gathering experienced from the interviews held, led to the questionnaire instrument of measurement being adopted instead. In order to check the reliability of the answers the “Split-half” approach was adopted as explained by Goddard and Melville (2001:46).

According to Goddard and Melville, the split-half approach is a combination of the original questionnaire and the equivalent form combined into one. This system eliminates a second equivalent questionnaire from being distributed in order to check the validity of

the original answers. Section 2 of the questionnaire was specifically designed to include the split-half approach (see appendix 2).

## **2.5. Sampling Methods**

With the decision to gather information for this dissertation using the questionnaire instrument of measurement, a sampling methodology had to be decided on that would give a fair reflection of the population.

Bless and Higson-Smith (1995:86) states that “sampling means abandoning *certainty* in favour of *probability*” and yet Kenneth Bailey (1982:83) states that “If done with care, sampling can be highly accurate”. He (1982:87) explains further that sampling can be classified into probability and nonprobability. In probability sampling the probability of selection of each respondent is known. In nonprobability sampling the probability of selection of each respondent is not known.

The method of sampling will be discussed in 2.5.3..once an understanding of the structure of the RCA is considered.

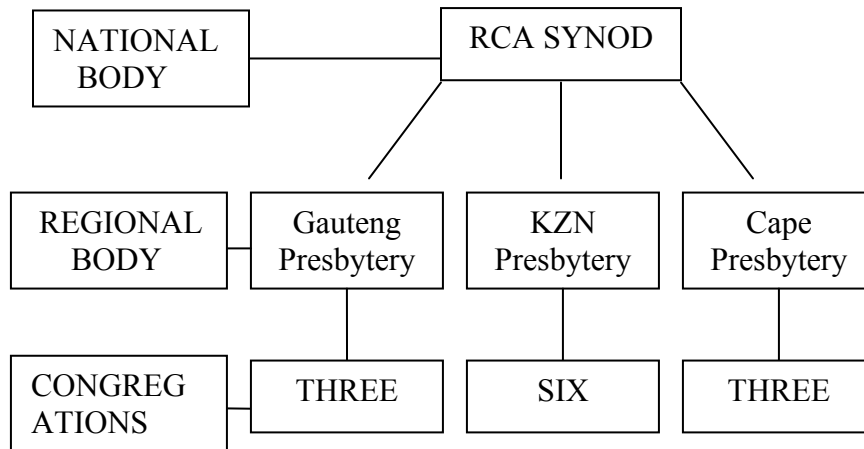
### **2.5.1. Issues to consider in the sampling methodology**

As stated in the introduction, this research will focus on the Reformed Church in Africa in the Gauteng region. The sampling therefore will be focused on the RCA in the Gauteng region, where there are only three congregations.

The sampling methodology that had to be decided on had to take into consideration the number of members in each congregation. To give an example of the difference in number of members in each of these congregations who are sixteen years and older, congregation 1 has only 13 members, congregation 2 has only 45 members and the largest of the congregations is 3 with a membership of one hundred who are sixteen years and older.

The age of sixteen years and older was chosen because of the nature of the RCA that these are the people who should be full communicant members or are preparing to become such members.

### 2.5.2. Figure 2: Structural model of the RCA



In Figure 2 we have a structural model of the RCA. The National body is divided into regions called presbyteries and the presbyteries in turn are composed of congregations. As can be seen above, the Gauteng Presbytery is composed of three congregations.

### 2.5.3. Suggested sampling method

The focus of this dissertation is on the Gauteng Presbytery which Bless and Higson-Smith (1995:87) refers to as the “target population”.

The three congregations that make up the Gauteng Presbytery are known members as these congregations keep a detailed biographical record of all their members. In keeping with the definition of Bailey (1982:87) that probability sampling is where the probability of selection of each respondent is known, this will then be the sampling method that would be used.

Further to this, Rossouw (2003:111) makes reference to stratified sampling. This is where “the population is divided into homogenous subdivisions that can be clearly identified and mutually exclusive with regard to a particular variable”. In this way the sample will reflect the diversity within the population.

Therefore, from Figure 2, the three congregations that make up the Gauteng Presbytery will become the subdivisions.

Bless and Higson-Smith (1995:91) suggests that within each subdivision random sampling is performed. This random sampling can be performed in two ways according to these authors: simple or the interval sampling method.

Simple random sampling, according to Black and Champion (1976:275) ensures each element has an equal and independent chance of being included whereas interval sampling is based on the selection of elements at equal intervals, starting with a randomly selected element on the population list (Bless & Higson-Smith 1995:91).

Having discussed the different sampling methods in detail, the sampling method to be employed in this research would therefore be the probability, stratified simple random sampling method.

## **2.6. Coding of the questionnaire**

To conduct a qualitative analysis on open-ended questions, code categories had to be developed. According to Earl Babbie (1999:341), if one is uncertain of the variables the data represents, it would be useful to prepare a list of the different variables according to the responses to the open-ended questions and then develop a coding system where each of these responses can adequately fit. The data is then converted into numeric codes as designated by the coding system.

This is exactly the coding system adopted for the open-ended questions in the questionnaire used for the research (see appendix 2).

## **2.7. Analysis of the data**

When analysing the answers to the questions in the questionnaire, it is vitally important to orientate one with the answers these questions will produce to an understanding of the history and ethos of the RCA and also its position in the missiological field in South Africa.

To orientate oneself with the RCA, the following chapter will discuss the history and the ethos of the RCA.

## **CHAPTER THREE**

### **HISTORY AND ETHOS OF THE RCA**

#### **3.1. History of the RCA**

It was discussed on page three of this dissertation how separate churches were born for the different race groups in South Africa. The RCA was one of these churches that evolved on this racial line.

The origins of the RCA had its beginnings through formal mission work by the Dutch Reformed Church and informal mission work by members of the DRC amongst South African Indians.

D J Pypers (s.a.:1)<sup>1</sup> refers to the DRC in the Cape Province as being the first to initiate work of this kind by appointing Dr. GBA Gerdener in 1916 to minister to the Muslim community. Rev, DJ Pypers was himself appointed as minister to Muslims giving special attention to the Indian Muslims.

Elsewhere in the country other missions were initiated among the Indian population in South Africa. This resulted in Indian mission work being done in Natal, Cape Province, and Transvaal and congregations being established and church buildings erected.

##### **3.1.1. The founding of the RCA**

According to Pypers (s.a.:2), the convening of the first Synod took place on the 27 August 1968 where ministers and delegates of the four Indian congregations (Pietermaritzburg/Durban North, Durban South, Transvaal and Cape Town) and

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<sup>1</sup> The date of publication of the book "Guidelines to everyday life" from which this extract is taken is either 1994 or 1995. The Synod of the RCA of 1994 agreed to have this book published in honour of DJ Pypers who was to retire in April 1995.

representatives of the DRC met in Raisethorpe, Pietermaritzburg. This was the fourteenth youngest and smallest church of the DRC with only 360 communicant members.

It was also at this meeting that a church order was adopted and the Indian Reformed Church was born. The name Indian Reformed Church was subsequently changed to the Reformed Church in Africa at the 1976 Synod held in the Transvaal as the RCA did not see itself only as serving the Indian community.

The first Synodical Committee meeting took place on the 30 August 1968. There were only four points on the agenda: 1. Constitution, 2. Banking Account, 3. Place, date and time of next meeting and finally, 4. Closing (see Appendix 3).

### **3.1.2. Growth of the RCA**

Since the early beginnings in 1968 the RCA has grown in numbers. Six congregations have been established in KwaZulu Natal, one in Northern Cape (Kimberley), one in the Eastern Cape (Port Elizabeth), one in Cape Town and three in Gauteng.

On the 25 September 2006 the RCA hosted its tenth Synod meeting.

### **3.1.3. Mission work in Transvaal**

Prior to 1994 the RCA Presbytery of Gauteng was known as the RCA Presbytery of Transvaal.

According to Pypers (s.a.:1) Mrs E Hamman, after returning from a Student Christian Association Conference in India in 1928, began holding open-air services for Indians in the Boksburg area. Together with the help of her mother and sister, she started a Girls, Club and Sunday school classes.

As the Indian community spread, the Sunday school classes also began to spread. Cronje (1982:75) states that the first converts were baptised in 1938.

Between the years 1955 and 1957 two missionaries became responsible for the mission work in Transvaal. Rev. CJA Greyling became responsible for the West Rand and Rev. C du P le Roux was responsible for the East Rand (Cronje: 1982:75).

With the help of two evangelists, G Moodley and B Peter the work spread to various towns and cities including Vereeniging, Lenasia and Pretoria.

Cronje (1982:75) records some of the methods of mission work employed in these mission fields. Some of these were: personal visits to homes; Bible study services; evangelistic campaigns; Sunday schools; youth clubs; camps and symposia with Muslims.

#### **3.1.4. Establishment of congregations in Transvaal**

The result of these missionary endeavours culminated in three congregations being established in the Transvaal.

Cronje (1982:75) records that the first congregation was established in Germiston on Good Friday on the 16 April 1965. In 1972 the congregation in Laudium (Pretoria) was established and the third congregation was established in Lenasia (South of Johannesburg) in 1977.

#### **3.1.5. Secession of congregations in Transvaal**

The RCA Synod had to address a sensitive issue during the years 1983-1984. It involved three ministers of the RCA Presbytery of Transvaal, who were former ministers of the Dutch Reformed Church.

According to a letter from the RCA Presbytery Committee of Transvaal (see appendix 15), these three ministers lost their status as ministers of the RCA because they “undertook to forsake their status with the Dutch Reformed Church and the privilege of being called back to a Dutch Reformed congregation.”

The result of this was that the RCA Presbytery of Transvaal decided to secede from the Synod of the RCA (see appendix 16). This resulted in Rev Sukdaven being appointed as missionary in Western Transvaal (Lenasia South) and inducted on the 4 June 1987. In December 1990 this mission was established as a congregation. A second congregation was established in Southern Transvaal (Palmridge) on the 31 January 1988 (see appendix 17).

As a result the RCA Transvaal Presbytery reconstituted with three congregations.

### **3.1.6. Challenging times of the RCA**

The RCA, born during the apartheid era, soon became very vocal about the injustices of the day. In its quest to address these injustices, numerous letters were written to the then Minister of Community Development where various apartheid laws were brought into question (see Appendix 4-7). The RCA also issued statements challenging the government of that time against the social ills of apartheid (see Appendix 8-9). It also took upon itself to call the family of Dutch Reformed Churches to address the issues of apartheid (see Appendix 10-11).

It was also during these turbulent years that the RCA sought unity of the family of Dutch Reformed Churches. The first reference to unity was made at the 1970 Synod of the RCA (see Appendix 12-13).

### **3.2. Ethos of the RCA**

Reference is made here to the minutes of the twenty-first Synodical Committee meeting, page 2, point 6.2.2. NGK Synod 1978, point b (see Appendix 14), where the RCA declared itself to be an open church, yet not an exclusive church, though its mission is to the Indian population.

The third sentence of this paragraph gives an indication that although the RCA is not an exclusive church, which in this context can only be interpreted as being open to all races, yet “it does not blind itself to its mission responsibility to all people”.

One can only conclude that the RCA, though it claims to be inclusive, meaning that membership is open to all races, yet its mission thrust is towards Indian people, making it almost an exclusively Indian orientated mission.

Together with this unique mission orientation of the RCA, it has also expressed its intention to maintain its stand as an evangelical reformed church by adopting the Laudium Declaration which was drafted at the Synod of 1990 and subsequently finalised by the Synodical committee (Acts of Sixth Synod, page 59, Item 161).

In this declaration there are more evidences that the RCA does not see itself as an exclusive church.

### **3.2.1. The Laudium Declaration**

The character and vision of the RCA is encapsulated in the Laudium Declaration which is stated as follows (Pypers: s.a.:5-7):

#### **“1. BIBLICAL GOSPEL**

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

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

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

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

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

## **“2. HOLY SPIRIT’S WITNESS**

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

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

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

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

### **“3. EVANGELISTIC WITNESS AND COMPASSIONATE SERVICE**

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

We affirm that God has committed the whole Gospel to the whole world and to every member the task of making Christ known throughout the world. We long to see all lay and ordained persons mobilised and trained for the task. We determine to proclaim the Gospel faithfully, urgently, passionately and sacrificially, until He comes.

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

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

### **“4. UNITY**

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

We affirm that we who claim to be members of the Body of Christ must transcend within the church the barriers of race, gender and class. We affirm that racism within the church constitutes a denial of the Gospel and deterrent to evangelistic witness.”

#### **“5.    PROPHETIC WITNESS**

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

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

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

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

### **3.3.    Comments on the Laudium Declaration in relation to missions.**

The Laudium Declaration deeply pronounces the character of the RCA. It not only strongly establishes itself as an evangelical church, but is also strongly missional in character.

In the article one (Pypers: s.a.:5), the RCA commits itself to the, “primacy of evangelism, of the preaching of the Gospel to **every** creature”. (emphasis mine). One can only

conclude from the word “every” that no one should be excluded from receiving the message of the Gospel of Jesus Christ.

In article three (Pypers: s.a.:6), the RCA encourages the members to, “turn itself outward to its local community in evangelistic witness and compassionate service” as well as it calls on all the members to, “... make Christ known throughout the world.” Here again we find the missiological thrust towards all people, but that it must be an “outward” thrust and it must engage in compassionate service to its community.

The third paragraph of article three (Pypers: s.a.:6) makes a strong reference to the Love of God being demonstrated also “...by caring for those who are deprived of justice, dignity, food and shelter”. The RCA seems to postulate a holistic approach to missions that crosses culture, race, gender and even socio-economic conditions.

While one has an understanding of the RCA and its ethos, the question that needs to be explored, and which is also the focal issue in this dissertation is the statement made in the minutes of the of the twenty-first Synodical Meeting held on the 29 November 1978 (Appendix 12), point 6.2.2. point 6 (a), where it is recorded that “The RCA is an open church. This is indicated by its change of name. It is not an exclusive church, though in its mission it is directed to the Indian people. However, by virtue of this commitment, it is not blinding itself to its mission responsibility to all people”.

One can conclude from the above statement that though the RCA commits itself to “preaching the Gospel to every creature” (Pypers: s.a.:5), its mission is directed mainly at Indian people. There could be just arguments to support this statement if one examines the 2001 population statistics.

According to the 2001 Population Census found in Wikipedia (The Free Encyclopaedia.com: 21 September 2006), 2.5 % of the population are Indians of which 47.3% are Hindus, 24.6% are Muslims and 24.4% are Christians.

From these population figures, more than two thirds are non-Christians. One can therefore appreciate that the RCA needs to be a “missional church” that has to reach out to these non-Christian people group.

### **3.4. Conclusion**

One could therefore conclude that the RCA is a church that is evangelical with a strong missionary attitude to reach all people with the Gospel of Jesus Christ and also to meet people at their point of need.

It could also be suggested that the RCA has both, an “inclusive” and “exclusive” missionary mentality. Inclusive, because it claims to include “every creature”, and exclusive, because it is directed mainly at Indians.

In the light of the [architectafrica.com](http://architectafrica.com) (2004) webpage that 5.2 million people in South Africa live in informal dwellings, should the RCA continue to direct its missionary efforts mainly to Indians? Should their efforts in missions not be totally inclusive rather than both?

In the following chapter we will explore in greater detail the idea of “inclusivism” and “exclusivism” by making greater reference to a biblical understanding of these terms as experienced by the Old Testament and New Testament communities.

## CHAPTER FOUR

### BIBLICAL UNDERSTANDING OF THE CONCEPT “MISSIONS” WITH REGARDS TO MISSIONS BEING INCLUSIVE OR EXCLUSIVE

In this chapter attention will be given to an understanding of the concept “missions” especially investigating whether one can argue a case for missions as being inclusive or exclusive or both.

Van Engen (1996:35-36) rightly suggests that one has to constantly reflect on scripture and its understanding of mission through the different generations. He quotes David Bosch saying that “... both Old and New Testaments are permeated with the idea of mission.”

It is this very statement, together with what Van Engen (1996:37) says that, “we cannot have mission without the Bible, nor can we understand the Bible apart from God’s mission. The *missio Dei* is God’s mission. Yet the *missio Dei* happens in specific places and times in our context,” that forms the basis of the discussion in this chapter.

The terms “exclusivism” and “inclusivism” will be given a different definition as we understand it in the discipline of “The Theology of Religions”. We will first define the term as used in the discipline of “The theology of Religions” and then proceed to express these terms in the context of this dissertation.

#### 4.1. Exclusivism and Inclusivism

When one is engaged in the study of the Theology of Religions, the terms “inclusivism” and “exclusivism” takes on the definition as it relates to salvation in Christianity and other religions. The question that arises here is whether salvation is possible in other religions or only in Christianity?

Crafford (Meiring 1996:239) defines “exclusivism” in that salvation is achieved exclusively through Jesus Christ. This salvation is achieved by recognizing that there is nothing worthy in humankind to save them from eternal damnation. It is only through Jesus Christ that this salvation is brought about. One therefore makes a conscious decision to believe that Jesus Christ is the only way in achieving eternal life. In this sense therefore Christianity is exclusive as it pertains to salvation.

In “inclusivism”, Crafford (Meiring: 1996:241) says that salvation is achieved by the anonymous operation of Jesus Christ within another religion. This is to say that people are saved in and through Jesus Christ in another religion without them being aware of it. People who are saved in this way can be termed anonymous Christians. Those that hold this position claim that God will create opportunities for the salvation of all people.

#### **4.2. Exclusivism and inclusivism in present context**

In the context of this research the terms “inclusivism” and “exclusivism”, as it pertains to mission, does not only refer to salvation as a spiritual phenomenon, but also and especially to the attitude and the mentality of the church towards those that are the “marginalized” people of our community and those that are outside of a specific mission focus of the church.

“Inclusivism” in this sense will therefore mean the inclusion of the marginalized people of our community who are unemployed, unskillful, poverty stricken and who are in dire need of social, economic, spiritual and moral upliftment as well as people of another race, culture and religion.

“Exclusivism”, on the contrary, will therefore mean the exclusion of these people from the church, where the church concentrates only on its own members that meets the required norm as stipulated by their church. This may not be a deliberate exclusion of marginalized people from the church, but no concerted effort is being made to reach out to them by the church.

One therefore needs to understand the relationship of the church to the society that it serves. There has been much written and spoken regarding the position of the church to society. In the context of this dissertation we will examine a few key issues that will shed light on the relationship of the church to the community that it serves.

### **4.3. Church and society**

Heyns (1987:22) mentions five valuable insights in relation to the church and its interpersonal relations with the society it is called to serve:

- Christian love for one's neighbour
- Righteousness and justice
- Compassion
- Truth
- Respect for the God-given dignity of man.

#### **4.3.1. Christian love for one's neighbour**

This concept of love is inclusive of all people. Just like "For God so loved the world..." (Jn. 3:16), in the same way God expects us to love the world. In the world we have people of very diverse cultures, customs, languages and orientations. There are those who society regard as "misfits", "scum of the earth" or outcasts of society. These are the people that are in the world. God's love extended to these people as well. God expects us to love them as much as we love ourselves. They are our neighbours. The church is called upon to love the world as God loves the world. Bosch (1996:67) says that the love for you neighbour may be regarded as the litmus test for love of God.

### **4.3.2. Righteousness and justice**

The church has the responsibility to defend the rights of the poor and the defenseless. Righteousness means, “the restoration of ‘rights’ that have been violated” and also “the punishment of those who have deprived someone of his rights” and justice means “the restoration of the shattered order in society” (Heyns: 1987:24).

### **4.3.3. Compassion**

David Bosch (1982:29) distinguishes between compassion and sympathy. Compassion to Bosch is living in empathy with, while sympathy is having pity from afar. Therefore the church is called upon to share in the suffering of others. To show compassion means to “surround those in need with love and understanding, to offer them the protection and support which will enable them to regain their full status in society.” (Heyns: 1987:26).

### **4.3.4. Truth**

The church should not have ulterior motives in its intention in reaching out and being involved in the society and community. The church serves the God of Truth and in all its deliberations must exemplify that truth. Although salvation for the lost must be the passion of the church, James (Ja. 2:16) says, “What good is your saying to them, ‘God bless you! Keep warm and eat well’ - if you don’t give them the necessities of life”. The faith of the church in God must be translated into action.

Cook (1954:64) cautions that one should not be interested in promoting *our* mission, *our* denomination, *our* movement, and forget the Saviour and *His* Church ....”

### **4.3.5. Respect for the God-given dignity of man**

In Gen.1: 27 we read that God created human beings making them to be like himself. Human beings then become the bearers of the image of God. Berkhof (1939:203) says that “man not only bears the image of God, but is His very own image”. This constitutes

therefore that Christians must behave towards all people in the manner befitting the image of God. That means to say that people must be respected with the intensity that it deserves being made in the image of God.

#### **4.4. Conclusion**

In concluding the above arguments, the case for the involvement of the church in society has to be one that involves the total commitment of the church to include into its ministry the so-called “excluded people” as discussed under the heading: Christian love for one’s neighbour. The challenge for the church is to adopt a holistic approach in which there is no tension between the vertical and horizontal beams of the cross, but where the crucified Christ is preached and practiced in meeting human needs in their totality.

Further to this the Bible proclaims the inclusive message that all people are included in the salvation act of Jesus Christ (Jn 3:16).

## **CHAPTER FIVE**

### **INCLUSIVENESS AND EXCLUSIVENESS IN THE OLD TESTAMENT**

#### **5.1. Exclusiveness/inclusiveness in the Old Testament**

Before proceeding to the New Testament in understanding inclusivism and exclusivism, an investigation of the evidence of how Yahweh gives expression to these terms in His interaction with Israel and the nations as well as through the prophets, will be attempted.

##### **5.1.1. Israel, the law and exclusivism/inclusivism**

In Gen. 35:10 we read of Jacob, the son of Isaac, whose name was changed to Israel by God and from that time on Israel became a synonym for Jacob and his descendants were frequently referred to as “the children of Israel” (Marshall et al 1996:519).

The nation of Israel developed through a covenant that God made with Abraham whom He called to be the father of “a great nation.” Vosloo (Le Roux et al 1979:65) claims that the call of Abraham was nothing but grace and that Abraham did not seek God but that God sought him.

Together with this call came many promises that were based on Abraham’s obedience to God. All these promises, Vosloo (Le Roux et al 1979:65) admits, were based not on the merits of the people but on the obedience of Abraham to God.

In Gen. 12:3 (b) God promises Abraham that, “through you I will bless all the nations.” In this promise we see the inclusive intentions of God. Walter Brueggemann (1997:498) says that “this series of texts is as close as Israel comes to a theology of mission, whereby

Israel has a vocation of transformation vis-à-vis the nations. Israel may not have known it then but God was working through Israel for the nations”.

From Gen. 12 to the end of Genesis we read of a nation being founded with a definite purpose, that through it the whole world should be blessed. This nation therefore could be called the chosen people of God who God will use to bring His plan of salvation for the world to fruition (Blauw 1962:28).

God’s ultimate plan for salvation therefore included the salvation of the world and that through the whole history of Israel God was continuously dealing with the nations. Peters (1972:23) says that “Israel however is to be the priesthood of God among the nations to mediate God’s revelation, salvation and purpose”. He goes on to say that “This inclusive intent is maintained throughout the Old Testament history.

Bruce (1963 13-14) states that the departure of Israel from Egypt marks their birth as a nation. Prior to this they were just members of pastoral clans that settled in Egypt and were gathered in large numbers into forced labour gangs for the building of fortified cities.

Mears (1987:37), commenting on the exodus, concludes that now that the families have been organized into a nation, God was going to give them laws with which to govern themselves.

It was at Mount Sinai that God reconfirms His covenant with His people. In Gen. 19:5 God says, “Now if you will obey me and keep my covenant, you will be my people. The whole earth is mine, but you will be my chosen people.”

The statement that “the whole earth is mine” is inclusive by understanding, yet the statement, “but you will be my chosen people” leans very strongly to an understanding of exclusivism. Can Yahweh be understood as the One who practices both these concepts simultaneously?

Yahweh chose Israel as an exclusive people (Peters 1972:23) so that His plan of salvation to the whole world (inclusive) will materialize.

In order to maintain the purity of the nation according to God's precepts a number of cultic laws were given that centered on worship and everyday life. There seems to be a new mentality brewing of Israel developing into an exclusive nation (Senior & Stuhlmuehler 1983:135). All the cultic laws that are to be found in the book of Leviticus began to make them into a distinct nation. Due to these many laws it made it also impossible for the Israelites to mix with any other nation without defiling themselves in one way or another. The types of foods they were allowed to eat (Lev. 11) were so restricted that they could not possibly enter into social intercourse with any of their neighbouring peoples. JH Bavinck (1960:18) says that "If Israel continued in a paganising direction all would be lost".

Therefore they could not join in the worship with other nations for other nations sacrificed animals that the Israelites were prohibited to do (Ex.29). They were not allowed to marry people from other nations (Deut. 7:3). These cultic regulations could be construed by the Israelites as making them an exclusive people of Yahweh. Brueggemann (1997:650) says that Israel's understanding of Yahweh is generated by worship of a regularized, stylized kind and this cult in many of its forms mediates Yahweh's "real presence".

From the above arguments Israel seems to be an exclusive nation, not only in relation to other nations around them, but also from within their own people. These laws were created to maintain the purity of the Israelite nation and to keep them from the worship of foreign gods, but there are sufficient arguments that Yahweh did not exclude the other nations from His blessings as stated in Amos 9:7 and Is.19:24-25.

### **5.1.2. Yahweh's exclusiveness/inclusiveness**

In Amos 9:7, the LORD declares, "Are not you Israelites the same to me as the Cushites? Did I not bring Israel up from Egypt, the Philistines from Caphtor and the Arameans from Kir?" In this verse Yahweh does not draw a distinction between the exodus of Israel from Egypt as to the exodus of the Philistines and Arameans.

Brueggemann (1997:178) says that in this verse "The Exodus memory is left intact for Israel's affirmation, but the exclusiveness between Israel as an Exodus people and Yahweh as an Exodus God is broken." He also implies that Amos "deabsolutises" the exclusive claim that Israel had about Yahweh.

Brueggemann (1997:520) also states that with this verse the monopoly that Israel had over Yahweh is broken although they are still the recipients of Yahweh's intervention, but denies the exclusive claim that Israel is the centre of Yahweh's attention.

In Is. 19:25-25 more utterances are found from Yahweh regarding Israel and her neighbours and indication of His inclusiveness. In this case it includes Assyria in the north and Egypt in the south. Brueggemann (1997:522) brings to attention three special names that Yahweh assigned exclusively to Israel: "My people", "the work of my hands" and "my heritage", but that in this text Yahweh only assigns one of those three special names, "my heritage", to Israel while the other special names are given to Assyria, "the work of my hands" and Egypt, "my people".

One can see the similarity between Amos 9:7 and Is 19:24-25 in that Israel receives the attention of Yahweh but Yahweh's attention is also on the nations around Israel.

Before concluding the Old Testament evidences to inclusivism and exclusivism, some reference need to be made to the idea of universalism in regard to inclusivism.

The observable mission motif of the RCA, that mission to the Indians is its focus and that it does not blind itself in its missionary responsibility to other people, may again be restated in that it may be both inclusive and exclusive.

One can therefore probably make the statement that Yahweh had a universal or an inclusive intention of salvation and not particularly for Israel, although Israel is included. A brief definition is necessary of the term “universalism” as it can be a misunderstood concept.

## **5.2. Universalism**

According to Ferdinand Deist (1990:269), universalism is the belief that God does not concern Himself only with one particular nation, but with all mankind.

This term is distinct from universal salvation which Deist (1990:269) defines as the doctrine that all mankind will be saved in the end, irrespective of individual faith in Christ, based on the belief that Christ died for all and not only for the elect.

Bosch (1996:149) adds to this argument by stating that the apostle Paul himself refrains from any unequivocal assertion of universal salvation but that he “fuses ‘qualifiers’ onto his statements about salvation such as those ‘who believe’, those ‘who are in Christ’ and those ‘called’”.

Peters (1972:19-20) says that universalism in itself is not a bad term, but claims to have been greatly limited and distorted in recent literature. He therefore prefers to use the term ‘universality’ which, in the biblical sense connotes that “God’s purpose is comprehensive rather than particularistic, including the total human race rather than being national or merely individual”.

### **5.3. An understanding of “missions” in the Old Testament**

Peters (1972:21) further expresses that universality should not be confused with missions as it is thought at present. Missions, according to him, literally means “sending” and that universality in the Old Testament do not necessarily imply sending. In fact, he says that nowhere in the Old Testament was Israel sent or commissioned to go to the nations to proclaim the revealed truth committed to them; but rather universality expresses a biblical principle of the purpose and provision of God. This biblical principle of the purpose and provision of God makes it an inclusive and comprehensive purpose and provision to the nations as well.

Bosch (1996:17) supports this view that nowhere in the Old Testament is Israel commanded to go to the nations to proclaim the revealed truth and to win others to faith in Yahweh.

Hahn (1963:19-20) claims that Israel was a witness to God solely by its existence and became a light to the nations so that the nations “come and acknowledge Yahweh as the one God. Thus the nations come to the people of God”. He concludes that there is an absence “of a divine commission for the purpose and of any conscious outgoing to the Gentiles to win them for belief in Yahweh”.

Bosch (1996:19) says that “if there is a “missionary” in the Old Testament, it is God himself who will, as his eschatological deed par excellence, bring the nations to Jerusalem to worship him there together with his covenant people”.

Kaiser (Winter 1981:25-26) strongly believes that Israel had a missionary call. He claims that there are three basic texts in the Old Testament where God sends an Israelite or the whole nation with the Great Commission. He places these texts in an outline form as follows.

1. Gen 12:1-3 – To proclaim His plan to bless the nations.
2. Ex 19:4-6 – To participate in His priesthood as agents of that blessing
3. Ps 67 – to prove His purpose to bless all the nations.

It is not the intention here to exegete these texts, but to offer an alternative view to the generally accepted one that “mission” as “sending” is not found in the Old Testament. Kaiser (Winter & Hawthorne 1981:29) does concede though that perhaps Abraham and his successors “were meant to be entirely passive while God was the whole actor in the Old Testament”.

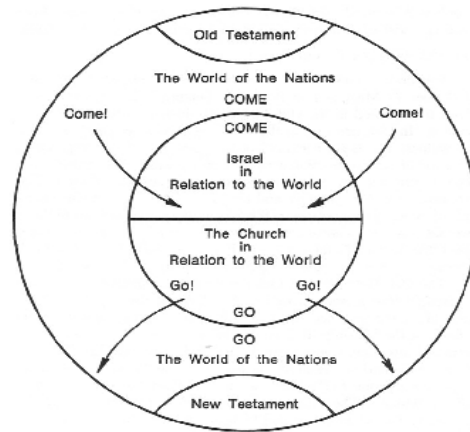
Hahn (1963:20) disagrees with Kaiser that there is a call to missions in the Old Testament. He does support the view that there are some basic features in the Old Testament that is necessary for missions in the New Testament. Some of these features are belief in a God who is Lord of all nations and directs their history, knowledge of the eschatological salvation of the nations, and the perception that witness must be borne before the Gentiles in view of God’s accomplished act of salvation. These features, he contends, were entirely passive in character in the Old Testament.

Verkuyl (Winter & Hawthorne 1981:38) regards this claim by Hahn as being an exaggeration. He firmly believes that there is a missionary mandate in the Old Testament and in this supports the views of Kaiser.

Winter (1981:167-168), although he claims that the story of missions began long before the Great Commission, also says that “the greatest scandal in the Old Testament is that Israel tried to be blessed without being a blessing”. Is this not what Hahn (1963:20) refers to as “passive in character?”

But should one understand missions as only “going out?” Peters (1972:21) and Blauw (1962:40) certainly allude to a form of mission in the Old Testament which they describe as centripetal and mission in the New Testament as centrifugal. This idea is expressed in Figure.2.

Figure 2 Concept of mission as centripetal and centrifugal.



According to Peters (1972:21) the universality nature in the Old Testament as being centripetal can be thought of as a magnet that draws to itself and that universality was to be actualized by drawing the nations to the Lord rather than sending out messengers with a message. This is the passive nature that Hahn (1963:20) alludes to in missions in the Old Testament.

Blauw (1962:40) refers to the thought of mission in the centripetal sense as “the coming of the nations as a response to God’s acts in Israel”, which he says is found “with great frequency in the prophets and in the Psalms”.

Brueggemann (1997:500-501) refers to the nations being invited to join Israel in praise and that, in referring to Is 2:3 says that the nations come gladly, willingly and expectantly to the “Davidic house”, meaning Israel, as this is the only place where the way to peace and justice is available. From this it is clear how Israel draws the nations to herself.

Missions in the Old Testament can therefore be described as Yahweh drawing the nations to Israel (centripetal) to whom He has constantly revealed Himself.

To conclude the discussions of the concepts “exclusivism” and “inclusivism” in the Old Testament, it can be understood that Yahweh had a universal plan for salvation, which

means that the nations were included in this plan, but that the Israelite nation was the focus of Yahweh in making this materialize. Therefore, although Israel regarded themselves as the exclusive nation; Yahweh did not.

As we approach exclusivism and inclusivism in the New Testament a quote from Johannes Munck (1977:40) is relevant to understand how the exclusiveness of the Israelites, as they understood it, is replaced by the inclusiveness of the Gentiles. He says that “When Paul wrote the letter to the Romans, the Jews were not willing to accept the Gospel; and salvation was no longer the exclusive privilege of Israel”.

## CHAPTER SIX

### INCLUSIVENESS AND EXCLUSIVENESS IN THE NEW TESTAMENT

#### 6.1. Introduction

In this chapter, the concept of missions as being inclusive or exclusive will be discussed in light of the church in the New Testament being recognized as the “Spiritual Israel”. Erickson (1994:1043) comments that “the church is the new Israel. It occupies the place in the new covenant which Israel occupied in the old”.

The purpose for drawing this link is so that the “Church in the Old Testament” (this term will be discussed in greater detail in the section 6.2.) can be compared with the “Church in the new Testament” with regards to an understanding of mission and to a greater degree the shift from a “passive mission” (Hahn 1963:20; Kaiser (Winter & Hawthorne 1981:29)), yet inclusive, to an “active mission”, that maintains this inclusiveness of the Old Testament (Matt 28:19).

Blauw (1962:65) views the relationship of mission of the Old Testament with the New Testament not just a matter of continuity, but affirms emphatically that “the message of the New Testament brings us something quite new”. This, which he regards as something new in the New Testament and which is lacking in the Old Testament, is explained as “the commission to proclamation to the nations, to mission in the centrifugal sense” (1962:66). This universal mission to proclaim to the nations as found in the New Testament has its taproot in the Old Testament (Senior & Stuhlmüller 1983:2).

In the following discussions the views of Millard Erickson, Johannes Blauw and Hans Kung will be taken into consideration as mission will be understood in terms of national Israel as found in the Old Testament and “Spiritual Israel” as it is referred to the church in the New Testament.

## 6.2. “National Israel” and “Spiritual Israel”

Costas (1974:24) says that the church in the New Testament has become the “new Israel” because of her election in Christ (“a chosen race”). He elaborates on this “chosen race” by referring to the deep historical roots of the church, to the Old Testament concept of the people of God (1974:23).

He is supported in this argument by Clowney (1995:28) who says that the “story of the church begins with Israel, the Old Testament people of God”. He takes this theme further when he says that “in the history of revelation, the Old Testament people of God became the church of the Messiah, formed as the fellowship of the Spirit” (1995:29), and that the New Testament church is brought about by the coming of Jesus (1995:35) and confirmed when the apostle Peter declares Jesus to be the Messiah (1995:39). The deduction here can be made that in the Old Testament, the church was the “Church of the Messiah” and in the New Testament, the church is the “Church of Jesus Christ”.

What Erickson (1985:1043) regards as national Israel in the Old Testament, Berkhof (1939:570) refers to as “Church of God” in the Old Testament. Berkhof believes that after the exodus the people of Israel were not only “organized into a nation, but were also constituted the Church of God”. He bases his argument on the Hebrew word “*qahal*”, which is derived from the obsolete root “*qal*” which means to call. A second word that is used indiscriminately as “*qahal*” is “*edhah*”, which means “to appoint” or “to meet or come together at an appointed place” (1939:555).

Barclay (1986:231) says that in the letters of Paul the word for church, “*ekklesia*”, appears sixty times and that Paul uses it “both in the singular and plural to refer to a body of believers in any given place”.

In explaining the relationship between “*qahal*” and “*ekklesia*” Berkhof (1939:555) quotes Hort that after the exile “*qahal*” and “*edhah*” had combined shades of meaning and that consequently *ekklesia*, as the primary Greek representative of *qahal*, would

naturally for Greek-speaking Jews, mean the congregation of Israel quite as much as an assembly of the congregation”.

Kung (1971:81) makes reference to the disciples of Jesus, who saw themselves as the eschatological community called and chosen by God, as a community that can take over “the great title of the Old Testament and equally of the eschatological community of God: kehal Yahweh, “community of God””. He also draws the conclusion, as did Berkhof (1939:555), that the “ekklesia of God” corresponds with “kehal (qahal) Yahweh”, but he does not commit himself to refer to “Church of God” in the Old Testament as Berkhof did.

Berkhof (1939:570) uses the term “Church” in the Old Testament to designate the gathering together of the Israelites and states that this church “was limited to the one nation of Israel, though foreigners could enter it by being incorporated into the nation.

Although it is generally accepted, that the church, as is understood in the New Testament, is the “new Israel or Spiritual Israel”, Berkhof wants to emphasise that the church already existed in the Old Testament but did not obtain an “independent organization” (1939: 570). Therefore he could say that the “New Testament Church” is essentially one with the Church of the old dispensation” because “they both consist of true believers, and of true believers only” (1939:571).

The statements by Erickson and Blauw may be used in the argument of Berkhof, that the church already existed in the Old Testament, as it relates firstly to Blauw (1962:65) who views the relationship of mission of the Old Testament with the New Testament not just a matter of continuity, but affirms emphatically that “the message of the New Testament brings us something quite new” and secondly to Erickson (1994:1043) who commented that “the church is the new Israel. It occupies the place in the new covenant which Israel occupied in the old”.

Berkhof (1939:571) concludes therefore that the New Testament Church is essentially one with the church in the Old Testament. Whereas the church in the Old Testament was

a national church, it assumed a universal character in the New Testament. Due to this world-wide extension, Berkhof says that “it had to become a missionary Church, carrying the gospel of salvation to all the nations of the world”.

Having established therefore that there is an argument for church in the Old Testament and its relationship with the Church in the New Testament, how should the mission of the church be understood in the New Testament with regards to inclusiveness and exclusiveness and centripetal and centrifugal? If the Church in the Old Testament had a sense of missions described as centripetal by Blauw (1962:65-66) and others, and that there is a continuity in the relationship of missions from the Old Testament to the New Testament, how does the Church in the New Testament understand mission?

Stuhlmüller (Senior & Stuhlmüller 1983:141), on the continuity of missions between the Old and the New Testament says that, “What previously had been prophetic intuitions of God’s favour toward and presence among the nations would now become an explicit and dominant concern of the New Testament communities”.

Now that a relationship has been established between the Old and New Testaments regarding missions and the fact that in the New Testament it has been expressed as “centrifugal” and in the Old Testament as “centripetal”, it is of importance at this juncture to evaluate the relationship of church and missions in the New Testament. In the Old Testament there seems to be no evidence of a relationship between church and mission (if we understand mission to be “sending”) other than Yahweh working through the Israelite nation to draw the other nations to it and so to Him (Brueggemann 1997:498).

### **6.3. Church and mission**

To continue from the preceding section, an attempt will be made to try and understand the relationship between church and mission. It is not an attempt to define mission although some definitions of mission will be incorporated in order to better understand this relationship between church and mission.

Kraemer (1947:346) says that “The Christian Church ... is the true fellowship of the believers in Christ, their Head, in which fellowship the members are responsible to God, to each other, and to the world outside the Church”.

Vicedom (1965:83) states that the mission of the church is the *missio Dei* and that through this mission of God, He shows himself to be Lord. Therefore the mission of the church is no “independent, arbitrary, optional work of the church”, but it finds its mandate in God.

Van Engen (1991:27) says that “If we are to build missionary congregations in the world we must first carefully consider the relationship between church and mission”. He adds that “We cannot understand mission without viewing the nature of the church and we cannot understand the church without looking at its mission” (1991:30).

Clowney (1995:39) was quoted earlier as saying that the church in the New Testament is the Church of Christ. If this is so, then it is apt at this juncture to make reference to Christology. According to Van Engen (1991:54) Paul wants us to know more about the church by getting to know more about the head of the church who is Jesus Christ.

In discussing the Christology of Eph 1, Van Engen (1991:55) emphasises that Christ has been placed far above all rule and authority and that all things has been placed in subjection to Him. Christ also is the head over everything, including the church, which is His body. He refers to this as one of the most cosmic Christologies (apart from Col 1 which parallels it) to be found in the New Testament.

It is in this cosmic Christology that we encounter the universality of Christ because He has the universe under His rule and power. Van Engen (1991:55) believes that if this same cosmic Christology “is applied to the body of Christ we are faced with a far reaching universality”. Just as Yahweh expressed His universal intention through Israel, Christ has chosen the church to express His universal intention.

Van Engen (1991:74-76) quotes Dietrich Bonhoeffer as saying that “The Church is the Church only when it exists for others”. He lists some distinguished authors who share this same view and emphasises that the existence of the church for the world is not optional but part of the church being.

One can add to the above statement of Bonhoeffer, as quoted by Van Engen, and define this existence of the church for the world as including all people, irrespective of nationality, creed, race or gender. The underlying emphasis is on inclusiveness, because Van Engen continues to say that the “church’s being for the world is related to the church’s universality”. He qualifies this statement by making reference to the extent of the Lordship of Christ as “all power and authority” (Matt 28:18; Eph 1:19-23; Col 1:15-20).

Floor (Denkema et al 1988:94), when referring to the current mission character of the congregation, remarks that in the modern theological thinking and in the ecumenical movement there is a development where the real missionary task of the church is lost. Mission work according to him is the call and task of the church. He also remarks (1988:99) that an important factor why the church is not too aware of its missionary calling is because the church has become inward focused. Could this be similar to the church in the Old Testament?

Miller (Anderson: 1961:76) says that “mission is involved in the very nature of the Christian Gospel.” Firstly, in its nature as revelation, God is the subject who reveals Himself, because man cannot discover God on his own. God therefore discloses Himself to man. Secondly, in its nature as proclamation, because the word “gospel” means “good news”, it is the responsibility of the believer to bear this “good news” of the revelation of God. He states further that this very nature of the Christian Gospel determines the nature of the church.

Barth (1962:143), in commenting on the church’s mission says that “the church’s very existence depends on its subjection to Christ’s commission”.

Brunner (1931:108) says that “the church exist by mission, just as a fire exist by burning”. The deduction is simple: as there is no flame without fire, so there is no church without mission.

Van Engen (1981:9), when looking from the side of ecclesiology affirms that “the church cannot be understood rightly except in a perspective which is at once missionary and eschatological”.

Cotterell (1981:37) admits that man was created to glorify God; but he believes that the church is left here on earth “not so *that* we might glorify God and enjoy him for ever”, but that the church might be a witness to Christ. Nor, according to Cotterell, is the church left here so *that* Christians might practice koinonia, because true koinonia can only be experienced in the realized kingdom, but he says “We are left here *so that* we might be Christ’s witnesses. Cotterell (1981:37) does not deny that there should be worship and fellowship, but he wants to emphasise that the purpose of the church is to be witnesses for Christ.

Professor PJ Robinson (Pretorius et al 1987:86), when referring to the church as a royal priesthood, acknowledges that the “church is not a community to be served but a community in service”. The very existence of the church is to serve God and its fellowmen. He further states that the moment the church moves from being an “introvert” to an “extrovert” it then enters into the field of human need and becomes a caring community. This caring community of God and its witness is concerned with a change to and a challenge of all structures of society that dehumanize people (1987:87).

From the aforementioned discussions on the relationship between the church and mission, overwhelming evidence exist for a conclusion to be drawn that the church cannot be divorced from mission. Mission remains in the very fibres of the ministry of the church. It is also important to heed the famous words of Bishop Stephen Neill (1959:81) that “If everything is mission, nothing is mission”. Kritzinger (1988:41) expresses this by saying that “The belief that mission is comprehensive must not be taken that it is all-inclusive”.

One has to understand that the church of God has other functions that it has to perform for members of its own body.

In chapter five, attention was given to two important terms to express mission in the Old and New Testaments. In the Old Testament the conclusion was drawn that missions can be regarded as centripetal: it is God working through Israel to draw the nations to Him. In the following section an attempt is made to discuss mission in the New Testament as centripetal or centrifugal or whether there are elements of both prevalent in the New Testament.

#### **6.4. The concept of missions as centripetal and centrifugal in the New Testament**

In the Old Testament mission was basically described as centripetal in that it drew the nations to Israel and to the God of Israel, Yahweh, thus making it inclusive (Blauw 1962:66). It would be argued that in the New Testament there are elements of missions being both centripetal and centrifugal.

It has already been established in this dissertation that Israel was a special nation of Yahweh. Vicedom (1965:48-49) says that the election of Israel “is a service of God toward the nations” and that “through this election the other nations were also included in His promise”. He goes on to say that “thus Israel became at one and the same time a point of attraction as well as a warning to the heathen”.

It is not the intention to exhaust the centrifugal nature of mission. The centrifugal nature of mission in the New Testament is certainly not in doubt. More emphasis will be given rather to mission as centripetal.

Mission stands in a dynamic relationship with it being centripetal and centrifugal. These two terms should not be polarized. The problem arises when mission is defined as “sending”. This “sending” can only be related to missions as centrifugal. How will “sending” then be explained in the New Testament as centripetal?

The intention of this dissertation is not to redefine the term “mission” but to allude to elements of mission as centripetal in the New Testament. The NIV Bible will serve as reference to express some of these elements.

In Acts 2:4 it is recorded that while the disciples were gathered together in one room the Holy Spirit rested on all those that were in the room and the disciples began to speak in tongues. At that time, as Acts 2:5-6 records, there were “God-fearing Jews from every nation under the sun” and that when they heard this sound, they “came together”.

The Pulpit Commentary (Spence (ed):1950:50), in commenting on the “sound”, says that it is more likely that the sound the “God-fearing” Jews heard was that of the rushing wind recorded in these verses. To support this view it is also suggested that it was unlikely that the disciples sitting in the house could have made such a noise to attract this kind of gathering.

The Expositors Bible Commentary (Gaebelein (ed): 1981:272) agrees with The Pulpit Commentary that the sound heard by the “God-fearing Jews” were not the sound of the disciples speaking, but the Holy Spirit rushing in the room where the disciples were.

One must remember that verse 6 says “And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each”. From this text, the gathering took place first, then the bewilderment when “each one heard them speaking in the native tongue”.

This coming together of the nations to the place where the disciples were is an example of mission as centripetal. The result was that three thousand were accepted the message and were baptized (Acts 2:41).

Another text to consider was when Paul and Silas ended up in jail (Acts 16:23). After the earthquake loosened the chains of the prisoners and the prison doors were flung open, the jailor who guarded Paul and Silas thought that they had escaped. Upon hearing that they were still there, he came to them and asked them what he must do to be saved.

The International Commentary on The New Testament (Bruce 1988:317) when commenting on this passage says that when the earthquake shook the jail and Paul and Silas were free of the shackles they also restrained the other prisoners from escaping. In this act of Paul and Silas in not escaping, restraining the other prisoners from escaping and not allowing the jailor to kill himself, caused the jailor to think that there was something different about Paul and Silas. This seemed to what attracted the jailor to Paul and Silas.

This coming of the jailor to Paul and Silas and receiving salvation is another example of mission as centripetal. Not only was mission centripetal but also inclusive as the jailor was a non Jew.

These two texts impress on us that mission in the New Testament was not only centrifugal but also had elements of being centripetal.

Daly (Flanagan:1879:79) talks about the “wordless witness of life”. He suggests that the way a Christian live their lives serves as a testimony to others who don’t know Christ. He quotes Pope Paul’s Apostolic Exhortation “On Evangelization in the Modern World” in reference to the church that ...”It is primarily by her conduct and by her life that the church will evangelize the world”. This means that by a life of fidelity and sanctity people can be drawn to Christ after they have enquired about this life of fidelity and sanctity. Is this not a witness to mission as centripetal?

## **6.5. Exclusiveness/inclusiveness in the New Testament**

Van Engen (1996:18) says that “The source of mission is the triune God who is himself a missionary” and that “mission is the common witness of the whole church, bringing the whole gospel to the whole world”. The emphasis must be placed on “the whole world”. None should be excluded.

Boer (1961:161) states that the book of Acts is the only historical book in the New Testament that deals with the life of the church. In the expansion of faith to be found here he claims that Acts reveals a witness that was universal in extent and that this witness did not recognize geographical or human boundaries (1961:167).

Peters (1972:21) refers to mission in the Old Testament as centripetal, meaning that the nations were drawn to Israel and the God of Israel. He then refers to mission in the New Testament as centrifugal, meaning that the church engages the world by going out to the world with the gospel.

### **6.5.1. Peter and Cornelius**

In the book of the Acts of the Apostles we find in Acts.10: 11-15 that Peter had a vision of all kinds of animals, reptiles and birds lowered to him from heaven on a sheet as he was very hungry. Some of these animals were ritually unclean or defiled and the voice said to Peter, “Do not consider anything unclean that God has declared clean.”

The message that God tried to convey to Peter is found in Acts 10:28, “...a Jew is not allowed by his religion to visit or associate with Gentiles. But God has shown me that I must not consider any person ritually unclean or defiled.”

The International Commentary (Bruce 1988:98) in commenting on this passage says that the “words of Cornelius confirmed the lesson that Peter himself had learned in Joppa: God has no favourites between one nation and another, but everyone, from whatever nation, who fears him and acts rightly is acceptable to him”.

The conclusion that Willimon (1988:100) draws on this passage is that “Gentiles, like Cornelius are included...”

Hahn (1965:133) says that “The transition to the Gentile mission was carried out on express divine instructions to Peter...”

In this we begin to see how God begins to show Peter that He is a God who from the very beginning wants to include all people of the earth into a covenant relationship with Him. Peerbolte (2003:123) comments on the conversion of Cornelius in this chapter as how “God himself through the meeting of Peter and Cornelius has inaugurated the Gentile mission”.

### **6.5.2. The genealogy of Jesus**

Bosch (1996:57), when making reference to the first book in the New Testament, refers to the Gospel of Matthew as a missionary text. He states that Matthew wrote this gospel not so much to “compose a ‘life of Jesus’ but to provide guidance to a community in crisis on how it should understand its calling and mission.”

Erdman (1956:26) regards the opening chapters of Matthew as an introduction to the gospel. He further states (1956:28) that Matthew can be regarded as a Gospel of Rejection because the genealogy of Jesus contains names which the “Jews might gladly have repudiated for their suggestions of disgrace and other names which recall apostasy from God...”

When the genealogy of Jesus is read in the very first chapter of Matthew, three names in the ancestry line attract our attention. Firstly these names are women and according to Tasker (1966:32), women’s names do not normally appear in Jewish genealogies.

Matthew breaks with tradition in including women in the compilation of the genealogy of Jesus. The women mentioned are women that would have been marginalized as a result of either their nationality or because of their moral behaviour. Tamar was the mother of Perez and Zerah and could be accused of being an adulteress. Rahab was the mother of Boaz who was a prostitute and Ruth, the mother of Obed, was a Moabite.

Brown (Freedman 1997:175) asks the question “Does that factor in the antecedents of the Messiah prepare for non-Jews accepting the proclamation of the Messiah, and thus for Matt’s mixed congregation of Jews and Gentiles?” One can conclude that Matthew did

not exclude, for any reason whatsoever, anyone who could have been marginalized by a community, from the ancestry line of Jesus.

### **6.5.3. Jesus' ministry of compassion**

Senior and Stuhlmueller (1983:147) say that Jesus associated with "... members of Jewish society considered outside the law and, therefore excluded from participation in the religious and social community of Israel". In Matt 9:10 Jesus ate with many tax collectors and "sinners". In the famous Beatitudes (Matt 5:1-11) Jesus expressed great compassion with those that are poor and suffering.

Bowen (1996:26) says that Jesus' ministry made an impression on the early church because of His readiness to welcome outcasts and sinners. He goes on to say that the religious leaders of His time either condemned these people or excluded them while Jesus included the outcasts and sinners.

### **6.5.4. Parables and sayings of Jesus**

According to Hengel (1983:56) the Samaritans were, in the world of the ethnic Jew, worse than Gentiles yet Jesus used a Samaritan (Lk 10:25-37) in a parable to explain who your neighbour is? Luke also registers other encounters that Jesus had with Samaritans (Lk 9:51-56; Lk 17:11-19) and in all these encounters a message of inclusiveness for salvation and an expression of love and dignity is made known.

Many more examples could be cited to strongly convey the inclusive nature of the New Testament church. The final text which is considered to be "The Great Commission" will now be addressed.

### **6.5.5. The Great Commission (Matt. 28:19-20)**

Bosch (1980:31) says that according to evangelicals the motive for mission is in the fact that God commanded it in Matt. 28:19-20 and that it is widely accepted as the key in

understanding the Gospel of Matthew (1980:66). He does concede though that there are other interpretations, but that it remains an undeniable fact that it has to do with a mandate for a world-wide mission (1980:68).

Anderson (1961:64) offers an explanation of the term "... all nations..." to be found in Matt. 28:19. The term, 'all nations', according to Anderson, means "people from Gentile lands". This does not exclude Israel. This is the new eschatological community which is gathered from both the Jews and the Gentiles. As a matter of fact the Apostle Paul was a Jew (Barclay 1986:12), unto whom Christ revealed Himself on the road to Damascus (Dahl 1977:4).

Arias & Johnson (1992:30) confirm that this commission affirms the mission to the Gentiles. He then asks the question whether this mandate excludes the Jews. His conclusion is that if the text is read in the context of Jesus' own ministry and Matthew's concerns then the mandate is inclusive. Bowen (1996:43) says of Lk 24:47 that the ministry of the disciples was for all nations.

The "Great Commission" therefore was a commission to go to all nations which has become the new eschatological people of God. None were to be excluded from this "Commission".

## CHAPTER SEVEN

### ANALYSIS OF DATA

#### 7.1. Restating the purpose of this study

It is of paramount importance that before proceeding to the analysis and interpretation of the data in this chapter, a brief summary is given to restate the intention of this study as well as to explain the method that would be used in this interpretation.

It is appropriate to quote at this time from the Introduction of this dissertation, page 16, which says “Never before in the history of the RCA has it witnessed or was confronted by this dynamic socio-political change that swept South Africa since 1990.” This was in reference to the removal of apartheid and the ushering in of a new dispensation that brought with it new challenges for the church.

Some interrogative questions needed to be asked whether the RCA has repositioned itself to become relevant in its mission endeavours to a changing demographic environment. Does it see the need to go beyond its cultural, language and racial borders to present the Gospel to a people that have now settled in informal settlements that are within its community boundaries?

The RCA, through its Laudium Declaration, explicitly declares itself to be an evangelical Reformed church. (Pypers s.a.:5). In chapter three (3.3) of this dissertation, comments on the Laudium Declaration were made. It is important at this point to revisit some of those comments because it would come under scrutiny in the interpretation of the empirical data at hand.

Firstly the RCA positions itself as a strongly missional church in character. In article one of the Declaration the RCA commits itself to the “primacy of evangelism, of the preaching of the Gospel to every creature”.

Secondly, in article three, it calls on its members to make Christ known throughout the world” as well as the engagement in compassionate service by “... caring for those who are deprived of justice, dignity, food and shelter” (Pypers s.a:6).

Together with this declaration it also categorically stated that it is an open church, in that it “does not blind itself to its mission responsibility to all people”, yet not an exclusive church, though its mission is to the Indian population (see Appendix 14).

All the above strongly indicates an inclusive mission thrust towards the world.

The questionnaire compiled for this study, was so designed that the data gathered would assist in testing these explicit declarations of the RCA through a quantitative process. In summary, the results will either support this claim of an inclusive mission orientation, as discussed in previous chapters, of the RCA or an exclusive orientation mentality that may still be bound by its initial birthing, which is missions to predominately Hindus and Muslims.

The data has been captured in numerous tabulations and the interpretation of these tabulations will be discussed and commented on individually. There will be a few occasions where references would be made to previous tabulations in order to support the comments that would be made on these tabulations and to test the explicit declarations mentioned above.

It should also be mentioned at this time that because of the small universe that exists, as these congregations in the Presbytery have a total membership of approximately 120 that are sixteen years and over, cross tabulations in approximately 90% of cases did not fulfill the scientific demands set for cross tabulations to examine the relationship between independent and dependent variables.

The conclusion will serve as a summary of the results of this exercise.

## 7.2. Interpretation of data

### 7.2.1. Presence of an informal settlement

Reference question: Q. 1.6. Is there an informal settlement in your area?

Purpose of question: To establish if the respondents are aware of an informal settlement in their area.

**TABLE 1: Respondents' awareness of an informal settlement in their area.**

Q.1.6. THE PRESENCE OF AN INFORMAL SETTLEMENT	WHOLE GROUP		CONGREGATION 1		CONGREGATION 2		CONGREGATION 3	
	N	%	N	%	N	%	N	%
YES	68	89.5	8	100.0	25	100.0	35	81.4
NO	8	10.5	-	-	-	-	8	18.6
TOTAL	76	100.00	8	100.0	25	100.0	43	100.0

#### 7.2.1.1. Analysis

According to the data in table 1, 76 respondents answered this question where 89.5% confirmed that there is an informal settlement in their area and 10.5% said that there are no informal settlements. Looking at the congregations separately, the following is noteworthy:

- ◆ Congregation 1: From a universe of only 8 respondents 100.0% confirmed that they are aware of an informal settlement in their area.
- ◆ Congregation 2: From a universe of 25 respondents 100.0% confirmed that there is an informal settlement in their area.
- ◆ Congregation 3: From a universe of 43 respondents, 81.4% confirmed that they are aware of an informal settlement in their area; while 18.6% answered that they are not aware of the existence of an informal settlement in their area.

### 7.2.1.2. Comments

The probability exists that in Congregation 3, being the largest congregation in the Presbytery, the 18.6% that were aware of an informal settlement in their area, probably live outside the community where the church is located. Therefore they possibly may not have known of the existence of an informal settlement in the vicinity. This should not distract from the fact that the majority of the respondents confirmed that there is an informal settlement in their area.

### 7.2.2. Growing informal settlement

Reference question: Q.1.7. Is this a growing informal settlement?

Purpose of question: To establish whether the respondents are aware if this informal settlement is a growing settlement.

**TABLE 2: Respondents' awareness of whether the informal settlement in their area is growing or not.**

Q.1.7. GROWING INFORMAL SETTLEMENT	WHOLE GROUP		CONGREGATION 1		CONGREGATION 2		CONGREGATION 3	
	N	%	N	%	N	%	N	%
YES	70	92.1	8	100.0	25	100.0	37	86.0
NO	6	7.9	-	-	-	-	6	14.0
<b>TOTAL</b>	76	100.0	8	100.0	25	100.0	43	100.0

### 7.2.2.1. Analysis

The data in Table 2 shows that 92.1% of the research group as a whole confirmed that this informal settlement is growing while a small proportion (7.9%) answered that the existing informal settlement is not growing.

- ◆ Congregation 1: From a universe of 8 respondents, 100.0% confirmed that the informal settlement in their area is growing.
- ◆ Congregation 2: From a universe of 25 respondents, 100.0% confirmed that the informal settlement in their area is growing.
- ◆ Congregation 3: From a universe of 43 respondents, 86.0% confirmed that the informal settlement is growing while 14% believes that the one in their area is not a growing informal settlement.

### 7.2.2.2. Comments

The above mentioned difference in responses of members of Congregation 3 becomes interesting when comparing it with their responses to Q.1.7.

**TABLE 3: Comparison of responses: Congregation 3.**

Q.1.6. THE PRESENCE OF AN INFORMAL SETTLEMENT	CONGREGATION 3	
	N	%
YES	35	81.4
NO	8	18.6
TOTAL	43	100.0

Q.1.7. GROWING INFORMAL SETTLEMENT	CONGREGATION 3	
	N	%
YES	37	86.0
NO	6	14.0
TOTAL	43	100.0

From Table 3 it is clear that in Q.1.6., 81.4% of the respondents confirmed the presence of an informal settlement, yet in Q.1.7. 86.0% of the respondents say that it is a growing informal settlement. The obvious inconsistency between these two figures could probably be attributed to the nature of these questions which could have prompted people to

change their minds. This nonetheless does not diminish the view of the majority that believes that there is an informal settlement in their area and that this informal settlement is indeed growing.

Of importance is that the research group as a whole (89.5%) believes that there is an informal settlement in their area and that 92.1% confirms that these informal settlements are growing.

### 7.2.3. Congregational involvement in mission work

Reference question: Q.3.4.2. Is your congregation involved in mission work to them?

Purpose of question: To establish whether the congregation is involved in mission work to the dwellers in these informal settlements.

**TABLE 4: Involvement in mission work to people in informal settlements.**

Q.3.4.2. CONGREGATIONAL INVOLVEMENT IN MISSION WORK	WHOLE GROUP		CONGREGATION 1		CONGREGATION 2		CONGREGATION 3	
	N	%	N	%	N	%	N	%
YES	61	83.6	-	-	24	100.0	37	90.2
NO	12	16.4	8	100.0	-	-	4	9.8
TOTAL	73	100.00	8	100.0	24	100.0	41	100.0

#### 7.2.3.1. Analysis

The data in Table 4 suggests that there were 73 respondents in total of which 83.6% confirmed that their congregation is involved in mission work to dwellers in the informal settlements while 16.4% answered that their congregation is not involved in mission work to inhabitants of the informal settlements.

- ◆ Congregation 1: All of the respondents (100.0%) confirmed that their congregation is not involved in mission work to informal dwellers.
- ◆ Congregation 2: In contrast with the above, 100.0% confirmed that their congregation is involved in mission work to informal dwellers.
- ◆ Congregation 3: In this case 90.2% confirmed that their congregation is involved in mission to informal dwellers in the informal settlements while 9.8% felt that their congregation is not involved when it concerns mission work to people living in informal settlements.

### **7.2.3.2. Comments**

Although all of the members (100%) of Congregation 1 confirmed that there is an informal settlement in their area and that this informal settlement is a growing one, it is significant to note that these members are (according to Table 4) not involved in mission work to people in informal settlements.

Although Congregations 2 (100%) and 3 (90.2%) have significantly indicated their congregations' involvement in mission work, this on its own does not give an indication of how actively involved these congregations are in mission work. Therefore responses on the following question, Q.4.1., will show, on a sliding scale, how actively involved members of these congregations see themselves in mission work.

### **7.2.4. Indication of how active the congregation is in mission work**

Reference question: Q.4.1. Is your congregation truly actively involved in missions?

On a scale of 1-5, please indicate by circling the appropriate number how active your congregation is involved in mission.

Purpose of question: The emphasis is on the word, "truly actively involved". Many could say that they are involved but this involvement could be very minimum with very little impact in that community of informal dwellers. Thus respondents could indicate their degree of involvement ranging from 1 = not truly involved to 5 = truly involved.

**TABLE 5: Respondents’ degree of involvement in mission work.**

Q.4.1. Congregation actively involved in mission	WHOLE GROUP		CONGREGATION 1		CONGREGATION 2		CONGREGATION 3	
	N	%	N	%	N	%	N	%
* Scale 1 - 5								
1	12	16.0	7	87.5	-	-	5	11.9
2	6	8.0	-	-	-	-	6	14.3
3	16	21.3	1	12.5	2	8.0	13	31.0
4	11	14.7	-	-	3	12.0	8	19.0
5	30	40.0	-	-	20	80.0	10	23.8
<b>TOTAL</b>	75	100.00	8	100.0	25	100.0	42	100.0

**\* 1 = not truly involved      5 = truly involved**

**7.2.4.1. Analysis**

Bearing in mind that this is the **perception** of respondents of how actively involved their congregation is in mission work. Table 5 indicates that there were 75 respondents in total of which 16% believes that their congregation is not truly involved in missions while 40% believes that their congregation is truly involved in mission work. Furthermore 21.3% can be construed as marginally involved in mission work. If categories 4 and 5 on the scale can be expressed as being truly involved, then:

- ◆ Congregation 1: Respondents did not mark these categories therefore they confirm that their congregation is not truly involved in mission work.
- ◆ Congregation 2: In contrast with the above, 92.0% confirm that their congregation is truly involved in mission work.
- ◆ Congregations 3: While 42.9% confirm that their congregation is truly involved in mission work, almost a third (31.0%) is marginally involved in mission work.

### 7.2.4.2. Comments

If category 4 and 5 on the scale can be expressed as being truly involved, then 54.7% of total respondents believe that their congregation is truly involved in mission work. It is interesting to note that from Table 4, 83.6% of the respondents who confirmed that their congregation is involved in mission work, only 54.7% believe that their congregation is truly involved in mission work and 21.3% believe that their congregation is marginally involved in mission work. Therefore 76.0% (Table 5: category 3-5) of all the congregations are marginally to truly involved in mission work.

### 7.2.5. Mission work to others other than Hindus and Muslims

Reference question: Q.3.3. For many years the RCA has been involved in mission work to Indians that are predominantly Muslims and Hindus. Is your congregation presently involved in missions to include groups other than Muslims and Hindus?

Purpose of question: This question was included as part of the split-half approach (Goddard and Melville:1987:46) to test the validity of question.3.4.2. It served to qualify that there is definitely mission work being done among people other than Hindus and Muslims.

**TABLE 6: Involvement in missions to others other than Muslims and Hindus**

Q.3.3. MISSION TO OTHERS THAN HINDUS & MUSLIMS	WHOLE GROUP		CONGREGATION 1		CONGREGATION 2		CONGREGATION 3	
	N	%	N	%	N	%	N	%
YES	57	79.2	2	25.0	24	100.0	31	77.5
NO	15	20.8	6	75.0	-	-	9	22.5
TOTAL	72	100.00	8	100.0	24	100.0	40	100.0

### **7.2.5.1. Analysis**

The data in table six indicates that there were 72 respondents in total that answered this question of which 79.2% confirmed that their congregation is involved in mission to others other than Hindus and Muslims. About 21.0% said that their congregation is not involved in mission to others other than Hindus and Muslims.

- ◆ Congregation 1: A quarter (25.0%) confirms that their congregation is involved in mission to others other than Hindus and Muslims.
- ◆ Congregation 2: All of the respondents (100%) confirmed that their congregation is involved in mission to others other than Hindus and Muslims.
- ◆ Congregation 3: More than three quarters (77.5%) of the respondents believe that their congregation is involved in missions to others other than Hindus and Muslims while 22.5% believe that their congregation is not involved in mission to others than Hindus and Muslims.

### **7.2.5.2. Comments**

It is once again interesting to note that on the question whether the congregation is involved in mission work to people in informal settlements, 83.6% of the research group confirmed that their congregations are involved in mission work to the dwellers in the informal settlements, yet in Table 6, 79.2% confirms that their congregations are involved in mission work to others other than Hindus and Muslims. This difference is further compounded by Congregation's 1 confirmation in Table 4 that their congregation is not involved in missions to dwellers in informal settlements, yet 25.0% are confirming that they are involved in mission to others other than Hindus and Muslims. The same is true for Congregation 3 where 90.2% confirms that their congregation is involved in missions to informal dwellers in informal settlements, yet 77.5% confirms that their congregation is involved in missions to others other than Hindus and Muslims.

The probable answer to this percentage difference in responses could be found in the fact that some of the respondents are still very sensitive to missions to Hindus and Muslims. These differences should not distract attention from the fact that 79.2% of the research

group believes that their congregation is involved in missions to others other than Hindus and Muslims.

### 7.2.6. The importance of mission work

Reference question: Q.3.1. Is mission work important to you?

Purpose of question: To determine the respondents reaction to how important mission work is to them and to determine by a follow-up question whether they are personally involved in missions.

**TABLE 7: Importance of mission work for individuals**

Q.3.1. THE IMPORTANCE OF MISSION WORK	WHOLE GROUP		CONGREGATION 1		CONGREGATION 2		CONGREGATION 3	
	N	%	N	%	N	%	N	%
YES	75	100.0	8	100.0	24	100.0	43	100.0
NO	-	-	-	-	-	-	-	-
TOTAL	75	100.00	8	100.0	24	100.0	43	100.0

#### 7.2.6.1. Analysis

According to the data in Table 7 there were 75 respondents in total of which 100.0% confirms that mission work is important to them.

#### 7.2.6.2. Comments

It is noteworthy that all the respondents unanimously agree that mission work is important. The question would now be raised: whether respondents are personally involved in missions.

### 7.2.7. Personal involvement in mission

Reference question: Q.3.4.3. Are you personally involved in mission work to informal dwellers in informal settlements?

Purpose of question: To determine whether respondents that have acknowledged that missions are important to them are also personally involved in mission work. .

**TABLE 8: Personal involvement in mission work**

Q.3.4.3. PERSONAL INVOLVEMENT	WHOLE GROUP		CONGREGATION 1		CONGREGATION 2		CONGREGATION 3	
	N	%	N	%	N	%	N	%
YES	29	38.7	1	12.5	19	79.2	9	20.9
NO	46	61.3	7	87.5	5	20.8	34	79.1
TOTAL	75	100.00	8	100.0	24	100.0	43	100.0

#### 7.2.7.1. Analysis

From the data in Table 8, it is clear that there were 75 respondents in total of which 38.7% confirmed that they are personally involved in missions while almost two thirds (61.3%) said that they are not personally involved in missions.

- ◆ Congregation 1: A mere 12.5% (1 person) is personally involved in mission work while the majority, (87.5%) are not personally involved in mission work.
- ◆ Congregation 2: More than three quarters (79.2%) of the respondents has confirmed that they are personally involved in mission work while 20.8% stated that they are not personally involved in mission.
- ◆ Congregation 3: Here, unlike the situation in Congregation 2, 20.9% has confirmed that they are personally involved in mission work while 79.1% are not personally involved in mission work.

### 7.2.7.2. Comments

It seems that as the questions become more personal, there is a huge shift between the importances of mission work in general and the personal involvement in mission work. Theoretically, it seems, that mission is important, but that practically it is not engaged in by the respondents. What seems more surprising is the response to the following question.

### 7.2.8. The informal settlement as a mission field for the congregation.

Reference question: Q.3.4.1. Do **you** see it (informal settlement) as a mission field for your congregation?

Purpose of question: To test the respondents' views on mission work to people residing in informal settlements.

**TABLE 9: The informal settlement as a mission field**

Q.3.4.1. INFORMAL SETTLEMENT AS A MISSION FIELD FOR YOUR CONGREGATION	WHOLE GROUP		CONGREGATION 1		CONGREGATION 2		CONGREGATION 3	
	N	%	N	%	N	%	N	%
YES	71	94.7	6	75.0	24	100.0	41	95.3
NO	4	5.3	2	25.0	-	-	2	4.7
TOTAL	75	100.00	8	100.0	24	100.0	43	100.0

#### 7.2.8.1. Analysis

From the 75 respondents in total that answered this question. 94.7% confirmed that they see the informal settlement as a mission field for their congregation while 5.3% does not share this vision (Table 9)

Taking a closer look at the congregations individually, the situation changes somewhat.

Congregation 1: While 75.0% of the respondents see the informal settlement as a mission field, a quarter (25.0%) does not see informal settlements as a mission field.

Congregation 2: All the members see the informal settlement as a mission field.

Congregation 3: Although 95.3% of the respondents see the informal settlement as a mission field, others (4.7%) do not.

### **7.2.8.2. Comments**

The difference between the views of members belonging to Congregation 1 and those from Congregation 3 are striking. Although respondents confirmed overall on Q.3.1. in Table 7, that mission work is important to them, 25.0% of the members of Congregation 1 do not see the informal settlement as a mission field for their congregation. When it relates to their personal involvement in mission work, the figures for Congregation 1 (12.5%) and Congregation 3 (20.9%), is substantially small. In all incidences Congregation 1 and 2 have shown that though they agree that mission work is important, to include the informal settlement as an important mission field is reduced by 25.0% in Congregation 1 and by 4.7% in Congregation 3.

### **7.2.9. Encouraging church members to be involved in missions.**

Reference question: If your congregation is not involved in missions to them (people in informal settlements), would you encourage them to become involved in missions to them?

Purpose of question: To see how strongly mission-orientated the respondents are.

**Table 10: Encouragement to congregation to be involved in missions.**

Q.3.4.4. Encouraging missions to people living in informal settlements	WHOLE GROUP	
	N	%
YES	68	100.0
NO	0	0.0
TOTAL	68	100.0

#### **7.2.9.1. Analysis**

The data in table 10 shows no overall confirmation of respondents that would encourage their congregations to become involved in mission work to people residing in informal settlements.

#### **7.2.9.2. Comments**

Again another interesting response is found in Table 7 where 100.0% of the respondents indicated that mission work is important to them. In Table 10, 100.0% of these respondents indicated that they will encourage their congregations to become involved in mission work to the informal dwellers in the informal settlements. Yet in Table 8 only 38.7% of the respondents have indicated that they are personally involved in mission work.

#### **7.2.10. Knowledge of informal settlements in relation to church membership resembling the demographics of the community.**

Reference Question: Q.1.6. Is there an informal settlement in your area?

Q.4.2.3. (On the views of the future of the congregation). The racial composition of its membership? Do you think it will become more representative of the demographics of the community?

Purpose of question: To gauge the openness to an inclusive understanding of the respondents towards incorporation of informal dwellers into membership of their congregation.

**TABLE 11: Relationship between knowledge of an informal settlement and the racial composition of church membership becoming more representative of the demographics of the community.**

<b>Q.1.6. Is there an informal settlement in your area?</b>	<b>Q.4.2.3. Will racial composition of membership of congregation be more representative of the community?</b>			
		<b>YES</b>	<b>NO</b>	<b>ROW TOTAL</b>
	<b>YES</b>	57 95.0%	3 5.0%	60 100.0%
	<b>NO</b>	4 50.0%	4 50.0%	8 100.0%

X=15.479    df=1     $\alpha=0.000$     uncertainty coefficient=0.226  
 (25.0% cells have expected count of less than 5)

**7.2.10.1. Analysis**

The implication of this is that 95.0% of the respondents who confirmed that there is an informal settlement in their area also believe that the membership of their congregation will eventually represent the demographics of their community.

The data in Table 11 reflects that 95.0% of the respondents that confirmed that there is an informal settlement in their area, are also of the understanding that the racial composition of the congregation will become more representative of the community.

### **7.2.10.2. Comments**

With a high percentage (95.0%) of respondents believing that their congregation will become more representative of the demographics of the community, is an indication of their willingness to at least expect this to happen. Whether they will accept this future position, has not been tested. In any case this might probably be an indication of the inclusive character of the members of the congregations.

In respect of the uncertainty coefficient value, 22.6% of the variation in the dependent variable is declared by the independent variable which means that a strong relationship exists. In the light of the aforementioned the data can be interpreted although 25.0% of the cells have an expected cell count of less than 5.

## **CHAPTER EIGHT**

### **CONCLUSION**

#### **8.1. Introduction**

It has already been comprehensively argued in this dissertation that since the creation it has always been the intention of Yahweh to include all people in His act of salvation. The church has received the mandate from Jesus Christ to continue proclaiming His act of salvation to all people because it is His intention that none may perish, but that all may be saved (2 Pet. 3:9).

It has also been sufficiently argued in this dissertation for a case of mission being both centripetal and centrifugal in both the Old and New Testaments. The space allocated to the discussion of the relationship between church and mission, in the context of this dissertation, was sufficient to draw the conclusion that there is a distinct and inseparable relationship between church and mission. One cannot claim to be involved in the *missio Dei* without the other.

Therefore dealing with the inclusiveness of the church in mission certain foundational principles must be understood. In this introduction a brief picture of mission and church is framed and the RCA congregations in the Presbytery of Gauteng will be compared and comprehended within this broad framework.

#### **8.2. Essential nature of the church**

Kraemer (1947:1-2) in answering the question as to the nature of the Church and its obligation to the world, regards the essential nature of the Church to be the fact that it is an apostolic body. The church is called upon therefore to reflect on its position and situation as well as to become conscious in a “new way” of its mission because it is founded on a divine commission.

In light of the above, Lindsell (Anderson:1961:239) says that the church exists for two purposes: the first purpose of the church is the “Will of God for His people to be of one mind, united in faith and using the means of grace for growth as well as for fellowship”. The second purpose of the church is a “witnessing fellowship living in the world for the sake of the world. He goes on to say that the church is witness and when this is not true, the church is not the church.

According to Kritzinger (1989:34) the context in which mission is done, is the whole of God’s creation. He uses the terms kerygma (preaching), koinonia (fellowship) and diakonia (service) in combination to describe the main aspects of the maturing (witness) of the Kingdom of God. All these find their place in the leitourgia (a service rendered to God).

Tension arises when the church is conceived almost exclusively as a body to conserve and maintain itself (Kraemer:1947:34). Can a church therefore who believes that its purpose is to maintain its members for the purpose of fellowship alone give expression to the “divine commission” as stated by Kraemer (1847:1) or to what Lindsell (Anderson:1961:239) says that “the church is witness and when this is not true, the church is not the church”.

The words of Emil Brunner (1932:108) reverberate through the corridors of many churches: “The church exists by missions as fire exists by burning”. One cannot do without the other. Their existence depends on each other.

### **8.3. The missio ecclesia**

The Laodicean Declaration of the RCA certainly confesses the affirmation that evangelism is not an option but an imperative. It is not something which the church does, but it is what the church should be. The synonyms for imperative are words such as vital, crucial and essential. One can therefore remark that evangelism is vital for the existence of the church, but in the light of what Kritzinger (1989:34) says the kerygma, koinonia and diakonia should also be included and not only evangelism.

Fortunately the Laudium Declaration does take these issues into account but the emphasis is that conversion is the main aim of mission work.

There are certainly tensions in mission. There are several view points that exist about what missions are. One that is certainly unanimously agreed upon is that *missio ecclesia* is intrinsically bound to the *missio Dei*. The *missio ecclesia* does not stand independent of the *missio Dei*.

#### **8.4. The call to missions**

It must be remembered that the church is the body of Christ and Christ is its head. The church gets her nature and livelihood from Christ.

In Matt. 4:19 Jesus says “Come follow me and I will make you fishers of men”. The purpose of calling these disciples was so that Jesus could make them “fishers of men”. They were not made fishers of men immediately. They first became disciples of Jesus. If this was the purpose of Jesus: call people from the world, make them disciples and then send them back to the world to become “fishers of men”, this should also be the purpose of the church. It is to the church that this task has been entrusted. The church needs to be fishers of men, discipling them and sending them back into the world to become “fishers of men”.

Lk. 19:10 says that “For the Son of Man came to seek and to save the lost”. Although this is the primary aim of missions one should not forget that Jesus also was involved in issues of justice, compassion and reconciliation. We find the importance of this in Matt. 25:31-46 where one is called upon to also meet the needs of society.

#### **8.5. The case for mission work as inclusive in the RCA Presbytery of Gauteng**

Alluding to the purpose of this research and the results of the analysis of the data from this research, there are possible conclusions that can be drawn which may indicate that

the congregations that make up the RCA Presbytery of Gauteng have inclusive views of their understanding of mission work.

### **8.5.1. Statistics that possibly support the inclusive view of mission work**

From the data tabulated in chapter seven the following tables alludes to a probable conclusion that the congregations in the RCA Presbytery of Gauteng are inclusive in their understanding of mission work.

- ◆ All three congregations in Table 1 (89.5%) strongly agree that there is an informal settlement in their area.
- ◆ All three congregations in Table 2 (92.1%) unanimously agree that the informal settlements in their area are growing.
- ◆ From Table 4, Congregation 2 (100.0%) and Congregation 3 (90.2%) overwhelmingly agree that they are involved in mission work to the dwellers in the informal settlements. Of great concern is that Congregation 1 (0.0%) is not involved in mission work to dwellers in the informal settlement.
- ◆ The majority of respondents (Table 9 (94.7%)) see the informal settlement in their area as a mission field for their congregation.
- ◆ An encouraging observation from Table 11 is that 95.0% of the respondents that have said there is an informal settlement in their area have also indicated that the membership of their congregation will eventually reflect the demographics of the community.

Considering the above statistics, there is sufficient evidence to suggest that these RCA congregations in the Presbytery of Gauteng see mission as being inclusive rather than exclusive. Of great concern though is Congregation 1 who claims to be inclusive in their mission understanding but are not involved in mission work to the informal settlement in their area. It is commendable though that Congregations 2 and 3 are not only inclusive in their understanding of mission work, but are also engaged in mission work to the dwellers in the informal settlements in their area. There is therefore a case to strongly suggest that the RCA Presbytery of Gauteng is inclusive in their mission praxis.

## **8.6. The case for mission work as exclusive in the RCA Presbytery of Gauteng**

Does the data indicate the possibility that there could also be an exclusive view of missions within the congregations?

The data in Table 9 shows that 94.7% of the respondents indicated that they see the informal settlement in their area as a mission field for their congregation, but in Table 6 there are 20.8% of respondents who still view missions as directed to Hindus and Muslims. This view confirms the statement of the RCA Synodical Committee Meeting in 1978 (Appendix 14) where it is stated that the RCA is not an exclusive church, though in its mission it is directed to the Indian people. However by virtue of this commitment, it is not blinding itself to its mission responsibility to all people.

One may add that in all probability it is not the intention of these respondents to be seen as promoting an exclusive mission orientation, but that they are sensitive to their mission understanding in the context they find themselves in, which is living predominantly among Hindus and Muslims. This was not by choice that they find themselves in this context, but was forced to live in these areas because of the Group Areas Act promulgated by the former Apartheid Government.

Of encouragement though, and which is reiterated, is the affirmation by the majority of respondents that the eventual membership of their congregation will reflect the demographics of their community which will be inclusive of the informal settlement in their area.

## **8.7. The case for the separation of church and mission of the RCA Presbytery of Gauteng.**

In this dissertation and in the introduction to this chapter it was stated how important it is to understand the relationship between church and mission. The question that needs to be answered is whether there is a case to suggest that there is an indication of the separation of the church and mission as two identities in the data analyzed.

In the dissertation Vicedom (1965:83) was quoted as saying that “the mission of the church is no independent, arbitrary, optional work of the church ...” Brunner was quoted as saying that “the church exist by mission, just as fire exist by burning”. In these two quotations above a strong relationship between church and mission exists. Stephen Neill (1959:8) sounds a word of caution at the same time by saying that “if everything is mission then nothing is mission”. Kritzinger (1998:41) explains that “the belief that mission is comprehensive must not be taken that it is all-inclusive. He uses two terms that was construed by Newbigin and expounded on by Gensichen: dimension and intention.

In explaining dimension and intention, Kritzinger says that not everything the church does have a missionary intention but everything the church does, does have (or should have) a missionary dimension.

The analysis of the data in chapter seven has brought to the fore a probable understanding of church and mission as being two different identities. It is appropriate at this point to highlight a quotation by Newbigin that Van Engen (1991:28) draws attention to.

“In the thinking of the vast majority of Christians the words “church” and “mission” connote two different kinds of society. The one is conceived to be a society devoted to worship and the spiritual care and nurture of its members.... The other is conceived to be a society devoted to the propagation of the gospel, passing on its converts to the safe keeping of “the church.”. ...It is taken for granted that the missionary obligation is one that has to be met AFTER the needs of the home have been fully met; that existing gains have to be thoroughly consolidated before we go further afield; that the world-wide church has to be built up with the same sort of prudent business enterprise.”

Van Engen (1991:38) says that “the fact remains that in the mind of many church members *church and mission* are seen as distinct and sometimes conflicting ideas”.

From the analysis of the data it was found that:

- ◆ In Table 4 a high percentage (83.6%) of respondents confirmed that their congregation was involved in mission work to the dwellers in the informal settlements.
- ◆ In Table 7 all the respondents (100.0%) said that mission work is important to them
- ◆ In Table 9 almost all (94.7%) said that the informal settlement is a mission field for their congregation, yet
- ◆ In Table 8 almost two thirds (61.3% ) of the respondents confessed that they are not personally involved in mission to dwellers in the informal settlement in their area.

With almost two thirds (61.3%) from Table 8 saying that they are not involved in mission to the informal settlement, it could be construed that the RCA Presbytery of Gauteng views the relationship between church and mission as two separate identities. Mission could be understood by this Presbytery as the work of evangelists, missionaries or “mission teams” that are sent out by their congregation and as such a claim is made that the *congregation* is involved in mission work.

Subsequently, if this is the understanding of mission then the staggering figure of the inclusiveness of the RCA Presbytery of Gauteng becomes only theory to many in the congregation. Mission work is then in the hand of only a few and it is this core that gives status to a congregation as being involved in mission work. This view is also to be noted from Table 10 where 100.0% of respondents said that they will encourage members of the congregation to become involved in missions, while 61.3% of respondents from Table 8 are not involved in mission work to the informal settlements.

This view is further supported by Table 5 where the degree of involvement in mission work is measured. It was found that if category 4 and 5 (1 = not truly involved and 5 = truly involved) are combined then only 54.7% of the respondents believe that their congregations are truly involved in mission work.

From the above assumptions, there is a probable case that the RCA Presbytery of Gauteng views the church and mission as separate identities.

### **8.8. Position thus far**

From the discussions above it is now known that all the congregations in the RCA Presbytery of Gauteng firmly believes in the inclusiveness of mission work as well as the importance of mission work. A small minority still view mission work to Hindus and Muslims as more important than mission work to the dwellers in the informal settlements. On a rather disappointing note, it was observed that two thirds probably consider church and mission as two separate identities.

Cognizance need to be taken of the fact that there is every indication, from the analysis, that the RCA Presbytery of Gauteng have evolved from being a church that was predominantly involved in mission work to Hindus and Muslims to become a church that has a universal and inclusive view of mission work. This is also noted in the fact that the majority of respondents who have said that the membership of the congregation will eventually reflect the demographics of the community, is significant

There is probable cause for concern that the RCA Presbytery of Gauteng could be viewing the relationship between church and mission as two separate identities.

### **8.9. Suggestions for a better understanding of church and missions in the RCA Presbytery of Gauteng**

In understanding and accepting the Laudium Declaration, especially its stance on the mission character of the church, and the call for all the members of the RCA to be involved in evangelistic witness and compassionate service, a process needs to be developed where the Laudium Declaration is taught and expounded on giving theological arguments for, in the light of this dissertation, mission work and its relationship to the

church. This could even be incorporated as part of the catechetical teaching for members and people being catechised for the purpose of membership in the congregation.

It is pleasing to note that the congregations have an inclusive view of mission work but just having a view does not make one a “fisher of men” as the analysis indicated. Many have views about mission and how it should be done, but nothing will be done if mission is only limited to a view. There is a need for a greater awareness of the *missio Dei* and how the *missio ecclesiae* functions as an obedient body of Christ. These are not issues that the normal congregant grasps upon conversion. When God called men to be His disciples, He disciplined them and made them “fishers of men”. Similarly new converts need to be disciplined and taught about the *missio Dei* and the inseparable relationship with the *missio ecclesia*. They should also be instructed that this relationship needs to become visible through praxis. James says in Ja. 2:10 “What good is it my brothers, if a man claims to have faith but have no deed”.

A call to the RCA Presbytery of Gauteng and its constituent members is to understand that mission work is not an option that the church engages in, but an imperative for the existence of the church and as an act of obedience to the head of the church, Jesus Christ.

#### **8.10. Concluding remarks**

The call on the RCA is to be involved in this special ministry. This ministry was initiated by lay-people from the Dutch Reformed Church as early as 1916 in the Cape; 1928 in Gauteng; 1945 in KwaZulu Natal and officially by the Reformed Church in Africa at its inauguration in 1968. It has since then been very passionate about reaching the Muslim and Hindu community with the Gospel message. This mission to Hindus and Muslims still receives priority attention, because of the community that the church is found in and expected to serve. The RCA congregations were born in areas that were predominantly Indian inhabited and therefore much of the focus is reaching this sector of the South African population.

With the new political dispensation of South Africa and the removal of all apartheid laws of segregation, especially the Group Areas Act, some of these areas can no longer claim to be inhabited by Indians only. Many Indians have moved into previously so-called White areas and the call for mission work to them rests on churches that serve that community.

The same is true of previously so-called Indian areas. More Blacks are buying properties in these areas thus changing the demographic profile of the communities that the RCA is expected to serve effectively and efficiently.

Due to these unavoidable changes, new challenges await the RCA in its mission focus. It is therefore very satisfying to note from the analysis that the majority of congregations, in this case, the congregations in the RCA Presbytery of Gauteng, have an inclusive view of missions. This augurs well for the future of the RCA if these congregations can also understand the importance of every member becoming actively involved in the *missio ecclesia* while understanding that the *missio ecclesia* is intrinsically related to the *missio Dei*.

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**SECTION 2: (YOUR VIEWS OF YOUR CONGREGATION)**

2.1. What do you think is the purpose of **your** church? Give at least two reasons.

26-27

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2.2. Why do you attend church services in **your** church? Give at least two reasons.

28-29

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2.3. What does it mean to be a Christian in **your** opinion? Give at least two reasons.

30-31

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2.4. What is, according to you, the main biblical view of the church?

32

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2.5. What according to you is the biblical purpose of the church? Give at least two reasons.

33-34

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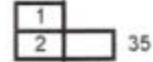
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**SECTION 3: (YOUR VIEWS ON MISSIONS)**

*For Official Use*

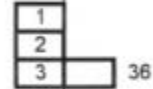
3.1. Is mission work important to you?

- 3.1.1. Yes
- 3.1.2. No



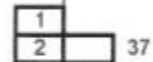
3.2. If yes, please indicate with a tick in the appropriate circle the importance of missions to you?

- 3.2.1. Important
- 3.2.2. Very important
- 3.2.3. Extremely important



3.3. For many years the RCA has been involved in mission to Indians that are predominantly Muslims and Hindus. Is your congregation presently involved in missions to include groups other than Muslims and Hindus?

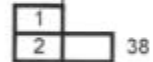
- 3.3.1. Yes
- 3.3.2. No



3.4. If there is an informal settlement in your area,

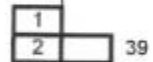
3.4.1. Do **you** see it as a mission field for your congregation?

- 3.4.1.1. Yes
- 3.4.1.2. No



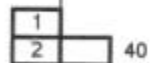
3.4.2. Is your congregation involved in mission work to them?

- 3.4.2.1. Yes
- 3.4.2.2. No



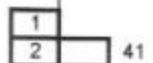
3.4.3. Are you personally involved in mission work to them?

- 3.4.3.1. Yes
- 3.4.3.2. No



3.4.4. If your congregation is not involved in missions to them, would you encourage them to become involved in missions to them?

- 3.4.4.1. Yes
- 3.4.4.2. No



**SECTION 4: (YOUR VIEWS ON THE FUTURE OF YOUR CONGREGATION)**

- 4.1. Is your congregation truly actively involved in missions?  
On a scale of 1 -5 please indicate by circling the appropriate number how active your congregation is involved in missions.
- 4.1.1. Not truly involved - 1...2...3...4...5 – truly involved  42
- 4.2. How do you see the future of your congregation in South Africa in terms of?
- 4.2.1. Numeric growth? Do you see your congregation growing in membership?
- 4.2.1.1. Yes  1
- 4.2.1.2. No  2 43
- 4.2.2. Its vision? Has your congregation engaged in information gathering or doing a census to be better informed in making decisions for the future?
- 4.2.4.1. Yes  1
- 4.2.4.2. No  2 44
- 4.2.3. The racial composition of its membership? Do you think it will become more representative of the demographics of the community?
- 4.2.3.1. Yes  1
- 4.2.3.2. No  2 45
- 4.3. Please indicate which is more important to you?
- 4.4.1. To meet the needs of the members of your congregation through the many programs it offers?  1
- 4.4.2. To be actively involved in missions?  2
- 4.4.3. Both the above are just as important?  3 46

## **CODES FOR QUESTIONNAIRE**

### **Section Two of questionnaire**

#### **Q.2.1.**

1. To witness for Jesus Christ
2. To give sound teachings through the Word of God
3. Have communion and fellowship with other believers
4. To offer a place of comfort to the needy and destitute
5. To worship, praise and serve God
6. To live like Christ
7. To be obedient to God's commands by living according to the Word
8. To inspire us a believers through spiritual growth and upliftment
9. To affirm our faith in Jesus Christ

#### **Q.2.2.**

1. To have fellowship and communion with other believers
2. To be encourage and to encourage
3. The church is focused on the Word of God
4. Services are conducted according to scripture
5. To serve and worship the LORD.
6. To learn more about God by coming closer to Him
7. To be built up and grow spiritually through religious influence
8. I found the Lord here and am a member.
9. Given opportunities to proclaim the Word of God and to do outreach.

#### **Q.2.3.**

1. To reflect Jesus in my life by following His footsteps
2. To tell others about Jesus
3. To love God and your neighbour with everything
4. To obey the commandments of the LORD
5. To serve and worship the LORD
6. To have a relationship with God by living in Christ

7. To have assurance of salvation
8. To accept Jesus as your personal Saviour and to have faith and trust in Him
9. To be God fearing

**Q.2.4.**

1. The birth, death and resurrection of Jesus Christ
2. Acknowledge and learn more about Jesus Christ as LORD and Saviour
3. To represent and build the body of Christ on earth
4. Bring comfort to the wounded soul through love
5. Spread the Gospel
6. To serve the community and the congregation
7. To follow the Ten Commandments and be fed the Word of God
8. To praise and worship the LORD
9. To be a bride awaiting the bridegroom

**Q.2.5.**

1. To spread the Good News about Jesus Christ
2. To show and teach God's love by loving one another as Christ loves the church
3. Connect with God spiritually through spiritual worship
4. To bring the true message from God's Word
5. Obey His commandments
6. To build people up spiritually by having faith and trust in God
7. To show compassion towards the needy, sick and prisoners
8. Not to alter anything that the Bible records.

MINUTES of the 1st SYNODICAL COMMITTEE  
Meeting held on Friday the 30th August,  
1968 in the Church Building of the  
Pietermaritzburg Congregation, Raisethorpe,  
Pietermaritzburg.

POINT 1

CONSTITUTION: Rev. J. Pretorius (Moderator)  
Rev. D.J. Pypers (Assessor)  
Evang. E.J. Manikkam (Clerk)  
Evang. J.K. Naidoo

POINT 2

BANKING ACCOUNT:

- a) Elder J.K. Naidoo and rev. D.J. Pypers proposed that a banking account be opened in the name of the Synod of the Indian Reformed Church and that the name of the account shall be "THE SYNOD OF THE INDIAN REFORMED CHURCH".
- b) That all cheques at all times be signed by the Administrator.
- c) That the co-signatories of the cheques be the Moderator or the Actuary.
- d) That all cheques should bear the signature of the Administrator together with the signature of either the Moderator or Actuary.

POINT 3

PLACE, DATE AND TIME OF NEXT MEETING:

It was unanimously decided that the next meeting will be held in Cape Town before the end of the year and that the dates and time will be decided by the Assessor and Clerk.

POINT 4

CLOSING

The meeting terminated with a prayer by Evang. J.K. Naidoo.

CONSTITUTION: Rev. J. Pretorius (Moderator)  
Rev. D.J. Pypers (Assessor)  
Evang. E.J. Manikkam (Clerk)  
Evang. J.K. Naidoo

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It was unanimously decided that the next meeting will be held in Cape Town before the end of the year and that the dates and time will be decided by the Assessor and Clerk.

POINT 4

CLOSING

The meeting terminated with a prayer by Evang. J.K. Naidoo.

SIGNED ON THIS THE 2<sup>nd</sup> DAY OF December 1968.

MODERATOR. *J. Pretorius*

CLERK. *D.J. Pypers*  
(acting Clerk)

TRANSLATION OF LETTER

20th June, 1979

His Honourable the  
Minister of Community Development  
Volkstem Avenue  
Pretoria  
0002

Dear Mr. Steyn,

Re: Eviction of Indians in Johannesburg

I am writing to you in pursuance of the interview which I, together with Dr. Geldenbuys and Rev. Müller of the Ned. Geref. Kerk, had with you on Friday 18th May, 1979.

During the interview we took note of your willingness not to act on eviction orders served on Indians living in white areas in Johannesburg unless alternative accommodation was available. I wish to thank you for repeating this undertaking in public since.

In the meantime the situation in Johannesburg has apparently taken a different course. According to what I have learned landlords are at present being pressurised into giving Indian tenants immediate notice and to evict them straight away. This is of course one of those matters where no concrete evidence is available and it is therefore only as a rumour that I can make it known to you. I would however highly appreciate it if you could investigate whether officials of your department or members of the group areas branch of the South African Police are involved in such a pressure campaign as is alleged. If this is true, I feel that the spirit of your undertaking to us has hereby been violated. I however gladly receive your assurance that these are only rumours. I also wish to suggest that the relevant branch of the S.A.P. as well as your regional representative in Johannesburg be informed about the agreement we reached in Cape Town.

I am forwarding a copy of this letter also to Rev. C.S.J. Müller, clerk of the General Synod of the Ned. Geref. Kerk for his information.

Sincerely yours,

G.J.A. LUBBE

08 Piet Meyer Street,  
Mindalore  
KRUGERSDORP,  
1740  
18th August 1980.

The Honourable,  
The Minister of the Interior,  
Civitas Building,  
Struben Street,  
PRETORIA,  
0002

Dear Mr. Schlebusch,

Re: PASSPORT BISHOP DESMOND TUTU.

The Synodical Committee of the Reformed Church in Africa herewith appeals to you for the return of the passport of the General Secretary of the South African Council of Churches, Bishop Desmond Tutu. The present mutual attempts by the South African Government and the South African Council of Churches to reach a better understanding with each other in the interest of the future of our country, have in our opinion enhanced the necessity of such a step. We are convinced that if Bishop Tutu's passport is returned, it will be seen and acclaimed as a gesture of trust in his integrity and goodwill.

We are praying for God's richest blessings on your very important and responsible task.

Sincerely Yours,

G. J. A. Lubbe  
CLERK

GJAL/SJF.

c. c. Bishop Desmond Tutu,  
S.A.C.C.,  
P.O. Box 31190,  
BRAAMFONTEIN  
2017

08 Piet Meyer Street,  
Mindalore,  
KRUGERSDORP. 1740  
30th October 1980.

His Honourable,  
The Minister of Community Development,  
Volkstem Avenue,  
PRETORIA.  
0002

Dear Sir,

1. The Reformed Church in Africa, working predominantly within the Indian Community in South Africa, is served by Indian and White ministers. In terms of the Group Areas Act it is of course impossible for such White Ministers to reside in an Indian Area. From a pastoral point of view this is a highly unsatisfactory situation, since such a minister is often, at crucial times, just not available to and accessible for the members of his congregation. The present situation is furthermore costly since considerable travelling distances between the white minister's homes and their Indian congregations are involved. Some ministers are travelling distances of up to 50 kilometers daily between their homes and their congregations.
2. In view of the abovementioned facts, the following resolutions were adopted at the fourth Synod of the R.C.A. which was recently held in Durban:
  1. Each church council should be encouraged to build a manse in an Indian Group Area for its minister.
  2. Synod reaffirms its decision of 1976 to ask the Government to repeal the Group Areas Act.
  3. Synod requests the Department of Community Development in the meantime to allow a white minister to stay in a manse in an Indian Group Area for practical reasons and requests the Synodical Committee to negotiate this matter with the Government.
3. In view of especially resolution 3, I herewith, on behalf of my Synodical Committee, enquire about official government policy in this regard as well as whether you are prepared to meet a delegation of the R.C.A. on this matter. If you are prepared to receive such a delegation, kindly indicate a suitable date as well as whether more information is required.

Sincerely Yours,

G.J.A. Lubbe  
CLERK.

GJAL/SJF.

08 Piet Meyer Street,  
Mindafore  
KRUGERSDORP.  
1740  
27th November 1980.

His Honourable the Minister  
of Community Development and  
Auxiliary Services,  
Private Bag X500,  
PRETORIA.  
0001

Dear Mr. Kotzé,

REMOVAL AND EVICTION OF PEOPLE IN TERMS OF THE GROUP AREAS ACT.

With regards to the abovementioned, I herewith wish to convey to you the following resolutions adopted at the recent Synod of the R.C.A.:

"Synod deplores the inhuman removal and eviction of people and appeals to the Authorities to bring it to an end.

Synod commends the Government for what has been achieved in providing housing for all people in the country and urges it to maintain the provision of adequate and decent housing as a top priority."

Cordially Yours,

G.J.A. Lubbe  
Clerk of the Synodical Committee

GJAL/SJF.

When the Group Areas Board declared its intention to proclaim 18 areas in and around Durban for white occupation in which a large number of Indians live, a stream of protests against the proposals came from the Indian community.

Nearly 10,000 people living in the controversial Gato Manor area sent individual objections to the Board, while many Indian Organisations, including political and Ratepayer bodies, submitted their objections and protests in the form of strongly worded and statistical memoranda speaking out against the proclamations. Mr. C.A. Milne, then Mayor of Durban accused the Government of "grave injustice" when he referred to the proclamations.

Figures supplied by the City Engineer estimated that Gato Manor alone had 34,000 Indians, 56,000 Africans and 3,000 Coloureds. Indians affected in other areas were: Riverside and Prospect Hill 5,920; Bellair, Seaview and Hillary 2,000; Wentworth and Bluff 2,000; Harriot and Botanic Gardens area, 1,500. In spite of the protests thousands were forcibly uprooted from their homes under the proclamations.

The Group Areas act has not only brought added hardships to the Indian people but it has emphasized the doctrine of Separatism and Inferiority. It seems utterly indifferent to the suffering of the individual persons who lose their land and their homes.

"Separate but equal". That was the slogan Dr. Verwoerd coined for apartheid. This "separate but equal" slogan has never been carried out. Civic amenities are sadly lacking. There are no pavements and proper lighting; no Library, Police Stations, Community Centers or Creches. The Group Areas proclamations had left the Indian Community stunned and even crushed.

We are citizens of this country, we belong to the human race. We pay equal taxes. We share in the development of South Africa. We are progressive and public-minded. We believe in justice. Why should we be discriminated against? because of the colour of our skin? Why should we explain to our children to be careful where you go, because the better amenities of life are reserved for those with white skin. I have to tell my children that the swimming baths, the beaches, the Hotels, the restaurants, certain schools and Universities are reserved for whites.

This is the most unjust legislation. It relegates non-whites - Coloured, African or Indians to second and third class citizenships. It is strange that race and colour prejudice still exists in the Westeners inspite of Christianity. The principles of apartheid should be totally rejected on the ground that they are contrary to Christian principles and ethics, and contrary to all Biblical teachings.

Apartheid is the point at which the christian church is being judged by the whole world. If the church condones or endorses apartheid the chances of its message being accepted by the non-white majority are gravely reduced. One of the things that the church has to do is to show that it agrees with our Lord "that all men are of equal worth to Him", so that all people of all races may know that we in South Africa do not discriminate in favour of one or against another.

We the church should see the signs of the times and pray that South Africa may repent and change her attitudes quickly, normalising internal relationships. Internal harmony and oneness of our nation as a whole is basic for our survival.

S T A T E M E N T

SYNODICAL COMMITTEE REFORMED CHURCH IN AFRICA

It is our conviction that the present unrest and tension in our country is a sad but urgent reminder of the fact that the future of the people in South Africa is nothing but a shared future and that whatever is happening affects all people. As a Church of Jesus Christ primarily called to serve the Indian Community in S.A., we feel ourselves deeply involved in the present situation and wish to identify ourselves with all people who have become the victims of urgent and humiliating measures. In defence of the dignity given by God to all people and concern for peace and justice in our country we therefore wish to make the following urgent representations to the Government:-

1. To take immediate steps into the direction of equal rights for all people and to refrain from making minor concessions in order to appease discontent and frustration since the latter action will in fact encourage more unrest and violence.
2. To refrain from polarising people in searching for solutions. We are convinced that the disigned Cabinet Council will bring about a dangerous and unjustified polerisation of Whites, Coloureds and Indians on the one hand and Africans on the other hand.
3. To withdraw the group areas act imme iately since this not only had adverse and disrupting effects on the lives of many people but is also increasing isolation and promoting tension and suspicion among the dirrerent groups in S.A. at a time when this can least be offended.

A SUMMARY OF FACTS CONCERNING THE PRESENT CRISIS WITHIN  
THE "FAMILY" OF DUTCH REFORMED CHURCHES IN SOUTH AFRICA

On 30th April 1979 the Synodical Committee of the Reformed Church in Africa had an interview with the Prime Minister of South Africa, Mr. P.W. Botha, during which a memorandum containing this church's viewpoint concerning the Law on Mixed Marriages and the Immorality Act, The Group Areas Act, The New Constitutional Proposals and Detention without Trial. (copy of memorandum attached - annexure A).

Subsequent to this interview, the rev. S. Govender, then clerk of synod, wrote to the other three Dutch Reformed Churches as follows:

'The Synodical Committee of the RCA, as the Committee for Liaison with the Government, was granted an interview with the Prime Minister on 30th April 1979. The discussion with him was based on a Memorandum, attached herewith.

The RCA expressed to the Prime Minister the conviction of the Church on issues relating to Mixed Marriages, the Immorality Act, Detention without Trial, the New Constitutional Proposals, Group Areas and Indian housing.

It was pointed out to us that the Government is not set on a rigid policy, but that changes are and will be made from time to time. Moreover, we were assured of a sympathetic hearing if we as churches approached the Government with one voice on issues. Thus on the issue relating to Mixed Marriages, for example, the Prime Minister in effect expressed to us that the churches - and he quoted from documents of the NG Kerk - were theologically divided on the issue of Mixed Marriages.

The Synodical Committee is thus constrained to make contact with its Sister Churches to discuss these matters further in the hope that we may find one another and the will of Christ. We firmly believe that the Church in South Africa cannot let the State assume responsibility for government without accountability to the demands of the Gospel, which cuts through to the presuppositions and motives of every action. We believe further that if we as churches are divided concerning the demands of the Gospel, then our prophetic witness in society and to the State is shamefully weakened and God is not glorified.

We therefore humbly invite the Breë Moderatuur of the NG Kerk together with the Moderamina of the NG Sendingkerk and the NG Kerk in Afrika to a meeting

at which the Memorandum submitted to the Prime Minister will form the Agenda. As the RCA is not in a position to finance such a meeting, we have decided that such a consultation should last one day, should follow immediately on a usual meeting of the Breë Moderatuur (as they will have the largest representation) should be held as soon after the sessions of the NGKA general synod. As venue we have available the RCA Lenasia Church in Johannesburg.

3. Although the initiative for organising the proposed meeting was later on taken over by dr. F.E. O'B. Geldenhuys, chief executive officer of the D.R.C., it was of more importance to us that our suggestion became a reality and that multi-lateral talks did eventually take place on Tuesday 11th March 1980 in Pretoria.
4. At the said meeting which was attended by the full Broad Moderamen of the D.R.C., the full Moderamen of the D.R. Mission Church, the full moderamen of the D.R.C. in Africa and the full synodical committee of the R.C.A., and which took place under the chairmanship of dr. E.S.J. Kleynhans, moderator of the General Synod of the D.R.C., the following suggestions (relevant for the purpose of this summary) were made by delegates of the D.R.C.:
  - 1) That a press statement be drafted (copy attached - annexure B).
  - 2) That dr. Geldenhuys be responsible for drafting it.
  - 3) That no additional statements or comments will be made to the media besides this statement.These suggestions were unanimously accepted by the meeting.
5. It was therefore with great surprise that we learned of the fact that dr. Kleynhans on Wednesday 12th March appeared in an interview on S.A.T.V. and on the same day granted an interview to Die Transvaler which was published on Thursday 13th March 1980. In these interviews dr. Kleynhans asserted that the joint press statement was not applicable to the Immorality Act but that it only referred to the Law on Mixed Marriages. He granted further interviews with Beeld and Die Volksblad, both on Friday 14th March.
6. Very disturbed by this breach of trust and distortion of our joint statement, the synodical committee of the R.C.A. sent a telegram to dr. Kleynhans

deploring his actions and demanding a correction within 24 hours. (Copy of telegram attached - see annexure C).

7. When no response was received from dr. Kleynhans by Saturday 15th March 1980, we issued a press statement in conjunction with the Moderamen of the Dutch Reformed Mission Church (copy of statement attached - see annexure D). The support of the Dutch Reformed Church in Africa was sought for this statement, but not found. They rather preferred to discuss the whole matter personally with the D.R.C.
8. Subsequent to our said statement a personal explanation and apology was received from dr. Kleynhans. He did however not indicate that he was prepared to withdraw his controversial statements. A statement, very much in the same vein, was also received from the clerk of the General Synod of the D.R.C. (Copy of statement attached - see annexure E). (Also find attached a translated copy of an editorial in "Die Kerkbode" of 26th March 1980 - see annexure F).
9. Rev. E.J. Manikkam, chairman of the Synodical Committee then received a letter from the rev. G.S.J. Möller, clerk of the General Synod of the D.R.C. in which he was informed that the Executive of the Broad Moderamen of the D.R.C. would be meeting the Moderamen of the D.R. Mission Church on Thursday 17th April 1980. Rev. Manikkam was invited to attend this "friendly discussion" and to bring the clerk of synod of the R.C.A., rev. Lubbe, along if he deemed it necessary. Rev. Manikkam however declined this invitation and the synodical committee issued an explanatory statement on 19th April 1980. (Copy of statement attached - see annexure G).
10. In a letter dated 1st May 1980 the Chief Executive Officer of the N.G. Kerk, dr. F.E. O'B. Geldenhuys extended an invitation to the Synodical Committee of R.C.A. to attend talks on 11th September 1980. According to dr. Geldenhuys the agenda of the said meeting will be the following:  
All matters pertaining to the events which followed on the previous discussions on 11th March, 1980, i.e. the Press Statement by the Chairman of the Broad Moderamen, the subsequent reactions by the three daughter churches and everything which ensued".

In our reply (copy of letter attached - see annexure H) we reiterated our standpoint that we regard all further meetings fruitless until the Broad

Moderamen repudiates dr. Kleynhans and again subscribe to the original statement.

---0000000---

18th August, 79

To the members of  
the Synodical Committee  
of the Reformed Church in Africa.

Dear Brothers,

Re: Eviction of Indians in Municipal area of Johannesburg

As you would recall the above matter was raised by me when we met before our interview with the prime minister on 30th April, 1979 and even during our interview with the secretary for Indian Affairs and Community Development on that same day. Since then this matter took the following course:

1. Since I was not completely satisfied with the outcome of our discussions on this matter in Cape Town, I obtained the permission of the other two members of the executive, i.e. Rev. Govender and Rev. Manikkam and approached Dr. F. C. O'F. Geldenhuys of the Ned.-Geref. Kerk for possible assistance from their side in the matter. He in turn referred me to Rev. C.S.J. Miller, clerk of the General Synod. It was largely through Rev. Miller's efforts that the Nred. Moderatuur agreed to assist us. I was requested to compile a memorandum (copy of English translation attached) which was sent to the Minister of Community Development. This subsequently led to an interview with the said minister in Parliament House, Cape Town on Friday 18th May, 1979.
2. At the interview with Minister Marais Steyn and Mr. Fouché, secretary for Community Development, the Ned. Geref. Kerk was represented by Dr. Geldenhuys and Rev. Miller, while I represented the R.C.A. During the interview, Mr Steyn indicated that he was not prepared to accept the recommendations contained in my memorandum. He said that the law must take its proper course to discourage Indian people from gaining the impression that they have certain rights to live in white areas. He promised however that after an order of eviction has been served his department will not act upon it unless alternative accommodation was available. (Since our interview he has repeated this undertaking in public.) I argued against this ruthless and energy consuming method of dealing with people and pointed out that human relations were at stake. It was however without avail.

2/...

3. Since our interview, matters seem to have taken a different course. Instead of victimising tenants, the approach seems now to be the opening up of pressure on landlords to evict people. After learning this, I wrote a letter to the minister in which I stated that such actions would mean a breach of promise in terms of our interview. (Copy of letter as well as fact sheet from J.I.S.W.A. attached). I have had no reply to my letter as yet.
4. In conclusion I would like to record my deepest appreciation for the assistance rendered by the Ned. Geref. Kerk. During our interview with Mr. Steyn, I received the full backing of Dr. Geldenhuis and Rev. Müller. In fact, they presented my memorandum as their point of view and made it clear to the minister that it was the N.G.K., on request of the R.C.A., who was approaching him. I wrote a letter of appreciation and thanks to Rev. Müller.

I trust that you will approve of my actions in this matter.

Sincerely yours,

In Christ,

G.J.A. LUBBE

APPENDIX 12

UNITY WITHIN THE FAMILY OF D.R. CHURCHES  
THE POSITION OF THE REFORMED CHURCH IN AFRICA.

1. Decision of Synod of 1976.

At the synod of 1976 the union of the four D.R. Churches in a general synod was discussed at length. Synod of 1970 decided to request Federal Council to consider becoming one synod, thus implying that the RCA, had already indicated its desire for church union in 1970, and sought the modus for such union via the Federal Council.

In 1976 synod noted that Fed. Council had decided against union "at this stage", and decided to investigate other possibilities in its search for union. Synod also noted that the official stand of the N.G.F. regarding this matter is that all forms of relationship between the churches in the DEC family should take place by way of liaison - at congregational, presbyterial and synodical levels.

The decision of synod of 1976 on this matter is as follows:  
"Synod empowers the Synodical Committee to initiate discussions towards church union with the other churches of the N.G. Family and that the church councils be informed accordingly" (Acts 1976 p76-77, p172)

2. Deliberations by Synodical Committee

Accordingly, the Synodical Committee in May 1977 requested all church councils of the RCA, to express themselves on church union with the other NG Churches. Positive responses were received.

The RCA, was also invited via the Synodical Committee to participate in a study committee set up by the NGFert to investigate the matter of church union. At a meeting on 26.10.1976 this ad-hoc study committee expressed its opinion that the present structure of the Federal Council of NG Churches is not effective in carrying out the aims set by the four NG Churches for their structural expression of unity, and therefore it advised the constitution of a general synod in the place of the Federal Council. This proposed synod should act in the area of confessions and church standards, church order, and matters of common interest. Federal Council should be retained for wider inter-church relations within the NGF family.

Synodical Committee felt that representation on this proposed general synod should be by way of two delegates from every presbytery of the constituent churches.

The findings of the study committee were conveyed to the Church Councils.

3. Invitation to Joint Consultation

The invitation to the present consultation on union is a step further in pursuance of the RCA's search for union within the NGF family, and has been made in the light of the decision of the most recent meeting of the Fed. Council. The purpose of this meeting is not merely to discuss union but also to examine any concrete proposals which may be advanced by the churches involved, and the possible steps to be taken in the direction.

It is hoped that the four churches within the NGF family will discover more than sufficient common grounds in order to commit themselves to this task. May it be done in obedience to our Lord and by His guidance.

08 Piet Meyer Street,  
Mindalore,  
KRUGERSDORP.  
1740  
24th November 1980.

The Chief Executive Officer,  
Med. Geref. Kerk,  
P.O. Box 4445,  
PRETORIA.  
OOOI

Dear Dr. Rossouw,

Re: AD-HOC COMMITTEE.

I refer to your letter A132/80 dated 15th September 1980, and herewith wish to comply with your requests.

1. RESOLUTIONS ON CHURCH UNION ADOPTED BY THE R.C.A.

1.1 1970

The Synod of 1970 decided to request Federal Council to consider becoming the Synod, thus implying that the R.C.A. has already indicated its desire for church union in 1970 and sought the modus for such union via the Federal Council.

1.2 1976

In 1976 Synod noted that Federal Council had decided against union "at this stage" and decided to investigate other possibilities in its search for union. Synod also noted that the official stand of the N.G.K. regarding this matter is that all forms of relationship between the churches in the D.R.C. family should take place by way of liaison - at congregational, presbyterial and synodical levels.

The decision of synod of 1976 is expressed by two resolutions:

1.2.1 "The family of N.G. Churches should become one Reformed Church..."

1.2.2 "Synod empowers the Synodical Committee to initiate discussions towards church union with the other churches of the N.G. Family

**.3.1 Federal Council as Synod.**

Synod decides that the constitution of a General Synod in the place of the Federal Council of Churches is ultimately a still inadequate expression of church union.

**.3.2 Principial Statement.**

Synod reaffirms its acknowledgment and acceptance of the essential unity which exists between the N.G.K., the N.G.K.A., the N.G.S.K. and the R.C.A. by virtue of the fact that they:

1. Share the same reformed tradition.
2. Adhere to and are bound by the same confessional creeds viz. The Belgic Confession of Faith, the Heidelberg Catechism and The Canons of Dordt.
3. Are organised on the basis of the same reformed principles for church order, have a common task for the extension of the Kingdom of God in their common fatherland.

Synod decides that the principle of church union at the levels of Congregation, Presbytery and Synod must be regarded as the ideal reformed basis upon which negotiations can be conducted in order to realise the God-given unity within the family of D.R. Churches.

Synod decides that if some or other church or churches do not see their way clear to negotiate at this stage, negotiations should nevertheless be proceeded with, with those who are willing, with the door always left open for the other or others to come in at any later stage.

**3.3 On Union with the N.G. Kerk.**

Synod instructs the Synodical Committee to extend a standing invitation to the N.G.K. to attend all future talks on church union and to furnish the N.G.K. with all relevant documents in this regard.

**3.4 On Union with the N.G. Kerk in Afrika.**

Synod instructs the Synodical Committee to renew its efforts in liaising with the N.G.K.A. on the matter of church union.

**3.5 On Union with the N.G. Sendingkerk**

Although the R.C.A. is ultimately striving for multi-lateral church union, Synod in principle decides, as a first step towards church union, to enter into fully fledged union with the N.G. Sendingkerk leaving the door open for the other members of the family of Dutch Reformed Churches.

The Synodical Committee is instructed to negotiate with the Moderamen of the N.G. Sendingkerk on union, with special reference to the following:

- |                         |                          |
|-------------------------|--------------------------|
| 1. Acts of Agreement    | 3. Training of Ministers |
| 2. Finance and Property | 4. Other Related Matters |

1.3.6 On the Ad-Hoc Committee on Church Union.

Synod agreed that the R.C.A. should continue with participation in the Ad-Hoc Committee on Church Union.

2. DISCUSSIONS OF 11TH SEPTEMBER 1960.

To my mind these discussions were characterized mainly by the absence of paternalism. All the participating churches treated each other, and were accepted, as equal partners. The continuation of this spirit and attitude will therefore also constitute my expectation for future talks.

3. STUDY MATERIAL

I wish to refer you to the "Memorandum on Church Union" which was jointly drafted by the N.G. Sendingkerk and the R.C.A. in May 1978. (Copy attached). This Memorandum was, if I am not mistaken, already dealt with, in one way or the other, by the four churches concerned.

Sincerely yours,

In Christ,

G.J.A. Lubbe  
CLERK.

MEETING 29 NOVEMBER 1978

The meeting noted the decision of the NGK on Church union.

#### 6.2.2. NGK Synod 1978.

Two official communications from the Scriba Synodi of the General Synod of the NGK were tabled by the Clerk. See addenda 5 and 6. The meeting noted these documents, and decided to respond to the resolution of the General Synod on the so-called Umbrella Synod(add.6) as follows:

Point 1: noted.

Point 2: noted.

Point 3: noted.

Point 4: noted.

Point 5: noted.

Point 6: Synodical Committee wishes to make the following comments concerning this point:

a). The NGK has not yet stated its position on the model of Church Union as brought out in our MEMORANDUM, other than rejecting it out of hand. No theological grounds were advanced in this rejection. Thus while rejecting the umbrella synod concept, it has given no answer to the stand taken by the RCA on union. The RCA's own position regarding the umbrella synod concept, which it supported at Federal Council, is that it should be viewed merely as a means to ultimate church union.

b). The RCA is an open church. This is indicated by its change of name. It is not an exclusive church, though in its mission it is directed to the Indian people. However, by virtue of this commitment, it is not blinding itself to its mission responsibility to all people.

c). It appears to us that by this decision, which cannot be defended soundly on theological grounds, the NGK has committed itself to the ideology of Apartheid. How is it that there are no separate churches for the white ethnic groups among whom the NGK does mission work. Why also are the Rhodesian and South West African churches incorporated in the same structure as the NGK; is it simply because they are "white churches"?

Point 7: Synodical Committee wishes to make the following comments concerning this point:

a). It seems to us that Federal Council itself recommended an umbrella synod because of frustration.

b). The RCA would seriously question your proposed enlargement of Fed. Council by more extensive representation. We note here a contradiction in the argumentation of the NGK, since it has consistently argued against an expression of unity via the model of a federated structure.

On the decision of the General Synod made after certain press reports (see add.6 page 2f) the Synodical Committee made the following comments:

C4.

# REFORMED CHURCH IN AFRICA

## PRESBYTERY OF TRANSVAAL.



Chairman, Rev. A. Bhiman

Scribe, V. Govender

STATEMENT OF PRESBYTERY COMMITTEE OF TRANSVAAL  
TO ALL CONGREGATIONS OF THE REFORMED CHURCH IN  
AFRICA

Reverend A Bhiman  
Mr V Govender  
P O Box 5522  
BENONI SOUTH  
1522

2 April 1984



PREAMBLE :

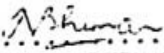
We the Presbytery Committee of Transvaal wish to respond as follows to the recent move of the Synodical committee of the Reformed Church In Africa at its meeting on the 18 March 1984 at Laudium, Pretoria to defrock 3 ministers Reverend J.N.J Kritzinger, G.J.A. Lubbe and Dr. c. du P. le Roux who have served the congregations of this Presbytery for 9, 14 and 26 years respectively, because they undertook to forsake their status within the NGK and the privilege of being called back to an NGK congregation, which is an act of solidarity with their colleagues of the Reformed Church In Africa whose status is not recognised by the NGK and who cannot be called into any white congregation.

1. The Presbytery committee expresses its dismay at the irresponsible manner in which certain members of the highly responsible Synodical Committee of the Reformed Church In Africa proceeded over the question of the status of the three ministers concerned and the subsequent decision to defrock them. The refusal to concede to the request of our delegate for the immediate regularisation of their status is yet another incident that shows the position of stalemate between the Synodical Committee and the Presbytery.
2. We consider the whole move to defrock the ministers of their status as an unreformed and unchristian act and as an insult to our Presbytery which was not legally recognised in this matter in being completely bypassed and immediately confronted with the de jure situation of being without a single minister. Consequently it is an insult to every congregation and every member within our Presbytery whose rights as the Church of Christ have been trampled upon.
3. Noting that the Chairman of the Synodical Committee being also Actuary of the Reformed Church In Africa did not give any notice of the matter at an earlier meeting of the Synodical Committee at Actonville, Benoni on the 12 November 1983, we are convinced that the whole move to oust our ministers is politically inspired, motivated by the NGK's designs within the Black Churches and against the three ministers in particular and utterly racialistic on the part of the so-called "Indian" ministers within the Synodical Committee.
4. We regret and question the right of the NGK in the person of its Actuary to offer an interpretation of the status of ministers within the Reformed Church In Africa. The said ministers are full members with the Reformed Church In Africa and have been duly inducted by the Reformed Church In Africa into its ministry. Consequently the Presbytery Committee expresses its deepest disapproval of the action of the Chairman of the Synodical Committee in giving such unethical and illegal interference unchecked admission as a matter of grave urgency and for him as Actuary in taking up the cause of the NGK to such drastic conclusions.

WE THEREFORE AS PRESBYTERY COMMITTEE TAKE THE FOLLOWING DECISIONS :

1. We express our sincere thanks to the Elder-Delegates of the Presbytery of Transvaal and Pietermaritzburg for their act of solidarity with our ministers in the refusal to participate further in the deliberations of the Synodical Committee and their walk - out.
2. We distance ourselves from the decision to defrock the ministers of their status, seeing that this action does not constitute a case for discipline and reaffirm our confidence in these three ministers and recognise them as legally still full ministers within the Presbytery.
3. We call on all Church Councils within our Presbytery to pass a motion of confidence in their ministers and ignore the latest communication from the so - called Acting Clerk of Synod.
4. We resolve and request all our member all our member congregations to :
  - 4.1. remain within the church connexion and co-operate at Presbytery level only.
  - 4.2. to desist from any further co-operation at Synodical Committee level.
  - 4.3. to cease payment of Synodical levies.
  - 4.4. to withdraw delegates on all Synodical commissions and the TAM.
  - 4.5. to ignore all further communication from the Synodical Committee..
5. We further request all Church Councils within Presbytery to pass a vote of no confidence in the Synodical Committee and the way in which the Actuary has failed to perform his duties.
6. We call on all our sister - congregations in the Reformed Church In Africa who support the stand of this Presbytery of the Transvaal to forthwith declare themselves for or against these incidents.
7. We shall stand by what we have resolved until the Synodical Committee repents of its conduct, apologise to each Church Council of Presbytery and right their wrongs done to our ministers.

ON BEHALF OF THE PRESBYTERY COMMITTEE

  
.....  
REV. A. EHIMAN

**A6**2.2 RECOMMENDATION

SYNOD REFERS THE QUESTION OF THE PROPERTIES OF THE PREVIOUS RCA TRANSVAAL TO THE TEMPORARY COMMITTEE FOR LAW AND ORDER TO ADVISE SYNOD WHETHER FURTHER ACTION SHOULD BE TAKEN.

3. DR UNITY, PRETORIA AND J.N.J. KRITZINGER3.1 Notice:

The Minister of RCA Charisma was advised on 13.06.87 not to enter into any binding relationship with the DR Unity in accordance with Synod's resolution 1986 p. 126 (Acta Extraordinary Synod).

J.N.J. Kritzinger's involvement with the youth and the DR Unity cannot be allowed for outside the jurisdiction of the Church Council.

On 28.02.1989, it was reported that J.N.J. Kritzinger opened up a new church in Pretoria. The Synodical Committee repeated the previous mandate in view of the fact that he has not officially resigned from the RCA.

The Minister of Charisma reported in June 1990 that the necessary action was taken and that J.N.J. Kritzinger together with 20 communicant and baptismal members resigned.

3.2 RECOMMENDATION

SYNOD APPRECIATES THE ACTION TAKEN BY THE MINISTER OF CHARISMA AND REJOICES WITH HIM THAT THIS PAINFUL CHAPTER IN THE HISTORY OF THE CHARISMA CONGREGATION HAS COME TO AN END.

4. VACANCY PIETERMARITZBURG4.1 Notice:

A letter from the NGK Pietermaritzburg Presbytery to the RCA Presbytery was referred to your committee for advice. The request was for the sharing of a NGK minister's post between the RCA Congregation and the NGK Pietermaritzburg West Congregation in view of the lack of funds.

# A6

## LAW AND ORDER

Dear Brethren,

The Synodical Committee acted during the interim in all matters concerning Law and Order in accordance with the decisions of Synod.

1. CHURCH BUILDINGS OF PREVIOUS RCA LENASIA

1.1 Notice:

It appears now that contrary to the statement of the Via Christi Community, not all members signed to become part of the independent Via Christi Community.

A further letter to this effect was written to Via Christi Community on 01 June 1990 requesting them to return the building to their rightful owners, i.e. the continuing members of the RCA Lenasia.

However no reply was received to date.

1.2 RECOMMENDATION

SYNOD REFERS THIS MATTER TO THE TEMPORARY COMMITTEE FOR LAW AND ORDER TO ADVISE SYNOD WHETHER FURTHER ACTION SHOULD BE TAKEN.

2. RCA CONNECTION OF THE TRANSVAAL RCA AND CHURCH BUILDING

2.1 Notice:

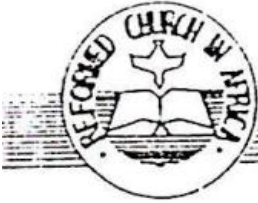
The letter drawn up by Synod 1988 (Acta p. 78) was not replied to. The Synodical Committee therefore accepted that they do not want to be reunited with the RCA. Subsequently another letter was written regarding the properties of the former congregation Transvaal on 30 May 1990. The letter informed the Council of the new Article 46 and applicable Bylaw 85 of the Church Order as adopted by Synod May 1988. (Refer Supplement 1).

A reply dated 26 June 1990, was received, informing us that they have broken all ties with the Reformed Church in Africa as far back as 19 March 1988 and formed the Reformed Confessing Church. (Refer Supplement 2).

(22)

(9c)

ANNEXURE B1



# SYNOD

## Reformed Church in Africa

1988-1989

P.O. Box 4000  
Pretoria  
0001

The Church Council  
RCA TRANSVAAL  
P.O. Box 5294  
BENONI  
1502

Dear Brother

RE: ESTABLISHMENT OF A SECOND CONGREGATION IN SOUTHERN  
TRANSVAAL

Greetings to you in the precious name of Jesus Christ, our Lord!

We wish to bring the following information to your kind attention.

1. After repeated requests from the Reformed Christian Temple the Synodical Committee decided to ask Presbytery to establish a new congregation for the RCA in Southern Transvaal.
2. The congregation will be established in Palmridge and the borders will be arranged in such a way as not to interfere with the work in Benoni as we trust that your work is still part of the RCA.
3. The establishment is scheduled for 31 January 1988
4. We once again wish to confirm our desire to continue discussions with you in the sincere hope that it will lead to the restoration of ties with the RCA Synod and Presbytery

With kind regards,  
Yours in His precious name

P.F.P. de Beer  
STATED CLERK

**INCLUSIVENESS OR EXCLUSIVENESS?  
A MISSIOLOGICAL ANALYSIS OF CONGREGATIONS IN THE REFORMED  
CHURCH IN AFRICA**

**SUMMARY**

With the dismantling of apartheid and all its repressive laws, especially the “Group Areas Act”, people could now choose where they wanted to live. The result was a migration of people from the rural areas to the urban areas where they could be closer to their places of employment, better schools for their children, better infrastructure and amenities.

Most of these people did not have the finances to buy land and build houses so they began to settle on available lands surrounding a suburb. On these lands they began building “houses” made of wood and zinc which they called home. These settlements became known as informal settlements or more commonly known as “squatter camps”.

This empirical study is focussed on the congregations of the Reformed Church in Africa of one of its regions which together constitutes the RCA Presbytery of Gauteng. These congregations have a predominantly “Indian” membership due to the location of the church buildings which were built during the apartheid era and subjected to the Group Areas Act. The result of this was that these congregations engaged in mission work amongst its own population group.

The main intention of the study is to establish how these congregations view these informal settlements that have now come to settle within their congregation boundaries. An attempt is made to answer the question as whether these congregations view the informal settlement as “inclusive” or “exclusive” of their mission work.

The terms “inclusivism” and “exclusivism” is not defined as it is understood in the “Theology of Missions”. In the context of this dissertation these terms refers to mission work engaged in by the congregations of the Gauteng Presbytery as to whether it includes or excludes the informal settlements that are to be found in their areas.

These terms are also defined vis-à-vis universalism as distinct from universal salvation. A comprehensive study, yet not an exhaustive one, is attempted in order to understand the terms “inclusiveness” and “exclusiveness” in the Old and New Testaments. These terms were also subjected to an understanding of missions as centripetal and centrifugal.

The relationship between church and mission is investigated so as to determine whether these are two separate identities or whether there is an inseparable link between the two.

The research is structured so that the sample of the universe being researched would provide data that is representative of the RCA Presbytery of Gauteng. The questionnaire instrument of measurement was adopted to gather information for this research. The sampling method employed was the probability, stratified simple random sampling method.

Attention is given to the era in which the Reformed Church in Africa was born as well as its ethos, which is encapsulated predominantly in the Laudium Declaration. Due to the emphasis of the Laudium Declaration on evangelism, a short critical comparison is made between the Laudium Declaration and its relationship to the praxis of missions as understood by the congregations within the RCA Presbytery of Gauteng.

Chapter seven is the analysis of the information generated from the questionnaires. The concluding chapter offers information, suggestions and makes recommendations to the RCA Presbytery of Gauteng on how it is presently engaged in missions in relation to the informal settlements, which changes are advisable and how it should understand the relationship between church and missions.

The ultimate purpose of this research is to understand whether the RCA congregations in the Presbytery of Gauteng has experienced a shift in its mission obligation from missions only to the Indian culture during the apartheid era to include other cultural groups.

## **KEY TERMS**

1. Centrifugal
2. Centripetal
3. Church
4. Exclusivism
5. Inclusivism
6. Missio Dei
7. Missions

**INCLUSIVENESS OR EXCLUSIVENESS?  
A MISSIOLOGICAL ANALYSIS OF CONGREGATIONS IN THE REFORMED  
CHURCH IN AFRICA**

**OPSOMMING**

Met die einde van apartheid en al sy beperkende wetgewing, veral die Groepgebiede-wetgewing, kon mense nou kies waar hulle wil lewe. Die gevolg was n verskuiwing van mense van die plattelandse gebiede na die stedelike gebiede waar hulle nader aan werksgeleenthede, beter skole vir hulle kinders, beter infrastruktuur en geriewe kon wees.

Die meeste van hierdie mense het nie die geldelike vermoë gehad om grond te koop en huise te bou. Daarom het hulle op beskikbare grond rondom n voorstad geplak. Op hierdie grond het hulle begin blyplek maak uit hout en sinkplate waarna hulle verwys het as hulle huis. Hierdie nedersetting het bekend geword as informele nedersettings en meer algemeen as plakkerkampe.

Hierdie empiriese studie fokus op die gemeentes van die Reformed Church in een van sy gebiede wat saam die RCA Presbytery of Gauteng vorm. Hierdie gemeentes het oorheersende Indier lidmaatskap toe te skryf aan die plasing van die kerkgebou wat gedurende die apartheids era opgerig was onderworpe aan bepalings van die Groepgebiede-wetgewing. Die gevolg was dat heirdie gemeentes betrokke was in sending werk onder hulle eie bevolkingsgroep.

Die hoofdoel van die studie is om vas te stel hoe hierdie gemeentes die informele nedersettings wat binne hulle gemeente grense ontstaan het, beskou het. nPoging is aangewend om n antwoord te kry oor die vraag of hierdie gemeentes die informele nedersetting ingesluit of uitgesluit het in hulle sendingwerk.

Die terme “inklusivisme” en “eksklusivisme” word nie gedefinieer soos dit in die “Sending-teologie” verstaan word. In die konteks van hierdie verhandeling verwys hierdie terme na sending werk waarby die gemeentes in die Gauteng Presbytery betrokke is of dit onderskeidelik die informele nedersetting in hulle gebiede in-of-uit sluit.

Hierdie terme word aldus gedefinieer teenoor universalisme in onderskeiding van universele verlossing. n omvattende studie, maar nog nie volledig nie, is onderneem in n poging om die terme “inklusiviteit” and “eksklusiviteit” in die Ou en Nuwe Testament te verstaan. Hierdie terme word al dus onderwerp om n verstaan van sending as middepuntsoekend en middepuntvliedend. Die verbonding tussen kerk en sending word ondersoek om so vas te stel of hierdie twee afsonderlike identiteite is of daar n onskeibare skakel tussen hulle twee is.

Die navorsing is so gestruktureer so dat die steekproef data verskaf van wat verteenwoordigend is van die RCA Presbytery of Gauteng. Die vraelys, as meetinstrument is gebruik om inligting te kry vir die navorsing. Die steekproefmetode is die van waarskynlikheid, met n verdere opsie van stratifikasie.

Aandag is gegee aan die tydperk waarbinne die Reformed Church in Africa ontstaan het so wel as sy etos wat oorheersend saam gevat word in die Laudium Declaration. Toe te skryf aan die klem op evangelisasie van die Laudium Declaration, is n kort kritiese vergelyking gemaak tussen die Laudium Declaration en die sendingpraktyk se verstaan by die gemeentes van die RCA Presbytery van Gauteng.

Hoofstuk sewe is die analise van inligting gekry uit die vraelys. Die slot hoofstuk bied inligting voorstelle en aanbevelings aan die RCA Presbytery of Gauteng oor hoe dit tans betrokke is in sendingwerk met betrekking tot informele nedersetting wat veranderinge wenslik is en hoe dit die verhouding tussen kerk en sending behoort te verstaan.

Die uiteindelijke doel van hierdie navorsing is om te verstaan of die RCA gemeentes in die Presbytery of Gauteng n skuif gemaak het in sy sending verpligting van sending slegs

vir die Indier kultuur-groep soos ervaar gedurende die apartheid tydperk om ander kultuur-groepe in te sluit.