

**From paternalism and dependency to
partnership and interdependency:
Transformation of mission within the
Reformed Churches in South Africa in the
KOSH Region in post-apartheid South
Africa**

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University

Promoter: Prof PJ Buys

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*“O God, you are my God, earnestly I seek you;
my soul thirsts for you, my body longs for you,
in a dry and weary land where there is no water ...*

I will praise you as long as I live, and in your name I will lift up my hands.

*My soul will be satisfied as with the richest of foods;
with singing lips my mouth will praise you.*

On my bed I remember you; I think of you through the watches of the night.

Because you are my help, I sing in the shadow of your wings.

My soul clings to you; your right hand upholds me” (Ps. 63:1-8)

Soli Deo Gloria!

Rev. Young Moo Kim (B.A., M.DIV., TH.M.)

Klerksdorp, RSA

April 2015

Abstract

[Keywords: Paternalism, partnership, dependency, interdependency, Christian stewardship, syncretism, transformation, mission, Reformed, Churches, South Africa, post-apartheid era]

This study investigates the underlying factors of paternalism and dependency in the mission work of the Reformed Churches in South Africa by focusing on the KOSH region. The study will examine, as a case study, the missionary work done by the white Reformed Churches among the black communities and the Reformed Churches in the Klerksdorp, Orkney, Stilfontein, Hartbeesfontein (KOSH) region. Such a case study aims to lay bare the main causes of the black Reformed churches' dependency on their white Reformed counterparts. It will examine the issues of *attitude*, *cultural* and *world view* prevalent among the Reformed church members in the KOSH region that may cause paternalism and dependency in missions. The possible influence of apartheid developments on mission methodology and the strategy of the GKSA churches will be examined closely. As a proposal to overcome the residue of paternalism and dependency in the black church community, this study will expound the biblical principle of *partnership in missions*. Thereafter the focus will fall on the biblical point of departure of a partnership model in missions. Some practical guidelines as recommendations will also be suggested in terms of which such a holistic transformational model of missions could help to overcome tendencies of paternalism and dependency in the missionary situation.

Chapter 1 focuses on the formulation of the research. It states the background, problem statement, research limitation, main research question, aim and objectives as well as central argument and method of research. To conclude, the chapter division is presented.

Chapter 2 studies and outlines definitions, historical development and missiological reflection on paternalism and dependency.

Chapter 3 studies and outlines key *biblical* perspectives on mission, paternalism and dependency from *the missio-Dei* point of departure.

Chapter 4 investigates and analyzes *the attitude*, *cultural* and *worldview* issues prevalent among the Reformed church members in the KOSH region that may cause paternalism and dependency in missions.

Chapter 5 investigates the *field work* on mission, paternalism and dependency in the case of the Reformed Churches in South Africa, focusing on the KOSH region.

Chapter 6 investigates key *biblical* and *missiological* perspectives on partnership and interdependency in missions by which to overcome paternalism and dependency.

Chapter 7 investigates the relevant *principles* and *possible pitfalls* regarding the motives of partnership and interdependency with the aim of establishing a holistic transformational model of missions in the *post-apartheid* dispensation in South Africa.

Chapter 8 consists of the conclusions and summary of this study. The partnership model is proposed and practical guidelines as recommendations are made finally on the transformation of mission within the Reformed Churches in South Africa in the KOSH region in post-apartheid South Africa.

Opsomming

[Sleutelwoorde: Paternalisme, vennootskap, afhanklikheid, interafhanklikheid, Christelike rentmeesterskap, sinkretisme, transformasie-sending, Gereformeerde Kerke, Suid-Afrika, na-apartheid-era]

Hierdie studie ondersoek die onderliggende faktore van paternalisme en afhanklikheid in die Gereformeerde Kerke in Suid-Afrika se sendingwerk deur op die KOSH-gebied te fokus. Die navorsing sal as gevallestudie die sendingwerk ondersoek wat die blanke Gereformeerde Kerke onder die swart gemeenskappe en jong Gereformeerde Kerke in die Klerksdorp, Orkney, Stilfontein, Hartbeesfontein (KOSH)-gebied verrig het. Die doel van so 'n gevallestudie is om die hoofoorsake bloot te lê waarom die swart Gereformeerde Kerke van hulle blanke teenhangers afhanklik geraak het. Verskillende aspekte sal ontleed word, soos *gesindheid*, *kulturele* gewoontes en *wêreldbeskouing* onder die Gereformeerde Kerklidmate in die KOSH-gebied, wat moontlik in hulle sendingbenadering tot paternalisme en afhanklikheid kon gelei het. Die moontlike invloed wat die ontwikkeling van die apartheidsbeleid op sendingmetodiek asook die GKSA se kerklike strategie uitgeoefen het, sal van nader ondersoek word. As voorstel om die oorblyfsels van paternalisme en afhanklikheid binne die swart kerkgemeenskap te oorkom, sal hierdie studie die Bybelse beginsels van vennootskaplike sending uiteensit. Daarna sal die fokus val op die Bybelse uitgangspunt vir 'n *vennootskapmodel in sending*. In hierdie verband sal ook 'n paar praktiese riglyne voorgestel word waarvolgens 'n holistiese transformasiemodel vir sendingaktiwiteit moontlik kan meehelp om tendense van paternalisme en afhanklikheid in die sendingsituasie te oorkom.

Hoofstuk 1 fokus op die formulering van die ondersoek. Dit stel die volgende aan die orde: die agtergrond, probleemstelling, beperkings van die navorsing, hoofnavorsingsvraag, doel en doelwitte, kernargument en navorsingsmetode. Laastens word die hoofstukindeling aangedui.

Hoofstuk 2 bestudeer en sit die volgende aspekte van die studie uiteen: definisies, historiese ontwikkeling en missiologiese besinning oor paternalisme en afhanklikheid.

Hoofstuk 3 bestudeer en beskryf die *Bybelse* perspektiewe op sending, paternalisme en afhanklikheid gesien vanuit die uitgangspunt van die *missio Dei*.

Hoofstuk 4 ondersoek en ontleed heersende kwessies rakende die *gesindheid*, *kultuur* en *wêreldbeskouing* onder Gereformeerde Kerklidmate binne die KOSH-gebied wat moontlik tot paternalisme en afhanklikheid in sending kan lei.

Hoofstuk 5 ondersoek die *veldwerk* oor sending, paternalisme en afhanklikheid in die geval van die Gereformeerde Kerke in Suid-Afrika, deur op die KOSH-gebied te fokus.

Hoofstuk 6 ondersoek die *Bybelse en missiologiese* sleutelperspektiewe op vennootskap en interafhanklikheid binne die sendingsituasie waardeur paternalisme en afhanklikheid oorkom kan word.

Hoofstuk 7 ondersoek die relevante *riglyne* en dui *moontlike slaggate* aan vir vennootskaplikheid en interafhanklikheid in die sendingsituasie om 'n holistiese transformasiemodel daar te stel vir sending binne die na-apartheid bedeling in Suid-Afrika.

Hoofstuk 8 bestaan uit die slotsomme en samevatting van hierdie studie. Hierin word die vennootskapmodel voorgestel en uiteindelik praktiese riglyne getrek vir die transformasie van die sending binne die Gereformeerde Kerke in Suid-Afrika binne die KOSH-gebied in die na-apartheid bedeling in Suid-Afrika.

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LIST OF ABBREVIATIONS

ABBREVIATIONS OF BIBLE

THE OLD TESTAMENT:

Gn. – Genesis	1 Chr. – 1 Chronicles	Lm. - Lamentations	Zch. - Zechariah
Ex. – Exodus	2 Chr. – 2 Chronicles	Ezk. - Ezekiel	Mal. - Malachi
Lv. – Leviticus	Ezr. – Ezra	Dn. – Daniel	
Num.-Numbers	Neh. - Nehemiah	Hs. – Hosea	
Dt. – Deuteronomy	Es. – Esther	Jl. - Joel	
Jos. – Joshua	Job – Job	Am. - Amos	
Jdg. – Judge	Ps. - Psalms	Ob. - Obadiah	
Ruth – Ruth	Prov. – Proverbs	Mi. - Micah	
1 Sm. – 1 Samuel	Ecc. – Ecclesiastes	Nah. – Nahum	
2 Sm. – 2 Samuel	So. – Song of Songs	Hab. - Habakkuk	
1 Ki. – 1 Kings	Is. - Isaiah	Zeph. - Zephaniah	
2 Ki. – 2 Kings	Jr. – Jeremiah	Hg. - Haggai	

THE NEW TESTAMENT:

Mt. – Matthew	Phlp. – Philippians	1 Pt. – 1 Peter
Mk. –Mark	Col. – Colossians	2 Pt. – 2 Peter
Lk. – Luke	1 Thes. – 1 Thessalonians	1 Jn. – 1 John
Jn. – St. John	2 Thes. – 2 Thessalonians	2 Jn. – 2 John
Ac. – Acts	1 Tim. – 1 Timothy	3 Jn. – 3 John
Rm. – Romans	2 Tim. – 2 Timothy	Jude - Jude
1 Cor. – 1 Corinthians	Tit. – Titus	Rev. - Revelation
2 Cor. – 2 Corinthians	Phlm. - Philemon	
Gal. – Galatians	Heb. - Hebrews	
Eph. – Ephesians	Jas. – James	

ABBREVIATIONS OF BIBLE TRANSLATIONS

AMP-AMPLIFIED BIBLE

GNB – Good News Bible

JB – Jerusalem Bible

KJV – King James Version

NASB – New American Standard Bible

NEB – New English Bible

NIB – The New Interpreter's Bible

NIV – New International Version

LIST OF ACRONYMS

AIC – AFRICAN INDEPENDENT CHURCH

AIDS – ACQUIRED IMMUNE DEFICIENCY SYNDROME

ANC – AFRICAN NATIONAL CONGRESS

ATR – AFRICAN TRADITIONAL RELIGION

BEE – BLACK ECONOMIC EMPOWERMENT

COMIBAM – THE IBEROAMERICAN COOPERATION IN MISSIONS

CWME – COMMISSION FOR WORLD MISSION AND EVANGELIZATION

ECWA – EVANGELICAL CHURCH OF WEST AFRICA, now called EVANGELICAL CHURCH WINNING ALL

EMS – EVANGELICAL MISSIONARY SOCIETY

GDP – GROSS DOMESTIC PRODUCT

GELC – GOSSNER EVANGELICAL LUTHERN CHURCH

GKSA – GEREFORMEERDE KERKE IN SUID AFRIKA

HIV – HUMAN IMMUNODEFICIENCY VIRUS

HSRC – HUMAN SCIENCE RESEARCH COUNCIL

IMC – INTERNATIONAL MISSIONARY COUNCIL

IMP – INTERNATIONAL PARTNERSHIP MOVEMENT

KOSH - KLERKSDORP. ORKNEY. STILFONTEIN. HARTBEEFONTEIN

KPMF – KOREA PARTNERSHIP MISSIONS FELLOWSHIP

KWMA – KOREAN WORLD MISSIONS ASSOCIATION

MTI – MISSIONARY TRAINING INSTITUTE

RCSA – REFORMED CHURCHES IN SOUTH AFRICA

SIM – SERVING IN MISSION, formally SUDAN INTERIOR MISSION

SPG – THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL

WCC – WORLD COUNCIL OF CHURCHES

CHAPTER 1

INTRODUCTION, PROBLEM FORMULATION AND OBJECTIVES

1. INTRODUCTION AND BACKGROUND

In cross-cultural missions, there is always a danger of paternalism. Paternalism always produces a culture of dependency in the indigenous church. This study wants to consider whether paternalism and resulting dependency also featured in the mission work of the Reformed churches in the KOSH region in South Africa. In order to understand mission work in this region, it is necessary to first consider a brief historical background of Reformed Missions in South Africa.

1.1 The Arrival of first Europeans in South Africa

Among the First Europeans who settled in South Africa, was Jan Van Riebeeck, a Christian who arrived at the Cape of Good Hope in 1652. The Dutch East India Company or the Vereenigde Oost-Indische Compagnie (usually known as the VOIC) established a half-way station at the Cape. The purpose of this station was to service its ships that traversed the passage around the Cape of Good Hope from Europe to the East Indies. The settlement at the Cape soon turned into a viable business venture for the VOIC, as can be attested to by the following quote:

“Die bewindhebbers Van die Kompanjie het egter nie net in die handel en in die winste belanggestel nie, maar hulle wou ook in die geestelike behoeftes van hulle amptenare voorsien. Hulle het selfs begeer dat die barbare geestelik bearbei moes word.” (Scholtemeijer, 1969:210)¹

On his arrival Van Riebeeck prayed that God would establish and extend his glory through the extension of a true reformed Christian faith. Van Riebeeck’s prayer after he landed at the Cape of Good Hope on 6 April 1652 contained the following words:

“ ... time possibly tend to the propagation and spread of Thy true Reformed Christian Faith among these wild and brutal folk, to the glorification and honour of Thy holy Name and to the benefit of our

¹ “The rulers of the company were not only interested in trade and the interest generated through profits, but they were also interested in the spiritual needs of their staff. They even desired that the barbarians should be cultivated spiritually.” (own translation: Y.M.Kim).

Lords Principal, which we cannot do without Thy gracious help.” (Leipoldt, 1936:103)

1.2 Mission of the Reformed Churches in South Africa (RCSA/GKSA)

From the outset the GKSA was missionary minded, confessing the calling of the church to proclaim the Gospel to the nations. However, quite a substantial group opposed mission work within the Reformed Churches in South Africa in those early years. Based on some deterministic theological ideas from the Dutch Puritan authors they were of the opinion that certain signs of God’s prevenient grace must first be seen operating in the lives of people as an indication of God’s elective grace before a well-meant offer of the gospel may be presented to them (see Veenhof, 1995:45-57; 88-131). Rev. S.D. Venter, one of the first South African ordained ministers in the newly established GKSA, expressed the same form of fatalistic theology, which implied that no signs of such prevenient grace had yet surfaced among the non-white people group.

According to this view, the Reformed Churches had no mandate from God to embark on missions among this population group in the country (cf. Van Der Vyver. 1958:394-418; Van Der Waal, 1970?:35-59). Unfortunately these theological trends within the GKSA seemed to have played a significant role in the shaping of Afrikaner nationalism (Spoelstra, 1999:304; Stanley, 2003:76; De Gruchy, 1986:32). Seemingly these theological undercurrents and its contribution towards feelings of racial superiority among the whites influenced the methods and strategies of the Reformed Churches that were implemented later on in missions to black people groups within South Africa.

1.3 GKSA Mission in the KOSH region

During the apartheid era, the white churches of the GKSA had access to increasing financial sources and funding. Therefore, the churches had reached their mature stage and became self-supporting, self-governing, self-propagating and self-theologising churches. Several local churches embarked on mission projects and planted Reformed Churches in the townships where black people were residing. Most of the established black Reformed Churches were planted during the apartheid era (Die Gereformeerde Kerke in Suid-Afrika, 2010. *Almanak*: 31-215) and have been fully supported financially by the white Reformed Churches. Accordingly, the Reformed Churches also began planting churches in the townships of the KOSH (comprising Klerksdorp, Orkney, Stilfontein, and Hartbeesfontein). They provided all the funding and administration to acquire sites and property for the churches as well as remuneration for their ministers. They also assisted those churches in need.

●The Reformed Church Jouberton was established in 1966 by the Gereformeerde Kerk Klerksdorp-Wes, who also provided for the church's land need and facilities. The Reformed Church Jouberton enjoyed this support by the Gereformeerde Kerk Klerksdorp-Wes through a mission board, G.KOS Aksie, and the Gereformeerde Kerk Klerksdorp - until recent years. The white churches have even provided the salary, pension and bonus of a pastor in the black church.

●The Reformed Church Khuma, was established in 1958 by the white Gereformeerde Kerk Stilfontein. The former church is, however, still unable to survive financially and has to depend on the support of the Gereformeerde Kerk Klerksdorp-Noord. The Reformed Church Khuma keeps on relying on donors from outside the church. The salary, pension and bonus of a pastor in the Reformed Church Khuma have been paid by the white churches (the Gereformeerde Klerksdorp-Noord Church Council. 6 July 2011).

In the late 1970s, a mission board already mentioned, G. KOS Aksie, was established in a joint venture between the Gereformeerde Kerk Klerksdorp, the Gereformeerde Kerk Klerksdorp-Noord, Klerksdorp-Wes, Stilfontein, Orkney and black churches from townships (Jouberton, Khuma).² This mission board has rendered mission work for the Reformed Churches in the townships around the KOSH area. Until recently only two white churches were actively involved in this mission board, G.KOS Aksie.

The mission board did not operate since 2006, seeing that the Gereformeerde Kerk Klerksdorp took responsibility for Jouberton Church and the Gereformeerde Kerk Klerksdorp-Noord took responsibility for Khuma Church.

After many years of consideration, the National Synod of 2006 decided to unify the black and white synods (Die Gereformeerde Kerke in Suid-Afrika, 2006, *Handelinge*: 19.2 Art. 275, 290:387-399). One unified General Synod consisting of the black and the white churches was established at the Potchefstroom meeting of January 2009. Thereafter the Gereformeerde Kerk Klerksdorp decided to discontinue its support to the Reformed Church Jouberton (Church Council's Minutes: Art 10.6 of 29th, Jan. 2009) with the reasoning that all support to churches must now be given through the sustentation fund of the general synod. However, the Gereformeerde Kerk Klerksdorp-Noord currently still supports the Reformed Church Khuma financially.

1.4 The rise and eventual dismantling of apartheid

² On 21 Sept. 2011 the researcher interviewed Dr. De Bruyn, Frans Roelof Petrus, who ministered in the congregation of Klerksdorp-Wes 1971-1995, Klerksdorp 1995-2003.

A key aspect of this research will focus on the development of the apartheid governmental system and the eventual dismantling of this dispensation to make way for a more democratic and all-inclusive system of government. The possible influence of these developments on mission methodology and the strategy of the GKSA churches in the KOSH region will be examined closely. In the light of this it is appropriate to provide a brief summary of the development and eventual dismantling of apartheid. The purpose is to consider the possible influence apartheid exerted on missions and how the post-apartheid era may require new methods and strategies for practicing mission in South Africa within the new dispensation.

It is not possible and also falls outside the scope of this research, to provide a detailed history of the development of apartheid in South Africa. The basic facts of the developments will merely be sketched. Apartheid was a system employed by the dominant white government of South Africa. This system kept the peoples of the country apart for several decades. The term literally means “apartness”. Discrimination against non-whites was inherent in the South African society from the earliest days. Since the British settled in South Africa in 1795, there has been a social, economic, and political exclusion of blacks. The country was under white rule despite the fact that they numerically made up only about 10% of the population.

Since 1948, when the National Party³ came into power, apartheid officially became law. In 1950, the Population Registration Act required that all South Africans should be racially classified into one of four categories: white, black (African), Asian and colored (of mixed decent). Social life was affected in its entirety. This included a legal prohibition of marriage between whites and non-whites, and the sanctioning of “white-only” jobs.⁴ The white living standards⁵ were superior to those of all other races (Petersson, 1998:27).

³ Various segregation laws were passed before the Nationalist Party took complete control in 1948. Probably the most significant of these laws were *The Natives Land Act, No 27 of 1913* and *The Natives (Urban Areas) Act of 1923*. The former made it illegal for blacks to purchase or lease land from whites except in reserves: This restricted black occupancy to less than 8% of South Africa’s land. The latter laid the foundations for residential segregation in urban areas. For a list of laws passed since 1948, see <http://africanhistory.about.com/library/bl/blsalaws.htm>

⁴ Murali Lyengar and Richard Port (1990) have quantified the impact of apartheid on the efficiency of the South African economy with the aid of a five-sector model delineating a small, open economy. According to this model, which is based on data for 1980, a certain percentage of all (unskilled) jobs in mining and in the skilled labour categories of manufacturing and other urban jobs are reserved for whites (Petersson, 1998:24).

⁵ Thus, in 1980, the per capita income of Asians was calculated to be around one-fourth of that of whites; that of colored’s one-fifth and that of Africans’ one-twelfth of whites’ income (Van der Berg, 1989:37).

Starting in the 1960s, a plan of “Grand Apartheid” was executed, which emphasised territorial separation enforced through police repression. Initially, the aim of the apartheid system was presented as a way to maintain white domination in certain sectors of the country (those that already were most developed). At the same time it extended racial separation by establishing so-called “homelands” or Bantustans for each tribal group, which eventually developed into a self-governing state. The National Party rationalized the system by arguing that it gave blacks an opportunity to participate in a political process of their own within the Bantustans. The Christian churches supporting the National Party government viewed this as a fair way to provide an opportunity to each racial or cultural group the opportunity to acquire their own section of the country in which to govern them and maintain its own ethnic cultural traditions, identity and values.

1.5 Post-apartheid dispensation

After years of segregation and oppression of blacks, many different chronological events combined led to eventual reform in South Africa. International sanctions, protests, strikes, and demonstrations, decades of turbulent mass-action in resistance to the imposition of segregation and oppression, were then the order of the day. It stimulated an armed struggle, which led to sabotage and eventually focused on citizens as “soft targets”. These events cost the lives of many white and black people. Black on black political violence through intimidation and the vigilantism of “kangaroo courts” led to brutal killings of black supporters of the homeland system. This sometimes occurred through the method of “necklacing” (burning car tires hung around people’s neck, burning them to death). This condition then led to police and military enforcement of a regional and national State of emergency.

During 1976 school riots erupted in Soweto, driven by a slogan of “Liberation before education” (Jenkinson, *et al.*, 1991:231). This attitude was popularized by black revolutionary and underground communist leaders. On the one hand, such a politicizing of the educational system did contribute in part to the dismantling of apartheid. On the other hand, it also established a culture of undermined discipline in schools. Such cultural degeneration was impeded the provision of quality education to the upcoming generation of black youths. The anger against the Afrikaans language, stirred up by revolutionary leaders, also later on in the process produced challenges for the development of healthy partnerships between black and white churches, with the latter consisting predominantly of Afrikaans speaking members.

Various Changes were already occurring by the time citizens casted their votes for a new dispensation (Froise, 1996:2; cf. Hendriks & Erasmus, 2001:59-60). Citizens in South Africa have ample reason to be

grateful for the relatively peaceful transition to a fuller democratic dispensation, as well as the significant achievements of the past twenty years. However, there are also reasons for a deep concern about remaining forms of injustice and even new forms of injustice. The situation holds massive challenges for healthy partnerships between black and white GKSA churches embarking together on new missional projects.

Encouraging signs⁶:

- International sanctions have been lifted and free international trade has led to many new international financial investments in the country since 1994.
- The country experienced fourteen years of uninterrupted economic growth facilitated by sensible macro-economic policies (e.g. GEAR) implemented by the ANC government - despite continued populist socialist rhetoric.
- The GDP-measured on a basis of purchasing power parity basis is approximately US \$ 600 billion – about the same size as the Argentine and Polish economies.
- The country currently (2014) has the largest economy in Africa, providing for only 6.5% of the population of sub-Saharan Africa. South Africa produces a third of Africa’s gross economic product and generate two-thirds of the continent’s electricity.
- Since 1994 millions of black South Africans have joined the middle class group, enlarging the consumer market and contributing to societal stability.
- Since 1994 the government has built more than three million houses for disadvantaged communities. It has also extended water and electricity services to more than 70% of all South African households. Thirteen million children and old-age pensioners receive state allowances.

Areas of concern:

- South Africa has the highest number of HIV infected people in the world. In the wake of this pandemic

⁶ F.W. De Klerk, 12May, 2009. “The recent election and the coming Zuma presidency” in a Speech to the Royal Commonwealth Society. p.1.

two million orphans have been left destitute.⁷

- South Africa has become one of the most unequal societies in the world. This situation arose despite the ANC's commitment to the promotion of equality and despite the fact that the achievement of equality is one of the founding values in the South African Constitution. The GINI coefficient (which measures inequality in societies) has grown to 0.66 in 2001 (see Table 2 in Fact Sheet No 1, Poverty in South Africa, of HSRC, 26 July, 2004).

- Approximately 57% of South Africans live in poverty in 2001 (see Table 1 in Fact Sheet No1 Poverty in South Africa, of the HSRC, 26 July, 2004).

- A study of the Human Science Research Council (HSRC) has shown that lower socio-economic households have sunk deeper into poverty since 1996, in spite of the effects of a post-apartheid dispensation.⁸

- The way that affirmative action was implemented has led to millions of highly skilled young people leaving the country to find employment abroad.⁹ Unskilled and poorly qualified workers, as well as incompetent officials have been placed in management positions, which they are unable to handle as yet. This resulted in a general collapse of public services and a prevalence of corruption and bankruptcy in many municipalities. Since 2009 the country is experiencing increasing strikes and demonstrations by citizens in townships who are rioting against the deterioration of roads, sanitation, water supply, as well as medical and civil services. This entails civil unrest that is on par with politically unstable periods in the history of the country.

- The Education system has also deteriorated, leading to a lesser amount of learners graduating with a grade 12 qualification. The result is that doors for employment or continued tertiary education are closed for many young people.

⁷ According to "Mid-year population estimates 2009", published by Statistics South Africa, 5,21 million people (10.6% of the total population of 49,32 million) were infected by HIV and Aids. See <http://www.statssa.gov.za/publications/p0302/p03022009.pdf> (Date of access: 19th March, 2010.)

⁸ HSRC, 26 July, 2004, "Poverty in South Africa" in Fact Sheet No: 1. p. 1.

⁹ It assumes an outmigration of 500,000 whites according to "Mid-year population estimates 2009" published by Statistics South Africa.

- A recent phenomenon is the emergence of an increasing number of white families who are falling into extreme poverty. Research pointed out that poverty in the white community has increased by 400% since 1994. According to the latest official statistics from 2006, there were 900 000 unemployed white people in South Africa-living in destitution. This phenomenon is seen by many people as the result of reversed apartheid and unjust labour legislation that has led to new forms of poverty and a social decline among certain groups.

- Poverty in the non-white community is still increasing and unemployment of unskilled people more severe than in white communities. The so-called Black Economic Empowerment (BEE) legislation has produced a number of black millionaires, but has not succeeded in reducing poverty and unemployment in black communities.

- South African society suffers from rampant violent crime. Since 1994, more than 3,000 farmers have been murdered in tens of thousands of brutal farm attacks. It is estimated that 50 people die daily due to violent crime and robbery in South Africa in the post-apartheid dispensation.

Globalization and post-apartheid:

Globalization also has exerted a stronger influence on South Africa in the post-apartheid dispensation. The usual clerical paradigm according to which ministers were held in high esteem and where Christianity featured as a cultural phenomenon is on its way out. Under the new dispensation based on “universal human rights”, people can decide what they wish to believe and how they wish to do it. To illustrate the point, issues can be raised such as observing the Sabbath, pornography, abortion, gambling, sexual practices or gender issues (Hendriks & Erasmus, 2001:60). The way people view the truth is changing rapidly (see: Wells, 1993; Newbiggin, 1995) and also impacts on the society in South Africa.

For many elderly people truth lies in tradition, and security lies in observing traditional customs and values. Modern-day people, however, are rational and postmodern in their approach. As a reaction to these values, a new kind of search for esoteric spirituality is growing. The younger generation also forms part of a postmodern reaction that is slowly but surely surfacing and directed against the life and culture of the capitalist Western lifestyle. Life itself, experience and feeling, are becoming increasingly important to people. The postmodern reaction can also be seen in the paradigm shift on authority and communication (Hendriks & Erasmus, 2001:60-61).

Thus, it is clear that the post-apartheid era presents many new socio-economic challenges. This era also

entails various paradigm shifts involving religion and worldview that will require from black and white churches to find innovative ways of establishing partnerships in new missionary endeavours.

2. PROBLEM STATEMENT

It is a known fact that in the post-apartheid dispensation to date (2014), a large number of the black churches are still financially dependent on white churches. This state of affairs hampers black churches' growth to maturity. The researcher has been involved in mission work together with the black Gereformeerde Kerke in the Tswana region of South Africa since 2002. He had to consider how the blacks could be assisted to overcome their dependency from the white Gereformeerde Kerke in the KOSH region.

Almost all of the black churches in this region currently suffer from a financial-dependency syndrome. For many years, these churches have relied on outside donors for the major part of their budget. As mentioned before, the Reformed Church Jouberton and the Reformed Church Khuma serve as excellent examples of this dilemma. These churches currently are unable to support themselves and at the same time they do not seem to have a passion for missional outreach. The Reformed Church Jouberton has been left without a pastor since 2006 because the church could not financially afford to appoint and provide for a pastor without support from the white Reformed church. Two churches' financial statements reflect the financial dependency as follows:

- The Reformed Church Jouberton has received support for the sum of R41,026.00 by "G.KOS Aksie" during the period from 2005-2006 (1 March 2005-28 Feb. 2006).
- The Reformed Church Khuma has received support for the sum of R41,950.00 by the Gereformeerde Kerk Klerksdorp-Noord and generated income R19,279.35 by herself for the period 2010-2011 (1 March 2010-28 Feb. 2011).

The black Reformed churches depend on the white Reformed churches for matters such as: pastors' salary, expenditures, electricity, water, rates and taxes for church sites, pension, fuel or maintenance for the church buildings.

The question remains what the cause of this problem may be. It seems as if this tendency is still part of the legacy of apartheid. On the one hand, this system created income and welfare disparities that were

among the largest in the world (McGrath 1983, 1990a; 1990b). On the other hand, such inefficient allocation of resources may have had severe adverse effects on the financial growth rate in the country as well (Lipton, 1986; Lewis, 1990). The “apartness” through racial segregation caused a decline in normal Christian fellowship between spiritually older and more mature Christians in white communities and new younger Christians in black communities. This impeded the younger Christians spiritual growth and their discipleship through exposure to the examples of older spiritually by more mature Christians.

The political spin-offs were disparity in the schools and educational systems, as well as the destruction of schools as part of the revolutionary struggle against the apartheid regime. These factors also provide current challenges for the general development of the rapidly growing black population. Racial tension, fear and distrust may have caused the isolation of black churches from their white counterparts and vice versa the involvement and interaction of white churches and Christians with those from black churches and Christians. This situation impedes healthy interaction and fellowship between churches, which are vital aspects of growth towards spiritual maturity and partnerships in new mission and church planting projects. Black churches’ financial dependence on their white counterparts may have been heavily influenced by widespread poverty in the black communities. This stands in stark contrast to the affluence many white communities may have enjoyed during the period of apartheid.

However, it seems that there are also biblical issues at stake, as well as undercurrents such as culture, worldview, and attitude that may lead to dependency. According to research done among congregations of the black Reformed Churches in the Soweto area by Dr. A.G. Schutte (1974:124-189), several black Reformed Churches reflected the legacy of the African Traditional Religion’s world view and cultural practices. Several authors (Van Der Walt, 2003; Nyirongo, 1997; Mbiti, 1969; Gehman, 1989; Turaki, 1999; Thorpe, 1993) have pointed out that ATR (African Traditional Religion) and vestiges of this religiosity in the hearts and minds of Christians lead to syncretism that ties them to poverty “like a rock”. In a preliminary survey among black African Christian members of Reformed Churches in Jouberton and Khuma, several interviewees indicated that they still believe that a relationship exists between the ancestors and God. When researching the dilemma of dependency, another study will be unavoidable. This concerns the influence of African Traditional Religion or its legacies and influence on on-going poverty in the communities and a lack of an entrepreneurial spirit in church ministry as well. In addition, responsible Christian stewardship by the white churches has also lessened the urge for the black Reformed Churches to become more self-supportive.

The question arises as to the causes of the dependency syndrome among the Reformed Churches in South

Africa in the past of South Africa. This leads to further questions: What are the attitude of the white and the black Reformed Churches in the KOSH region toward missions? What are the main causes of such an attitude? What missionary model could be proposed to address such a situation of dependency among the black churches during the post-apartheid era? How could the dependency syndrome be transformed? Is there a way in which to do mission work wherein the newly established churches can be assisted in small steps to move towards maturity? Could a mission strategy be formulated that is less abrupt and which radiates more of the caring love of God as a loving Father leading his children gradually to maturity and self- sustainability?

Another question comes to the fore: Can the “four stages of development” be applied in the light of W. Harold Fuller’s (1980) description of mission’s role in mission-church relations? To what extent can the lessons learnt by community developers in poverty stricken areas be applied to develop a new church that has to function in such a community?

In order to research these possibilities, the motive of *partnership in missions* needs to be defined and its applicability proven according to biblical principles. It seems that the white Reformed Churches did not succeed in establishing responsible Christian stewardship among the young black Reformed Churches in their mission work. Some researchers above have also proved that the underlying worldview of African Traditional Religion ties the adherents to poverty and a lack of creative entrepreneurial endeavours. This raises the question to what extent real holistic discipleship took place in the church planting and mission endeavours of the white Reformed Churches.

Such a study also has to be cognizant of the remaining dependency of the black Reformed Churches on their white counterparts, even in the post-apartheid era. This tendency may have historical routes that need to be investigated. It could form part of the legacy of an attitude of paternalism which the white Reformed Churches espoused during the apartheid era. In part it may also be black Reformed Church members’ failure in learning how to become committed self-sacrificing givers who themselves provide generous gifts and resources for the extension of God’s kingdom. It seems that there are various complex socio-economic and demographic factors to take into account. Therefore the formulation of a new paradigm to perform missions in a post-apartheid era may help to indicate the way to transformation in the socio-economic fields as well. However, there are also theological undercurrents and divergent worldviews to consider on the way to a solution for the black Reformed Churches’ dependency syndrome. In light of all these factors, the researcher will consider the following as a new paradigm: *A biblically based holistic transformational model of Christian mission as part of God’s mission.*

This study will examine, as a case study, the mission work done by the white Reformed Churches among the black communities in the Klerksdorp, Orkney, Stilfontein, Hartbeesfontein (KOSH) region. Such a case study aims to lay bare the main causes of the black Reformed Churches' dependency on their white counterparts. The study will also examine the attitude of the white Reformed churches towards their black counterparts in the KOSH region. The researcher will use the holistic multiple case in terms of four basic types of design for case studies as described by Yin (in Polit and Beck, 2008:235).

As a proposal to overcome the residue of paternalism and dependency in the black church community, this study will expound the biblical principle of *partnership in missions*. This principles stands against the following: a theology justifying apartheid, vestiges of African traditional worldviews, as well as post-modernism - which may all be obstacles to responsible Christian stewardship in the missionary situation. In light of this investigation, the researcher will suggest the model of partnership and put forward some relevant guidelines. Therefore, this study aims to contribute to a positive direction in the missional endeavours within the Reformed Churches in post-apartheid South Africa at large.

This research may also assist churches in the Tswana region to overcome their dependency from their white counterparts. The goal is for both white and black churches to acknowledge the efforts of the missional endeavours from both groups. Both parties should also be led to accept responsibility for financial resources providing a supporting system not only initiated and provided by whites, but also by blacks. If this could be achieved these churches would be able to participate as true partners in missional enterprises.

Consequently, the focus will fall on the biblical point of departure of a partnership model in missions. Some guidelines will also be suggested to construe a holistic transformational model of missions, which is applicable to the post- apartheid dispensation.

3. RESEARCH LIMITATIONS

Beforehand, a few limitations to this research need to be factored in:

● **Firstly**, to date no studies have been done on holistic missions from a *Missio Dei* perspective within the Reformed Churches in Southern Africa.

● **Secondly**, the range and scope of this proposed research is limited geographically to the Klerksdorp, Orkney, Stilfontein, Hartbeesfontein (KOSH) region. The case study therefore seeks to provide

perspectives from within this context which apply to the Reformed Churches in the rest of South Africa to improve partnership relations in missions.

● **Thirdly**, such a case study focuses on only a single denomination, GKSA (Gereformeerde Kerke in Suid-Afrika; in English: Reformed Churches in South Africa, RCSA) in the Klerksdorp, Orkney, Stilfontein, Hartbeesfontein (KOSH) region of South Africa.

● **Fourthly**, a scientific study about this issue was done in the Soweto area¹⁰, but to date no study has been done among churches in the KOSH region.

4. MAIN RESEARCH QUESTION

The main research question therefore reads: *What are the causes of the paternalism and of the dependency syndrome among the Reformed Churches in South Africa in the KOSH region carried over from the past, and what could be done to transform the missionary approach in the post-apartheid era from a paternalistic and dependent focus to one on partnership and interdependency among the Reformed Churches in South Africa?* This main research question is followed by individual questions, and the following investigations form the basis of these research questions:

1. What are the *definitions*, the historical *development* of and missiological *reflection* on paternalism and dependency?
2. What are key *biblical* perspectives on mission, paternalism and dependency from *Missio Dei* point of departure?
3. Which issues on *attitude*, *culture* and *worldview* are prevalent among the Reformed Church members in the KOSH region that may cause paternalism and dependency in missions?
4. What does the *field work* entail on mission, paternalism and dependency in the case of the Reformed Churches in South Africa in the KOSH region?
5. What are key *biblical perspectives* on partnership and interdependency in missions by which to overcome paternalism and dependency?

¹⁰ Schutte, A.G. 1974. Swart Doppers? Stad, stamtradisie en Bantoekekerk. Pretoria: N.G. Kerkboekhandel.

6. What are the relevant *principles* and *possible pitfalls* regarding the motives of partnership and interdependency?

7. Which model of *partnership* and *practical guidelines* can be drawn from missions and ministry? In other words, which *lessons* can be learned from churches' missions' history as the focus in the case study on partnership and interdependency? How can this information be used to construct a holistic transformational model of missions for the *post-apartheid* era?

5. AIM AND OBJECTIVES

The main aim of the suggested research is to investigate the underlying factors leading to paternalism and dependency in the mission work of the Reformed Churches in South Africa by focusing on the KOSH region. In the light of this investigation, some practical guidelines will be proposed based on the motives of partnership and interdependency as drawn from the Bible and as a result of lessons learned from field work. This study proposes a holistic transformational model for missions to help overcome paternalism and dependency in the mission work of churches in the post-apartheid era in South Africa.

The objectives of this study are, therefore:

1. To study and outline *definitions*, the historical *development* of and missiological *reflection* on paternalism and dependency.
2. To study and outline key *biblical* perspectives on mission, paternalism and dependency from the point of departure of *mission Dei*.
3. To investigate and analyse the *attitude*, *cultural* and *worldview* issues among the Reformed Church members in the KOSH region that may lead to paternalism and dependency in missions.
4. To investigate the *field work* on mission, paternalism and dependency in the case of the Reformed Churches in South Africa, focusing on the KOSH region.
5. To investigate key *biblical* and *missiological* perspectives on partnership and interdependency in missions in order to overcome paternalism and dependency.
6. To investigate some *principles of partnership*, and indicate *possible pitfalls* of the motives partnership and interdependency with the aim to establish a holistic transformational model for missions in the *post-*

apartheid dispensation in South Africa.

7. To suggest a model and some practical guidelines for holistic transformational partnerships between black and white RCSA churches in post-apartheid South Africa.

6. CENTRAL THEORETICAL ARGUMENT

In order to facilitate the transition from paternalism and dependency to partnership and interdependency, the RCSA's missionary work would benefit by adopting a holistic transformational model for partnership in mission, based on biblical principles of God's mission.

7. METHOD OF RESEARCH

This missiological study was undertaken from the Reformed theological perspective.

The method of research consisted of the following aspects:

1. A summary was done of biblical theological guidelines for holistic transformational mission as part of God's mission. A cursory exegesis and a literary study (i.e. standard commentaries, dictionaries and Biblical theological journal articles) were undertaken of the various New Testament passages referred to in missiological literature. These passages deal with the financial support of poor churches, as well as the relationship between a missionary and the young churches that Paul had established. Examples of such passages are: Acts 15:2 as well as 2 Corinthians 8 and 9.

2 Relevant literatures were reviewed by analysing and synthesizing the relevant material (cf. Marshal and Rossman, 2006).

3. Quantitative research methods have been used to verify which of these hypotheses are applicable to the situation (cf. Hunter and Erin, 2008).

- The data from the survey was collected by means of sampling among the black and the white Reformed Churches within the KOSH region.

- A questionnaire as a scientific tool was presented and used to collect data.

● The researcher contacted the mission boards and collected materials from the following sources: archival records, minutes of synod committees and classis committees, as well as the minutes of G. KOS Aksie, which helped to support black churches.

4. Qualitative research methods were used (cf. Botma, Greeff, *et al.*, 2010).

● Interviews and surveys were undertaken with pastors, elders and church members of the black and white churches within the KOSH region.

● A scientific tool as guideline for the interviews was presented and applied to collect relevant data.

● The attitude of paternalism and dependency, as well as worldview issues, were examined through interviews and conversations with role-players.

● The methods of qualitative data gathering were employed, which entailed: interviewing, focus groups, participatory observation, field notes, document analysis, voice recordings, et cetera.

5. A mixed-method research design was used (Ivankova & Stick, 2007; Creswell & Clark, 2011:119-122).

● The first phase involved the collecting and analysing of quantitative data. Based on a need to understand the quantitative results further, the researcher implemented a second, qualitative phase that was designed to help explain the initial quantitative results (Creswell & Clark, 2011:119).

8. CHAPTER DIVISION

1. INTRODUCTUON

2. DEFINITIONS, HISTORICAL DEVELOPMENT AND MISSIOLOGICAL REFLECTION ON PATERNALISM AND DEPENDENCY

3. KEY *BIBLICAL* PERSPECTIVES ON MISSION, PATERNALISM AND DEPENDENCY

4. AN ANALYSIS OF THE ISSUES THAT MAY BE CONDUCTIVE FOR PATERNALISM AND DEPENDENCY IN MISSIONS

5. THE *FIELD WORK* ON MISSION, PATERNALISM AND DEPENDENCY RELEVANT FOR THE

STUDY OF THE REFORMED CHURCHES IN THE KOSH REGION IN SOUTH AFRICA

6. KEY *BIBLICAL* AND *MISSIOLOGICAL* PERSPECTIVES ON PARTNERSHIP AND INTERDEPENDENCY IN MISSIONS

7. *PRINCIPLES* OF PARTNERSHIP AND *POSSIBLE PITFALLS* IN MISSIONS AND MINISTRY

8. CONCLUSIONS

CHAPTER 2

DEFINITIONS, HISTORICAL DEVELOPMENT AND MISSIOLOGICAL REFLECTION ON PATERNALISM AND DEPENDENCY

1. THE DEFINITION OF PATERNALISM AND DEPENDENCY

Before investigating the topic at hand, it is sensible beforehand to demarcate the subject field: paternalism and the attitude of dependency.

1.1 Paternalism

A logical angle of approach would be to look up the term paternalism in the dictionary. The Oxford English Dictionary (1978:551) defines paternalism as follows: “1) The principle and practice of paternal administration; government as by a father; the claim or attempt to supply the needs or to regulate the life of a nation or community in the same way as a father does those of his children. 2) The principle of acting in a way like that of a father towards his children.” The Merriam-Webster Dictionary (1989:534) defines paternalism as “a system under which an authority treats those under its control paternally (as by regulating their conduct and supplying their needs).”

The use of the term “paternalism” characterizes relations between individuals or those between institutions and individuals or groups. Thus this term is clearly intended to recall familial relationships, particularly those that traditionally exist between parents (or father) and child. However, not all relationships between parents and children can be termed paternalistic. There is nothing paternalistic about a mother who intervenes to protect her child from an attack by a rabid dog, or a father who offers advice to a child requesting it. So-called paternalistic relationships are those in which parents act on the presumption that they know better than the child what is best for the latter. For this reason paternalism toward adults or older children is frequently regarded as offensive or insulting, hurtful with a propensity to stunt growth. It is assumed that adults and older children have a reasonable idea of what is good for them, or at least are competent to take advice on the matter. Therefore, to treat adults as young children and constantly interfere in their private lives is to derogate them in terms of their capacities and standing in life (Kleinig, 1983:4).

Dworkin pointed out that “paternalism, then, will always involve limitations on the liberty of some individuals in their own interest, but it may also extend to interferences with the liberty of parties whose interests are not in question” (Sartorius, 1983:22). Paternalism is invariably described as coercive

interference with the liberty of an individual for either his own good or the good of others (Dworkin, 1972:64-84). Therefore paternalism can be defined as the relationship in which a father treats a child as if that child falls under the father's authority even if the latter is mature. Paternalism also implies an attitude that interferes with the liberty of the individual or groups.

1.1.1 Paternalism as generally understood in Missiology

The question is how was the term paternalism understood in missiology? Paternalism becomes a crucial topic when applied to missionary ethics. One of the central issues in paternalism is to maintain a balance between order and freedom. A premature granting of independence to the missionary-planted and controlled church or an unduly delayed freedom from missionary control holds corresponding dangers. Order tends to impinge upon freedom, but also requires efficiency. However, the attitude of paternalism has often made it difficult for new Christians to develop indigenous Christian lifestyles in some regions. The longevity of Western domination over Christian culture in the world has strengthened the debates¹¹ between Christian nurturing and paternalistic control. When missionaries acclimatize themselves to new societies, they naturally assume that what is traditionally done in their home culture is the norm and provides a reliable standard for a local adaptation of Christianity elsewhere¹² (Fahlbusch & Bromiley, 1999-2003:409). Churches in the Two-thirds World see paternalism as an overreach of authority when European missionaries prescribe to them how to act as Christians in their own context (Bonk, 2007:325). Missionaries often inadvertently advocate paternalistic policies, claiming that in certain circumstances an overarching doctrinal unity overrides the freedom of the converts. Contrary to this, the nationals often claim that Christian freedom supersedes doctrinal safety and that an overreach of the missionary's authority may thus stifle Christian creativity (Bonk, 2007:326).

Therefore, the problem often may be as follows: valid contextualization and indigenization require that the missionary distinguish the core issues of the Gospel from the peripheral issues, where freedom of

¹¹ The proponents of the three-self principle promote the view that sending churches or organizations should not provide financial aid to new churches that are planted during missions, because such paternalistic financial support causes an unhealthy dependency of the young church in the mission field. But other exponents have a positive attitude towards giving. For example, Rowel, John. 2007. *To give or Not to give*. GA: Authentic Pub. pp. 27-55. Bonk, Jonathan J. 2007. *Missions and Money*. Maryknoll, NY: Orbis Books. Fuller, W. Harold. 1980. *Mission-church Dynamics: How to Change Bi-Cultural Tensions into Dynamic Missionary Outreach*. Pasadena: William Carey Library. McGavran, Donald A. 1960. *The Indigenous Church: A Report from Many Fields*. Chicago: Moody Press.

¹² All of these sources provide examples of the way in which missionary practices assumed a *tabula rasa* view of the indigenous people, which include a certain type of paternalism, and a rather careless identification of missionary activity with trader-colonialist strategy. Christianity in Ghana has sometimes been viewed as yet another aspect of the colonial invasion of Africa.

expression ought to be allowed. When missionaries do not understand local cultures and worldviews, they may also tend to react paternalistic. Ultimately paternalism often develops when missionaries do not have a servant-leadership attitude. In this sense, the meaning of paternalism in missions has a negative connotation and application.

1.2 Dependency

Since the late 1960s the arguments of the dependency theory have been fiercely challenged. This was done initially by pro-capitalist economists such as P.T. Bauer (1971, 1981, and 1984). More recently Marxist writers (Warren, 1980) gave voice to the theory in an attempt to reinstate Marx's belief that capitalist development was indispensable if peasant societies were to be set on the road towards formation. Dependency in missionary relationships can be regarded as *the state of relying on someone, something or an institution*. Reliance can actually be more important than independence, seeing that people do not operate on their own intent. In many ways every one depends on a variety of people and institutions. Pastors depend on parishioners, missionaries depend on donors, organizations depend on employees, and universities depend on students (Rickett, 2008:29). In the same vein all people have experienced the positive effects of healthy dependency. Children would not survive without the help of their God-given parents. Husbands and wives become dependent in ways that actually can be mutually gratifying (Schwartz, 2001:4). Also churches depend on other churches in the unity of the Spirit through the bond of peace (Eph. 4:3; cf. Emmaus Bible College, 1997; 2002:204). Therefore, in another sense, dependency has a positive application as a God given necessity to enable people to function well and develop to fulfil their own calling in life.

When turning to dependency in a negative sense, this typically refers to a debilitating state of mind where we assume that we cannot accomplish what God has called us to do without outside financial assistance. This leads to the belief that our impoverished lot in life is fixed, and therefore we consider continual appeals to outsiders for assistance as entirely justified (Little, 2001:1). The definition of dependency is formulated as follows in the *Evangelical Dictionary of World Missions* (Moreau, A.S., et al., 2000): "economic dependency has been shown to inhibit national development, yet economic dependency has been repeated in church-mission relationships". Both national and church dependency are characterized by a very few sources that are investing/giving heavily through an indigenous controlling elite. Fundamental decision-making is implicitly the prerogative of the donor, not the recipient. Foreign assistance is largely relative to the receiving economy. The worst kind of dependency radiates the attitude of donors as articulated in a Dutch saying: "Whose bread you eat, whose word you speak." In such a case

economic dependency has stifled the development of a young church towards self-government because the “mother” church that is funding the operation begins control rule the young church. The result is that emerging indigenous leaders are denied the opportunity to become part of the decision-making processes in the emerging young church. This kind of dependency hinders the new Christians to develop responsibility and cultivate Christian stewardship themselves.

Definitions of dependency are fundamental. Schwartz (1998b:1) distinguishes unavoidable from avoidable dependency. An example of unavoidable dependency would be a disabled person who depends entirely on a family member to help him function. Rickett states that he “celebrates dependency in the body of Christ”. He distinguishes “healthy dependency” from “unhealthy dependency”. Of healthy dependency he remarks: “Each partner maintains the independence and capacity to instruct, correct and refuse the other ... it is important in a partnership to give and to receive, to teach and to learn, to lead and to follow” (2008:32).

Such a relationship of give and take is called reciprocity. Reciprocity implies mutual respect, mutual sharing, and mutual giving of one to the other. This relationship is described in the passages about “one another” in Scripture. Examples are: “Be kind and compassionate to one another, forgiving each other ...” (Eph. 4:32; cf. Rm. 12:10, 15-16; Col. 3:13). Reciprocity also requires transparency - opening up one’s life and personality (Van Rheenen, 1996:68-69). Paul points out this requirement in 2 Corinthians 8:14: “Your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality.” Reciprocity culminates in giving thanks for each other and to God. It means confidence to be surrounded by love, because the Gospel of Christ is being confessed, understood and put into practice. Everyone involved in ecumenical aid, givers and recipients alike learn to testify and to sing: “My God is your God.”

On the theme of unhealthy dependency Rickett (2008:32) remarks:

“Unhealthy dependency occurs when reciprocity and responsibility are ignored, overruled, or undervalued. If the accent is on the exchange of money or personnel and not on the complementary contributions each partner makes, the importance of reciprocity is easily overlooked. If resources are shared more for the benefit of one partner than for the purpose of ministering more effectively to others, the receiving partner’s responsibility is effectively sidelined.”

Rickett’s allusion to “healthy dependence” is also referred to as ‘interdependence’ by others (e.g. Vikner, 1974:475-488; Howard, 1997:24-35; Taber, 1997:65-81). Rickett’s view of “unhealthy dependence”

actually is the type of dependence that Schwartz and like-minded writers usually ascribe to. This means that terms such as “self-reliance”, “independence” and “breaking dependency”, should not be seen as opposed to “reliance upon God” or “independent from God and man”. It should rather be taken as opposed to “dependence on money” and “dependence on man”, that is: “unhealthy dependence” (Hahne & Rijnveld, 2005:2). Sometimes dependency can also manifest in leaders of a young church who avoid acknowledging their own failures of taking up responsibilities and constantly shift the blame to the missionaries or mission organizations.

Accordingly the term dependency can be defined from two viewpoints, implying a positive or a negative sense, a healthy or unhealthy dependency.

1.2.1 Dependency as generally understood in Missiology

John Rowell defines dependency as the unhealthy patterns of local reliance on Western financial support. This form of dependency is presumed to be encouraged when missionaries readily offer support to indigenous workers, ministry projects, or for the development of facilities in pioneer settings. Rowell is inclined to agree that certain circumstances may result in unhealthy dependency. Such unhealthy dependency may occur whenever funds are provided at the initiative of cultural outsiders in a manner that limits local leaders’ freedom to act on their own vision. It may also come from outside sources of financial aid that are offered in a fashion which subjugates native workers, relegating them to a passive role or to an inherently subordinate position in relation to their benefactors. It could be that funds are made available without regard for the capacity of nationals to manage, maintain, or multiply the investments that are made, or to make their own contributions along the way. In such a case dependency is a distinct possibility (Rowell, 2007:15; cf. Hiebert, 1986:194).

It is clear from the above that dependency in missiology is almost without exception understood negatively as the propensity to rely on Western financial support which limits local leaders’ freedom and responsibility and thereby subjugates these leaders.

1.2.2 The reasons for dependency in missions

Western churches have contributed to the problem of dependency. The image of mission work is based to a great extent on the idea of the “Great White Missionary helping poor and naked heathen children.” The following statements underline this problem:

“One reason is that there is a great need on the part of Westerners to give away their excess resources, even if it creates or perpetuates dependency.” (Schwartz, 1998a:3)

“Consequently, the Western church seeks to pay the debt that supposedly it has accrued to the Third World churches. Personnel, both of the traditional missionary and technical-type, material, and, most importantly, money are poured into these developing countries in a frantic effort to assuage its hurting conscience. Special mission envoys are dispatched charged with the task of finding ever new ways to flood in financial support for various and sundry projects. What evolves from this guilt-laden relationship is what I choose to call the captivity of the Third World church.” (Reichenbach, 1982:166)

Rickett (2008:34), from Partners International, also views the donor-mentality as one of the main causes for dependency. According to him, one sure way to create dependency is by the following attitude: “A partnership that sets out to satisfy needs soon finds itself running a race with no end. That’s because needs alone are insatiable. Giving based solely on need creates a pipeline of supply that raises the receiver’s expectations for future need satisfaction.” To overcome such a mentality the missionary and supporting churches should focus strongly on the development of indigenous leaders through capacity building.

However, the problem is not limited to the West’s “donor mentality” but also include the “receiver mentality” that is rife in many missions contexts around the world (Money & Missions, 9th Feb. 2000). Ogbu Kalu, an African leader, describes what he terms the “Peter Pan syndrome”. “Peter Pan is a story of a boy who never grew up. In much the same way many missions churches never reach maturity, but remain as dependent children” (Kalu, 1975:15-29). In a dependent church set-up nothing seems possible without outside support from partners. Even those tasks that the church could perform with their own resources, the church would rather want to be done by someone else (Sawatsky, 2008:25). However, experience shows that “a church that functions only with funds from abroad is built on a foundation of sand, and when a storm arrives, it will not survive” (Brown, 1910:27). Thus, one of the deep roots of dependency is the immense economic inequality in the world: “In the face of enormous economic inequalities, there is inherent pressure on Western partners to be the ‘rich benefactor’ of more ‘needy’ partners” (Rickett, 2008:36).

In addition, a major contributory factor for dependency is culture and, more specifically, the worldview that underlies culture. The significance of culture for people’s economic welfare has been recognized increasingly during the 1990s. This does not only apply to a Christian context, even though this topic is under hot debate among Christians. Van der Walt (1999:55-66) for instance quotes numerous sources on

the importance of culture. Development as such forms an intrinsic part of culture (In this regard, cf. Arizpe, 1996 and, esp. Masini, E., *et al.*)

In several publications Van der Walt (2003; 2006), has also shown that one of the most important reasons for the failure of numerous developmental projects in Africa (and elsewhere) is precisely the Western lack of sensitivity to indigenous worldviews and cultures. Nyasani's final words in his summary are a warning to the people of Africa "... unless Africa takes up its destiny seriously and re-examines its mental attitudes towards responsibility, self-discipline, time-management and time-exploitation, there is going to persist a real danger of being recolonized ..." (Oduyoye, 1997:155). Accordingly, a growing number of scholars, journalists, politicians, and developmental practitioners are focusing on the role of cultural values and attitudes - as facilitators of, or obstacles to, progress. The main contributors to dependency in missions can be pointed out as donor mentality, receiver mentality, attitude, culture and worldview.

1.2.3 The dangers of dependency

The modern mission movement was launched around 1800. From the start this movement held that the goal of a mission was the founding of an indigenous church. By the middle of the 19th century, smarting from more than a generation of experience, the leading missionary societies were beginning to face a new set of challenges. They now could begin to see the results of the methods they had employed. Of special concern was the fact that the churches founded by these missions seemed to be not as vigorous and self-reliant as were anticipated by the idealistic founders. Instead, these new churches showed signs of an unhealthy dependency and a lack of rootedness in native soil. It was obvious that something was the matter (Shenk, 1999:53).

Glenn Schwartz is a proponent of a total abstinence approach to the problem. In an interview in 1997, he clearly stated his opposition to those who recommend subsidy in "a bigger and bolder way than ever before". He added, "I wish they wouldn't support church leaders with foreign funding in the parts of Africa (or anywhere, for that matter) where church leaders are doing their best to break the dependency syndrome" (Schwartz, 1997:5). Craig Ott has also expressed similar sentiments, urging mission leaders to be extremely cautious and to "think twice before you start supporting nationals in your missions giving" (Ott, 1994:1). Ott openly declares that outside subsidies are fraught with danger. Such dangers include the following:

- A dependent attitude that shuns responses to God's mandate for nationals to be givers as well as receivers.

- Subsidies are presumed to reduce commitments to biblical stewardship among emerging churches on the mission field, thereby encouraging nationals to become perpetual takers rather than principled tithers.
- A certain relational dynamic may reinforce feelings of inferiority among national workers *vis-a-vis* their Western partners. An atmosphere of jealousy, competition, and opportunism may develop among nationals who naturally vie against one another for limited Western funds.
- A mercenary spirit that minimizes volunteerism among potential lay leaders from indigenous churches.
- A sense that Christianity emerging in a pioneer setting must depend on outside funding and is thus seen as a foreign faith that survives only when subsidized by the West.
- A reduction of missionary zeal ensues with limits to outward directed initiatives by national leaders.
- An increased risk that nationals who are supported by outside sources will be suspected by their own governments. How many such workers have been presumed to be “agents” working for the American CIA? (Rowell, 2007:16-17.)

Western churches have been guilty of showering money and forcing personnel on the national churches without considering the potentially negative results (Bush, Luis, *et al.*, 1990:38). It seems that numerous missions to Africa came to serve their own foreign agenda. As a result locals were drawn in as workers and not as co-owners. Thus the locals became spectators of missionary activities and not partners in mission. Even the collections in the church have been dismal because locals accepted the idea that they were poor and God did not need their money. Africans who took over churches from missionaries have had to suffer financially. Most of these churches turned into monuments that eventually became difficult to maintain. As a result, the pastors rented out these churches for use by other church groups and social clubs in order to raise money to help meet costs (Chikazaza, 1997:2-3).

Glenn Penner agrees with Glenn Schwartz and Steve Saint whose aim is to alert the Church to the fact that the creation of dependency in developing countries not only hurts the local church’s ability to fulfil the purposes of God in bringing others to Christ. Penner (2008:3) stresses the fact that this state of affairs is also contrary to the will of God in the Scriptures. Building on their argument, dependency in missions does not only impede the local churches’ self-reliance but is also contrary to the will of God for the church in mission.

2. THE HISTORICAL MEANING OF PATERNALISM AND DEPENDENCY IN MISSIONS

Scholars have studied the implication of paternalism and dependency for the missionary enterprise throughout history. They have isolated classical examples of this attitude among missionaries as well as the receivers of the new religion.

2.1 The historical meaning of paternalism in missions

There are a few classical examples of religious paternalism that have been studied exhaustively. These are to be found in the Jesuit Mission in Paraguay of the 17th century, as well as the Franciscan Mission in California in the 18th century. These missions were established without any force or coercion. The missionary priests, through kindness and sacrifice on their part, persuaded the Indians in each area to accept the new religion. The Indians adopted the basic elements of civilization through communal living under the supervision of the priests. These were fascinating experiments, which in many ways were conducted in an idyllic setting. However, the inevitable contact with European civilization and the loss of political power by the Jesuits and Franciscans had catastrophic consequences. The Indians were completely unprepared to be self-sufficient and were left in a worse condition than under their original tribal culture. In Paraguay the inhabitants seemingly have never recovered. In California the indigenous people ceased to exist. Thus, apart from the positive traits covering the early years of a parent-child relationship (from which the word paternalism is derived), paternalism is inadvertently ultimately destructive (Troutman, 1976:73).

William J. Kornfield (1999:1) explains how financial paternalism can hinder church growth, and adds:

“Increasing financial paternalism and the accompanying Westernization of the Gospel are the two most critical issues facing us in world missions today. We have a choice to make: either push these issues under the rug and hope they will go away by maintaining the status quo, or face them honestly with confession, repentance, and the search for better ways. The cause of our Great Commission demands that we do the latter ... When will we realize that more Western money will only stagnate the growth of the church around the world?” (1991:230). It is evident that paternalism in missions causes dependency, which tends to impede church growth, and thus has destructive outcomes.

2.1.1 Colonial influence and paternalism in missions

The modern Western missionary movement (since the 16th century), both Protestant and Catholic, coincided with the explosive phenomenon of Western colonialism. These dynamics brought into the “mission field” the “baggage” of Western military conquest and economic and (assumed) cultural and intellectual superiority. In such a context paternalistic relationships between older churches or mission societies, and the younger churches planted by them are, regrettably, quite understandable (Kritzinger & Saayman, 1994:19).

The Western missionary enterprise proceeded not only from the assumption of the superiority of Western culture over all other cultures. This enterprise also built on the conviction that God, in his providence, had chosen the Western nations, because of their unique qualities, to be the standard-bearers of his cause even to the uttermost ends of the world. This conviction, commonly referred to as the notion of “manifest destiny”, was only barely identifiable during the early decades of the 19th century. However, as a belief it gradually deepened and reached its most pronounced expression during the period of 1880-1920. This was also the era known as the “heyday of colonialism” (Neill, 1966a:322-396; Bosch, 1991:298).

In India, Africa and other parts of the world, Europeans colonized the land and brought with them certain amenities and Western comforts. Even though missionaries did not enter the situation as political emissaries, it is understandable that they found the presence and protection of the colonial representatives comforting. Nevertheless they found it easier to settle into a colonial relationship with the presumed simple, unsophisticated and uneducated heathen they had come to reach (Manabe, 1994:1).

The colonial policy often included the drive to provide aid and certain basic services such as hospitals, schools, training and other development aids. These well-intended services were, more often than not, associated among the locals with colonial rule and decision-making. They were seen as part of a system in which outside powers decided what was best for the local people and expected them to accept the results gracefully. When the indigenous people reached political self-determination, they were reluctant to leave the schools, welfare institutions or hospital organizations in the hands of outsiders. Any attempt to resist this take-over was viewed and opposed as spiritual colonialism, or paternalism. Wherever such a motive surfaces in missions, it has to be abandoned. It is an unsound motive, unworthy of true missionary activity (Pretorius, 1987:179).

Mission leaders believed for example, that Africans were inferior and could not produce their own church leadership. As in the case of typical parents, missionaries believed that they needed to protect their “children,” think on their behalf and guide them gradually into maturity. According to Ralph Winter, this

first era of paternalism lasted well into the 20th century. It is an unfortunate fact that remnants of such paternalism currently still exist (Bush & Lutz, 1990:35-36). In many ways paternalism was in fact a form of domination. It was imposed by the colonial powers, but Christian missionaries practiced this attitude as well (Hiebert, 1991:262; Schwartz, 2007:77).

Therefore a case could be made that paternalism is a doctrine inspired by Christianity. In any event it should be acknowledged that paternalism, this particular form of domination, governed relationships between Western mission organizations and the African churches and guided interaction between foreign missionaries and national Christians. Newly founded churches were not taught to rely on God and their own capacities. Therefore these churches did not accept the missionary task. This unhealthy relationship between mother and daughter churches continues to our day (Bush & Lutz, 1990:36).

Some perceptive and critical African thinkers have often viewed missionaries in a negative light due to their paternalistic inclination (Sawatsky, 2008:11). The attitude of paternalism has been an underlying trend in European or Western civilization (Sawatsky, 2008:14). The colonial enterprise as such was founded on an assumption that whites had superiority over blacks. The argument was: the father should do everything for the child, not in order to bring the child quickly to a point of independence, but indefinitely to maintain this state of inferiority indefinitely and, thus justify the need for the presence of the father at the child's side. The father remains father - that is to say superior - and the child continually remains a child. As a result the child is unable to act as parent in his or her own right. A rationale for this philosophy of the superiority of the white race over the black race was even pointed out in the Bible. To justify exploitation in general, as well as the slave trade, and colonialism in Africa, it was claimed that blacks were the descendants of Ham, the son cursed by his father Noah, and were thus condemned to remain inferior to whites (Sawatsky, 2008:15).

In the colonial context, whites often viewed Africans as "impulsive, without any sense of responsibility, unintelligent and incapable of following an undertaking through to its conclusion, or to resist the attraction of immediate gratification" (Maquet, 1967:103). To delineate the differences between white and black, social segregation was implemented. White and black did not eat together, nor spend free time together. It should be evident that this colonial philosophy of the era was also espoused by the Western churches. These churches accepted the view in order to justify colonialism and the missionary enterprise. Indigenous people were viewed as inferior beings without religion or civilization (Sawatsky, 2008:15). Thus it is evident that colonialism certainly did influence paternalism in the missionary situation. Paternalism in missions has a negative connotation.

2.1.2 Gift-giving and paternalism in missions

It is impossible to separate the deed of giving from the conduct of control, as Donald McGavran confirmed this view: “Control is not the purpose for which aid is given ... Yet control inheres in aid. It cannot successfully be divorced from it” (McGavran, 1957:113).

This means that more money is flowing overseas to create control and perhaps more than at any other time in the history of the church (Little, 2001:1). The new churches emerging in the mission fields were regarded as “infant” churches and it was expected that they would require the care and direction of their “parents” for many years to come. This led to a somewhat distant and patronizing relationship with the leaders of the churches, which were already emerging as a result of the missionary movement (Ross, 2010:32-33).

Levi Keidel (1997:42) researched the psychological and anthropological aspects of gift-giving and concludes that the dynamics of gift-giving are too often neglected in missions:

“How can I help people whose dignity and potential are being denied them because of dependency arising from paternalistic giving? First, I need to terminate any benevolence towards them that fosters dependence on me ... Wherever generosity of giving, teaching, and helping is of an unconditional character, the recipient must be able to return the gift or some equivalent in order to remain his own respectable self. Otherwise, he will begin seeing himself as inferior to the giver, his personal sense of worth is downgraded, and instead of being grateful, he will be bitter. This set of forces is very much misunderstood in many missions programs today ... If I suggest the person give me something in return, it is not to memorialize myself. Rather, it is to help preserve the person’s dignity and self-worth.”

And also, “The good intention to help can be disguised in wrong motives, such as guilt or a desire to control or be known. The subtle, false superiority and arrogance that comes with giving results in paternalism rather than equality ... Careless giving is like careless parenting. It can create long-term negative consequences” (Mission Frontiers Bulletin, 1997:24).

2.1.3 Origin of paternalism in missions

Paternalism occurs when Western missionaries and their sending churches and agencies consciously or unconsciously assume that they possess superior knowledge, experience, and skills. As a consequence the sending churches and agencies exert on-going control over national churches and their leaders. This

control is most of the time exerted through financial arrangements and the implicit authority of money (Van Rheenen, 2001:1).

2.1.4 The result of paternalism in missions

Paternalism implies that the church of Jesus Christ cannot exist or grow on its native soil without Western financing. This premise is contradicted not only by the phenomenal growth of the New Testament Church, but also by developments throughout church history. Ethiopia and China are more recent examples of churches that have not only survived but actually thrived when cut off from Western funding. Present day examples of self-supporting national church bodies exist in many parts of the Two-thirds World (Kornfield, 1997:2-3). In a church, paternalism is the rocky ground on which seeds find it difficult to grow. One can clearly say that the paternalist system impedes vocation, ministries, and the spiritual growth of Christians, because it does not allow for everyone to participate in the work of the church with the gifts that they have at their disposal (Sawatsky, 2008:24). The dangers inherent in a paternalistic system soon became evident to responsible missionary leaders because “it doomed the work to complete stagnation as soon as the sending bodies ... exhausted their ... personnel and funds” (Beyerhaus, 1979:15).

The paternalist philosophy resulted in a number of negative results, of which the following can be noted:

Paternalism maintained a relationship of inferiority as opposed to superiority between the two parties. This relationship did not favour those who were considered inferior because they continually had to await the “manna” from their superiors. However, the biblical experience affirms the negative result, “And the manna ceased on the day after they ate of the produce of the land; and the Israelite had manna no more, but they ate of the fruit of the land of Canaan that year” (Jos. 5:12, AMP). The practice of paternalism cultivated and encouraged idleness and a wait-and-see attitude on the part of those who were being helped. An attitude of laziness, indifference, or nonchalance was introduced into the paternalist relationship. Paternalism did not encourage the development of a national church, because the church was considered a foreign institution that was imported by the missionaries.

Therefore the practice of paternalism impeded the initiatives of the local church and blocked its development. Good ideas were difficult to apply, seeing that this process as such depended on the attitude of the decision-makers. The practice of paternalism cramped creativity, innovation, and the reform of institutions. Thus, even when the need for change was acknowledged, it was necessary to obtain the approval of those who supplied financial support and directed the mission. It became a standard procedure

to satisfy the requirements of the decision-makers otherwise the recipients would face sanctions. In the context of the local church, paternalistic thinking prevented an understanding of the real objective of missionary work. It is not possible for a church to reach independence unless it is able in itself to assume responsibility for all aspects of being church, including that of missionary activities (Sawatsky, 2008:23-24). From the missionary side the process is often described in positive terms as acculturation. However, this differs starkly from Africans' experience of the situation. According to these people they were not acculturated but rather de-culturated and therefore alienated (Saayman, 1990:31).

Sam Kamaleson (1997:22) states that "Westerners should not play the role of God. They should not pretend that they can be parents to people or act paternalistically. They should not be inconsistent in their body language. By this I mean, they give the impression they are keenly interested but in their mind and heart they are thinking of other things. They should not think about controlling or managing people because of some commitment in funding". It was pointed out that paternalism robs people of the confidence that God can do what they cannot accomplish. Such an attitude gives people a built-in arrogance which they cannot hide (Troutman, 1976:73).

2.1.5 The result of financial paternalism in missions

Kornfield (1997:1) outlines the disastrous consequences of financial paternalism:

"Financial paternalism tends to divide those nationals who receive Western funding from those who do not, and often there is little accountability built into the system, either before the national church body, or the Western funding organizations that sponsor them. Great distances also make accountability difficult. There are cases where national leaders, like some of their Western counterparts, purportedly have built their own little kingdoms apart from the national church organizations. Their larger income tends to cause jealousy and estrangement from their national church colleagues".

A leader from Mozambique reports: "The missionaries failed to empower the national leaders. The missionaries were advocating the theology of poverty. They were preaching the crippled Gospel which has to do only with the spiritual. Then in 1975 Mozambique became independent and all the missionaries left and the church saw herself abandoned like chickens without a mother ... But thanks be to God ... It is an amazing thing that the Church began to grow in quantity and quality ... The progress of the Church consists in being free from paternalism and the Western cultural transplant ... Financial paternalism appears to be a major factor which hinders the Church of Christ to grow. It causes dependency which engenders laziness and hinders church growth, along with a lack of missionary activities" (Jeremias,

unpub.ms.1992; quoted in Kornfield, 1997:5).

Kornfield points out: “Financial paternalism also stifles local initiative, usually in direct proportion to the length of time such assistance has been given” (Kornfield, 1991:232).

Rickett (2008:33) elaborates on this point:

“Foreign funding can easily stifle local initiative, creating the assumption that believers need only rely on distant benefactors rather than learn to give sacrificially themselves. It can cause pastors not only to become preoccupied with raising foreign funds but also to fail to creatively maximize local resources”.

In the light of the above it can be argued that financial paternalism stifles local initiative and causes dependency. This in turn engenders laziness and hinders church growth, along with a lack of missionary activities on the mission field church.

2.1.6 Paternalism and native culture in missions

C. Peter Wagner lists four reasons why, in his view, the concept of moratorium is valid. One reason concerns paternalistic inter-church aid which is considered as one of the greatest mistakes of missionaries from the past. This includes the unwise use of Western funds, which led to dependence on the part of the emerging churches. Even after missionaries had relinquished their positions of power, they continued to wield considerable influence through the financial aid which they were in a position to give. It stands to reason that financial power is even greater than political power. The fact that the “younger” churches of the Third World are deemed poor by Western standards makes them all the more vulnerable (Kane, 1981:182-183). The older church or mission society stood in a position of authority over a younger church and could devolve authority onto the younger church as it saw fit (Kritzinger, J.J. *et al.*, 1994:18).

In this estranged enclave the missionaries, like other settlers, could then rebuild “a home away from home”, which enabled them to live according to their own cultural norms and standards. They thereby minimized the amount of adaptation to the African culture (Saayman, 1990:29). It is unnecessary to provide extensive examples: missionaries disapproved of African dress, music, religion, housing, et cetera (cf. Kritzinger 1988a:105-106). They therefore actively sought the introduction of “superior” Western cultural norms as an inherent dimension of Christianization (Saayman, 1990:31).

This introduction of superiority is reflected in the missionaries’ attitudes and orientations toward the

following aspects: democratic organization of churches, the Western idea of time, the physical design of churches, the structure of worship services and church music, dress, housing, etcetera. In summary, the missionaries can be criticized for imposing a Christianity that strongly attempted to acculturate Third World Christians into Western civilization. Their paternalistic philosophy and spirit of superiority towards Africans provided the on-going basis of missionary action in Africa in general. The activities undertaken in the mission field were initially conceived of and elaborated on the basis of the philosophy of paternalism. For this reason the type of relationship that the missionaries maintained with the Christians whom they have evangelized, were continually overshadowed by a spirit of paternalism (Sawatsky, 2008:16; cf. Bonk, 1980:302; Saayman, 1990:31-32; Kritzinger, 1988a:105-106).

2.1.7 Scholars' criticism against paternalism in missions

There are different angles of criticism from various scholars against paternalism within the missionary context.

2.1.7.1 Henry Venn, Rufus Anderson and Nevius' criticism

In the mid-19th century Henry Venn of the Church Missionary Society in England and Rufus Anderson of the American Board of Commissioners for Foreign Missions developed the Three-Self Formula for church development. This implies that from their inception, mission churches should be self-governing, self-supporting, and self-propagating. Venn and Anderson believed that "spoon-feeding" by missionaries created "rice Christians". They emphasized the need for true conversion, which was reflected by the willingness of local Christians to support the work of the church. According to them the foreign mission functioned like scaffolding. When construction is finished the scaffolding is removed. Many mission works, however, were unable to stand without the support of such scaffolding.

Nevius, a Presbyterian missionary called to China, further developed the principles of Venn and Anderson in his classic book *Planting and Developing of Missionary Churches*. His Nevius Plan, although rejected by his contemporaries in China, provided the guiding principles for the mushrooming Christian movement in Korea. These principles were: 1) Christians should continue to live in their neighbourhoods and pursue their occupations, being self-supporting and witnessing to their co-workers and neighbours. 2) Missions should only develop programs and institutions that the national churches wanted and could support. 3) The national churches should call out and support their own pastors. 4) Churches should be built in the native style with money and materials given by the church members. 5) Intensive biblical and doctrinal instruction should be provided for church leaders annually (Terry,

2000:484).

2.1.7.2 Hodges's criticism

The fruit of Western paternalism, according to Melvin Hodges, is “anaemic mission churches” that are not allowed to grow naturally in the soil in which they were planted. Early missionaries seldom understood their “transitory” role but rather became indispensable to the running of the mission. The authority of the movement was centred in mission compounds where the missionaries lived, rather than in local churches. Hodges reiterates the fact “God did not send missionaries out to build mission stations, but to build the church” (1953:13). A disproportionate number of missionaries in one area frequently stifled the ministry rather than empowered it. Hodge’s axiom was that “a missionary should never hold a position which a national is able to fill” (1953:13). The emergence of indigenous churches was hindered both by the missionaries’ excessive fondness for the “American way” and by “failure to adapt to native psychology and methods.” National Christians depended on foreign aid and did not seek to develop their own faith (Hodges, 1953:14).

Hodges defines an indigenous church as “a native church ... which shares the life of the country in which it is planted and finds itself ready to govern itself, support itself, and reproduce itself” (1953:7). This formative definition expanded the Three-Self Formula by adding that mission churches should be self-propagating, self-governing, and self-supporting while reflecting God’s will in culturally appropriate ways. The church, according to Hodges, must be like a banana plant in Central America - so indigenous to its environment that it requires no special attention to thrive. Banana plants grow in a climate wherever there is adequate water. A banana plant in Canada, however, cannot survive without special care. Before winter it must be dug up and transported indoors, and seldom, if ever, is able to bear fruit (Hodges, 1953:7-8).

The indigenous philosophies hold that movements ideally should be self-supporting from the time they are initiated. Money creates dependence and establishes paternalistic patterns within mission movements. Although sometimes ignored, this perspective became the benchmark of mature Christian movements (Van Rheenen, 2001:2).

2.1.7.3 Hiebert's criticism

According to Hiebert, “Paternalistic missionary attitudes were stifling the maturation and growth of the young churches. Leadership remained in the hands of the missionaries. National leaders were suppressed

and frustrated. In many cases they broke away and established churches independent from the missionary agencies. However, that state of affairs did not solve the problem for those who wanted to keep ties with the churches that had brought the Gospel to them.” (1986:193-194)

2.1.7.4 McQuilkin’s criticism

Robertson McQuilkin is an emeritus of the Columbia International University and past Executive Director of the Evangelical Missiological Society. He wrote an article entitled, “Stop sending money! Breaking the cycle of missions’ dependency” (1999:57-59). In the article he quotes national leaders such as Bishop Zablun Nthamburi of the Methodist Church of Kenya, who warned, “The African Church will not grow into maturity if it continues to be fed by Western partners. It will ever remain an infant who has not learned to walk on his or her own feet” (1999:58). McQuilkin’s perspective on self-support (1999:73) was that “churches, by their very nature should be self-supporting” and that “the most effective indigenous missions organizations are those independent of foreign control and that are not affiliated with foreign denominations or missions organization”.

2.1.7.5 Allen Tippett’s criticism (1911-1988)

Australian anthropologist of Fuller’s School of World Missions and Church Growth, and a Methodist missionary in the South Pacific, refined the previous views in his book *Verdict theology in missionary theory* (1973:148ff). He argued that even though the three-self approach is valid, it is incomplete. Drawing from his academic background in anthropology and his considerable missionary experience, he proposed six components for developing stable churches.

1. Self-image: seeing itself serving as Christ’s church in its own right.
2. Self-functioning: able to carry out all the normal functions of a church, such as worship, Christian education, edification, and so forth.
3. Self-determining: making its own decisions before the Lord.
4. Self-supporting: carrying its own financial burdens and financing its own service projects.
5. Self-propagating: seeing itself as responsible for carrying on the Great Commission of Jesus. The church is taught to reach out by itself.

6. Self-giving: endeavouring to minister to the social and spiritual needs of its own community (Slate, 2006:3-4).

2.1.7.6 Criticism among missiologists of the cycle of dependency

Currently there are criticism of paternalism among missiologists such as Ott (1994), Ellison (1998), Van Rheen (1996; 2001), Penner (2002), Howard (1997), Taylor (1999), Rickett, D., *et al.*, (1997), Wayne Allen (1998) and Glenn Schwartz (2007). They clearly see the hazards of supporting national pastors and workers by means of outside Western funding agencies. Their main arguments can be formulated as follows: once it started, the cycle is extremely hard to break. Paternalism motivates the church to resist the transition to locally paid leaders. The false need for outside support is usually presented as real.

Ott terms such an attitude a “mercenary spirit” (1994:3). It tempts Christians to view the ministry as a job-opportunity. Lay involvement is hampered and restricted, since it is competing with official evangelism. If donors would realize that evangelism can be accomplished without outside money, this would be dangerous for the local churches. Thereby the gap between clergy and laity is deepened. Naturally emerging leadership tends to be suppressed (Ellison calls this “the Saul syndrome”¹³) and initiatives are neglected to put in place more sustainable structures to enhance the ministry. However, this attitude finds no biblical support. Biblically, those who invest all their time in the Gospel ministry should eat from the resources they receive from those to whom they preach. Therefore, according to those scholars’ views, it would impede basic church activities would be impeded such as local giving, actions of spontaneous love toward the pastor and faithful tithing. As a result church growth is impacted on negatively.

It is clear that the danger of dependency should be considered. Wayne Allen focused in his D. Miss. thesis¹⁴ on the comparison of church growth between districts, where at certain times outside funding was introduced for church workers’ salaries and other districts where there was no such funding. He demonstrated that under the latter circumstances, growth occurred in each case, whereas in the subsidized districts, growth stagnated or even declined. Dependency causes the workers to be less accountable to the

¹³ The Saul Syndrome is a terminology used to describe a situation in which a preacher does not find it in his best interest to develop a mature, stable leadership within the local congregation under his authority, in the same sense as King Saul resisted David’s potential kingship (1998:11). www.ovc.edu/missions/articles/saulsyd.htm

¹⁴ For the detailed annual records see Wayne W. Allen, “The impact of Financial Subsidy of National Pastors with Mission Funds: A case Study” (D. Miss. Dissertation: in progress), Concordia Theological Seminary, Ft. Wayne, Ind., 1996.

church in which they serve. It decreases church workers motivation levels to be devoted to their work. It also makes it difficult for the national church to exercise authority over such workers or to take action against them if they transgress. The reason is that removing such workers from the subsidy system means “blocking one’s progress” which is considered to be one of the most grievous cultural offences in those districts.

Finally, dependency creates or stimulates the idea that the church is a foreign organization and church workers are actually paid agents of this foreign body. Such a state of affairs decreases church workers’ credibility. When transparency toward the church is limited, it can create the impression that church workers are rich people, whom one can approach for loans, rather than to support their missionary activity (Allen, 1998:176-181).

The Western support of native workers is a model that national churches cannot reproduce. Such a strategy is based on the assumption that the spreading of the Gospel is dependent on capital. This dependence on Western funds can reinforce feelings of inferiority among the local church members. It can rob the national church of the joy and blessing of being a truly missionary church and of the fruits of evangelization in a global sense. Such a condition robs the dependent church of self-respect that results from observing how God provides. Dependency hinders the expansion of the church, since growth is then made dependent on the influx of outside funds. Any decrease in funds is in such an instance translated into a decrease in evangelistic activity. If some missionaries do, and others do not receive outside funding for their salaries, it can create a severe discrepancy between the exponents’ contribution, and may even lead to “professional” jealousy. In this sense dependency can tempt the church to start exploring ways to get the other pastors on the pay lists as well. Thus paternalism exports and reinforces a materialistic mentality that is already rampant in the Western church. This attitude further discourages local initiative to design culturally appropriate means and methods of evangelism and to follow a sound church life. Outside funding may actually help keep the dependent churches poor (Hahne & Rijneveld, 2005:24-25).

Therefore missionaries should consider the danger of dependency when they support national churches or pastors financially. Nevertheless, the researcher cannot concur fully with the above mentioned missiologists such as Ott (1994), Ellison (1998), Van Rheezen (1996; 2001), Penner (2002), Howard (1997), Taylor (1999), Rickett, D., *et al.*, (1997), Wayne Allen (1998) and Glenn Schwartz (2007) who insist that, due to the hazards of dependency, that there should be no financial support to national churches or pastors. The reason is that immature young churches may need support from outside for a temporary stage. At the initial stage in young churches, the missionary has to lead and do the work

himself. These churches depend on outside donors and assistance even if they are not able to make decisions by themselves at this stage. It may be three to five years before these churches will be able to support themselves. The missionary should try to evangelise people and train them to be disciples during this period so that the churches would still have a leadership. A ten year plan can be recommended to help young churches developing to a stage where they can be financially independent and sustain themselves. While the churches have leaders, the missionaries cooperate with these leaders in a partnership. This could possibly take place in the span of five to ten years. The churches prepare their budget plan annually and thus reduce outside donors according to their income yearly. However, this development is different due to each church's financial situation. Some churches will be financially independent after a few years, whereas other churches may take longer. Nevertheless, when the churches draw up an annual financial plan to be independent to initiate their own projects and build leaderships, then the churches may overcome the danger of dependency.

2.1.8 The GELC as an example against paternalism

The Gossner Evangelical Lutheran Church possibly came the closest to the notion of self-support. This is partly as a result of a decentralized church policy, under which certain groupings of parishes (Πακα) within the districts (Anchals) managed as independent budgetary units, assume responsibility for the full self-support of parish work within their jurisdictions. Also partly as a result of its early autonomy as a church, the GELC has become less dependent on Western subsidies than any other Indian Lutheran church. Subsidies (perhaps 25% of the total GELC budget) are utilized on a decreasing basis for evangelism, administration and institutional work, together with instances of assistance with certain projects. However, regarding congregational work, the 134 ordained pastors (*padris*) and 994 unordained lay preachers (*pracharaks*) are entirely independent of foreign funding.

In the GELC, as was the case in certain churches of Indonesia and East Africa, the transition from mission dependency to autonomy came suddenly and with salutary effect. Orphaned by the forced withdrawal of the German missionaries during World War I, the people rejected an offer of union with the Society for the Propagation of the Gospel (SPG) and declared full autonomy on July 10, 1919. Rev. Joel Lakra has described the response in the church to a Commission of Enquiry appointed by the National Missionary Council which shows the remarkable independence of these Lutheran Christians:

“Grave questions were put by the Commission: ‘Your missionaries are not going to come back. What do you propose to do in the future? ... Would you like to join the SPG Mission?’ was the query of the

commission in effect. The unanimous answer was ‘No’. The commission continued ... ‘Supposing a non-Lutheran missionary comes, his purse full of money ... should you not join the mission?’ ‘By no means,’ was the answer. ‘Then you want to be independent Christians?’ ‘Yes, Sir,’ was the grave reply. ‘How will you maintain your Church, without the missionaries?’ the Commission asked. ‘Just as our heathen brethren maintain their religion’ was the reply. ‘How will you maintain your schools?’ continued the Commission. ‘We shall abolish them if we cannot maintain them and we shall send our children to Government schools and teach them religion at home’ ... was the response. ‘You have big church buildings costing thousands of rupees. How will you be able to keep them in good repair?’ inquired the Commission. ‘When we cannot maintain them, we shall let them fall down and we shall build churches to suit our purse and if that will not be possible, we shall hold services under trees and groves of trees of which there are plenty in Chota Nagpur,’ the people responded” (Swaveley, 1952:63).

2.2 The historical meaning of dependency in missions

Throughout the history of missions various meanings of dependency can be pointed out.

2.2.1 Missionary’s legacy of dependency

Obviously there are times when someone needs to help people who cannot help themselves. However, unfortunately many times the programs created and supported by mission agencies were not the idea of local people. In fact, sometimes these ideas were born in the hearts and minds of missionaries who created the program simply because they had the outside funding to do so. (This mission methodology based on expediency rather than on a sound theology of mission.) Years later, when missionaries tried to withdraw, they found local interest lacking to continue what the missionaries started. One should refrain from generalization by contending that outsiders should refrain from initiating local programs. However, seeing that all the role-players in the mission field have learned about the importance of ownership, great care should be taken to avoid creating an enterprise that in the long run may become a burden for local believers. It is helpful to view missionaries as limiting themselves to being advocates and avoiding the temptation to become innovators (Schwartz, 2002:7).

2.2.2 The power of money on dependency

Jacob Loewen (1975:xi-xii) enquired of members in a young church in Central America about the most important aspect in their lives after they had become Christians. Their response was: “money” and they went on to explain how they view funding as the most important factor in missionaries’ lives. Penner (as

quoted by Schwarz) points out “The western belief that money can solve almost any problem” as one of the roots of dependency:

“When outside money and other material things accompany the spread of the Christian Gospel, sometimes people get the wrong impression about the Gospel itself. For example, if those to whom the Gospel is preached begin to receive material things that come with the Gospel, they may become more interested in those things than in the Gospel itself ... When people come into the Christian faith for the material possessions they get, something goes terribly wrong in the spread of the Gospel. That might be the single most important reason why the dependency problem so often cripples the Christian movement and why it is so urgent that it be avoided or deal with where it exists ... This bedazzlement with money and expertise has right from the start subverted true indigeneity in the church ... Our affluence has led us to develop the ecclesiastical analogue of capital intensive methods of work.” (Schwartz, 2001:3-5)

The quotes below can underscore this point:

“The Western church made the mistake of girding the Eastern David in Saul’s armour and putting Saul’s sword into his hands. Under these conditions the Church on the mission field has made a brave showing, but it is reasonable to expect that it will give a better account of itself by using its own familiar gear and weapons.” (Davis, 1947:108; quoted in Taber, 1997:68)

Van Rheezen (1991:2) rightly points out the core issue: “The Western temptation is to conceptualize and organize the missionary task on an economic level that can only be sustained by Western support and oversight.” Bonk also has given an extensive description of the influence of Western affluence in missions. He contrasts this influence with the incarnation of Christ as a different model in missions. His critique is not only aimed towards mission bodies and institutions, but also lambasts the personal lifestyles of missionaries. He points out that Westerners are a privileged people: privileges require protecting, protection requires power (in the case of missions, the power of money) – excellent organization, well-educated missionaries, and skilful strategies. However, Bonk points out, “The money and power based strategies and statuses generated by the institutional and personal affluence of Western missionaries contradict principles that are at the very heart of Christian mission as prescribed in the New Testament. The incarnation, the cross and weakness of our Saviour are model for apostolic life and ministry. Therefore, any mission strategy worthy to be called ‘Christian’ must be consistent with biblical teaching on the incarnation, the cross, and the weakness” (Bonk, 2007:182-188).

He reiterates this point:

“And what sort of missionary strategy are we modelling as Western missionaries and mission agencies? Is it not a model which is too expensive and too cluttered with technology to be emulated by any but the very rich in most parts of the world? It would seem to be so, judging from the tendency on the part of Western analysts not to notice missionary activity in the third world unless it is conducted along Western lines.” (Bonk, 1986:452)

Development aid can easily prolong the culture of dependency, thus creating unhealthy relationships between different parts of the world Church. It can also, in the name of the high moral virtue of compassion, help to fortify the Western Church’s strong influence over the life of the Church in other parts of the world. Accordingly, the issue of dependency should be engaged in both by raising awareness of the reasons why people are becoming increasingly impoverished, and by working for change.

2.2.3 Missionaries’ attitude towards dependency

Chikazaza (1997:1) criticizes the missionary attitude which can create dependency “Because the missionary had overseas support he did not need to raise local support from such poor people. They built churches for the people, shipped in western clothes and so built a dependency to the extent that the African felt that he had nothing to give.”

The missionaries turned church life into a Western pattern, and thereby made the local churches dependent. In this case the individual missionary’s attitude is crucial: how a missionary reacts when placed in a situation of (relative) poverty; how that missionary utilizes funds or hand out money to others. First of all, intensive intercultural training is needed. A candidate with a Western degree in theology may not be fit to serve in a completely different culture without appropriate additional training in the areas of anthropology, intercultural theology, contextualization and missiology.

Penner focuses one level higher and mentions the lack of training on Board level as one of the causes of dependency: “Lack of education on the part of busy mission executives regarding the effects and causes of dependency pushes the issue to the background in the face of administrative and fund raising concerns” (2002:9).

In spite of missionaries’ good intentions to provide implements or money, or build appealing and needed structures, they have often not thought through the long-term effects of their giving. This includes the relational aspect of giving, or how his conduct affects their attitude. The following quotes elucidate on this point:

“How is dependency created? Usually through good intentions North Americans have a great desire to ‘do something.’ This orientation emphasis often results in the development of dependency. Without a proper understanding of how to help, we end up doing things that nationals could do for themselves or which we think would be necessary, should we live in their society. Guilt over our own prosperity causes us to try to give national churches what we have or what we think is essential. Our penchant for helping the ‘poor benighted natives’ causes us to give without thinking through the long-term consequences of our help. Our obsession with cleanliness and shelter causes us to solve problems that, within a society, may not be perceived as being priorities.” (Penner, 2002:9)

The bible teaches us to give generously for the poor and needy, however, if the missionary continues to give to the young churches, it causes dependency. Janzen (1960:16) points out that the recipient must be able to return the gift or some equivalent, in order not to be dependent on donors:

“Wherever generosity of giving, teaching, and helping is of an unconditional character, the recipient must be able to return the gift or some equivalent in order to remain his own respectable self. Otherwise, he will begin seeing himself as inferior to the giver; his personal sense of worth is downgraded, and instead of being grateful, he will be bitter. This set of forces is very much misunderstood in many missions programs today.”

Keidel (1997:46-47) elucidates this point: “If I suggest the person give me something in return, it is not to memorialize myself. Rather, it is to help preserve the person’s dignity and self-worth.” Their points do not relate to biblical principles according to which we should give generously. To avoid dependency in this case, the whole Gospel should be proclaimed that “Christ’s love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again” (2 Co 5:14–15). Nevertheless, if the missionaries keep on supporting young churches in missions financially, they should have a strategy from the beginning of how to support the mission church and not overwhelming it. Otherwise, the mission church leaders may feel that they have nothing to give in return.

2.2.4 Making of disciples versus causing dependency

Many people were well disposed to Jesus and apparently recognized that his teaching was outstanding. However, they were not prepared to make the sacrifices necessary to be true disciples. Matthew leaves his readers in no doubt that Jesus demanded wholehearted loyalty from his followers (Morris, 1992:199, cf. Mt. 8:18-22). As Schweitzer puts it, Jesus was “devoid of all middle-class security”. If the scribe in

question wished to follow Jesus, he had to bear this in mind. Jesus was not attached to possessions, he had no secure job, and had scant belongings. To become a disciple of such a man might well be interesting, but it would be far from comfortable. The scribe's reaction is not documented, but certainly the cost of discipleship was brought before him vividly (Morris, 1992:201).

Jesus' disciples had committed their whole life to their Lord. Jesus also commanded his disciples to make disciples from all nations (*οὐν μαθητευσατε παντα τα εθνη*) according to the Great Commission in Matthew 28:19-20. Therefore, missionaries should make disciples, baptize and teach all things (*παντα*) - "teaching them to obey everything I have commanded you" (Mt. 28:20). This is the only instance where the word is used in the imperative sense: *μαθητευσατε*, "make disciples"! Moreover, this is the principle verb in the "Great Commission" and forms the heart of the commissioning. The verb that is coupled most commonly with "disciple" is the verb *ακολουθην*, "to follow (after)" (Bosch, 1991:73-74, cf. Tolbert, 1975:247). The two participles in this verse, "baptizing" and "teaching", are clearly subordinate to "make disciples" (Pobee, 1989:27).

According to Biblical commentators, in these actions the disciples share the authority and vocation to touch and change lives:

"Now the disciples are given authority not only to baptize, but also to teach. Although they have previously shared in Jesus' authority (cf. 10:1), prior to Easter the disciples had not been authorized to teach. After baptizing disciples, the continuing Christian community is to instruct them in all that Jesus has taught. 'All' here reflects the 'all' of Matthew 26:1 and it refers not only to the Sermon on the mount but to all of Jesus' teaching contained in the Gospel as well" (*The New Interpreter's Bible Vol. VIII*, 1995:504). According to this Gospel a disciple is both a learner and a follower; a disciple accepts Jesus as his teacher and learns from him, and a disciple also follows Jesus (Morris, 1992:746).

"If one changed his basic affiliation to Christianity because of social factors and incentives, which for the person often have a 'receiving' character, to change to conviction, which includes accepting the 'cost of discipleship'- aspect, including its 'giving character', means not only changing his old mind-set (which was not really changed during the first level conversion), but also changing a newly learned and adopted pattern of behaviour and set of expectations." (Hahne & Rijnveld, 2005:13)

To become a disciple means a decisive and irrevocable turning to both God and one's neighbour. What follows is a journey which in effect never ends in this life. One continually discovers new dimensions of how to love God and one's neighbour, seeing that "the reign of God and his justice" are increasingly

revealed in the life of the disciple (Bosch, 1991:82).

Therefore when missionaries fail to make disciples, people's mind-set will not be conformed and dependency may be the result.

2.2.5 Expensive structures on dependency

Dons Kritzinger ministered in South Africa in mission-established Dutch Reformed churches. He became concerned about the dependency mentality in the churches he served, especially when he contrasted these with the nearby AIC's: African Initiated Churches (originally: African Independent Churches). Kritzinger (2000:4-15) concludes that the dependency is intertwined with expensive structures:

“The expensive way of functioning is causing a church to become part of the problem of dependency, a deadly disease that makes it virtually impossible for the church to fulfil its calling as witness to the life giving Lord.”

Kritzinger poses the question: Which factors make the church so expensive? His first answer is: the institution called “the ministry”. He distinguishes full time and part time ministry (which is usually the system in AIC's), by including the costs of training and transport. He concludes that middle-size poorer churches may never be able to pay all these costs.

“In contrast, the young candidate for the ministry, coming from the school, has no way of self-support. Worse even, these students have usually accumulated all sorts of debts which have to be paid. These people not only expect the church to support him, but expect it to be at a level commensurate with the (academic and ecclesiastic) status they think they attained. Poor church!” The second expensive aspect of church life is the erection and maintenance of “suitable church buildings”. Kritzinger warns against the pervasive “temple theology”, which links current church buildings with that of the Old Testament temple. In light of this tendency, he argues that church buildings require high style and expensive materials to be turned into a holy place.

“Some of these things already imply certain requirements for the administration. Overhead like meetings, Synod and ecumenical structures, Western style, become high. With all these overhead costs it is understandable that there are often no money or energy available for mission projects, the aspect which makes the church's existence worthwhile ... If this kind of dependence is inevitable for the church, then a big question mark should be put over its existence. I am wondering whether the African Independent

Churches (AICs) cannot show the way to the (older) ‘mission’ churches ... They seem to have found a more affordable way of doing things. I don’t think that they set themselves to develop alternative structures to those of the other church traditions. They just went about their business in their own practical way. What is remarkable is that they spontaneously returned to a simple model not unlike those we find in the biblical record.”

John Gatu from Kenya described the end result to which such a situation usually leads after the various projects and structures have been handed over:

“Many of us took over the leadership from the missionaries and continued with whatever projects were there and as long as the money kept coming from the mission board overseas, all we needed to do was to fly to London, Edinburgh, New York and Geneva to convince our counterparts that we are equally as competent to continue with the structures and projects that we inherited. For that reason, when a Bishop, a General Secretary, Moderator or any other Church leader returned from an overseas trip, the success of the trip was measured in terms of how much money he or she has been able to raise during the visit!” (Gatu, 1996:1)

Such expensive structures and methods of ministry are incompatible with the local context. A great danger is that the local church continually needs increased funding to maintain these structures. Such a condition introduces the temptation for church leaders to view the church as a business enterprise with the object to raise money. This is accompanied by an attitude: if churches do not bring in enough money, they should be closed. According to this view the main reason to plant churches or to work towards their development is to create jobs for full time clergy. In addition, lay involvement is discouraged because it will reduce the demand for full time ministry (Hahne & Rijneveld, 2005:13).

2.2.6 Power structures’ effect on dependency

The link between colonialism and missions has been defended and denied. But the fact that expensive missionary structures do influence power-balances can hardly be ignored. Clark is concerned about what he terms “colonial treatment”. He elucidates, “A white young missionary is immediately put in a position of power, to be shown deference by ‘locals’ not because of age or experience but simply because of his white colour” (Clark, 1971:203).

The power of the structures is often linked to the presence of expatriated missionaries, even if the missionaries do not have a direct communication link with donors:

“A church leader from Central Africa once said, ‘As long as there is one white missionary present in the meeting, we will vote the way he wants us to vote, even if he doesn’t say anything. We will watch his eyes and we will know how we are supposed to vote.’” (Schwartz, 1998b:4)

“One solution to this carry-over of the colonial era would be to dismantle all foreign mission compounds as well as to break up concentrations of foreign personnel having authority over the people who are being served. At the latest, 1975 could be set as the target date to implement this action. Concentrations of foreigners and the old type mission compound would be an anachronism by the end of the ’70s.” (Clark, 1971:203-204)

From the above it can be concluded that unilateral power of the structures can lay the foundation for an attitude of dependency. Therefore, if the missionaries need to establish structures in missions, they should follow the model of servant leadership and should not exclude locals as partners in cooperation.

2.2.7 Scholars’ criticism of dependency

There is widespread criticism amongst scholars of the issue of dependency, especially in the missionary situation.

2.2.7.1 The negative effect of the dependency syndrome

The most serious consequences of the dependency syndrome may be found at personal level. Not many donors include in their assessment the effects of their funding on people’s attitude. Outcomes in terms of structures, statistics, buildings, accounts, etcetera, may be favourable, whereas the effect on the attitude of the receiving side may be quite harmful. People’s self-initiatives may have been squashed, their dignity dented, their willingness negated to be responsible and act as generous givers (Hahne & Rijnveld, 2005:17).

Allen (1962:49) points out the negative effects of dependency in the missionary situation:

“The primary importance of missionary finance lies in the fact that financial arrangements very seriously affect the relations between the missionary and those whom he approaches. It is of comparatively small importance how the missionary is maintained: it is of comparatively small importance how finances of the Church are organized: what is of supreme importance is how these arrangements, whatever they may be, affect the minds of the people, and so promote, or hinder, the spread of the Gospel.”

However, the negative impact of the dependency syndrome reaches further. It weakens local initiatives. Local stewardship is not stimulated; or even worse, it is directly hampered by the presence of outside funding. “As long as much money is coming in, our people will not be willing to give sacrificially,” is an often-heard statement. The church can hold collections for Bible schools, but with more than enough funding flowing in from the outside, it is a relevant question why people would even try to give. It is therefore more beneficial for the church to stifle local initiatives. The best way to do this is keep local income as low as possible so that the need for support could show more clearly. As a result, the long-term stability of activities is seriously impeded. Meanwhile, this may lead to a “dual solution mentality”, which means the current solution, based on outside support, is adhered to for as long as possible. Needs are made clear to donors to stimulate them in continuing their funding. When the funding may eventually stop, the second solution comes into focus: a radical localizing of the structures, so that the necessary funds can be raised locally. The temptation for the church in this case is to keep on depicting the needs out of proportion and thus present them as weaker, poorer and less able than they are in reality to continue or increase funding (Hahne & Rijneveld, 2005:18).

Therefore it the researcher agrees with the assertion of Clark (1971:210): “The introduction of foreign funds for church work has a debilitating effect and weakens local initiative.”

2.2.8 The contrast between a healthy and a dependent church

The table contrasting the two types of churches below is adapted from Penner.

A healthy church	A dependent church
1. Self-imagined It views itself as the Body of Christ in its local situation, independent of the mission	1. Mission-imagined It views itself essentially as an extension of the foreign mission/denomination.
2. Self-functioning It is capable of carrying out all of the essential functions of a church: worship, fellowship, preaching, teaching, evangelism, pastoral care, deaconate, etc.	2. Semi-autonomous-functioning It functions autonomously within guidelines from the outside and is subject to watchful scrutiny and correction. Looks to the outside for funding for both essential ministries and programs which it assumes necessary, because of the example of their founders. Worship styles, evangelistic methods, etc., tend to imitate those of the West.
3. Self-determining It can and does make its own decisions.	3. Outside-determined Unable to make most decisions without the go-ahead of the mission or the overseas donor-church. This is true both in terms of (applications of) church order and

	ecclesiastical decisions, and in terms of decisions on planning budgets and direct funding.
4. Self-supporting It carries its own financial responsibilities and finances its own core activities. Even in non-essential programs of the church, the church's contributions are primary.	4. Outside-supported Remains on permanent life support from outside sources. Does not believe that without funding it will be able to accomplish what God wants it to do. The outside source designates how the funds will be used.
5. Self-propagating See itself as responsible for carrying out the Great Commission.	5. Directed-propagation Believes that it can only carry out the Great Commission under the condition that outside funds are provided. Plans for outreach are based on means that will appeal to outside supporters.
6. Self-giving Knows the social needs of its community and endeavour to meet those needs with what means it has at its disposal. Individuals in the church recognize and participate by supporting the ministries of the church financially.	6. A contact for outside support Identifies local needs and then makes the need known to outsiders for funding. Look for projects that they know will appeal to outside sources, rather than focusing on real needs. Individuals in the church typically give less to the church than they are capable, because outsiders support the church.

2.2.9 Historical efforts to overcome dependency

Throughout the history of the missionary enterprise there were efforts to address or overcome dependency.

2.2.9.1 Moratorium

Moratorium means an action of “suspension” or an “agreed pause”. A call for a moratorium generally implies a request to stop sending missionaries and money from outside the national church for a certain agreed period. This is to give the local church time and breathing space to take full ownership and to decide on its priorities. At the World Council of Churches’ Commission for World Mission and Evangelization (CWME) in 1973 at Bangkok, the historical call for a moratorium was put on the table by various delegates, most notably John Gatu from Kenya. The meeting supported the call to stop missions in terms of the structures that was employed thus far, to help the younger churches discover their own identity. Only dialogues were to take place and if there were conversions it were allowed on either side of the religious spectrum.

However, the Bangkok conference did not mean that the call for a moratorium prescribed the end of

missions in its biblical sense. This is demonstrated by the outcomes of the call, which were more balanced than a total cut-off of missionary work. In the Lausanne meeting in 1974 where evangelical leaders from 150 countries gathered also discussed this moratorium and in the Lausanne Covenant article 9, the following statement was made about “The urgency of the evangelistic task”. This implied, “A reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church’s growth in self-reliance and to release resources for unevangelized areas” (Lausanne Covenant, art. 9).

A moratorium can be called for from within an action or institution. This was the case in the 1970s and has occurred often afterwards. A number of churches have followed this option to rid them of the burden of dependency. In this case, churches reply to donors’ offer, “No, thank you.” A moratorium can also be called for from the outside. When donors start seeing the debilitating effects their funding has, they can make sudden or gradual moves towards a moratorium. However, this is usually more painful and can easily harm relations in the body of Christ. World Mission Associates, an organization focusing on breaking the dependency syndrome usually does not discuss this issue with donors, but rather with the dependent churches to prepare them to shake of the shackles of dependency. “We do not want to call for a complete moratorium, but with the Lausanne Covenant, we feel that a great reduction of foreign input is necessary to facilitate the national church’s growth in self-reliance. This does not and should not imply that relations should stop. A moratorium or suspension of two years could do much in terms of taking ownership and setting priorities. A moratorium cannot be all and only solution to the dependency syndrome” (Hahne, Ronnie, *et al.*, 2005:30-31).

It is clear that the calling of a moratorium was one of the historical attempts to overcome dependency in missions. However, this notion was not founded on biblical principles. This event in missionary history was politically motivated and it endangered the unity in the church and interdependent relationships between the parties. Therefore the moratorium was not an agreeable and durable solution to dependency in missions. Its usefulness was as emergency measure, until relationships could be rekindled. Meanwhile the local churches could find their own identity and establish structures for self-reliance and for contributing to the missionary enterprise themselves.

2.2.9.2 Breaking the dependency cycle

To some it may seem that once the cycle of dependency has begun, it has to continue indefinitely. However, this need not be the case. Glenn Schwartz (1999b:4) makes it his work to provide examples of

churches that were able to make the shift:

“In spite of the availability of western funds I see momentum in the right direction. It may take time, and there may be setbacks along the way; but I sense that the trend is in the right direction in many places. I do not deny that there are still many who look to the West and feel that Africa will never be able to make it on its own.”

Mossai, Nthamburi and Tamang provide examples of churches that broke their dependency. Rev. Reuben Ezemadu highlights the examples from Nigeria where churches dedicated 10% of their income for overseas missions. Or he presents the example of four Nigerian friends. “Four Nigerian friends. One gave up his job and became a missionary. Three others pooled their salaries and divided it into four to support” (Ezemadu, 2001:s.l.). Therefore the possibility exist that local churches in the Two-thirds World can overcome the dependency syndrome from within.

2.2.9.3 The Cost of breaking dependency

The move from dependency towards self-reliance can be costly for the local church. In this regard Schwartz (2001:4) remarks:

“There is sometimes a high price to be paid for moving from dependency toward self-reliance. Some local church leaders may need to say ‘no, thank you’ to the outside funding which has been supporting them and their families. This happened in East Africa about 30 years ago when local leaders asked the people overseas to stop supporting them financially. They were actually declining the funds used to pay their own salaries ... Sometimes missionaries pay a high price for thinking new thoughts, and they have been involuntarily eliminated from continuing service.”

2.2.10 Factors that undermine the breaking of dependency

It is possible to break the cycle of dependency, however certain factors undermine this movement towards a resolution. The cycle of dependency is self-enforcing. All around the cycle there may be resistance against attempts to break the dependency. The on-going presence and availability of funds is the most serious factor that will make it extremely difficult to break the dependency. Schwartz quotes an African as saying, “We have now proven that we can raise the money we need within Africa. The biggest problem we now have is the funding which is coming in from the outside causing problems for us inside” (Howard, 1997:32).

Therefore until the role-players overcome this syndrome of dependency through the power of the Holy Spirit, no amount of foreign funding from the IPM (International Partnership Movement) or any other resource will be able to solve the problem. In fact, if outside resources could remedy this situation and enable the church to stand on its own feet, it would have happened decades ago (Little, 2001:1).

Therefore the continuation of support will undermine the breaking of dependency. One suggested way to break the independency cycle, is evident: cease continuous support, however not by a sudden cut-off, but a mutually agreed upon gradual reducing of outside funding and intervention.

2.2.10.1 The mission boards and the (ex-) missionaries

Schwartz highlights the problems related to the conduct of mission boards: “Sometimes those missionaries are reluctant to see the outside support stopped because the projects they started might be closed down or fail to operate ... Those responsible for creating dependency in the first place (like missionaries) may hesitate to see it change because they have been getting a good feeling from giving, even if it has created dependency and left others unable to stand on their own two feet” (Schwartz, 2001:1-3).

Bush and Lutz point out in this regard:

“Seldom did a native evangelist enter through the missionary’s front door: never did he sit in his living room or eat off his dishes. Even when he was given opportunities to teach or lead congregation it was under the guidance and control of the missionary, who paid his salary and controlled his destiny (35)... Missionaries believed, for example that Africans were inferior and could not produce leadership for the church ... Like many parents, missionaries believed that they needed to protect their ‘children,’ think for them and guide them into maturity.” (Bush & Lutz, 1990:35-36)

Therefore the pride and feelings of superiority from members of the mission boards’, as well as the missionaries’ attitude of paternalism, also helped to instigate the dependency syndrome among the nationals.

2.2.10.2 The Western church constituency

Schwartz (1999b:19-20) also points out the problem that local churches are turned into constituencies of the Western church. He reiterates this point:

“There are some in western church and mission circles who do not understand what I am talking about. They are happy to be involved in meeting needs, regardless of whether their compassion and altruism might create or perpetuate the dependency syndrome. They are happy so long as they are not criticized or disturbed in the ministry which they find rewarding.”

2.2.10.3 The dependent church’s lack of missionary joy

Finally Schwartz (2001:1-3) alludes to the problem of the local churches’ own lack of the missionary spirit and the joy from activating its own initiatives:

“They have concluded that their people are too poor to support their own churches and especially their own development projects so they might as well let the situation continue. Unfortunately, such churches are unlikely to learn the joy of sending out their own missionaries. Some of them feel they cannot support their own pastors, let alone help to plant new churches beyond their boards ... Those receiving salary from overseas funds may be reluctant to see the system change.”

3. CONCLUSION

Paternalism may lead to continued support (i.e. funding, implements and instructions of the sending church or organization to the young church) flowing from the outside into the national churches. The attitude from the “inside” to keep on receiving and expecting financial support and the lack of taking initiative to become self-governing and self-supporting may cause a dependency syndrome in the missionary situation. However, there are also underlying issues at play such as attitude, worldview and culture. To break the dependency syndrome is difficult because of the external and internal impeding factors. Nevertheless it is possible when both parties submit themselves to the power and guidance of the Holy Spirit.

The following closing statements can be made on the anatomy of paternalism and dependency in the missionary enterprise:

- Paternalism in missions, characterizes relations between individuals, or institutions and individuals, or between groups. The concept of paternalism is clearly intended to recall familial relationship, particularly those that traditionally exist between parents (or father) and child. So-called paternalistic relationships are those in which parents act on the presumption that they know better than the adults or older children what is best for the latter. It is for this reason that paternalism toward adults or older children is frequently

regarded as offensive or insulting, hurtful and with a propensity to stunt growth.

- Paternalism in missionary relationships occurs when Western missionaries and their sending churches and agencies consciously or unconsciously assume that they possess superior knowledge, experience, and skills and as a result exert on-going control over national churches and their leaders. In many ways paternalism is in fact a form of domination. It was imposed by the colonial powers, but Christian missionaries practised it as well. Therefore, paternalism in missions has a negative connotation.

- Dependency in missionary relationships can be defined as “the state of relying on someone or something or some institution”. Dependency in missions typically refers to a debilitating state of mind where we assume that we cannot accomplish what God has called us to do without foreign assistance. This results in the belief that our impoverished lot in life is fixed, and therefore continual appeals to outsiders are entirely justified. One can distinguish unavoidable dependency from avoidable dependency, and “healthy dependency” from “unhealthy dependency”. The healthy dependency implies interdependency as mutual loving service to each other and co-operation in serving others, as opposed to mere “dependence on money” and “dependence on man”. The latter two are forms of “an unhealthy dependence” that hinders the new Christians to develop responsibility and Christian stewardship themselves. Sometimes dependency can also manifest in leaders of a young church who avoid to acknowledge their own failures of taking up responsibilities and constantly shift the blame to the missionaries or mission organizations

- Paternalism relates to dependency. Historical efforts were made to overcome dependency by imposing a moratorium on new missionary activities and interventions in Africa. It is possible to break the dependency that paternalism holds, but certain factors make it difficult to reach a resolution. The cycle of dependency is self-enforcing. All around the cycle there may be resistance against attempts to break the dependency. The on-going presence and availability of funds is the most serious factor that will make it extremely difficult to break the dependency. Therefore until the role-players overcome this syndrome of dependency through the power of the Holy Spirit, no amount of foreign funding from the IPM (International Partnership Movement) or any other resource will be able to solve the problem.

It seems that the mission of the Reformed Churches of Southern Africa in the KOSH region has not been built as equal partnerships from the beginning. The white churches have provided in all the needs and totally supported the black churches financially since the beginning of the missional enterprise in this region. As a result, the white churches’ mission work tended to be paternalistic and the black churches’ response indicates total dependency on the white churches. It seems that these relationships made it

difficult to build true partnerships between equals in missions and stunted church growth. The question may also be asked to what extent the white churches understood the need to make real disciples of Jesus Christ of the new converts gathered into the black churches. Another question is whether the missionaries from the white churches really understood the importance of servant leadership. The researcher will consider this issue further in chapter 5.

CHAPTER 3

KEY BIBLICAL PERSPECTIVES ON MISSION, PATERNALISM AND DEPENDENCY

There are clear perspectives to be drawn from the Bible on the issues encountered within the missionary context, such as paternalism and the resultant attitude of dependency.

1. THE BIBLICAL PERSPECTIVES ON MISSION AND PATERNALISM

This chapter will investigate perspectives from the early Christian church and seek to underscore biblical principles of paternalism and dependency.

1.1 The Jewish viewpoint on the culture of the early Christian church

The Council of Jerusalem as described in Acts 15 and understood in its context is a significant example of the church dealing correctly with paternalism. The early Christian church was clothed in the cultural garb of Judaism. Early Christians worshipped in the temple (Ac. 2:46; 3:1), circumcised their children (15:1; 21:20-21), and observed Jewish feasts (20:6). James and other elders of the Jerusalem church describe themselves as “zealous for the law” (21:20). During the period when Paul ministered the ways of Judaism and Christianity had not grown that far apart so that the choice of the Christian faith automatically led to a definitive break with the Jewish past (Den Heyer, 1998:79). The church was tied so closely to Judaism that even as late as A.D. 52-53, Gallio, the Roman Proconsul of Achaia, could not differentiate between Christians and Jews. He believed the problem between Paul and the Jews merely to be a matter of Jewish law (Ac. 18:12-17; note esp. vv.14-16).

During this early period, the cultural pride of some Jewish Christians reflected that of the Jewish community. Jews, for example, would not associate with Samaritans (Jn. 4:9). Those travelling between Galilee and Judea would rather pass around Samaria by taking a trans-Jordanian route. They would rather choose a detour than pass through a region which they considered “unclean land”. The Jewish crowd in Jerusalem was “very quiet” while Paul was speaking until he proclaimed that the Lord has sent him “to the Gentiles”. As a reaction they shouted, “Rid the earth of him! He’s not fit to live” (Ac. 22:1-22). Christians felt this Jewish bias. Even after Jews were converted to the Christian way of life, some still maintained their Jewish culture as their own (Ac. 11:1-3; Van Rheenen, 1996:106-107).

In the earliest days the disciples of Jesus were far from separating themselves from Judaism. They could

easily have settled for being a pious group of Jews with a special devotion to Jesus and commitment to a way of life based on his teachings and example. Alternatively, they could have engaged in a mission, but exclusively to their fellow Jews winning them over to their view on the place Jesus holds in the expectations of Israel (cf. Mt. 10:6). Any mission to non-Jews would involve close social relationships with people who were considered impure (Ac. 10:14, 28; cf. Lv. 11; Lv. 20:25-26; Farmer, 1998:1523-1524). The Church that began in Jerusalem started off as a body of Jews who carefully maintained their Jewish tradition and observed the custom of their fathers. But the Church in the Four Provinces consisted almost entirely of Gentiles, who were ignorant of that tradition. Consequently, if a Christian from Macedonia or Achaia went up to Judea he must have found himself in a strange atmosphere, in a community as unlike any of which he was accustomed to, or as was possible to imagine. Circumcision was practiced, Sabbaths were kept, meat avoided which was considered unclean and the Law provided the practical rule of every-day life. There was strictness and a reserved attitude which must have oppressed and dismayed any Christian. Therefore, Christianity in Jerusalem must have seemed to a follower of Christ as adhering to rules that were hardly distinguishable from pure Judaism (Allen, 1962:129).

1.2 Peter's change of view on Jewish superiority (Ac. 10:1-11:18)

The account here suggests that the Christian community in general and Peter in particular, were not prepared for the direct acceptance of gentile converts and had to be convinced of this necessity. As with Tabitha in the previous chapter of Acts 9, the good deeds of Cornelius are mentioned. They were evidence of his faith, as well as righteous conduct: he gave generously and prayed regularly. It was his devout and active faith, not mere words but prayers and gifts that were commended by the angelic visitor. It is interesting that the angel told Cornelius to send men to Joppa and to bring back a man named Simon who is called Peter, rather than giving him the good news about Jesus right then. God had something in mind for Peter and the church, as well as for Cornelius and his family. The fact that Peter was called also teaches us that in the New Testament God wants the Gospel to be proclaimed by human beings and not angels.

Meanwhile in Joppa, Peter went up on the roof to pray. Luke recounts that Peter fell into a trance. This is to clarify that, unlike the light and sound that Paul experienced earlier, this was a "vision" that someone else next to Peter on the roof would not have seen. The vision itself was strange. A bundle was let down containing all kinds of living creatures: four-footed animals ... reptiles of the earth and birds of the air to make up the three classifications of the whole animal kingdom (see the Noah story; Gn. 6:20). Animals were presented there that a Jew could not eat according to the food laws (see Lv. 11; 20:25; Deut. 14:3-

21). Thus the command, “Kill and eat,” caused Peter to protest his innocence (cf. Ezk. 4:14). The voice replied “Do not call anything impure that God has made clean.” The whole interchange was repeated twice - Peter was no stranger to triple repetition (Jn. 13:38; 21:15-17). Peter wondered about the meaning of the vision. It was while Peter was contemplating the meaning of the vision, that the messengers from Cornelius arrived (Ac. 10:17; Carson, D.A., *et al.*, 1994:1081-1082).

By immediately linking Cornelius with the vision, we see that God had more to teach Peter than a mere lesson about foods (important as that was). Gentile-Jewish relations were profoundly affected by the change in what Jewish Christians would consider clean foods. “It would be a short step from recognizing that Gentile food was clean to recognizing that Gentiles themselves were clean also” (Marshall, 1980:186; see Ac. 10:28).

Peter first thought that God favoured the Jews. Peter hence disregarded Gentiles because he considered them to be unclean. He might have thought that they should first be Jews to be clean. Jesus had told his disciples that they would “make disciples of all nations” (Mt. 28:19), but they must have thought that it meant making these disciples convert to Judaism first (Carson, D.A., *et al.*, 1994:1081-1082). There are some references to Israel in the Old Testament as God’s chosen people above all the other nations (e.g. Ex. 19:5, 6; Deut. 4:20; 7:6; 14:2, 21; 26:18; 32:8, 9; 1 Ki. 8:53; Ps. 135:4; So. 8:12; Is. 41:8; 43:1; Jr. 10:16; Mal. 3:17).

In Acts 10 God acted decisively to affirm his acceptance of the Gentiles and to bring them into full fellowship with Jewish Christians. Peter first refused to associate himself with the Gentiles, but God worked through three mighty interventions: (1) An angel of God directed Cornelius to send for Peter (10:1-8); (2) In a vision God told Peter, “Do not call anything impure that God has made clean” (vv. 9-16); (3) The Holy Spirit came upon those gathered to hear Peter at Cornelius’ house (vv. 10:44-48; 11:15-17). When the Jerusalem Christians confronted Peter because he held fellowship with Gentiles (11:1-3), he recounted God’s three miracles (vv. 4-17), and the Jews concluded that “God has granted even the Gentiles repentance unto life” (v.18). This intervention of God demonstrated once and for all that “God does not show favouritism but accepts men from every nation who fear him and do what is right” (10:34-35). Acts 10 answered the deeper problem of God’s acceptance of the Gentiles (Van Rheeën, 1996:107-108).

The final scene in this narrative took place later, in Jerusalem. Having heard that the Gentiles also had received the word of God ... the circumcised believers criticized Peter for visiting and eating with non-

Jews (Ac. 11:2-3, NIV). Peter's defence and their response make it clear that they were also unsure about whether Gentiles could be converted as Christians without also becoming Jews. Peter told them everything that had taken place. It is an important fact that Luke records this event in full when it is a repetition of 10:9-48. This is a measure of the importance of this transition in his eyes (Carson, D.A., *et al.*, 1994:1 081-1 082).

In this episode Peter undergoes a real conversion, a change of mind and heart. The Spirit has commanded him to go to the Gentiles. Peter draws the conclusion, which he expresses to the people at Caesarea (according to Ac. 10:34-35): There is no longer any distinction between Jews and Gentiles, but all are equal in the eyes of God because they live according to God's will. This doctrine already forms part of the message of the Scriptures (cf. Deut. 10:17; Is. 56:1-3, 6-7). Enlightened by the Holy Spirit, Peter understands that he must welcome Cornelius and his friends into the community as they are, without obliging them to undergo conversion to Judaism. The message is clear: God has no favourites, makes no distinctions between Jews and Gentiles, and gives the Holy Spirit to both groups (Ac. 4:31; Ac. 10:44). Even those who had challenged Peter were satisfied and gave glory to God: "When they heard this, they had no further objections and praised God, saying, 'So then, God has granted even the Gentiles repentance unto life' (Ac. 11:18, NIV).

1.3 Discernment between core aspects of the Gospel and peripheral issues in valid contextualization

In Acts 15 Luke gives a detailed account of the Jerusalem Council proceedings. According to him, the whole debate was triggered by the claim of certain Judaizers that an individual could not be genuinely converted unless circumcised according to the custom of Moses (15:1). What appear to have been at stake is the question which part of the Jewish religious tradition comprised an integral, and therefore a supra-culturally valid part of the Gospel. From the Jewish perspective the requirement to be circumcised seemed quite reasonable. In a time of great missionary expansion the Jews may have feared that the ethical quality and the traditional element of Christianity would be compromised by the tremendous influx of new converts (Bruce, 1966:311: quoted in Hesselgrave & Rommen, 1989:10). The demand for circumcision may well have been made in order to limit such an influx and preserve the old traditions. In addition, there was a growing problem within the church with regard to fellowship between Jewish and Gentile Christians, especially at common meals. A circumcised Jew found it nearly impossible to sit down at the same table with an uncircumcised Gentile, even if both were believers (Hesselgrave & Rommen, 1989:10). It remains, therefore, that one should discern between core aspects of the Gospel and peripheral

issues in valid contextualization.

1.3.1 The decision of the Jerusalem Church Council about core aspects of the Gospel (Ac. 15)

After Paul and Barnabas began their mission to the Gentiles in Asia Minor, questions about the nature of such a fellowship arose: How were Gentiles to live in the kingdom of God? Should they follow the Jewish law? Must they be circumcised in order to be saved? These questions set the stage for the Jerusalem Conference on which Acts 15 reports. In essence, the meeting in Jerusalem dealt with the cultural demands a Christian community makes upon an emerging church in a different culture. Must new believers come to Christ in terms of the culture of the sending church? Jewish Christians insisted that converted Gentiles should be circumcised (Ac. 15:1, 5). The Jewish Christians were forced to conserve the Jewish culture, in order to be Christians as attested by the following Scripture passages: Galatians 6:12-13; Acts 15:2, 4.

Luke records three speeches that were delivered at the Jerusalem Conference. Peter spoke from history. He declared that God had made a “choice” to accept the Gentiles. God made no distinction between Jew and Gentile, but saved both by grace, not by law. Peter pointedly asked, “Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear?” (Ac. 15:10, NASB). Peter concluded by answering himself: “No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are” (Ac. 15:11, NIV).

Next Paul and Barnabas argued on behalf of his ministry. God’s miraculous signs and wonders among the Gentiles attested to God’s acceptance of them without their following the law. And then James provided an illustration from Scripture. Amos had prophesied that “David’s fallen rent” would be restored and both the remnant and “nations that bear God’s name” would be included (Am. 9:11-12). James then proposed a judgment agreed upon by all the Christians: “Therefore it is my judgment that we do not trouble those who are turning to God from among the Gentiles” (Ac. 15:19, NASB). James had a vision of God’s mission (the *missio Dei*) and that helped him to discern God’s will with regard to core issues and side issues of the Gospel. James’s conclusion amounted to this: all attempts to impose circumcision and its attendant legal obligations on Gentile converts must be refused. The way of salvation and the terms of church fellowship were to be the same for Jews and Gentiles alike: their basis was God’s free grace in Christ, to be received by faith alone (Ac. 15:11; Bruce, 1954:311). The Council decided that those from another culture should not be compelled to conform to the cultural patterns of the sending church.

As the church faced its first identity crisis, the protagonists of the Jerusalem Council held fast to the

reality that God had always purposed to make the Church a universal body and the corollary that the people of God must embrace an identity that is established eschatologically, looking beyond what is. Churches need to operationalize this eschatological identity in the way we approach partnership in mission. Specifically, we should act now in ways that point towards the fully unified church that we shall one day become. Deploying biblical wisdom, the decision that seemed good “to the Holy Spirit and to us” refuses to flatten the causes of the crisis. It takes into account cultural contexts as well, requiring of all parties to exercise restraint in their shared search for the common good.

1.3.2 The core versus peripheral aspects of the Gospel (Ac. 15:20-21; 1 Cor. 8; Rm. 14; 15:1-6)

The issue of eating and drinking does not constitute the essence of the kingdom of God. The point was made that Roman Christians should not be stressing peripheral matters. There remained, however, a practical problem. In most of the churches Gentile believers had to live alongside Jewish believers, who had been brought up to observe various food laws and to avoid interaction with Gentiles as far as possible. In order to allow Jews and Gentiles to have fellowship within one body, certain restrictions were imposed on the Gentiles (Ac. 15:20-21). Without compromising the Gentiles’ Christian liberty, James put it across as his considered opinion that they should be asked to respect their Jewish brethren’s scruples by avoiding meat which had idolatrous associations or from which the blood had not been properly drained. Gentiles should also conform to the high Jewish code of relations between the sexes instead of remaining content with the lower pagan standards to which they had been accustomed. This would smooth the path of social and table fellowship between Christians of Jewish and Gentile birth (Bruce, 1954:311).

The key to a Christian understanding is to make certain that all Christians observe the honour of the Lord (Rm. 14:6). Paul argues this point by mentioning three examples: observing holy days, eating meat and abstaining from meat (Rm. 14:6). Both the “weak” and the “strong” views at Rome are deemed acceptable, provided that they sincerely worship the Lord in their practices. Paul’s concern is that such decisions had to be motivated by an overriding need to glorify God in every area of life. The problem of both the weak and the strong views is that the purpose of both systems is to prove the superiority of their movement rather than to glorify the Lord. The weak tended to judge or “condemn” the strong for failing to follow their legalistic demands, while the strong tended to look down on or “despise” the weak for failing to rise above their unnecessary requirements. Both are equally wrong. Paul strengthens his challenge by pointing out that they are brothers and sisters in the Lord. How can they condemn a member of their own family? (Rm. 14:10; Osborne, 2004:362-363).

The opening verses of Romans 15 continue Paul's exhortation to the "weak" and the "strong" in Romans 14. Paul begins by exhorting his fellow "powerful" believers in Rome to "bear" the weaknesses of their less powerful fellow believers and not to "please themselves", that is, to use their sense of Christian liberty selfishly (v. 1). On the contrary, the "powerful" or "strong" are to "please" others (v. 2), following the example of their Lord and master, Jesus Christ, who put others before himself when he bore the reproaches of human beings directed against God (v. 3). Thus the paragraph is basically a call to the "strong" in Rome to follow Christ's example of a loving service toward others as a means of bringing unity to the church. We find the same pattern of teaching in Philippians 2:1-11, where Paul pleads for believers to follow Christ's example in preferring other's interests to their own in order to bring unity to the community. Ultimately Paul demands love that encourages the "strong" to go beyond the distance implied in mere toleration, suggesting that they are to treat the "weak" as brothers and sisters (Moo, 1996:864-866).

Paul's writings about meat offered to idols, demonstrates that these restrictions were not binding in all of the cases (Rm. 14:13-23; 1 Cor. 8:7-13). Most Jewish Christians believed that the Old Testament food laws in Leviticus 11 and Deuteronomy 14 were still mandatory. Therefore, they were "scandalized" (NIV, "distressed") at the freedom of the strong viewpoint to ignore such prohibitions. Here Paul shows his basic agreement with the strong view that the food laws are no longer binding on Christians. Although eating meat offered to idols was not wrong in itself, the act became wrong when it caused a Jewish Christian to stumble. Every culture has certain non-universals that, when practiced, disrupt fellowship between cultures. Such practices must be eliminated if they cause a brother to stumble. According to Romans 14 the difference is made by love: "If your brother is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy your brother for whom Christ died" (Rm. 14:15, NIV).

Accepting the *weak moreover* included the admonition that neither group pass *judgment on disputable matters*, namely, the issues of food (v. 2), holy days (v. 5) and drinking wine (v. 21). Paul refers to one of the major disputable matters that were causing dissension: one person has faith to eat everything, while another is weak and eats only vegetables. Obviously the first one belongs to the "strong" party in Rome, with enough faith or understanding to eat all kinds of food without restriction. Those with a weak or deficient faith/understanding were vegetarians (Osborne, 2004:357-358).

Paul continues to address the problem of the strong and the weak in Romans 15, and still places the primary burden on the strong. The strong Gentile Christians were expected to have enough faith or

understanding in the new covenant to realize that the food laws and other legal restrictions no longer applied. However, to trumpet these in such a way that the weak Christians might be damaged spiritually is wrong, therefore the strong must keep their beliefs between themselves and God. This probably means two things: do not exercise your freedom in these matters when in the company of weak Christians, and do not put pressure on the weak to assent to your views (Rm. 15:1; Osborne, 2004:373).

As in Romans 14:2 the issue is the strength of one's faith to accept the new-covenant reality in which all foods are clean and there is no longer an obligation to observe the Jewish holy days (14:2, 5, 14). Many weak Jewish Christians were, however, unable to grasp this truth, and this has caused innumerable problems in the Roman church, not only regarding the deficient faith of this group but also in the over-reaction of many of the strong Gentile believers. Therefore Paul once again had to counsel the strong to curtail their reactions, telling them to bear with the failings of the weak. By doing this, Paul employed language reminiscent of Galatians 6:2, "Carry each other's burdens, and in this way you will fulfil the law of Christ." Instead of pleasing ourselves, Paul adds, each believer should live to please his neighbour. Certainly Paul was including both the weak and the strong (the weak were judging, and the strong were showing contempt; cf. 14:10). Primarily however, Paul is addressing the strong that had the greater obligation (v. 1). This obligation returns their attention to the section on loving one's neighbour (Rm. 13:8-10) and refines love as a desire to please others (Osborne, 2004:374-375).

1 Corinthians 8 discusses a related example of contextualization. The issue is food offered to idols. Paul is writing exclusively to Gentile Christians. In dealing with this subject Paul makes no reference to the events of Acts 15, where it seems evident that the Gentile believers agreed that, in areas where Jewish Christians were present, they would abstain from eating food that was offered to idols. Paul in this case takes up the subject in a different context, i.e. one in which no Jewish believers are residents. Paul, with Gentiles in mind, makes no appeal to Old Testament texts (which he used when focusing on the Jews). His teaching is based on two truths. First, pagan idols have no real existence (1 Cor. 8:4); and second, food has no religious value (v. 8). Therefore the Christian is free in Christ even to partake of food which has been offered to idols. Paul proceeds to deal with this issue in a contextual manner:

1. Christians should not eat in the temple (vv. 10-12). In Corinth this act would be equated with the worship of idols, therefore it was prohibited.
2. Outside of the temple, eating meat offered to idols may or may not connote worship of the idol. Does the Christian believe that eating the meat implies worship? If so, he/she should abstain. Do others

(Christians or non-Christians) regard such an act to be sin? If so, the believer should not eat the meat.

3. If there is no contextual offense involved, then the Christians are allowed to do as they please. This may lead them to eat privately in their own home away from the presence of others, so that no one will be offended. There is no biblical issue involved as long as the context of the situation is considered properly (Marshall, 1980:34-35).

The Jerusalem Conference established a precedent for the relationships between sending churches and churches that are established in mission areas. Those receiving the Gospel cross-culturally were not required to adopt the culture of the sending church in order to be received into Christian fellowship. Specifically, Gentiles were not obligated to undergo circumcision and thus become full-fledged Jews, in order to be saved. However, establishing fellowship between Christians of different cultures demanded some give-and-take on the part of non-universals. For example, Gentiles were not to eat meat offered to idols, because this became a stumbling block to Jewish-Gentile fellowship (1 Cor. 8:1-13; Van Rheenen, 1996:108-109).

Paul refuses to take sides but simply wants each group to respect the other. Therefore Christians must stop squabbling over nonessential issues and realize that God accepts both sides. This is another critical reminder to us not to judge each other when we differ over nonessential issues. Some prefer a high-church style of worship, others a low-church style. Some prefer hymns, others praise-songs. God blesses all of these and more (Osborne, 2004:364). We must distinguish cardinal from non-cardinal issues. Cardinal doctrines (e.g., the Trinity, the deity of Christ and substitutionary atonement) demand discipline and an intolerant “test of the spirits” (1Jn. 4:1-3) on the part of the church (e.g.: the Judaizers in Galatians and Philippians 4 or the heretics in 1-2 Timothy). Non-cardinal issues, however, require loving dialogue and tolerance (Osborne, 2004:363).

Accordingly, in cross-cultural missions God’s people should discern between core aspects of the Gospel and Christian ethics which all Christians should maintain, and issues that may be merely cultural traditions and do not form part of the core issues of the Gospel. These cultural issues may become stumbling blocks to the progress of the Gospel. An eschatological vision of missions and being constrained by the love of Christ will be conducive for sound and strong partnerships in missions.

1.4 Attitudes of missionaries conducive to the healthy development of an emerging church towards maturity in Christ

1.4.1 Paul's attitude as a Christ-centred missionary (1 Cor. 1:1 - 2:4)

Paul established new churches and revisited them. He wrote letters to the Corinthian churches who experienced disputes and a plethora of problems. How did Paul respond to these issues? According to the report of Chloe's people, the community of Corinth was torn apart by conflicts and the Corinthian Christians were rallying around the names of various preachers and leaders. This could lead to the following situation "One of you says, 'I follow Paul'; another, 'I follow Apollos'; another, 'I follow Cephas'; still another, 'I follow Christ'" (1 Cor. 1:12, NIV).

Paul does not appeal to the Corinthians to stop bickering in the name of expediency or on behalf of humanitarian tolerance. Instead, Paul points to Jesus Christ as the one factor of unity. The Letter to the Ephesians offers an authentic exposition of Paul's theology at this point. Christians are commanded: "Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit - just as you were called to one hope when you were called - one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all" (Eph. 4:3-6, NIV). Any attempt by the community to define itself in other terms, whether in the names of leaders, doctrines or good causes, will promote schism in the church. This will make Christians' actions into a parody of the faith that they confess (Hays, 1997:25).

Paul himself had been unaware of the existence of a "Paul party". Indeed, he thoroughly disapproved of such idea-shows. Therefore these slogans probably have arisen spontaneously within the Corinthian church, without any direct encouragement from the leaders whose names were being bandied about so carelessly. Despite many scholarly speculations (Welborn, 1987; Clarke, A., 1993; Thiselton, 2000), it is not possible to assign a distinct ideological program to each of these factions. Paul's remarks here indeed suggest that the emergent factions may have been created more by personal allegiance to particular leaders, than by clearly defined theological differences. Paul regards this situation as scandalous. Consequently, he poses a series of biting rhetorical questions (1 Cor. 1:13). The first of these questions ("Has Christ been divided?") would be more precisely translated as "Has Christ been segmented and parcelled out?" The community's dissension has, according to Paul, created an absurd situation in which Christ is treated as a commodity or a possession to be haggled over. The one body of Christ (an image that will appear explicitly later in Paul's letter) has been fragmented into interest groups.

Even more telling are the next two questions, which make the point that no mere human preacher can ever be the basis for the church's faith and unity. The form, in which these questions are posed in the Greek,

indicates that they are rhetorical questions that demand a negative answer: “Paul wasn’t crucified for you, was he? Or you weren’t baptized in the name of Paul, were you?” The community’s life before God depends entirely on Jesus’ death on a cross (cf. 1 Cor. 11:26; 15:1-3), and the Lord into whose dominion the community has been transferred through baptism is Jesus Christ alone. The church is saved and sustained only in the Name of Jesus (Hays, 1997:22-23).

Paul was humble in Christ Jesus because his missional spirituality was characterised by deep reverence and awe. He said: “Since, then, we know what it is to fear the Lord, we try to persuade men (2 Co 5:11 NIV). He had no arrogant “bossy” attitude but only focused on the unity in Christ. He therefore relinquished the attitude of rivalry and overcame divisions in the body of Christ as church: “For I resolved to know nothing while I was with you except Jesus Christ and him crucified” (1 Cor. 2:2, NIV). Paul’s ultimate motivation in missions was that he was constrained by the love of Christ (2 Cor. 5:14) and therefore concentrated on spreading the love of Christ. In this sense, Paul never dominated the churches but he had a Christ-centred servant leadership attitude to relate to them as a servant of Christ and he was not dependent on men or money and power as a master or authority. When he introduces himself, he introduces himself more than once as a *δοῦλος* (slave of Christ) which literally means a bond-servant or slave. He made it clear: What you are as a slave of Christ, must shape all the contours of whatever you may be as a worker in the ministry of Christ. Accordingly, his attitude was not that of master or supervisor. His ministry was Christ-centred. Nevertheless, it can happen that new Christians easily become dependent on men or missionaries. Paul was aware of this danger. Whenever he established new churches he entrusted these churches as soon as possible to indigenous elders and left them to their own designs (Ac. 14:23). The principle of self-governance was clearly part of his missions and church planting model.

The fact that he also did not plant churches to exploit them came out clearly that he practiced “tent-making” ministry. Even though he had a right to ask a salary he did not charge them and was sustained as a tentmaker. It is clear that Paul did not hesitate to work with his hands in order to get the Gospel out to people. He would do whatever was necessary to reach people and meet their desperate need for Christ and the glorious life of joy and eternity that Christ gives. (Cf. Acts 20:34; 1 Thes. 2:9; 2 Thes. 3:8; 1 Cor. 4:11-12; 1 Cor. 9:12-15; 2 Cor. 11:7-9; 1 Cor. 12:14.) Paul thus preached the Gospel free of charge. His primary purpose, however, was the spreading of the good news about Jesus Christ, and his tent-making was simply a supporting role. He confirms in Romans 15:19-21: “So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ. It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else’s foundation. Rather, as it is written: “Those who were not told about him will see, and those who have not heard will

understand.”

1.4.2 Paul’s attitude as incarnational humility (1 Cor. 9:19-23; 1 Cor. 1:10-17; 2:2, 16; 3:1- 9, 21-23; 4:10-13)

The Apostle Paul did not only demonstrate a deep insight into the life and character of the peoples to whom he ministered, but also identified with them almost to the point of becoming like one of them, in order to “win some” (*κερδαινω*). *Κερδαινω* means in the New Testament as follows: (1) To get (commercial) gain (Jas. 4:13), (2) To spare oneself something (Ac. 27:21), and (3) To win something: *αλλα πεντε ταλαντα* (Mt. 25:16, 17, 20, 22), but also *χριστον* (Phlp. 3:8). In the main, however, this is a missionary term. Thus in 1 Corinthians 9:19 ff. it means “to make a Christian” (Kittel, G., 1965:673; cf. Balz, Horst, *et al.*, 1981:283-284). To attain this success, Paul pointed out another aspect of missionary service: “I make myself a slave to everyone, to win as many as possible” (1 Cor. 9:19, NIV). In his commitment to reaching all people with the message of the Gospel Paul declared on this issue:

“To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God’s law but am under Christ’s law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.” (1 Cor. 9:20-22, NIV)

Therefore, Paul had a servant attitude as incarnational humility. It seems that his *Missio Dei* vision contributed to his unusually successful missionary activity throughout his lifetime.

1.4.3 Nurturing and missionary as parent to churches

If we assume missionaries initially act as parents towards churches, how should they treat churches, in order not become ongoing paternalistic parents? The concept of nurturing as it features in the Bible is necessary to be investigated.

1.4.3.1 Definition of nurturing

Nurturing stems from the very heart of God ... God is portrayed in Scripture as the ever-present, compassionate Lord who sends his messengers to nurture his people to enter into a relationship with him and become responsible stewards (*καλοι οικονομοι ποικιλης χαριτος θεου*: 1 Pt. 4:10) with the gifts,

talents and resources he has entrusted to them. Paul explicated the concept of nurturing in his letter to the Ephesians. The church is described as the body that, although living on the earth, dwells in the heavenly spheres with the resurrected Christ. This body has been transformed from death to life by the extension of God's grace in Jesus Christ (1:18-2:10). Those who form part of Christ's body - both Jews and Gentiles - should grow together to become one. They should no longer be "foreigners and aliens" but "fellow citizens with God's people and members of God's household" (Eph. 2:11-22, esp. v.19, NIV). This unity is based on God's four-dimensional love. Paul writes about this love:

"I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge - that you may be filled to the measure of all the fullness of God." (Eph. 3:17-19, NIV)

The gifts of the body are to be joined together so that each part performs its function. The goal of the leaders (thus including the missionaries) - according to Ephesians 4:11-13 - is to equip (*προς τον καταρτισμον*) the new Christians that they themselves (and not the leaders) build up the church (*εις οικοδομην του σωματος του χριστου*). When this occurs, the body "becomes mature" in Christ, no longer like "infants, tossed back and forth by the waves, and blown here and there by every wind of teaching" (Eph. 4:14; 7-16). The implication is that missionaries should see it as their task to nurture and lead new Christians in such a way that they themselves take up the responsibility to build up the young church.

Nurturing, then, is equipping new Christians to become competent and mature in building up the body of Christ so that each part of the body uses its gift or gifts to enhance the whole. It is the process of bringing individual Christians and the Christian community as a whole to maturity. This implies that new believers can be taught how a Christian worldview shapes and influences all facets of their life. Nurturing is the preparation to withstand the fire of persecution. In this sense it means mentoring new believers relationally to live out Christian principles in their life and become participants in God's mission (Van Rheezen, 1996:153-154).

In the Bible, Paul appointed elders in the churches of his foundation (Ac. 14:23). These elders had authority to ordain as well as to baptize. The elders really belonged to the church to which they ministered. They were at home. They were known to the members of their flock. If they received any pecuniary support, they received it from men who supported them because they felt the need of their undivided and uninterrupted care. Thus the bond between the elders and the church to which they ministered was extremely close (Allen, 1962:99-100). Paul placed high priority on indigenous leaders to ensure the new

believers' nurturing, oversight and their growth towards maturity. Nurturing then, is equipping new Christians to become competent and mature in building up the body of Christ so that each part of the body supplies its gift or gifts to enhance the whole and the body as a whole has a vision and a passion to win their neighbours for Christ

1.4.3.2 General guidelines for effective nurturing

Van Rheenen suggests general guidelines for effective nurturing as follows:

Firstly, nurturing is most effective in the context of a loving, caring community of believers. Nurturing is not an individual endeavour, but must become part of the structure of the Christian community. Christians are guided to know God and find their gifts and ministries within the context of an intimate fellowship in the body of Christ and become sacrificial generous givers themselves in support of God's mission

Secondly, nurturing leads new Christians to visualize specifically what God desires them to become. Because they only feebly understand the transforming grace of God, undisciplined Christians are frequently overwhelmed by their own sins and inadequacies and drawn back to pagan lifestyles. They must grow to know the radical nature of conversion and sanctified lifestyles to live distinctively as pure people in the kingdom of God. Paul instructs the Ephesians: "no longer live as the Gentiles do, in the futility of their thinking (because) they are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts and having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more (Eph 4:17-19 NIV). This instruction is a good example of Paul nurturing new Christians in a firm yet loving way.

Thirdly, nurturing involves modelling (cf. Phlp. 4:9; Gal. 4:12) the Christian disciplines. Christians must be disciplined to turn their hearts and wills to God in prayer, should humble themselves before God in fasting, acknowledge through worship that God is God, seek God's truth through Bible study, and reflect on God's work in their lives through meditation. Without specific mentoring, "Christians" may embrace the forms of Christianity, but not grow spiritually through the Christian disciplines. In the case of Paul's life, he showed a good example as a model missionary. He became a model as Christian so that others may follow him. He encouraged early Christians to imitate him (1 Cor. 4:10-13; 1 Cor. 4:16). He said that he experienced the pains of childbirth until Christ was formed in them (Gal. 4:19). He sacrificed for Christ (1 Cor. 4:10-13). Therefore he became a good model of missionary through his life as well as his teachings.

Fourthly, nurturing must be an ongoing process otherwise the church grows stale and dies. One generation teaches the next generation, which in turn teaches the third: “He commanded our forefathers to teach their children, so the next generation would know them, even the children yet to be born, and they in turn would tell their children” (Ps. 78:5-6). Nurturing is passing the baton of faith from generation to generation. Without effective nurturing the baton is seldom passed on as should be the case (Van Rheeën, 1996:154-155).

1.4.3.3 Missionaries initially as parents to churches

The apostle Paul may have been a bachelor, but he seems to have understood what sonship and fatherhood are all about. He invariably opens his letters with a blessing “from God our Father” (e.g., 1 Cor. 1:3; Eph. 1:2). Paul also serves as a father to Timothy (1 Tim. 1:2) and Titus (Tit. 1:4), his “sons” in the Christian faith (Ryken & Wilhoit, 1998:274; cf. 1 Thes. 2:11).

“I am not writing this to shame you, but to warn you, as my dear children. Even though you have ten thousand guardians in Christ, you do not have many fathers, for in Christ Jesus I became your father through the Gospel.” (1 Cor. 4:14-15)

When Paul stresses the fact that he is not trying to shame them, he means that his aim is not to disgrace them but to correct their behaviour in a wise and loving way. This image of fatherly correction is deeply imbedded in Israel’s wisdom tradition: It is the father’s role to reprove and chasten his children to bring them into the disciplined way of knowledge and obedience (e.g., Prov. 3:11-12; 13:24; 19:18). The “rod” that Paul brandishes in 4:21, is the “rod of correction” that the Old Testament sages believed a father should use to drive away folly from the heart of the immature (Prov. 22:15; 23:13-14). Thus, even if Paul has had to employ severe rhetoric, his severity has had a fatherly purpose, and in this instance he seeks to reassure the Corinthians that he is acting out of love and concern for them. His hope is that they will recognize the error of their ways and accept the welcoming gesture that he offers according to verses 14-15. His claim to be their “father” is yet another reference to his role as the founder of the community “... for in Christ Jesus I became your father through the Gospel” (v. 15). Paul’s appeal that the Corinthians should imitate him (v. 16) is directly based on his claim to have fathered them. The idea is that if the children want to grow into greater maturity they should observe and follow the ways of the parent (Hays, 1997:73-74).

Paul loved the Thessalonian Christians as if they were his own children and indeed, spiritually speaking, they were. He sacrificed everything so that they would know the truth and grow in this truth (Beale,

2003:70). Therefore his ultimate aim for which he was like a mother in the pain of childbirth, was that Christ should be formed in them (Gal. 4:19) so that they become like letters of Christ (2 Cor. 3:2).

The aspect of nurturing clearly features in several texts:

1 Thessalonians 2:7 (GNT-V) *δυναμενοι εν βαρει ειναι ως χριστου αποστολοι αλλα εγενηθημεν νηπιοι εν μεσω υμων ως εαν τροφος θαλπη τα εαυτης τεκνα*

(KJV) “But we were gentle among you, even as a nurse cherisheth her children.”

(NIV) “But we were gentle among you, like a mother caring for her little children.”

In the last part of verse 7b and in the following verses Paul explains the character of his and his colleagues’ gentleness. They acted like a nursing mother who lovingly cherishes her own children (*τροφος θαλπη τα εαυτης τεκνα*). The image of a woman nourishing children, the literal idea in *τροφος*, was essentially a positive one in the ancient world. Malherbe’s (1970: 211-214) translation in “*Gentle as a Nurse*” has shown that this positive image of the nurse was used among philosophers to suggest the way in which they should gently care for those whom they taught and nourished in the truth. The image is an obvious one to express gentleness.

However, the concept of gentleness conveys more than this. The nurse was also responsible for the protection of the children in her care. Thus, Paul may have wished to evoke the image of his protective concern for his readers, as well as his gentleness towards them. From *τα εαυτης τεκνα* (“her own children”) it may be inferred that Paul is alluding to the fact that a nurse who cares for other people’s children cherishes her own even more. These words heighten the sense of Paul’s love, concern, and feelings of tenderness towards the Thessalonians (Wanamaker, 1990:101). Clearly his goal was that he wanted them to become self-supportive (1 Thes. 4:11; 2 Thes. 3:8-9; 2 Thes. 3:12; Gal. 6:6; 1 Tim. 5:17; 1 Cor. 9:9-14; 1 Cor. 4:12; 1 Tim. 5:18), self-propagating (1 Thes. 1:8-10; Col. 4:6; 1 Pt. 3:15) and self-governing (Ac. 15). Thus he did not want to keep them children but that they should grow to be mature (Eph. 4:13-15; Gal. 4:19; 1 Cor. 11:2; 1 Tim. 6:20-21; 2 Tim. 1:13; 2:2; 3:14; Tit. 1:9; 2 Thes. 2:15; 3:6; 1 Pt. 2:2).

Perhaps anticipating his use of the father/children metaphor to describe the foundational leaders’ relationship to this church (v. 11; cf. 1 Cor. 4:14-17; 2 Cor. 6:11-13; Phlm. 10), Paul initially writes about the nurse/children relationship. Nurses in that society were cherished for the affection they showed to children, and the idea of a nurse caring for her own children intensifies that affection (Richard, 1995:100).

Given the context of Paul's self-description of the foundational leaders' pedagogical style, Paul's use of the metaphor moreover focuses on the role of a mother in the maturation of children or, in this case, the maturation of the Thessalonian believers (cf. Gal. 4:19). When Christians grow spiritually and mature, they can be independent from outside support and overcome paternalism. Therefore Paul exerted himself to nurture Christians to maturity. He is not merely concerned about the rebirth of the Galatians as individuals; rather, his vision is for the community as a whole to take on the character of Christ. The pronoun "you" is plural, and the phrase "εν υμιν" is best translated not as "in (each one of) you" but rather as "among you, in your midst" (Keck, 2000:296).

Paul's love and care for them as their spiritual parent is laid bare in this verse, where he appears in the role of a mother (cf. the nursing mother of 1 Thes. 2:7). In bringing the Gospel to them in the first place, he had endured "the pains of childbirth" (NIV), of which the most obvious examples were the persecutions which he (and his missionary colleagues) had to undergo (cf. Ac. 13:45, 50; 14:2, 5 ff., 19). In the original text, the thought is more strikingly expressed as, "Until Christ is formed in you" (NASB, NIV). The verb *μορφωθη* refers to the process whereby the fetus develops into an infant and Paul's desire is to see Christ thus "formed" in his converts. Its intended meaning is evident: to say that the image of Christ should take shape in the believers is simply a more effective way of saying that "Christ should fashion them according to His own image, and in submission to him they may reflect his image and glory in their lives" (Fung, 1988:202-203). In accordance with his mission of forming, shaping, and nurturing communities, Paul and his co-workers reached out to their own children during the foundational moments to shape them without severe chastisement (Keck, 2000:699).

Paul also uses the image of a father's concern for his children to describe his pastoral care for the Thessalonians (1 Thes. 2:11-12).

1Thessalonians 2:11-12 (GNT-V) *καθαπερ οιδατε ως ενα εκαστον υμων ως πατηρ τεκνα εαυτου παρακαλουντες υμας και παραμυθουμενοι και μαρτυρομενοι εις το περιπατειν υμας αξιως του θεου του καλοντος υμας εις την εαυτου βασιλειαν και δοξαν*

(AMP) "For you know how, as a father [dealing with] his children, we used to exhort each of you personally, stimulating and encouraging and charging you. To live lives worthy of God, Who calls you into His own kingdom and the glorious blessedness [into which true believers will enter after Christ's return]."

(KJV+) "As ye know how we exhorted and comforted and charged every one of you, as a father doth his

children, That ye would walk worthy of God, who hath called you unto his kingdom and glory.”

(NIV) “For you know that we dealt with each of you as a father deals with his children, encouraging, comforting and urging you to live lives worthy of God, who call you into his kingdom and glory.”

The meaning of the appropriate Greek words can be explicated as follows:

Παρακαλέω:

request, urge; comfort, encourage in the crisis (“*παρεκληθημεν*” 1 Thes. 3:7) (Balz, Horst, *et al.*, 1993:23-24); asking for help, exhortation, consoling help, comforting by men and as God’s act (Friedrich, 1967:793-799); summon, invite (Verbrugge, 2000:436). On the basis of statistics alone, *παρακαλέω/παραχρησίς* are among the most important terms for “speaking” and “influencing” in the New Testament. The verb *Παρακαλέω* (109 occurrences) is used in the Synoptics 25 times, predominantly as a request in the sense of petition, in Paul’s writings about 44 times, and in the other Epistles about 18 times, overwhelmingly as a request in the sense of a summoning address and as exhortation and comfort (Balz & Schneider, 1993:23). As church planting missionary Paul aimed to exhort the new Christians to walk in the footsteps of Christ.

Παραμυθέομαι:

Comfort, encourage, console. This verb occurs 4 times in the New Testament. It gains its meaning from *παρα* (“to, toward”) and *μυθέομαι* (“speak”): speak (in a friendly way) to someone. Its meaning is similar to that of *παρακαλέω*; both are characterized by the twofoldness of admonition and comfort (Balz & Schneider, 1993:32), cheer up (Verbrugge, 2000:437). As church planting missionary Paul aimed to encourage the new Christians in difficult situations through comforting them to walk in the footsteps of Christ.

Μαρτυρέω:

Bear witness, attest, swear, and testify (literally or figuratively), (Balz & Schneider, 1991:389-391; Verbrugge, 2000:355). The verb *μαρτυρέω* appears 76 times in the New Testament, 63 times in the active and 13 times in the passive voice. It occurs most often in John (33 times) and 1-3 John (10 times). Acts has 11 occurrences, Hebrews 8, Paul 5, Revelation 4, the Pastorals 2, Matthew, Luke, and Colossians 1 each. In the passive voice, the most occurrences are in Hebrews 6 and Acts 4 (Balz & Schneider,

1991:389). As church planting missionary Paul also aimed to witness from his own life and experience to the new Christians how to walk in the footsteps of Christ. Therefore an important part of his methodology was modelling. He could encourage them by saying: “Follow my example, as I follow the example of Christ” (1 Co 11:1 NIV). Continually noting the consistency of the foundational team’s effort in those moments, Paul shifts metaphors from nurse to father as an oblique suggestion that the maturation process did not end there. The nurturing and maturing process is clear in that eventually they are just “brothers” equal in Christ. From the earliest foundational moments to later ones, Paul and his co-workers continued to shape the development of the Thessalonian church (Keck, 2000:699). The foundational team acted like fathers with their children, exhorting “each one of you” (1 Thes. 2:11). The implicit emphasis in the Greek in the phrases “each of you” and “his own children” strengthens the impression of personal and individual concern. The authority of the father in the family was supreme in Greco-Roman society. The father figure was responsible for arranging the training of his children. He, or those to whom he assigned the task of rearing the children, would educate and/or discipline them as needed (Lyal, 1984:119-130).

Like many philosophers of his day, Paul offered personalized pastoral care, and he seems to commend the same in his later advice when he urges the church to offer aid for different types of needs among the believers (1 Thes. 5:14). Paul uses *παρακαλέω* - a word for which he shows considerable fondness throughout his writings (cf. Rm. 12:8; 1 Cor. 1:10; 14:3; 2 Cor. 8:17; 9:5; Phlm. 9-10). He does this repeatedly in this letter to the Thessalonians to indicate a general exhortation or consolation (The exhortation is of a specific type: 3:2, 7; 4:1, 10, 18; 5:11, 14; cf. 2:3). The second *παραμυθέομαι* of these hortatory terms are not as common in Paul’s letters as the first one (cf. Phlp. 2:1). This term appears again in 5:14 when Paul commends care for the fainthearted: “Encourage the fainthearted.” The third term, *μαρτυρέω*, is rarely used in Paul’s writings (cf. Gal. 5:3) and appears later in 1 Thessalonians in a different form (“solemnly warned”, *διεμαρτυραμεθα*, 1 Thes. 4:6). Paul’s exhortation comprising all three expressions had the goal of helping the church “to conduct *περιπατεω* ... a life [or to walk or live] worthy of God”¹⁵ (v.12). All three terms, like those that described the special character of the foundational leaders among the believers (v. 10), were related to the development of the community’s distinctive ethos (Keck, 2000:700).

Especially by combining these two words Paul brings out very clearly how he and all his fellow missionaries exhorted the Thessalonians to follow the Christian conduct and also comforted them

¹⁵ The object (*εις το*) of fatherly exhortation is that the readers conduct themselves in a manner worthy of their relation to God who calls them, through the preaching of the gospel, into his own kingdom and his own glory (Frame, 1946:104-105).

(perhaps on account of the tribulation they experienced) with the knowledge that they would be saved on the Day of Judgment (as the end of v.12 suggests). The third participle, *παραμυθέομαι*, has a much stronger effect than the previous two terms. It indicates that the missionaries, with the authority of God, “insisted” on a certain standard of behaviour from their converts. To be a Christian in particular meant that the converts were obligated to lead their lives worthy of God (*περιπατεῖν ἀξίως τοῦ θεοῦ*), who had called them to their new faith.

The *εἰς* *το* construction indicates that this was the aim of the “exhorting, comforting, and insisting” that Paul and his co-workers had done. Paul uses *περιπατεῖν* frequently to refer to “the walk of life”, qualifying it with some additional word or phrase, which in the context reveals that moral conduct is implied (cf. 4:1, 12; 2 Thes. 3:6, 11; Gal. 5:16; Rm. 13:13; and esp. Col. 1:10). In this case the qualifying term is *ἀξίως τοῦ θεοῦ*. Behaviour “worthy of God” reflects the character of God in terms of God’s love, patience, justice, and so forth. For Paul this undoubtedly had great significance and was intended not only to demarcate or define Christian conduct against non-Christian or pagan conduct, but also to distinguish the Christian convert from those who had not received the Gospel. Failure to live up to the demands of the Christian norm, in other words, failure “to walk worthy of God”, could therefore lead to exclusion from the community, as Paul warned in his previous letter (see 2 Thes. 3:6-15) (Wanamaker, 1990:107).

A good father encourages and provides guidance and leads his children to maturity to become a responsible Christian steward in God’s kingdom. Yet Paul did not claim ultimate authority over his spiritual children. He did not appoint himself their father, nor was he free to act whimsically (as an earthly first-century father might), requiring of them what he wanted. Paul’s function as their Christian father rather was to train believers to “live lives worthy of God”. It was not Paul’s own will but the Heavenly Father’s will that governed both Paul’s actions and the guidance he gave to the church. To live a life that is “worthy of God” means to make God the focal point, the One who determines what is appropriate and what is not. It means to live in a manner consistent with the commands and character of God. This was the very behaviour Paul himself sought to model for the young Thessalonian believers (Martin, 1995:84-85).

Paul concentrated on his actions with and for them after their conversion. Then he had been gentle as a nursing mother, affectionate, and self-giving (2:6-9). In this sense Paul also had been like a father to his children. He had given them individual attention by adapting his discourse, whether gentle exhortation, encouragement or consolation, or more definite instruction, as circumstances required (2:11-12). When Timothy was Paul’s emissary, he too was sent to build the believers in their faith and exhort them (3:2).

Paul who writes the letter, which is another surrogate for his presence, is therefore portrayed as their nurse and father who understands and in the deepest sense sympathizes with them; he has them in his heart and mind constantly. He prays for an opportunity to visit them and fill up what is lacking in their faith (3:10), but since a visit proves to be impossible, he writes the letter. As he (2:3, 12) and Timothy (3:2) had exhorted (*παρακαλέω*) them, he continues to do so in the letter (1 Thes. 4:1, 10, 18; 5:11). He had been insistent in charging them (2:12); in this case he instructs them in sexual morality (4:6). He had directed them to work with their hands; in this case he repeats an earlier precept that they continue doing so (4:11). Paul had comforted them (2:12), had himself been comforted by news of their faith (3:7), and now he provides them with reasons why they should be comforted (4:18; 5:11).

When Paul turns to the church's role in its nurturing, he beseeches his readers (5:12), and he ends the letter with an adjuration (5:27, NIV): "I charge you before the Lord to have this letter read to all the brothers." Accordingly, Paul undertakes to continue nurturing the Thessalonians. Paul also expected them to see to their own nurturing when he was not with them. Relationships within such groups needed constant attention, and Paul already had instructed his converts on their relationship with one another (4:9-10). The concept of communal interest pervades the letter and reflects Paul's concern to deepen his readers' understanding of the nature of the community they constituted, how they were to conduct themselves as members thereof, and the ways in which they were to nurture one another (Malherbe, 1987:75-78).

Missionaries as parents to churches should strive towards nurturing the converts to such maturity that they become equals as brothers and sisters in Christ and genuine reciprocity thus becomes a reality.

1.4.3.4 Paul's teaching of non-paternalistic attitudes

Paul has an attitude of guidance without being paternalistic, as reflected in the following verses: 1 Corinthians 7:18-24; 8:9. Paul was a Jew and he remained a Jew all of his life. He was never ashamed of his origins. In some autobiographical passages he even praises the Jews (Gal. 1:11-13; 2 Cor. 11:21-22). That does not alter the fact that he can also write that a break has come about between his past and his present life:

"But whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish that I may gain Christ and be found in him." (Phlp. 3:7-9, NIV; Den Heyer, 1998:72)

According to Paul our supernatural origin is in God's control, not ours. So our national identity and cultural heritage, becomes relative and the benefits and advantages that earthly citizenship offer us are also not to be considered a justification for arrogance, mistreatment and xenophobia towards others (Ac. 17:26-27).

2. BIBLICAL PERSPECTIVES ON MISSION AND DEPENDENCY

There are clear perspectives to be found in the Bible on the linkage between missionary endeavours and dependency.

2.1 The Biblical teaching to overcome dependency

The Bible provides distinct examples on how to overcome the danger of dependency.

2.1.1 The teaching of generous giving for the needy

When the church is properly taught the principles of scriptural generous giving, people's attitudes will be affected positively. The word of God that is taught and practiced will definitely produce fruit. Romans 12:8 "If it is contributing to the needs of others, let him give generously."

2 Corinthians 8-9:

The Bible teaches the modelling of examples to believers to go and tell what they learn, see and hear (Phlp. 4:9). Paul applies this in providing his example of the Macedonian churches with regard to giving. How could these churches give as much as they were able and even beyond their ability in rich generosity out of the most severe and extreme poverty (NIV. 2 Cor. 8:2; cf. Lk. 6:38)? These were new young churches but they were filled with love: "They gave themselves first to the Lord and then to us in keeping with God's will" (v. 5). The deepest motivation for generous giving is heartfelt total commitment to God. Therefore it can be deduced that a lack of generous giving is really an indication of lacking commitment to God.

The context of this encouragement to generous giving is the collection that Paul took up among the Gentile churches to help Judean believers who were facing harder than usual economic times as a result of a famine during the mid to late 40s A.D. The collection effort was successfully completed in 57 A.D., and the funds were delivered by Paul and a group of delegates who were chosen by the contributing

Gentile churches (Belleville, 1996:207).

By encouraging the Corinthian church members, Paul insisted that the Macedonian churches excel in gift giving, specifically giving the gift of grace. For Paul, giving God's grace to others was an indispensable sign of Christian maturity (2 Cor. 8:1-5; Muck & Adeney, 2009:374).

The relief fund served as an important, visible expression of the interdependence of believers worldwide. All of life is included in the shared concerns of those in Christ. For safety reasons, mountaineers rope themselves together when attempting to scale a mountain. If one climber should slip and fall, that climber would not fall to his/her death, but would be held by the others until he/she could regain footing. In a similar way the Corinthians' surplus supplied the needs of the Judean churches, so that the Judean churches could, in turn, meet the needs of the Corinthians (2 Cor. 8:14). The collection was a tangible representation of the heart of the Gospel. This confirmed the message that in Christ there is neither Jew nor Greek, neither slave nor free, not male and female (Gal. 3:28). In particular, Paul may have had high hopes that the relief fund would allay any lingering fears and concerns which Jewish Christians had about the Gentile mission. "Their heart will go out to you," Paul assures them, "because of the surpassing grace God has given you" (2 Cor. 9:14, NIV) (Belleville, 1996:207-208).

Paul is quick to point out that generous giving is an act of divine grace (8:1). It is only as God blesses and enables believers that they are able to give in the first place (Belleville, 1996:210). "If it is contributing to the needs of others, let him give generously." (Rm. 12:8, NIV) Christian mission is made possible through the grace of giving, performed generally by humble believers who practiced sacrificial giving to help further the Gospel. Paul apparently encouraged the grace of giving in the churches (Rm. 15:26, 27; 1 Cor. 16:1-4; 2 Cor. 8:14; 9:5-15). The noun *χαρις* ("grace") appears ten times in chapters 8-9. The Macedonian generosity was possible because they gave themselves first to the Lord and only thereafter to Paul (v. 5). Their major concern was how to serve Christ best. In this respect they exceeded Paul's expectations. They gave out of their poverty because of the sincerity of their commitment to Christ as Lord (*τω κυριω*). So great was their desire to serve Christ that they would not allow their economic situation to keep them from being involved in the Lord's work (Waldrop, 1984:38). This is why Paul describes the collection as a service (*της διακονιας*, v. 4). It is not treated as only a financial obligation. It is a ministry opportunity to the saints (v. 4) – in other words, those set apart to be God's possession (Belleville, 1996:213).

The severe type of trials that the Macedonian churches experienced left them in a condition of extreme

poverty. The phrase is literally “down-to-the-depth poverty” (*η κατα βαθους πτωχεια*; v. 2), or, as Phillip Hughes translates it, “rock bottom” poverty (Hughes, 1962:288). The Macedonian churches are a testimony to the fact that it is possible not merely to experience joy, but to have it “overflow” in the midst of trials. Just as persecution did not take away from their joyfulness, neither did poverty diminish their ability to be generous (Bruce, 1971:220). Paul reports that their poverty welled up in rich generosity (v. 2). The Macedonians gave not just as they were able to (literally “according to their ability”) but they gave beyond that (v.3). What they gave, they gave entirely on their own (v. 3). In essence the Macedonians were not pressed into giving. They gave willingly. In fact, they urgently pleaded to be involved (v. 4). The thrust of the Greek term is that they begged (*δεομενοι*) Paul most earnestly (*μετα πολλης παρακλησεως*). This was because they considered involvement in the relief-effort a privilege (*χαρις*, see v. 1) (Belleville, 1996:212-213).

Humans are selfish by nature. Generosity is not something that comes naturally, but is the result of God’s grace in our lives. This is why Paul refers to the Corinthian offering as such an act of grace (v. 6). The term *Χαρις* is used both here and in the next verse referring to a spiritual endowment or gift of the Spirit. The Corinthians took great pride in their spiritual endowments and well they should, since they did not lack a single one of these endowments (1 Cor. 1:7). In addition, they excelled in these endowments - or at least in faith, speech, knowledge, earnestness and love (2 Cor. 8:7). Paul consequently pushes the believers to excel in giving as well (“see that you also excel in this grace”). Giving is identified as a gift of the Spirit in Romans 12:8, where Paul exhorts the Roman believers that if one’s gift is contributing to the needs of others (*μεταδιδους*), then that person should give generously (*εν ιλαροτητι*; compare 2 Cor. 8:2). Paul is quick to add that he is not commanding them (v. 8). Although he has the authority to do so, he waives the exercising of his authority in this case. His “game-plan” is of another sort. He rather seeks to test the sincerity of the Corinthians’ love by comparing this commitment with the earnestness of others (v. 8). In short, Paul attempts to motivate them by means of some friendly competition. The Jerusalem relief-fund becomes the Corinthians’ opportunity to show, as the Macedonians have done, that the love they profess toward other believers is *bona fide*.

Paul turns not only to the Macedonian churches to test the Corinthians’ sincerity but also to their relationship with Christ himself, the supreme example of generosity. It has been said that no one can out-give God. There is no better proof of this than “*the grace of our Lord Jesus Christ*” (v. 9). Grace is used in its usual sense of divine favour or goodwill to those who do not deserve it. In this case it is divine favour extended to us by Jesus Christ (subjective genitive, *την χαριν του κυριου*): “though he was rich, yet for your sakes he became poor” (v.9). Paul is probably considering the riches of Christ’s heavenly

existence, which included equality with God and being in the form of God (Phlp. 2:6). But then Christ became poor. This was a voluntary action on his part. The aorist is most likely ingressive: Christ “entered into a state of” poverty. Paul undoubtedly has the incarnation in mind, when Christ gave up the “riches” of heavenly existence to assume an earthly state called “poverty” (Belleville, 1996:214-216). People can give without loving, but cannot love without giving. God so loved humans that he gave the ultimate gift, whose cost can never be matched: the gift of his only Son (Jn. 3:16; Belleville, 1996:246).

The generosity of uncalculated giving is true freedom, for it expresses liberation from the bondage of selfishness and false value (2 Cor. 9:6). Such giving is also spiritually enriching, for it manifests the grace of God in the life of the one who believes. The cost is the loss of the givers’ lives. Christians must surrender themselves to be crucified, so that the life lived from self to self can be lived from Christ to others (Kirk, 1999:116).

The church as a whole benefits from generous giving. Herein lays the key to the urgency of Paul’s appeal. For the most part, the recipients were conservative Jewish Christians who still regarded the Gentiles with a certain amount of fear and suspicion. For them the collection proves the Gentiles’ profession of their faith (v. 13) *δοκιμης* (the noun behind the verb *proved* here) and connotes a test in order to verify someone’s or something’s genuineness or worth. In this case the collection serves as the test by which the Gentiles’ faith is shown to be genuine. Paul anticipates that the offering will impact the church in two additional ways: prayers will be offered for the Corinthians, and a closer relationship will be forged between the Jewish recipients and the Gentile donors (v. 14). Because of the surpassing grace God has given the Corinthians, one expected result of the collection is that the recipients will pray for them (“in their prayers for you”).

N.P. Willis stresses, “Gratitude is not only the memory, but the homage of the heart rendered to God for his goodness.” It is not enough to feel grateful for what others do for us. Heartfelt gratitude comes to the fore in prayer on the person’s behalf. Prayer, in turn, has a way of bringing believers into a closer relationship with those for whom we intercede. This is the second expected result which Paul anticipates. As the recipients pray, Paul encourages them by saying that their hearts will go out to the contributing churches (v. 14). *Επιποθεω* (“go out to, yearn after”) is another word that turns up a number of times in chapters 7-9 (7:7, 11; 9:14). As the Jewish recipients pray for their Gentile patrons, their hearts will be warmed toward them, and they will long to envisage and have a closer relationship with these patrons (Harris, 1976:378).

Giving is a means to honour God and is a grace into which one does not enter under duress or compulsion. God loves a cheerful giver and allows his children to express their generosity as they wish to in their own hearts. Paul's teaching in 2 Corinthians 9 seems to release Christians from the legal requirement of tithing as set forth in the letter of the Jewish law. Instead, under the perfect law of liberty in Christ, believers in Jesus are released to give in greater measure out of a heart overflowing with love and touched by grace. It is God's desire that all his children trust in his sovereign ability to make grace abound to them, so that always being all-sufficient; they may have abundance for every good deed. As the New International Version puts it, God wants to make us rich in every way so we can be generous on every occasion (Prov. 3:9; 11:24-25; 2 Cor. 9:6-12) (Rowell, 2007:47).

The Cross connects people to giving. Jesus loves human beings and he enacted his evidence through giving himself as sacrifice. He gave an offering with his life. The test of humans' love for God is what they give back to him in serving others. People should be taught to be cheerful givers because God loves them (2 Cor. 9:7). The general principle is thus that the more believers give, the more they will get from God. And the more they get, the more they are expected to give:

“God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work ... You will be made rich in every way so that you can be generous on every occasion.” (2 Cor. 9:8, 11, NIV)

Paul rather commends a lifestyle of generosity. For those who give cheerfully and willingly, the promise is that God will provide all that they need to continue doing good deeds. Not only does the giver benefit from generosity, but the recipients benefit as well. This service that one performs, Paul emphasizes, supplies the needs of God's people (v. 12) (Belleville, 1996:240-242). If the principle of generous giving in mission field churches can be taught and applied, they can overcome dependency.

2.1.2 The teaching of caring for the needy

2.1.2.1 God's care

There are some cases of people who need looking after as accounted in the Bible, over whom God concerns Himself. These people are the powerless and those who are weak socially, financially, mentally and physically. People should treat these people generously: the widows, orphans, alien and the poor. Even though they were helped it may not cause negative dependency in a missionary situation if it is carefully done in the right way

2.1.2.2 Care for the poor in the Old Testament

The ideal and God's desire was that poverty should not exist. Nevertheless, there was also the realistic recognition that poverty would be part of their experience: "There will always be poor people in the land" (Deut. 15:11). But God's people were to be generous so that no one would suffer in need. God commanded his people to care for the neighbour, the poor, and the needy (Deut. 15:11). There were to be no grinding poverty in Israel. The basis for this concern was Israel's own redemption "Remember that you were slaves in Egypt and the Lord your God redeemed you. That is why I give you this command" (Deut. 15:15, NIV). Israel has received much from God and is responsible to give much to their fellow humans (Hedlund, 1985:66-67). The Old Testament promises about care for the poor (Ps. 22:24, 26) were fulfilled in Jesus' ministry.

2.1.2.3 Care for the poor in the New Testament

It is clear from Matthew 22:34-40; 19:17; 6:33; 5:43-48 and other texts (e.g. Mt. 25:31-46) that people cannot manage without their neighbour. As J. Matthey puts it, "According to Matthew's Great Commission, it is not possible to make disciples without telling them to practice God's request of justice for the poor. The love commandment, which is the basis for the churches' involvement in politics, is an integral part of the mission commandment" (1980:171).

A number of incidents and sayings in the first Gospel emphasize the astonishing fact that the messianic king and son of David had come in lowliness and poverty. The most famous of these passages is the parable of the last judgment (25:31-46), according to which Christ identifies himself totally with the most miserable among our fellow humans. Matthew 25:31-46 reveals that "on the day of judgment ... the Son of Man Himself declares His solidarity with the poorest people from all the nations" (Hahn, 1965:38).

In this narrative the poor and needy are seen as bearers of Christ's presence: "Whatever you did for one of the least of these brothers of mine, you did for me" (25:40; NIV). There is a debate about "the least of these brothers". But the most important fact is that at the heart of Matthew's Christology lies the deliberate identification of "God-with-us" with the powerless and the weak, rather than with the strong (Nissen, 2007:32-33). God told Cornelius through angels, "Your prayers and gifts to the poor have come up as a memorial offering before God" (Ac. 10:4). God remembered Cornelius' good deed for the poor and accepted him (Ac. 10:31).

2.1.2.4 Paul's ministry on behalf of the poor

An important aspect of Paul's mission strategy is his collection for the poor in Jerusalem (see 1 Cor. 16:1-2; Rm. 15:24-32; Gal.2:9-10; 2 Cor. 8-9). Paul insisted that representatives from the various Gentile churches should accompany him to Jerusalem (Nissen, 2007:113). This incident is related in Romans 15:26-27:

“For Macedonia and Achaia were pleased to make a contribution (*κοινωνίαν*) for the poor among the saints in Jerusalem. They were pleased to do it, and indeed they owe it to them. For if the Gentiles have shared (*εκοινωνήσαν*) in the Jews spiritual blessings, they owe it to the Jews to share with them their material blessings.”

The main way in which Paul utilized church funds was to promote church unity, and by organizing a collection from mission churches to deliver to the mother church in Jerusalem. Most of Paul's teaching on giving concerns this collection, where again Paul was careful to avoid impropriety (2 Cor. 8:20). Since there was no over-arching ecclesiastical structure, Paul wanted to cement ties between diverse churches through this offering.

2.1.2.5 Care for the alien people

God's concern for justice extends to the foreigners who were resident within Israel's borders. God's concern was also to be Israel's concern. Part of the produce which the Israelites were required to offer as tithe and store was to provide for the aliens living in Israel's towns (Deut. 14:29). It was specifically forbidden to abuse or take advantage of a foreigner: “You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt” (Ex. 22:21). Legislation for the protection of the poor, widows and orphans, slaves and house servants was extended to cover the rights of the aliens as well (Deut. 24:14, 17). Every human being's dignity had to be preserved. Social legislation established a complete social-welfare system, which included the foreigners residing in Israel: “When you reap your harvest in your field, and have forgotten a sheaf in the field, you shall not go back to get it. It shall be for the sojourner, the fatherless, and the widow” (Deut. 24:19). Similar regulations applied to the olive and grape harvest (Deut. 24:20-21). The Book of Ruth documents this principle in practice (2:2-3, 17-18; cf. Deut. 24:19). God's concern for the needy included foreigners such as Ruth, a woman from the Moabites (Hedlund, 1991:79-80).

Israel, then, had a responsibility towards non-Israelites. The presence of alien peoples, as was indicated, always presented a temptation, a possible snare to the people of God. God, however, must have intended their presence as an opportunity for mission. It was always possible for such individuals to enter the

covenant relationship by being incorporated into Israel (1991:80). One of such cases is Rahab the harlot, a Canaanite woman who believed the reports of the acts of God during the exodus and in the wilderness. Rahab thus made her confession of faith (Jos. 2:11) and acted upon it. Rahab was therefore saved by her faith (Heb. 11:31). She was incorporated into the faith community of Israel (Jos. 6:25). The other incorporation was Ruth who was included in the genealogy of our Lord Jesus Christ (Mt. 1:15). Ruth's adoption into the people of God came by her own choice (Rt. 1:16). De Ridder stresses, "The non-Israelite met in Israel the demand of obedience to the God who in redemptive grace was working out by means of Israel's election his universal covenant with mankind" (1975:47).

2.1.2.6 Care for the little ones

In God's strange economy "the little ones" are assigned a particular priority both as the objects and as the subjects of mission. (cf. Arias & Johnson 1992:31-32). These "little ones" include the poor (5:3; 11:5; 19:21), the children (18:2-5; 19:14-15), the weary and over-burdened (11:28), "the least one of all" (25:40,45) and several other marginalized groups. The special concern of Jesus and Matthew for these people means not only that such a category are not excluded as the addresses of discipleship in the kingdom, but also that they are in fact the *privileged* addresses of the Great Commission. Universality passes through the particularity of the weakest and the smallest ones in humankind (Nissen, 2007:28-29).

2.1.2.7 Hospitality for the needy

This motive is attested to in various references from the Bible, for example the following:

1 Peter 4:10; Romans 12:13 "Share with God's people who are in need. Practice hospitality" Apparently, Paul embraced the principle of the early church according to which the needs of believers should be cared for by fellow believers within their local communities (cf. Ac. 2:44-45; 4:32-35; 6:1-7; 1 Cor. 4:17; 1 Thes. 4:11-12; Jas. 2:1-17; 1 Jn. 3:17-18).

Little (2001:2) emphasises: "3 John 5-8 shows how local churches often assisted those who were not a part of their own fellowship, but this is simply a case of showing hospitality to travelling evangelists in the first century. Paul expected the Roman church to do so for him during his journey on the way to Spain (Rm. 15:24). We should likewise demonstrate hospitality when fellow believers from anywhere in the world visit our churches (Heb. 13:2)."

2.1.2.8 Care for the orphan and the widow

God proclaims himself to be a father to the fatherless and a defender of widows (Ps. 68:5). God has always demanded justice for the orphans and the widows (Ex. 22:22; Deut. 10:18; Zech. 7:10). According to James, Christian social responsibility is a demand of the Gospel (Jas. 2:15-17, 24) and real worship “lay in the practical service of mankind and in the purity of one’s own personal life. James was insisting that the most beautiful forms of worship in the world could never take the place of Christian charity” (Barclay, 1964:72). cf. James 1:27: “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.”

It is evident that this forms part of a healthy dependency that reflects true Christian faith.

2.1.3 Giving and attitude

As the researcher mentioned, the Bible teaches believers to give generously (1 Tim. 6:18; Lk. 6:38; 10:25-37; Mk. 9:37, 41; Mt. 10:41-42; 19:21; 25:31-46; Jas 2:14-17; 1 Jn. 3:17). John’s Gospel indicates that this is how God operates. God so loved the world that he gave sacrificially when he sent Jesus to die for sinners. God expects believers to follow his example of lavish generosity, rather than to defend their rationale for holding back resources that could be a genuine help (Rowell, 2006:50). James and John both teach with apostolic authority that there is something inherently unspiritual and unloving about seeing others in need and finding a way to avoid responding to that need (Jas. 2:14-17; 1 Jn. 3:16-18).

The Holy Spirit can and should be trusted to prevent carnal, selfish, and self-serving attitudes from being sustained in the hearts of true believers who are emerging from paganism and unbelief. God has the power to transform people’s perspective on finances rapidly and completely. This is, after all, one major lesson drawn from Zaccheus’ decision to repay fourfold everything that he had taken from his fellow Jews (Lk. 19:1-10). This truth can also be inferred from Paul’s general instruction that former thieves steal no longer but instead engage themselves in profitable labour so that they may have something to share with those in need (Eph. 4:28).

It therefore seems that giving as such is not the issue to causing dependency as long as it goes along with instruction. It is rather the attitude as well as the way of giving in terms of paternalism and the receiving mentality that causes dependency.

2.1.4 The teaching of giving for missions

One of Paul’s most important projects was the collection that he organized among the Gentile churches

for the church in Jerusalem (1 Cor. 16:1; 2 Cor. 8-9; Rm. 15:25-28). The Antiochene church took up an offering for the Jerusalem church during a famine (Ac. 11:27-30). This was clearly an act of Christian compassion which needs to be followed today. When Christian communities suffer an overwhelming disaster that depletes their local resources, their brethren around the world - not just from the West - should be ready to offer help. To speak of self-support does not always mean that home churches and home boards should never help mission churches with their financial burdens (Gilliland, 1983:252). All assistance, however, must be temporary and empowering in order to avoid unhealthy dependency (Little, 2001:3). Rufus Anderson also did not completely rule out financial aid from the mission; this aid was to be given with great discretion, and was always to be taken as short-term help (Gilliland, 1983:251).

According to the Bible, Paul would be deeply concerned about formulating a proper missionary strategy. He would emphasize that we must be governed by the principles demonstrated in his own ministry which lead to the development of healthy indigenous churches. Paul stated that he would not want one church to pay the expenses of another (2 Cor. 8:13), but he expected the Corinthian church, nevertheless, to give over and above her own expenses. Appealing to the Jerusalem fund, he wrote, "At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality" (2 Cor. 8:14). The responsibility to help the weaker and the needy when one is blessed with goods could not be more clearly stated like this (Gilliland, 1983:253). It happened, however, temporarily in the special case of a disaster. Giving for a mission should be temporarily but not continually.

2.1.4.1 Support for ministry

Even though Paul was sustained as a tentmaker, he received the support of churches for his missions. He also rallied support for the needy churches. He got offerings to distribute to them. Paul "partnered" with the Philippian church which sent him support while he served in other churches. This ought to serve as a prototype for missionary endeavours today. This notion is based on Philippians 1:4-5 "In all my prayers for all of you, I always pray with joy because of your partnership in the Gospel from the first day until now" (see also, 2:1; 4:14-16, NIV). Paul continues, "Moreover, as you Philippians know, in the early days of your acquaintance with the gospel, when I set out from Macedonia, not one church shared with me in the matter of giving and receiving, except you only; for even when I was in Thessalonica, you sent me aid again and again when I was in need" (Phlp. 4:15-16, NIV).

Paul did not, however, seek financial support from other churches. When he received assistance from the Philippians church it placed his relationship with the Corinthians in jeopardy, because of their perception

that he lived by a double standard (2 Cor. 11:7-9; 12:13). Evidently, Paul was “not particularly enthusiastic about the gift” since it “caused him problems. It violated his principle of paying his own way by working with his hands ... Consequently he swings suddenly from praising the Philippians (in 4:10) to informing them that he did not need their gift (in 4:11 ff.), that he had learned self-sufficiency” (Silva, 1992:231; quoted in Little, 2001:2-3). Little insists that to apply Paul’s relationship with the Philippians church as a basis for promoting financial partnership among the global churches today, is to misconstrue how Paul actually viewed this relationship (2001:3).

Little’s opinion, however, cannot match other scripture passages mentioning Paul’s heart as missionary and supporting ministry as partners. For instance, “you know how we lived among you for your sake” (1 Thes. 1:5 NIV) “Surely you remember, brothers, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you” (1 Thes. 2:9 NIV). “Moreover, as you Philippians know, in the early days of your acquaintance with the gospel, when I set out from Macedonia, not one church shared with me in the matter of giving and receiving, except you only” (Phlp. 4:15 NIV). Paul didn’t want to be a burden to anyone else; that is why he worked night and day. Paul said that giving is an enriching, blessing-filled experience for the giver (2 Cor. 9:6-11) because he is not looking for a gift, but for what may be credited to a giver’s account (Phlp. 4:17) and the gifts are fragrant offering, an acceptable sacrifice, pleasing to God (Phlp. 4:18). Supporting a ministry is good, not only for the receiver but also for the giver. Thus it does seem that Little’s interpretation of Paul “not particularly enthusiastic about the gift” of the Philippians is conflicting with the larger context and not valid.

2.1.4.2 Support for the preacher

The issue of a preacher receiving his/her due is dealt with in the Bible. Some of these guidelines on a preacher’s living from the Bible are presented below:

Paul cited Deuteronomy 25:4 in 1 Corinthians. 9:9-10. “For it is written in the Law of Moses: ‘Do not muzzle an ox while it is treading out the grain.’ Is it about oxen that God is concerned? Surely he says this for us, doesn’t he? Yes, this was written for us, because when ploughman ploughs and the thresher threshes, they ought to do so in the hope of sharing in the harvest. If we have sown spiritual seed among you, is it too much if we reap a material harvest from you?” (1 Cor. 9:9-11). Paul explained the principle of sowing and reaping namely, sowing spiritual seed and reaping a material harvest: “Don’t you know that those who work in the temple get their food from the temple and those who serve at the altar share in

what is offered on the altar? In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel” (1 Cor. 9:13-14, NIV). These verses offer a double lesson for today’s church: (1) its pastors and leaders deserve material support; (2) there’s no place for that special “friendship” which predisposes pastors or leaders to favour the wishes or inclinations of some against those of others (Thiselton, 2000:690).

Jesus commanded on this issue: “When you enter a house, first say, ‘Peace to this house.’ If a man of peace is there, your peace will rest on him; if not, it will return to you. Stay in that house, eating, and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house. When you enter a town and are welcomed, eat what is set before you” (Lk. 10:5-8, NIV). Luke 10:7 underlines “the preacher’s right to remuneration,” while Matthew 10:8-10 develops the theme of giving freely because one has freely received, and freedom from care and false securities (Conzelmann, 1988:157; quoted in Thiselton, 2000:693). It is right that local churches support salary for pastors according to scriptures. In that way local churches can prevent the danger of dependency when they take responsibility for their pastors.

2.1.4.3 Self-supporting ministry

Paul’s general practice was to support himself and his colleagues by working with his own hands whenever possible. While Paul reminded his readers that he had every right to expect the churches to support him (1 Cor. 9:1-18), he refused to assert this right in order not to be a burden on any of the churches (1 Thes. 2:9). It is always the honour of the Gospel that is foremost when he insisted on self-support (Gilliland, 1983:249).

Paul’s reference to working with his own hands (cf. Ac. 18:3) is linked to his refusal to accept financial support from the Corinthians, a fact that led to difficulties and misunderstandings (cf. 1 Cor. 9:4-18; 2 Cor. 11:7-9; 12:13-17). It becomes clear that Paul did, on rare occasions, receive gifts from the churches in Macedonia (e.g. Phlp. 4:10-20). It is, nevertheless, important to note that this support typically came when he was either in prison (cf. Phlp. 1:7) and thus unable to work, or was travelling through an area (i.e. Thessalonica; Ac. 17:5-8, 13) where, because of persecution, he was unable to stay for an extended period of time.

Paul called the elders of the Ephesians’ churches from Miletus and he entrusted the churches to look after them. He confessed he did not work to earn money or clothing for his needs and his companions:

“I have not coveted anyone’s silver or gold or clothing. You yourselves know that these hands of mine have supplied my own needs and the needs of my companions” (Ac. 20:33-34, NIV). “In everything” he showed them how they should work hard and provide for the needs of the weak among them (v.35).

“Surely you remember, brothers, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you” (1 Thes. 2:9, NIV).

Paul’s foundational team worked “night and day” - that is, constantly - to sustain themselves as they preached the Gospel and not “to burden” (*επιβαρῶ*) financially or literally “to weigh in on” (cf. “demands,” *βαρος*, in v. 7) anyone in the church (cf. 2 Cor. 11:9b). Exactly what type of work they did in Thessalonica is unknown, although some scholars infer manual labour through a reading of 1 Corinthians 4:12 (Keck, 2000:700). Later on in his letters, the apostle Paul urges the Christians in Thessalonica to look after their own affairs, to work with their own hands and earn their own living (1 Thes. 4:11-12).

In addition, the support from the Philippian church, for example, was sporadic, not regular, and Paul also was not dependent on it, as he clearly states in Philippians 4:11. One incident can be traced where Paul did receive assistance from the churches of Macedonia when ministering for 18 months in Corinth. This outside assistance actually caused him hardship (2 Cor. 11:7-9), because of the Corinthians’ perception that Paul was leading a double standard life. It is crucial to Paul that this matter of financial independence should not be compromised in any way. He makes it clear that he did not ask for the gift but he was looking for what may be credited to givers (Phlp. 4:17). In verse 18, he states that his finance is abundant: “I have received full payment and more. I am amply supplied, now that I have received from Epaphroditus the gift you sent.” (NIV)

In the light of the above, it can be postulated that Paul followed rules of giving for missionary work. The following guidelines can be drawn: 1) he did not seek financial help for himself, 2) he gave no financial help to his mission churches and 3) he did not administer local funds (cf. Allen, 1962:49). With finances in terms of church management Paul “travelled light”. Because finances could so easily create misunderstanding between the missionary and mission churches, Paul took pains to avoid such problems. He never raised large sums of money before setting out on his mission journeys, and therefore he often ran out of funds (Ac. 20:34; 1 Thes. 2:9). He made it clear that the false teachers and those who slipped away from the truths of the Gospel were those who were lovers of money (1 Tm 6:3-10).

Paul actually knew that as an apostle he had a right to raise funds from his converts, but refused to exercise those rights in the church of Corinth: “On the contrary, we put up with anything rather than

hinder the gospel of Christ” (1 Cor. 9:12). Paul was conscious of the risk that his attitude toward money would either help or hinder the Gospel. He was therefore careful to make himself “a model for you to follow” (2 Thes. 3:9), and he offered the Gospel “free of charge” wherever he went. The model that Paul was eager to establish was self-support and the wise use of funds. This underscores the truth about missionary activity: “Dependence does not train for independence and slavery does not educate men for freedom” (Allen, 1962:125).

Paul also did not create any financial dependence of others on himself. Of course he had no funds to dispense, but neither did he seek to hire any employees, build buildings or institutions, or create any financial obligations to himself. As a result, the obligations that people felt towards Paul were much stronger and more spiritual than could be created by financial means. Paul successfully stayed out of the financial traps into which so many modern missionaries fall. He accomplished this by never introducing this complication between himself and his mission churches. Paul’s personal lifestyle was on a par with that of his converts, and he did not interfere in their management of church funds (Reese, 2012:6).

Self-supporting ministry can thus prevent pastors or missionaries from the danger of dependency. It needs to be noted, however, that the Bible stresses the need for existing churches to support missionaries on their way to proclaim the Gospel in new territories. Paul clearly requested the church in Rome to support him to implement his plan to do mission work in Spain. He writes to them and makes this goal of his planned visit to the church in Rome quite explicit. “I hope to visit you while passing through and to have you assist me on my journey there... (To Spain).”(Rm. 15:24)

In 3 John 5–8 we read “Beloved, it is a faithful thing you do in all your efforts for these brothers, strangers as they are, who testified to your love before the church. You will do well to send them on their journey in a manner worthy of God. For they have gone out for the sake of the name, accepting nothing from the Gentiles. Therefore we ought to support people like these, that we may be fellow workers for the truth.

The expression ‘to send them on their way’ (*προπέμψας*) translates a form of the verb *propempō*, which functioned as a technical term for missionary support in the early church (cf. Acts 15:3; 20:38; 21:5; Rom 15:24; 1 Cor 16:6, 11; 2 Cor 1:16; Tit 3:13) and this is also its function in this instance.

Gaius is encouraged to provide support to the missionaries, for in doing that, we “work together for the truth” (lit. “We may become fellow workers for the truth” *ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ*). To provide support to missionaries is to further the cause of the Gospel and those who do so may be described as

“fellow workers for the truth”. These missionaries deserved to be sent on their way in a manner worthy of God (*ἀξίως τοῦ θεοῦ*). Thus part of the church’s service to God is to support missionaries. The reason as stated in the second part of verse 7 is because they went out receiving no help from the pagans. As they travelled from place to place they were dependent on the Christian community for support, for they received none from the pagans.

The principle here is that missionaries should not expect support from the pagans when doing mission work, but may receive it from supporting churches, as Paul indeed did receive support from the church in Philippi with gratitude to God.

2.1.5 Three Biblical examples on overcoming dependency

Schwartz points out three Biblical examples on how to overcome dependency:

“How does one deal with the question about not caring which I mentioned earlier? The most caring thing one might do is to think so highly of the gifts, abilities and privileges of local leaders that the outsider wouldn’t under any circumstance want to interfere.” (Schwartz, 1998b:5)

Examples of such circumstances are expanded below:

The first example recalls the time of building the Tabernacle in Exodus 35. A wandering band of refugees was asked to make a contribution toward the building of the moveable house of God for the journey to the Promised Land. In the end they gave so willingly that Moses had to tell the people to stop giving. This fundraising project ended with the glory of the Lord filling the House of the Lord to such an extent that Moses could not enter. It should be kept in mind that those making the donations were refugees with an uncertain future at that time.

The second example is found from the time of the preparation to build the permanent house of the Lord - the Temple. God decreed that David could not build the Temple, but David was instrumental in the fundraising phase. David mentioned several times in 1 Chronicles 29 that the people gave willingly toward the project (1 Chr. 29:17). He also reminded everyone that what they were giving came from the hand of the Lord and that they were only giving back some of what He had already provided to them. This fundraising project ended with everyone prostrate before the Lord in worship.

A third Scriptural illustration is found in 2 Corinthians 8 in which the Macedonians were described as

experiencing severe trials and extreme poverty. The Apostle Paul reports that even so, they begged for the privilege of giving. This example clearly shows that not only the wealthy are expected to give or that the blessing should go only to those who are well off.

2.1.6 Dependency on God

The biblical insight is that dependency on money, and power amounts to idolatry before God. The faith tradition that can be traced back to Abraham (Gn. 12:1-3) was forged in the Diaspora. In other words, this tradition stems from Abraham's leaving of his ancestral home and security in response to the call of God to mission. This mission was marked from the beginning by the vulnerability of coping without the usual securities of a settled existence. This way of life is marked by utter dependence on God, living by faith. The Scriptures profess God's lordship: The earth and all that it contains is the Lord's (Ps. 24:1). All the silver and all the gold in the world belong to the Lord (Hg. 2:8) Both riches and honour come from the Lord; it is in his hand to make people great and to strengthen them (1 Chr. 29:11-12).

Later, in the time of the Judges, the people of Israel demanded kingship in order "to be like the other nations" (1Sm. 8:5). This signalled a setting in and dependency on conventional political and economic power, enmeshed in local loyalties. The Biblical faith was renewed from time to time, as the representative few were thrust out into exile, where they rediscovered the genius of their calling (Shenk, 1999:162). In another testimony to the Biblical faith, David refused to fight the Philistine prize fighter, Goliath, by using King Saul's armour - believers cannot fight their spiritual battles using the world's armour. Many of God's servants are so heavily loaded with materialism that they cannot lift a hand against the enemy (Chikazaza, 1997:6).

When applied to the missionary situation, one finds the following: Africans need to change their attitude from human-dependency to God-dependency. God is the source of all good things. Unfortunately many leaders and churches have looked to the West as a support system. As a result, many missionaries have been disappointed to see their finances cut off as Western foreign missions have shifted their focus to the 10/40 window's unreached people groups. Local missions should teach their people to look to God for their supplies. They should be taught to know that it is God who provides power to create wealth. Such talk that Africa is a "poor continent" is not only false, but ranges on being criminal (Chikazaza, 1997:4).

All involved in missionary activities would do well to remember the following Biblical truths on creating wealth:

“Not by might, nor by power, but by my Spirit, says the Lord Almighty.” (Zch. 4:6, NIV)

“For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit.” (Rm. 14:17, NIV) “So do not worry, saying, ‘What shall we eat? Or ‘What shall we drink?’ or ‘What shall we wear?’ For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well.” (Mt. 6:31-33, NIV)

Herein lays an important guiding principle for the missionary situation. In God’s kingdom, people should not be dependent on materials but on God. God grants people the power to create wealth (Deut. 8:18) and prompts the desire of believers to share what they have earned. Applied to our lives as missionaries it means: With God’s help, our passion is empowered to live right, our character is reformed and strengthened, and our responsibility to others is embraced. When we first seek the kingdom of God and his righteousness, not material commodities, all other things will be added as well. If we trust God, we need not worry about anything but will experience peace and joy in the Holy Spirit. Material blessing is not a sign of superiority, nor is it a justification for arrogance between one person or nation and another. None of us has anything in the way of material goods that we did not receive from God’s hand. In this respect, we are all completely dependent upon God (1 Cor. 4:7).

Paul differed from the Stoics in another significant respect. He pursued God-dependency rather than self-sufficiency. The generous giver, like the farmer, is dependent from start to finish on God: the One who supplies seed to the sower and bread for food will also supply and increase believers’ store of seed and will enlarge the harvest of their righteousness (v. 10). The idea is an Old Testament one: “Seed for the sower and bread for the eater” comes from Isaiah 55:10, while “the harvest of your righteousness” is taken from Hosea 10:12 (LXX). It was widely believed that material prosperity was the result of divine blessing. Paul reflects this belief to a certain extent. It is God “who richly provides us with everything for our enjoyment,” he informs Timothy (1 Tim. 6:17). God supplies believers’ seed and even increases it so that they can be generous on every occasion (vv. 10-11).

People should therefore not be dependent on materials or men’s power, but on God.

3. CONCLUSION

The following points of the biblical perspectives on mission, paternalism and dependency can be drawn from the consideration of key biblical passages above:

- In Acts 15 Luke gives a detailed account of the Jerusalem Council. According to him, the whole debate was triggered by the claim of certain Judaizers that an individual could not be converted genuinely unless he is circumcised according to the custom of Moses (Ac. 15:1). James's conclusion amounted to this: all attempts to impose circumcision and its attendant legal obligations on Gentile converts must be refused. The council therefore decided that those from another culture should not be compelled to conform to the cultural patterns of the sending church.
- In cross-cultural missions God's people should discern between core aspects of the Gospel and Christian ethics which all Christians should maintain, and issues that may be merely cultural traditions and not part of the core issues of the Gospel. These cultural issues may become stumbling blocks to the progress of the Gospel. For example, Gentiles were not to eat meat offered to idols, because this became a stumbling block to Jewish-Gentile fellowship.
- According to Romans 14, Paul refuses to take sides but simply wants each group to respect and love each other. Christians must therefore stop bickering over nonessential issues and realize that God accepts both sides. This is another critical reminder not to judge each other when we differ over nonessential issues. We must distinguish cardinal from non-cardinal issues. Cardinal doctrines (e.g., the Trinity, the deity of Christ and substitutionary atonement) demand discipline and an intolerant "test of the spirits" (1Jn. 4:1-3) on the part of the church (e.g., the Judaizers in Galatians and Philipians 4 or the heretics in 1-2 Timothy). Non-cardinal issues, however, require loving dialogue and tolerance (Osborne, 2004:363).
- According to the Bible, nurturing is equipping new Christians to become competent and mature in building up the body of Christ so that each part of the body uses its gift or gifts to enhance the whole.
- Paul also uses the image of a father's concern for his children to describe his pastoral care for the Thessalonians (1 Thes. 2:11-12). A good father encourages and provides guidance and leads his children to maturity to become a responsible Christian steward in God's kingdom. Yet Paul did not claim ultimate authority over his spiritual children. He did not appoint himself as their father, nor was he free to act whimsically (as an earthly first-century father might), requiring of them what he wanted. Paul's function as their Christian father rather was to train believers to "live lives worthy of God".
- Giving is not the issue to causing dependency as long as it goes along with instruction. It is rather the attitude as well as the way of giving in terms of paternalism and the receiving mentality that causes dependency.

The Bible supports dependency on God and thereby accentuates the following aspects: self-reliance through trusting God providing in all needs (2 Cor. 8:1-5), rather than dependency on outsiders, a Christ-centred, incarnational attitude and the act of nurturing rather than paternalism. According to biblical guidelines as it was outlined above, the focus should not be on dependency on outside donors; a desire for self-support should be nurtured, caring for the needy and giving to the poor generously rather than receiving, and giving financial support for missions on a temporary basis.

However, it seems that the white churches and the black churches of the Reformed Churches of Southern Africa in the KOSH region have not applied these biblical principles to their mission partnership. As a result, the mission may have caused paternalism and dependency, in contrast to biblical perspectives.

CHAPTER 4

AN ANALYSIS OF THE ISSUES THAT MAY BE CONDUCTIVE FOR PATERNALISM AND DEPENDENCY IN MISSIONS

This chapter will explore the basic issues at stake when examining paternalism and dependency in missions such as: *culture, worldview* and *attitude*.

1. INTRODUCTION

When missionaries arrive in a new region, they do not enter a religious and cultural vacuum (Hiebert, 1991:171). Partnerships in missions are usually formed across cultural borders and may often lead to cultural clashes and to misunderstanding (Hiebert, 1991:92). In cross-cultural missions and church establishment there is an ever-present need for missionaries and mission boards to anticipate and appreciate the differences in cultures and worldviews. The role-players should even keep in mind the frequently hidden cultural factor and proactively place this factor on both the written and unwritten agenda for establishing partnerships. If not, decision-makers may overlook basic data - and miss major strategic opportunities. Incarnational communication is particularly important in missions. Missionaries have to follow the example of Christ to “empty” themselves (Phlp. 2:5-8) in order to communicate the gospel well, and therefore also have much to learn. Through this learning process as part of incarnational communication, missionaries come to identify with the people and their ways and are able to build trust (Hiebert, 1991:165).

In effective cross-cultural communication it is absolutely necessary to develop the ability to form, foster, and improve relationships successfully with members of a culture different from one’s own. It is based on knowledge of many factors, such as the other culture’s values, perceptions, manners, social structure, and its decision-making practices. This also entails an understanding of how members of a cultural group communicate: verbally, non-verbally, in person, in writing, in various social contexts and especially how they express their spirituality (cf. Hesselgrave, 1979:69-70).

In this study it is also recognized that every aspect of the life of each human being, including the body, the mind, the will and the emotions and all of life on earth, has been tainted and damaged by sin (cf. Gn. 3:10; Rm. 5:12-18; Eph. 2:1-3). As a result, the disease of sin affects people so profoundly that nothing that humans do or accomplish can please God (Mk. 7:20-23; Prov. 4:23; 23:7). This condition has alienated men and women from God, from themselves, from others and from their environment. Since the fall of Adam and Eve in sin, futility is built into the universe and sin is a universal trait of humanity – both the

rich and the poor. Sin also penetrates people's cultures and societies and affects their social, economic and political systems.

Missionary partnerships in Africa were mostly formed between missionaries and mission boards from a Western (European) background and churches from a non-Western, African background. This study focuses on churches from a European background together with those from an African cultural background. It is found that the cultural background often has led to a lack of appropriate communication and mutual understanding. This makes it necessary to consider how the cultural backgrounds of both groups on whom the study is focusing have influenced the attitudes and relationships of these groups with each other.

2. DEFINITION OF CULTURE, WORLDVIEW AND ATTITUDE

2.1 Culture

Culture can be defined briefly as “the more or less integrated system of beliefs, feelings and values, and their associated symbols, patterns of behaviour and products shared by a group of people” (Hiebert, 1999:374; cf. Hesselgrave, 1979:68). In addition, culture includes habits, customs, social organizations, techniques, language, norms, ideas, beliefs and much more (Van der Walt, 1997:8). The heart of culture consists of the shared beliefs, feelings and values of a community of people. Through their common experience, people form a mental picture or map of their world (Hiebert, 1999:376). Every culture contains something worthwhile and beautiful, because it emphasizes an important relationship. At the same time every culture has its “valleys” and “blind spots”, because it does not acknowledge the equality of these four basic relationships (God/gods, nature, fellow human beings and themselves) (Van der Walt, 2003:99). According to the Reformed doctrine, cultures bear the marks of God's common grace, which needs to be compared with his special grace or saving grace. This overall grace impacts on cultures. Common grace is a theological phrase according to which God's bounty is poured out on all humans regardless of their faith or righteousness. In the Scriptures this grace describes God's gifts of rain and grain, both of which come into the hands of the saved and the unsaved ones (Ps. 145:9; Mt. 5:45; Lk. 6:35). Common grace can also be seen in the Spirit's restraint of sin in the world. Without common grace Satan's activity would run rampant over a wicked society all too ready to embrace his cause (Gen. 6:3) (cf. Gangel, 1998:240; Mouw, 2001:14-20).

Culture implies a measure of homogeneity. If, however, the unit is larger than the clan or small tribe, a

culture will include within itself a number of sub-cultures, and sub-sub-cultures, within which a wide variety and diversity is possible. At its centre stands a worldview, which implies a general understanding of the nature of the universe and of one's place in it. From the basic worldview flow both standards of judgment or values, as well as standards of conduct:

- Values: what is good in the sense of being desirable, or what is acceptable in accordance with the general will of the community, and that which is not;
- Standards of conduct: these concern relations between individuals, sexes and the generations, and also inform people's relations with their community and with those outside of the community.

Cultures are never static; there is a continuous process of change. In general, this change should be gradual enough to take place within the accepted norms, otherwise such a culture is disrupted (The Willowbank Report, 1981:508-509). Naturally, however, as a result of the brokenness and sinfulness of human existence, and God's common grace, any culture, including that of Africa, contains good, less good and weak elements. If one admits to this basic fact, the way is clear to appreciate the good - and to link it with economic development as far as possible, so that those elements that are appropriate can be retained. At the same time, however, the negative elements have to be exposed, analyzed critically and be reviewed, eliminated or transformed. Sometimes the change of culture may be quick because of the power of the gospel and the Holy Spirit. In the forming of missional partnerships all parties involved also need to be careful not to stereotype each other. Rapid globalization and urbanization also influence cultural transformation. Therefore in-depth contextual analysis of current contemporary cultural trends and influences must be part and parcel of building good partnerships.

A corrupted culture, such as the worship of idols should be challenged. Paul rebuked a Jewish sorcerer and false prophet and blinded him (Ac. 13:10-11). Paul and Silas were accused of advocating unlawful customs by the owners of the slave girl who performed fortune-telling and was possessed by an evil spirit. This took place when Paul and Silas promptly exorcised the spirit in the name of Jesus Christ (Ac. 6:16-21). Romans 12:1-2 and 2 Corinthians 10:4-5 also mention the positive aspects of a strategy meant to change corrupted beliefs and a secular worldview through the proclamation of the Gospel. The Gospel holds the power to transform human hearts (2 Cor. 5:17), and from there, real hope exists for social and cultural transformation as well (Miller, *et al.*, 2005:65). When this is applied in love, it cannot cause paternalism and dependency in missions but enrichment and empowering of new Christians to become responsible Christian stewards in God's kingdom.

2.2 Worldview

As was explained previously, the way people see reality can be termed as their worldview. It is instructive that in Latin, Greek, Sanskrit, English, and certain other languages, one meaning for the word “see” is “know”. A worldview is the way people see or perceive the world around them, the way they “know” it to be (Hesselgrave, 1979:125). The understanding of worldview as the core of every culture explains the confusion many experience at the level of beliefs. Someone’s own worldview provides a system of beliefs that are reflected in that person’s actual values and behaviour (Winter, 1981:364).

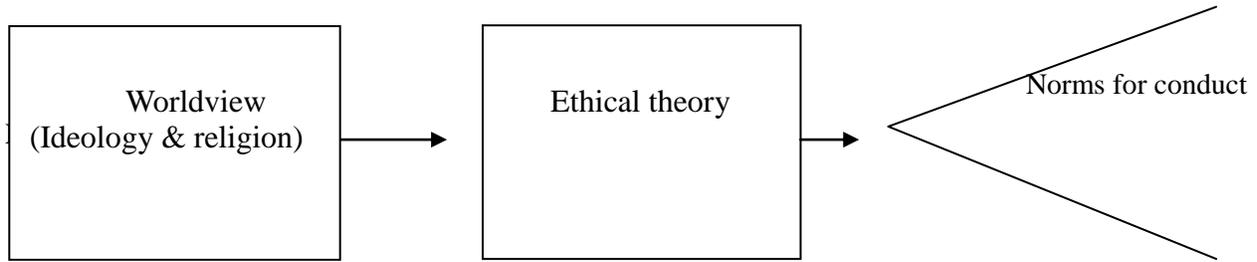
Van der Walt explains the different layers of culture in terms of a “cultural onion”:

“If we use the image of an onion which we start peeling, we find at least the following layers; (1) habits and customs, (2) tools, technological devices, buildings, (3) institutions such as marriage, the family, the state and its laws, (4) values, norms, a life and worldview, (5) the religious convictions of a group of people. These five layers could be visualized in a diagram consisting of five concentric circles, numbered 1-5 from the outer to the inner circle. The cultural layers on the outside are easily visible. The deeper we move to the centre, the less visible the facets of a culture become ... The outer layers of a culture also change more easily than the core. Few black Africans will still wear traditional clothes today – or go without clothes. Many of those who wear Western clothes, however, may still adhere to more or less the same worldview as their ancestors. Westernization has not touched their essential being.” (1997:8)

Metaphorically, a worldview can be described as tinted glasses through which an individual sees his world. All of a person’s decisions are influenced by his/her worldview. From the invisible worldview flows the visible behaviour and products of the culture concerned. Robert Redfield has characterized worldview as the structure of the universe, such as how the people of a culture see it or “know it to be”. This view entails how people see themselves in relation to all things and all things in relation to themselves (1957:85-86). Norman L. Geisler has likened a worldview to the eyeglasses through which a person observes the world (1978:241). A worldview colours and shapes a person’s multiple experiences. It provides the perspective from which anyone processes all his/her information. Even though a person or a people embrace certain truths of the Gospel, if their non-Christian worldview is not exchanged for a Christian one, those truths and subsequent experiences will be interpreted from a non-Christian perspective. Consciously or unconsciously they will fashion a syncretistic (mixed) worldview (Hesselgrave & Rommen, 1989:212-213).

The worldview depends on ideology, religion or belief. The relation of worldview, ethical theory and

norms can be explained by way of the following diagram:



Christian ethical reflection traditionally presupposed a worldview where the following facets were seen as the cornerstones: the existence of the living God as Creator, God and Redeemer-God, the renewal of the world in Christ, the dynamic work of the Spirit and the acceptance of the Scriptures as normative for believers' lives. Seen from this traditional perspective it will be fair to say that Christian ethics flows from the revelation of God. This takes place through God's acts in nature and history, and especially through God's self-revelation in His Word. God laid down the deepest principles for moral conduct. From these principles norms can be derived as guidelines for the human lifestyle. God created the sense of morality in every person and enriched this gift with the moral teachings of the Scriptures (Vorster, 2007:3-4).

2.3 Attitude

The issue of attitude is vital in cross-cultural partnerships. The attitude of superiority of a missionary and the mission boards often dominated and controlled the nationals to be dependent and inferior. A biblically humble, incarnational attitude of servanthood and the attitude of love establish real partnerships in missions. In this sense attitude has a definite impact on partnerships in missions.

A clear definition of attitude appears to be a minimal prerequisite for the development of valid measurement procedures. According to current views in the philosophy of science, the meaning of a concept is defined in terms of its relations to other constructs in a theoretical network (Thomas, 1971:5). In the light of this, Kiesler, Collins, and Miller have pointed out: "All too often, social psychologists have tried to make their definition of attitude both a conceptual definition and a theory of the concept" (1969:4; quoted in Thomas, 1971:6). Even though there is consensus on this description of attitude, it does not eliminate the existing disagreements among researchers on this feat: attitude. There are, however, basic features that researchers on attitude share: the notion that attitude is learned, that it predisposes action, and that such actions are consistently favourable or unfavourable toward the object (Thomas, 1971:6).

Attitude is an extremely important concept in any form of ethical reflection and hence also with regard to

partnerships in missions. Ethics does not only focus on human conduct and the prescriptive norms for such a conduct, but also on human attitude and the prescriptive norms to change that attitude. Attitude is also a core theme in biblical anthropology, especially with respect to partnerships in missions. To understand the biblical teachings about human attitude, the progressive revelation on humankind must be understood. One of the main topics in the biblical revelation is the theme of humankind's degeneration and the possibility of regeneration. This theme is relevant for an exposition of the Christian's attitude. Human attitude degenerated with the fall, but by the grace of God in Christ it obtained the possibility of regeneration. Although man was created in the image and likeness of God (Gn. 3:6-8; Ecc. 7:29), this act of disobedience corrupted humans totally. By wilful disobedience the first humans deprived themselves and their posterity of those divine gifts. Jesus himself recounts this corruption in Mark 7:20-23. Humankind inherited sin and its effects from the first humans. Every person, however, can confess his / her sin like David in Psalm 51:5 (Vorster, 2007:13).

Spykman describes original sin as Scripture's most ultimate and profound way of accounting for the avalanche of evil that has descended on the human race (1992:312). Due to original sin, man's state before God has changed completely. Spykman sees this doctrine as classic Reformed thought. He indicates that according to this line of thought, the idea of "state" refers to one's legal position or status before the tribunal of divine justice. As a result of people's original sin they no longer stand upright in God's presence. The Judge declares humans guilty. The Lord and Judge's sentence rests heavily on humans. They are under his just judgment, condemned to death, and their condemnation is well deserved. Humans have undergone a radical change in status (1992:318). Sin also distorted humankind's attitude. All humans became prone by nature to hate God and their neighbour (Heidelberg Catechism, Question 5, *In Beeke & Ferguson*, 1999:46).

As a result, the love of God and of the neighbour and the inclination to care for God's creation, turned into an attitude of self-love, hatred, selfishness and abuse. The only way of changing this attitude is the total regeneration by the Spirit of God (Heidelberg Catechism, Question 8, *In Beeke, Joel R. et al.*, 1999:46). This regeneration becomes possible through the sacrifice of Christ, which lays the foundation of his redemptive work (Vorster, 2007:13-14). In the light of this sacrifice the fruit of the Holy Spirit's work of regeneration and sanctification is enacted love (Rm. 5:5; Gal. 5:21-23), which is the main attitude that God commands Christians to fulfil. Love is the most needed foundation for incarnational missions and communication. When Paul speaks of his motivation for missions, he says that he has been compelled by the love of Christ (2 Cor. 5:14, NIV). Such enacted love is an attitude flowing from the fruit of the Spirit and is built on unconditional trust and selfless offering of one's interests to a mutual partnership for

the sake of the glory of God.

Aid for the poor that is not inspired by true love is “only a resounding gong or a clanging cymbal” (1 Cor. 13:1). According to the same chapter (verse 4) love is not proud. It does not boast or act out of its own interest. When development is done out of true love, it is not forced upon the poor. Charity is not yet Christian love – it may even be offensive to the poor. Missionaries have to give themselves – not something of themselves – such as their time and expertise to solve the problem of poverty. God’s judgment on aid for the poor that is not motivated by genuine love is harsh: “If I give all I possess to the poor ... but have no love, I gain nothing” (1 Cor. 13:3, NIV) (Van der Walt, 2006:40).

Ultimately, identification between a missionary and the indigenous people amongst whom that missionary is working, does not take place just because that person lives like the host people, or even if he/she becomes part of their social structures. It begins with the missionary’s attitude towards the people receiving the Gospel message. A missionary can live in people’s houses, work under their authority, and even marry his/her children to theirs, but if that missionary has a sense of distance and superiority, they will soon perceive it. On the other hand, if that missionary lives in foreign houses and eats foreign foods, but truly love the people, they will know that too. A genuine love for the people will lead missionaries to treat them with dignity and respect and to trust them not only with their goods but also with power and positions of leadership. It will prevent missionaries from treating such people with condescension as “children,” or with disdain as “uncivilized”. It will also evoke in missionaries a deeper desire to share with the indigenous people the Good News of the Gospel that has been given to them. Identification on the level of attitude provides the basis for all other identifications. Strangely enough, when missionaries truly love people and see them as human beings like themselves, differences in lifestyle and roles seem less significant. There is an underlying bond that unites missionaries with the indigenous people. In effect this love enables missionaries to go much further in identifying with people in their roles and lifestyles than they can follow out of duty alone (Hiebert, 1986:110).

This attitude of being a servant is vital. It is necessary that the missionary should strive to live out such an attitude (e.g. Jn. 13). To build real partnerships between themselves and nationals, missionaries should remind themselves constantly to be a servant and to love each other by living the same love that Jesus Christ lived (Phlp. 2:2). The attitude of love and servanthood must become part and parcel of outreach in missions and of partnerships in missions.

3. CULTURAL HUMAN BEINGS

God gave humans a cultural mandate which entailed a specific form of rulership over the environment (Gn. 1:26-30; cf. Kirk, 1999:176) (Hesselgrave, 1981:365). Adam's primitive culture in Genesis 2, for example, includes not only gardening (agriculture) but marital relations (together with Eve), the beginnings of language (the naming of the animals) and even the first poetry (Adam's two couplets in praise of Eve). A second group of examples found in Genesis 4:20-22, provide even stronger support. Here accounts can be found of three makers of history who are the originators of three traditions:

- Jabal, “the father of those who live in tents and raise livestock”;
- Jubal, “the father of all who play the harp and flute”;
- Tubal-Cain, “who forged all kinds of tools out of bronze and iron”.

In the early chapters of Genesis human beings are clearly recognized as cultural beings, and in these passages their historical development is noted explicitly. In the image of the Creator, all humans are called to exercise their rule in developing the earth. Humans are to cultivate the garden of creation. The cultural mandate is part of God's original plan for the world. Salvation does not negate this plan but rather fulfils it. It is intrinsic to human nature to be culture formers. Human beings have the God-given mandate to develop the surrounding creation (Walsh & Middleton, 1984:57-58).

The fall did not result in the eradication of the image of God in the creature, nor in the countermanding of all cultural prerogatives. It did, however, interpose another and false authority over humans and mar the human's person and productions. Only under Christ can humans be redeemed and their culture renewed (Hesselgrave, 1981:365; cf. Hiebert, 1991:56).

Christ's Great Commission (Mt. 28:19-20) should be understood as a reminder of this cultural original, all-encompassing mandate and not – as often is the case – only narrowly as a mandate to proclaim the Gospel “to win souls for Christ”. According to v. 18, *πασα εξουσια εν ουρανω και επι της γης*: “all power is given unto me in heaven and in earth” (KJV). After Jesus had risen again, he got all authority and power from God. He commanded to his disciples with the resurrected power. v. 20 *διδασκοντες αυτους τηρειν παντα οσα ενετειλαμην υμιν*: “Teaching them to observe all things whatsoever I have commanded you” (KJV).

Followers of Christ must “put on” the biblical worldview and then apply its principles to the different areas of their life – not just to the “spiritual” area, but to every area (Miller, *et al.*, 2005:122). God gave

mankind clear norms, such as stewardship, care and love, but never a precise blueprint to fulfil their cultural mandate. God expects human beings to be creative themselves as well (Van der Walt, 2006:2).

Because Jesus is both Creator and Lord over everything, his command to make disciples is far more than a mandate to simply “tell” the nations about Jesus. Missionaries must demonstrate the reality of Jesus’ Lordship through our lives, families, vocations, communities, and cultures. They must teach the world the biblical worldview in its entirety. The truth must not only change lives, but transform cultures as well (Miller, *et al.*, 2005:13-14)

If missionaries do not keep the culture of others in mind or make no effort to understand it, miscommunication may ensue. They should make an effort to change their attitude according to the directions of the Word of God. Otherwise, it becomes difficult for both sides to establish the relationship of partnerships in missions.

4. BIBILICAL CULTURAL MANDATE AND PERSPECTIVE

The Biblical message does not support unbridled development. In Genesis 1: 28, the command to “subdue the earth” (כבש: *kabaš*) focus on the earth, particularly cultivation (see 2:5, 15), a difficult task in those days. While the verb may involve coercive aspects in interhuman relationships (see Num. 32:22, 29), no enemies are in view here. More generally, “subduing” involves development in the created order. And the verb “have dominion” (רדה: *rādâh*) reveals that it must be understood in terms of care-giving, even nurturing, not exploitation. As the image of God, human beings should relate to the nonhuman sphere as God relates to them. This idea belongs to the world of the ideal conceptions of royal responsibility (Ezk. 34:1-4; Ps. 72:8-14) (The New Interpreter’s Bible Vol. I, 1994:346; cf. Kirk, 1999:176).

The two-fold task given to Adam was to *develop* and to *take care of*, or to *preserve*, the garden in which they were placed. The intent of the biblical mandate is quite distinct from the modern Western vision of human conquest and the exploitation of nature (this idea forms the root of the colonial view of “land as frontier”) (Walsh & Middleton, 1984:58). It may be noted here that the conquest motif is based on a thoroughly secular view, quite foreign to the spirit of the Scriptures. In the Bible the non-human world is not viewed as something “out there”. Humans do not stand over or against God’s other creatures. Instead the solidarity of humans with creation is affirmed. The mountains and the trees are also God’s servants. Humans are in a universal relationship with the world, a relationship of husbandry (Gn. 2:8) (cf. Kirk, 1999:176-177).

While this study rejects any pantheistic notion of revering nature, the crucial element of loving care and preservation in the biblical mandate to subdue the earth should also be recognized. There is a simple task appointed to humans to *serve* the garden and *keep* it (Gn.2:15). The verb עָבַד (*'âbad*) means “to serve”, with the connotation of doing hard work in the process of serving. Although most translations render the term in this verse with meanings such as “to work it”, “to till it”, or “to cultivate it”, the essential core of the word still has the sense of serving. Humans are servants of creation, and that is the way they are to exercise their kingship over it. The verb שָׁמַר (*shâmar*) means “to keep something safe”, with protection, care, and watchfulness. It means to treat something (or someone) seriously as worthy of devoted attention (thus, in a moral sense it can mean to keep the way of the Lord, or to keep God’s law – i.e., by studying , understanding and obeying it). In this sense humans are put into God’s created environment to *serve* it and to *take care of* it (Wright, 2010:51; cf. Wenham, 1987:67; Kirk, 1999:177; NIB, 1994:351).

Therefore the forming of human culture is not to be done selfishly but with true care for the creation. To be faithful to the image of God, the cultural development of the earth is to be good, wise and loving - following Yahweh’s covenantal rule. To be human therefore has two basic traits.

- Firstly, humans are creatures of God. And like all creatures they live only in response to God’s loving word. Humans are not autonomous. This is quite distinct from the worldview of Western culture, which regards humanity as a law (*nomos*) unto itself (*autos*). But far from positing their own standard, humans are in fact subject to the Law of God. They are God’s servants, living under his rule. This is intrinsic to their creaturehood (Walsh & Middleton, 1984:59).

- Secondly, human beings are unique. They are cultural-historical creatures. God has placed them in a position of authority over the earth to cultivate and develop it. Both servanthood and authority are central to their humanness (Walsh, Brian J. *et al.*, 1984:58). Missionaries should teach the indigenous people to depend on God, and not to depend on men and attempt to act independently from God. Even though missionaries help to develop the underdeveloped country by introducing technology, they should not adopt an attitude of superiority. Their focus should rather be stewardship in terms of servanthood through loving relationships so that the recipients do not become dependent on the missionaries and their resources. If these requirements are reached, then both parties can become real partners and act interdependently in missions.

5. WESTERN CULTURE VERSUS AFRICAN CULTURE

Western culture is typically a “doing” culture. Things must be done as effectively and efficiently as

possible. Westerners are judged by what they have done. They find their identity in their occupation. By contrast, the culture of Africa is much more a “being” culture. In this culture being is much more important than doing. This “being” is moreover first and foremost a “being together” – sociability. Where people are together, it is not all important that they should be *doing* something. Their “being together” is already enough (Kritzinger & Saayman,, 1994:66; cf. Schwartz, 2007:78; Gannon & Pillai, 2010:567).

To Westerners, time is a commodity to be bought and sold but not to Africans. Closely related to the African attitude about time is the sense of fatalism that many Africans possess. There is a sense that what will be, will be; and there is little an individual can do about it. African fatalism has its roots in ancient African culture and the African environment (Gannon & Pillai, 2010:558). Fatalism of Africans is the way of thinking that views all events or occurrences as preordained, fixed in advance by fate or by God, or the gods, and something one must just accept, having no power to change them (Miller, *et al.*, 2005:45). It relates to the ancestors. For an African, including Christians or Muslims, the ancestors are an everyday presence. Mbiti (1970:20) points out that there are five divisions in African religious ontology: God, spirits (ancestors), man, animals and plants, and inanimate objects. God is the Supreme Being, but the ancestors and the past define man. According to Mbiti (1970:17, 20), when Africans consider time, it is for a concrete and specific purpose, in connection with events but not just for the sake of mathematics. Since time is a composition of events, people cannot and do not reckon it in a vacuum. Numerical calendars, with one or two possible exceptions, do not exist in African traditional societies. The linear concept of time in Western thought, with an indefinite past, present and infinite future is practically foreign to African thinking. The future is virtually absent because events which lie in it have not taken place, they have not been realized, and therefore cannot constitute time.

Accordingly, Africans do not perceive time in terms of a clock, but rather in terms of events, or how time is used. Sitting around talking all day with friends is not a waste of time; rather it is an event, making a connection with people worth spending time on (Upkabi, 1990:20; quoted in Gannon & Pillai, 2010:559-560). Therefore the concept of time in Africa can impede their development. In contrast the concept of Westerners’ time can accelerate their development. Westerners furthermore approach time as an abstract entity, independent of ordinary life, measured and determined by a clock on the wall or a watch on one’s arm. (Van der Walt, 2001:67).

For Africans the best things and life in general are seen to lie in the past, not in the future. They look forward to joining their ancestors (Turaki, 1997:46). Africans, who follow the traditional religion, seek guidance from various personal spiritual beings and impersonal forces (Van Rheenen, 1996:82). This can

cause dependency because they may spend too much money for traditional religious ceremonies. Africans' fatalism may also hinder their development.

By contrast, the Western approach to life is compartmentalized, disciplined and timetabled, whereas the indigenous culture manifests cohesion, uniformity and a much more leisurely approach to life (Fountain, 1978:827). The determination to do something is a very powerful force among Western missionaries (Schwartz, 2007:289). The Africans are communal people but Westerners are individual persons (Gannon & Pillai, 2010:563-564).

Communalism may complicate managerial and supervisory relationships because people often owe their first loyalty to their extended family, village, or clan. Personal relationships between individuals may be considered more important than the business context. Rules and regulations may be circumvented due to the reciprocal relationships that exist between people. Loyalty to family and financial demands on employees by the family may lead to corrupt practices. Communalism can have benefits if managers can extend the communalistic orientation to the organization (Gannon & Pillai, 2010:564). African success in endeavours is judged more on the process or on the well-being of the group, rather than guided by absolute principles and measured by results. The influence of contextual factors may negate Western principles of management (Gray, 2001:271; quoted in Gannon & Pillai, 2010:567).

As Africa becomes more and more Westernized with urbanization, modern education and exposure to Western media, Africans subscribe more and more to Western concepts of time and doing (Gannon, *et al.*, 2010:560). The Bible teaches us to consider both sides in case of a contradiction, in order for missionaries (in this case) to understand both cultures to build real partnerships in missions.

6. WESTERN WORLDVIEW

The following features can be pointed out as part of a Western worldview.

6.1 Western charity

According to Maranz's view, Westerners are more charitable than hospitable. Charity is defined here as giving that is impersonal and planned. Europeans and Americans collectively give billions to charitable organizations, but individually may not want to offer a meal to someone who is not invited or planned for (Maranz, 2001:76). Protestant churches have historically viewed charity as temporary, and those people that required more long-term assistance needed Christian witness. In other words, churches equated

conversion with becoming self-sustaining through hard work, a decrease in dependency, and Christian faith. Indeed the Protestant church has encouraged the maintenance of the status quo through “right living” as exemplified by church attendance and self-sustaining work (Belcher & Tice, 2011:166).

There is general agreement that the Protestant community does play a supportive role in the provision of charity: many Protestant churches provide food pantries, clothing banks, counselling, and other supportive services. However, the nature of this assistance is designed to be temporary and is not capable of sustaining a new role, the major social service provider for poor people (Belcher & Tice, 2011:173). The challenge for charitable choice is that Evangelical churches tend to be economically conservative and less willing to fund social welfare programmes (Felson & Kindell, 2007; quoted in Belcher & Tice, 2011:171-172).

6.2 Use of time (plan for the future)

The essence of the contemporary Western concept of time is a commodity “outside” man “through” which he moves. People have to use and fill this opening. This is evident from expressions like time lost, saved, made up, passed and time wasted. Time is furthermore something abstract, independent of ordinary life, measured and determined by a clock on the wall or a watch on one’s arm. The implications of this view of time are, on the other hand, impoverishing because it reduces humans to slaves of time. This results in the well-known rat race, tense human relationships and alienation from one another. It also produces punctuality, through planning and tight schedules, e.g. the effective use of time. In contrast with Africa that emphasizes and respects the past, the eyes of Western people are directed towards the future (Van der Walt, 2001:67).

Thus Westerners’ experiences and their education have taught them that those who plan ahead, get ahead. In this way they achieve more of what they want from life. The conditions of Westerners’ lives, their governments, and institutions have been stable and predictable; they assume it will continue to be that way. In the light of this fact Westerners have found that it pays to budget their resources, time, and activities carefully. Being future-oriented, they need to make detailed plans for the future. When they cannot do so, they are frustrated (Maranz, 2001:93; cf. Nyirongo, 1997:90). According to many other cultures (including the African one), Westerners idolize time and do not really know how to enjoy it (Van der Walt, 2001:67).

The Word of God, however, can liberate people both from Africa’s traditionalism and the progressive attitude of the West. Scripture recognizes not only the goodness of the past, but also the fact that Adam

and Eve fell into sin. It teaches our responsibility in the present. Scripture's message also warns against expectations of future utopias and presents a unique perspective on the future (e.g. the book of Revelations) (Van der Walt, 2001:74).

6.3 Superiority as Western attitude

As the 19th century wore on, European thought and culture became increasingly less universal and more narrowly nationalist. Internally, Europe was experiencing the effects of aggressive competition between economically expanding concerns. In the fields of commerce and industry, conglomerates and monopolies were emerging, while in international politics, alliances and ententes were formed between the great powers. As far as non-European nations were concerned, however, Europeans saw themselves as universally superior to the "lesser breeds" that existed without the Law. Thus Europeans understood themselves to be representatives of a civilization with whose modern development in the age of materialism and technical progress the indigenous people could not identify (Pakendorf, 1997:257). Van der Walt also agrees on Pakendorf's opinion and he points out that the idea was originated by Darwin:

"During colonial times (the previous and the first part of the 20th century) a generally accepted idea was that cultural differences are inborn and not acquired (e.g. through learning). According to this viewpoint, Western people are culturally born to be the masters, whereas Africans are born inferior and destined to remain slaves. 'White' is regarded as civilized, good, beautiful, intelligent and rational. 'Black' is regarded as primitive, bad, ugly, unintelligent and irrational. The philosophical background of this viewpoint was the Western evolutionary theory developed by C. Darwin and extended by ideologists. This theory was applied not only to biological development but also to cultural development." (Van der Walt, 1997:5)

Potter insists that this was classified as "Social Darwinism". Darwin's books, *On the Origin of the Species* (1859) and *The Descent of Man* (1871) had analyzed the human situations as a perpetual struggle for survival with some races, regarded as superior to others in the evolutionary process, asserting themselves over the weaker races. The English sociologist, Herbert Spencer, coined the phrase, "the survival of the fittest", which he applied to the necessity of the stronger nations, through their industrial, financial and military power, imposing their will and way over other peoples. At best, these Western empires felt they had a mission, as advanced peoples, to bring civilization to the backward peoples. The churches and missionary agencies saw it as their duty to bring the best that they had, the Gospel, to these peoples as the most effective civilizing influence (Potter, 1980:9-10).

The contact between the Western and Third World cultures in the 18th and 19th centuries was often marked by the assumption, on the Westerners' side, that it was a case of their higher culture meeting a lower culture. Western civilization was seen as superior to African or Oriental civilizations. Akin to the romantic vision of a world able to be developed into a utopia was the view of "poor savages" who were to be educated and civilized. One of the means of achieving this goal was missionary activity, and therefore missions were sometimes supported in order to further Western civilization and development. In this regard, it can be stated that in many missions these functions became more important than the preaching of the Gospel message itself (Pretorius, 1987:179).

Cultural pride was thus unmasked as the source of many missionaries' mistakes. Missionaries should become learners of their new host culture to overcome these feelings of superiority. This flows from the basic belief of *missio Dei* – that it is primarily God's mission. God is actively working in his people to overcome earthly pride (Van Rheezen, 1996:110). According to Kane, Western cultural chauvinism has been listed as one reason why the concept of moratorium called out on missionary activity in Africa is deemed valid by C. Peter Wagner. This is expressed in a variety of ways: through economics, politics, technology and communications. Missionaries, immersed as they are in their own culture, have a tendency to export Western culture along with the Christian Gospel. Part of this situation is unavoidable. It is quite impossible for missionaries to divest themselves of all cultural "hangovers" (Kane, 1981:182).

Cultural validity, from a Christian perspective, is the anthropological view that cultures are essentially equal to one another but are ultimately judged by God. According to this concept, missionaries should never imply arrogantly that their own cultures are superior, or that those of others are inferior. All cultures have their strengths and weaknesses. Compared to tribal societies, Western peoples have strong technologies and economic systems. Because of their superiority in these areas, Westerners who are oblivious to their own weaknesses may entertain the perception that their culture is superior to that of other cultures. Tribal societies are characterized by strong social cohesion, emphasizing family, lineage, and clan relationships. Tribalists who are critical of Westerners' intense individualism and lack of respect for elders, may perceive their own culture as *spiritually* superior (Van Rheezen, 1996:81-82). Such a mutual attitude of superiority causes breaks in the harmony between different cultures. Faithful biblical missionaries have to develop the gift of biblical discernment to weigh and evaluate their own culture, worldview and values of the people amongst whom they are working. Because of the attitude of superiority, missionaries are unable to build good relationships and partnerships in missions, especially where the meeting of diverse cultures is on offering. When missionaries demonstrate the incarnational and servant leadership attitude in imitation of Jesus (Mk. 10:35-45), it may break down the barrier of the

attitude of superiority.

6.4 Western materialism

The question is often posed: How do Westerners view happiness or consider success? Hiebert points out that the Westerners tend to judge humans by what they own. This viewpoint measures achievement and success primarily by the quantity of material goods a person possesses. Westerners tend to equate happiness more with material wealth and physical well-being than with intellectual or spiritual gains. (1991:115-116).

In Max Weber's (2002) *The Protestant ethic and the spirit of capitalism*, he argues that Protestantism supports a work ethic. He concludes that every man was assumed to be able-bodied and women were expected to marry a man that could provide for them. The majority of Americans were actively involved in capitalism, either owning a business or working for a business. Thus Weber's study provides significant insight into the Protestant church's stance toward assistance and work that, in turn, supports capitalism (Boron, 2005; Piven & Ehrenreich, 2005; quoted Belcher & Tice, 2011:167).

Kirk contends that the present world economic order, often called "late capitalism", is driven by the requirement that people with disposable income should be committed consumers. If, for example, enough people were to exert the freedom of choice not to follow fashions or be tempted by the lure of the newest products, the system might well collapse. In the short term this would have a devastating effect on employment and investment. In the long term, it might result in a widespread debate about what type of society is best for humans to thrive in (1999:115).

As it were, possessions do not bring an abiding sense of fulfilment and contentment. The notion that happiness is the outcome of purchasing products - be it material goods, leisurely activities, drug-related experiences or alternative spiritualities - is deemed to be one of the greatest illusions of the present age. In the first place, this notion is based on an inadequate understanding of what it means to be human. If people do not know who they are or what they are supposed to be, they do not know what is worth choosing. Then every option and action is equally meaningful and absurd. In the second place, consumerism can create a deep sense of insecurity. The ideal "good life" is based on an *imaginary image*. Advertising persuades people to reach out and strive for this image. In so doing, they go through the emotions of comparing what they lack with what others possess. What is being promoted in essence, however, are the stereotypes of success: the criteria by which enough people are prepared to accept others (and themselves). But this image is a façade; it is skin-deep, external gloss. Meanwhile, the breakdown of

communities endangers people's ability to achieve human relationships of mutual sharing (Kirk, 1999:115-116).

Therefore, on one hand, Western materialism is detrimental and can devastate people's lives (1 Tim. 6:9-10). On the other hand, however, materialistic perspectives of Westerners can contribute to development. The Westerners readily share their knowledge but are possessive about things and space. They share their thoughts and knowledge much more freely than Africans do. The Internet and the countless scientific journals that publish the latest in research findings freely on the international forum are archetypal examples, designed in the West and reflecting many Western values (Maranz, 2001:32).

Nevertheless, due to Western materialism, there are real dangers in the missionary context that people can be misled to depend on material goods rather than on God. Money becomes a god in place of the true and living God because people trust in money instead of trusting in God to meet their needs. The word of God warns people, "to put their hope in God rather than putting their trust in the uncertainty wealth" (1 Tim 6:17) (O'Donovan, 2000:123). One of the clearest influences from the West is the growing materialism in Africa. Money and material well-being has become a semi-god to some. Economic activity, success or material gains have become ends in themselves. It has even led to massive corruption in states and churches. People are subordinating and exploiting others for economic purposes. Materialism and consumerism erode both traditional and Christian morals. Jesus warned that people cannot serve two masters, money and God. Materialism is an idol. Materialism therefore hampers the building of real partnerships in missions. When people depend on God who everything belongs to, attitudes of materialism can be broken down through the gospel.

In missions such forms of materialism can cause the clash of attitudes of superiority versus inferiority between missionaries and the nationals. Handing out money in the missionary context may cause paternalism and dependency. Therefore if material giving is limited to missions, a crisis can develop that the national can depend on missionaries and foreign donations. In the light of this situation it is impossible for materialism to be part of real partnerships in missions. However, when people depend on God to whom everything belongs, the gospel can break down the barriers of materialism in missions.

6.5 Western individualism

The so-called Enlightenment took on many forms. Some important elements were the exaltation of reason, the development of science and the heightening of the sense of autonomy of the individual self. As for the autonomy of the self, the philosopher Descartes set out the principle, "I think therefore I exist." This

means that the individual is defined by his/her own mental activity, not by membership to a community. In this sense the Enlightenment at key points also posed a challenge to the traditional Christian worldview. These are the primacy of reason in relation to revelation, the uniform laws of nature in relation to divine intervention through miracles and individual autonomy in relation to the corporate identification with territorial Christendom (Walls, 2012:160).

According to this type of worldview the existence of the demonic realm became problematic. Many non-Christian Enlightenment thinkers tended to ignore this dimension, or began to attribute the existence of evil to ignorance, with the attitude that a more enlightened approach would banish it. Christians clearly had to face the issue of evil; but, by accepting the autonomy of the self, they often tended to see evil in terms of individual guilt and sin. The phenomenon known as “possession” (by evil spirits) was, like most irrational behaviour, perceived as a form of insanity. All this meant putting brackets around parts of the Scripture message. According to this viewpoint, the dreams, visions, healings, prophecies and the works of power, belonged to an earlier stage of God’s saving activity. Such events and incidents were seen to have ceased with the apostolic age, and have little to do with contemporary Christian practice (Walls, 2012:161).

In the West individuality is recognized. School programs are designed for individual learning, and teachers are instructed to encourage each learner to advance at his/her own pace (Pentecost, 1982:91). The basic philosophy of Western individualism is not idolatrous, but implying the substitution of human personal autonomy as “god” is idolatrous. This results in the overestimation of the individual aspect of a person and the underestimation of communal relations (Fowler, 1995:34; quoted in Van der Walt, 2003:26). Individualism carries its own bankruptcy, the germ of its own decay, death and destruction. Such an attitude attempts to reduce the three relationships (towards God, fellow humans and nature) to the possible value they hold for the individual. Because a relationship to God and other human beings could be of little value to the self, these relationships are rejected. Nature is exploited for personal gain. But finally one discovers that, as an individual, one’s life is empty, without meaning. In its extreme, radical individualism annihilates not only the first three relationships, but all four of them, i.e. also the self (Van der Walt, 1997:46).

The trend of individualism is increasing in Africa, but traditionally it was not a culture of merciless competition between individuals, but one of a caring and sharing group (Van der Walt, 2006:21). Moreover, the ultimate goal for believers is not Christian individualism, but the church as a body of believers who are interdependent. Missionaries must learn to work as equals with those who were once

dependent on them, without reverting to a parental role when the relationship grows stormy and meets challenges (Hiebert, 1991:271). The goal of missionaries is not to establish isolated churches that work alone, but to sustain churches that share a unity of fellowship and a common mission to the world (Hiebert, 1991:195). As a result, the Western individualism can impede the building of true partnerships in missions as a team.

7. AFRICAN WORLDVIEW

Traditional African culture contains many fine elements, such as its strong community spirit, family ties and generosity. There are, however, also aspects of African culture that hinder progress and produce evil practices (Van der Walt, 2003:46). Van der Walt has mentioned different facets of traditional culture that are not beneficial to development.

7.1 African cultural perspectives

Africans are spiritualistic rather than naturalistic. These cultures are group-oriented rather than individualistic, fatalistic rather than optimistic and past-oriented rather than present-oriented or future-oriented.

Africans are spiritualistic. According to their view, all of life is pervaded by spiritual powers. African people believe in personal spiritual beings - ancestors and ghosts, gods and spirits - who guide their destinies and affect their lives. Impersonal spiritual forces are seen as powers that have no personalities and yet impact on people. These forces are evoked to bless friends and family and to curse enemies. Africans do not abolish their belief in spiritual powers when they become Christians or Muslims. Most frequently African Christians accept Christ as the Lord who has defeated the principalities and powers. Others blend their Christianity with African Traditional Religion. They worship God, yet depend on their gods and ancestors when they are sick or when disasters hit. The accumulation of material goods is also thought to be related to spiritual power (Van Rheeën, 1996:124).

Traditional African maps of the universe often had four components relating to the transcendent world: God, local divinities or territorial spirits, ancestors, and objects of power. Traditional systems varied on which of these were depicted as the dominating element, the largest component on the map. In some systems God was the largest component, in many others it was the local divinities. The people believed in God but their religious practice was dominated much more by attention to these divinities, the lesser divine beings. Other African cultures have ancestor-dominated systems, where consultation of ancestral

spirits played a larger part than worshipping God or divinities (Walls, 2012:162).

7.2 African communalism

In traditional Africa the ultimate totality is the community which is deemed incomplete without the supernatural world. In this community a person receives life, well-being and “salvation”. A person’s well-being consists of belonging to, and being in harmony with, the totality of that society (Pretorius, 1987:135).

The Africans are communal people who reside in village communities. When a problem is encountered in the village - be it death, sickness or famine - inhabitants rally together to assist each other. They are by nature interdependent (Chikazaza, 1997:1). In all life’s pursuits an African will always strive for the maintenance of dynamic relationships with his/her extended family, clan or tribe, ancestors, God and nature (Maimela, 1991:5). The African way of life is unique and views a human person as the most outstanding and fascinating being in the world. For the human person to exist is to be born within a certain nuclear family, an extended family, the clan, and the whole ethnic group. The connection between life and reality and between birth and existence is extremely close. This has often been interpreted as *African animism*. On the social-cultural level, a human person is born and immersed into a network of relationships. The person’s existence and reality is intact, but limited in these relationships. Such relationships give the individual a profound source of motivation for living and for actions. (Nasimiyu-Wasike, 2001:46).

Mbiti explains this motif in his presentation of African ontology, “I am, because we are; and since we are therefore I am” (1969:108-109). This socio-ontology confirms and emphasizes the fact that for the African, existence needs to be in relationship with others. A person is considered good or bad by the extent of his/ her faithfulness to these relationships and his/her loyalty to the dictum of the community. The relationships extend beyond the nuclear family to the clan, the ethnic group, to the unborn, and the living dead (ancestors), as well as to the created reality and to God (Nasimiyu-Wasike, 2001:47).

As a result of Africa’s communalistic attitude, aspects such as loyalty towards the group, harmony, social balance, equality and solidarity, are preferred to individual economic performance (Serageldin & Taboroff, 1994:176-180). According to Fowler (1995:34) African communalism is founded in the idolatry towards spiritual powers that operate through traditional communal structures. He insists that the result could be a tendency towards a distorting submersion of individuality in an all-embracing communal life.

Accordingly, this form of communalism holds a stumbling block for economic development. The reason is that such a system does not acknowledge and even suppresses individual initiative, which is essential for the Western type of development. In a later article Etounga-Manguelle (2000:65-77) reiterates that Africans do not like work and that individual initiative is suppressed by the communalistic society.

Defined by membership of only one community, the human person can only be a marginal participant in any other community. If human life is enclosed within all-encompassing community life, rich communal diversity cannot unfold. This communalism should nevertheless be evaluated positively in the case of Africa's emphasis on interpersonal relationships (Van der Walt, 2001:71-72).

As a result of Africa's attitude of communalistic loyalty towards the group, Africans prefer harmony, social balance, equality and solidarity to individual economic performance. This is a stumbling block for economic development, seeing that it does not acknowledge and even suppresses individual initiative which is essential for development in a Western sense. This worldview may cause a lack of self-sustainability and may lead to dependency in churches. This communalism should, however, be evaluated positively in the case of Africa's emphasis on interpersonal relationships. It could connect to the biblical teaching of the collective character of the covenant and the church as an alternative community and thereby have a positive emphasis on interpersonal relationships and create a loving group identity in the church as the Body of Christ.

7.2.1 African sociality

The African concept of society is derived from its worldview and ultimately from its myths and legends about origins, sacred periods and the spirit world. According to this view, humans live in a spiritual world which is both human and non-human. African social order is conceived of as a harmonious relationship between the following polarities: humans and supernatural forces; individuals and a community; the spirit world and nature; human society and nature; humans and the spirit world. Combined, all these facets form what is variously termed as a moral, ontological, natural, sociological and psychological order. The various orders that comprise African sociality are seen to be controlled and permeated by the spirit world and to have its basis in this spiritual realm. These orders are reflected in expressions of social organization, social life, religion, morality, etcetera (Oji, 1988: 24; quoted in Turaki, 1997:47).

The African conception of the world, society and humanity is defined, moulded and conditioned by this conception of reality grounded in the spirit world. In this sense the laws of the spiritual realm are applied to explain social phenomena and mysteries (Turaki, 1997:48).

In many African cultures the maintenance of dignity, honour and similar personal qualities are paramount. It is therefore extremely important to avoid shame and humiliation. As a result direct apologies might be construed as admissions of weakness, insufficiency, or ineptitude. Such apologies are avoided, yet still are obliquely admitted through symbolic gestures (Maranz, 2001:85).

Nyasani (1997:64 ff.) regards the typical trait of traditional African culture (usually communalism or communitarianism) as one of the major stumbling blocks in the way of development. As a result of the impersonal “we” in which the individual loses himself, personal responsibility is often lacking. That is because Africans are inclined to wait for the group’s decision or they pass their own responsibility onto the impersonal group. This lack of a personal sense of responsibility also leads to a situation where the people of Africa seemingly exhibiting a careless, “happy-go-lucky” attitude towards their environment. Nyasani mentions littering as an example (1997:68).

Riches is seen as something that has to be shared with others, in other words, it must be socially visible. Westerners, however, regard the huge sums spent on initiation ceremonies, weddings and funerals as a waste. The demands of an extended family require an extra income simply to enlarge the circle of those who have to benefit from it. Whatever money may be left is exhibited in luxurious houses and expensive cars, and on sumptuous feasts instead of for investment. Much of this seemingly irrational conduct can be ascribed to people’s need for security (because I now take care of you, you will do the same when I face hardship), and especially for social prestige (Dia, 1994:176-180). It can amount to idolatry when such people find their sole security in material goods rather than in a relationship with God.

Africans engage in social activities, such as communal festivals and feasts, hunting expeditions and wars, as well as religious rites. These activities accompany rites of passage, which include births, initiations, marriages, deaths, sickness, and etcetera. Festivals, feasts and ceremonies are usually typified by excessive eating and drinking, accompanied by spontaneous dancing and singing. These are important social activities that create and strengthen social ties. Mutual and corporate functions of individuals, lineages/clans and communities inculcate social responsibility and accountability within the African tradition (Turaki, 1997:52-53).

The tension and conflict between tribal values and institutions, and the values of the modern state became the source of Africa’s problem (Turaki, 1997:52). Gifts may be distributed in the present, so that when the donors request assistance in future, the recipient will be obliged to render the services (Hungertord, 1999:7; quoted in Maranz, 2001:107). Africans are not orientated towards saving money according to a

plan; they rather spend it on behalf of their sociality. In churches this often leads to poor planning and even insufficient maintenance of church properties.

7.2.2 African hospitality

Africans are more hospitable than charitable. Hospitality is a personal and spontaneous matter. Africans are seen to be extraordinarily hospitable. They are generous in welcoming strangers into their homes, and their tables, but are not charitable, in other words, they do not give money or contribute alms (Maranz, 2001:75-76). The African concept of hospitality includes the idea that invited guests should be served until they are satisfied. A good host will comply with this social rule, even if it means financial ruin (Maranz, 2001:78).

There is a Shona proverb: *Mweni haapedzi dura*, which means that “a visitor will not deplete the food store”. It is an inherent trait of the African culture to give. A missionary once asked Chikazaza, why it was that each time he visited an African family and gave them a gift they would give him something back when he left. He wondered whether it was proper to do that as it appeared as if they were paying him back. Chikazaza answered the missionary with another proverb: *Kandiro kanoenda kunobva kamwe*. This means (translated freely): “A good turn deserves another.” With that background it should not be difficult to teach an African to give to God (Chikazaza, 1997:4). Because it is normal to reciprocate, and those that have wealth are expected to share with the less well off (and expatriates are invariably better off than Africans), a gift from visitors, whether monetary or not, will not give offense, even if it is not expected (Gannon, 2010:564).

In this sense, African hospitality can develop relationships between role-players in the mission field and hence help to build real partnerships in missions.

7.2.3 African tolerance

According to Nyasani (1997:75-77) Africans do not show more patience than people from other cultures. They are merely patient because, as a consequence of many circumstances in Africa, they mostly have no choice! However, this attitude of patience creates harmony between different cultures and peoples so that it contributes to building relationship in missions.

7.2.4 African sympathy

Even the idea that Africans are more sympathetic (ready to accept others and share their hardship) is rejected by researchers. According to Nyasani (1997: 80), however, Africans are more emotional and therefore readily share in the joys and sorrows of others. The importance that funerals and weddings have in Africa is mentioned as an example. Nyasani points out the African mind's greater pliability for impressions from the "outside". To illuminate this trait, Nyasani employs terms such as "pliable", "impressible" and "persuadable". This is the reason why the disposition of the community or a crowd has a great influence on the individual (Nyasani, 1997:101) and why often a spirit of conformism can be discerned (Nyasani, 1997:101). This notion also explains the tendency to follow instead of lead (Nyasani, 1997:113), so that there is a lack of independent critical thought (Nyasani, 1997:130). Etounga-Manguelle (in Serageldin & Taboroff, 1994:81) criticizes the worldview of Africans that, according to him, needs to change. He refers to a "lack of a critical culture", which prevents Africa from assimilating and incorporating other cultures, in order for their own culture to progress. He further mentions specific weak traits like lethargy, jealousy and blind subjection to irrational views and attitudes.

A great many economic needs in Africa are met or alleviated through the solidarity and generosity of relatives and friends (Maranz, 2001:99). African people are dependent on the generosity of others to help cater for their needs. In this sense African sympathy can cause a predisposition of dependency in missions.

7.3 African worldview on materialism

For Africans to be involved financially and materially with friends and relatives implies a very important element of social interaction. Basically the only Africans who are not involved materially with friends and kin are either those who have been socially ostracized or those who by virtue of their wealth, position, or modern education have been enabled to distance themselves from their fellowmen (Maranz, 2001:23). Living beyond one's means and income is accepted as normal for Africans, and is practiced almost universally. Most people are financially overextended financially. Their monthly expenses exceed their income. This is accepted as normal, even unavoidable. Such a tendency is true for all levels of society, not just for the unemployed or the poor (Maranz, 2001:51).

One of the clearest influences from the West is the growing materialism infusing Africa (cf. Mwikamba, 1992:102-103). Money and material well-being has become a semi-god to some affluent Africans. Economic activity, success and material gains have become ends in themselves. People are subordinating and exploiting others for economic purposes. Materialism and consumerism erode both traditional and Christian morals. Hedonism (seeking one's own pleasure above all else) has gained the upper hand. The

idols which the African youth imitate are the business, sex, music and football idols from the West (Van der Walt, 2003:229). Young people living in the city often lose the all-important African core value of life in community. They rather submit to the temptation to adopt materialism, secularism, greed, individualism and selfishness instead of the Christian values (O'Donovan, 2000:52-53). Therefore materialism makes it difficult for Africans to depend on God; people rather learn to depend on money for immediate pleasure. Materialism interferes with the true and lasting building of partnerships in missions.

7.3.1 View on richness and poverty

Africans have a different view on richness and poverty compared to that of the West. According to Sizoo (1995:15) “In Africa the notion ‘poor’ does not in the first instance mean to lack material means (food, housing, clothing etc.), but to be a ‘social orphan’, not to have social relations” . Being rich would then mean having good social relations with one’s fellow human beings and being prepared to invest money in such a relationship. Sizoo (1995:18) recounts the following developmental project in Senegal. A bank was established to grant credit to poor people who did not own land, so that they could buy, for example, tools for building, carpentry and sewing machines. The people were enthusiastic. Large sums of money were borrowed and the venture launched. After three years the project was evaluated. Although the loans were repaid, the result of the evaluation was negative. The economic situation of the people had not improved visibly. It was clear that the greater part of the money was not invested in goods that could deliver cash income. After investigating the outcome it emerged that the people partly invested in tools. But the greater part of the loans was invested in “more valuable securities”: the traditional lending schemes (tontines), the marriage of the daughter of a distant relative (“uncle”), the funeral of the daughter of a cousin, etcetera (Van der Walt, 2008:167-189).

Accordingly, the African worldview on richness and poverty relates to building relationships, but this view can also hamper the acceptance of accountability and independency in finance. This aspect of the African worldview may cause people to stop saving money for the future but rather to spend all they have on social relations. This results in churches experiencing financial shortages and continuous dependency on outside resources.

7.3.2 View on the material aspect and power

Regardless of what enterprise they embark on, it is important for Africans that the fruits of their power or inner being express their presence and also guarantee the exertion of their force by bringing about material rewards. Someone who do not generate such rewards is considered a poor man/woman, lacking

in spirit and therefore in material goods. This material evidence of the abiding presence of someone's force also plays its role in the social world. Those Africans who are poor have few friends. This is expressed in another Kaka proverb: *The birds roost long in the trees with the leaves*. This means: someone whose material possessions is evidence of the greatness of his/her personal force, or his quantity of life, attracts many others who, basking in his/her presence, hope that his/her power will be transferred to them. The possession of the material goods again determines a person's status in his/her group. Upper social mobility thus depends on the presence of power. If one lacks such power that person cannot be granted authority over others. If one does have such possessions it is generally held that such a person's power will grant him/her the ability to lead and to decide tribal questions.

The materialism of modern Africa has many aspects to it. For example, Africans even in their search to acquire material goods are perhaps not primarily moved by the urge to possess the object as an end in itself, as is often the case with Europeans. The Africans are rather attempting to prove to themselves and to their world that the presence of spiritual forces is at their disposal and that they stand in good stead with these spirits. The thick façade of the material goods is then merely covering this desire to let the person and others know that all is spiritually well. Under these conditions Christianity often does not become the spiritual reality underlying Africans' behaviour, but rather a manifestation that the spiritual reality is working for them (Reyburn, 1967:176-177).

7.3.3 View on authority and materialism

The idea of authority in the traditional African worldview is hierarchical in nature (i.e. top down). This is in spite of the strong emphasis placed on the community. "Respect, reverence and obedience seem to operate in a vertical direction and always takes account of who is above and who in the subordinated order of beings ... the members below ... are not supposed to question that authority, neither are they supposed to hold dissenting views on what is handed down" (Nyasani, 1997:126). Traditionally, political authority or power resided with the elders. A council of elders was therefore accepted as the main basis of political power and authority in African society. This system simply means that the elders in the community acted to represent the corporate personality of the clan or the lineage of the group or tribe. While in council, decisions were usually taken by way of consensus in matters of public interest and in the name of the clan, lineage or the community. Only those who had attained full-grown status through the correct maturity could represent people and also act as titular heads. Power and authority thus rested in the hands of the oldest men. They normally were the heads of families, clans or of lineages or communities. No absolute power rested in the hands of one person (Okonjo, 1974:16-18; Turaki,

1997:50-51).

Such a view of authority (in the final instance derived from the ancestors) may lead to traditionalism, conformism and a lack of independent thought and initiative among Africans.

These rules are often so byzantine, or built into an extremely complicated system, that they hardly permit flexibility or even the leeway to exercise personal judgment. Such rules may lead to a one dimensional worldview and uncritical judgment. These rules may undermine the power of independent thinking and surreptitiously deprive the African mind of using its own initiative. What Africans experience is the apparent stagnation in social as well as economic evolution (Nyasani, 1997:130. cf. Dia, 1994:176-180).

7.4 African worldview on the use of time

A culture's view of time – past, present, and future – is exceedingly important as will be shown (Hesselgrave, 1979:128). Africa's view about the use of time can create a stumbling block in the way of Western economic development. The reason is that according to Africans (in contrast to the way of the West) time is not something to be exploited for material gain. It is rather seen as proficient when time - in the African tradition - is "taken" to benefit one's relationship with a fellow human being (Nyang, 1994:443-444). "No meaningful progress can be achieved in the absence of a well-coordinated programme that is managed within the specifications of time and space ... no human progress can be achieved if the process by which it is attained disregards the flow of time" (Nyasani, 1997:145). One instance of this seeming disregard for the importance of time is Africans' lack of punctuality. According to Nyasani, punctuality should be a sign of mutual respect, an aspect which Africans – ironically – emphasize strongly! "They entertain the contributed substantially to Africa's economic woes and backwardness" (Nyasani, 1997:151).

Consensus in decision-making, even if it is time-consuming, is extremely important to Africans. Africans regard a lot of leisure time as essential accompanied by the associated involvement in rituals, ceremonies, festivals and other social activities. Leisure is not regarded in the way Westerners often see it i.e as hobbies or laziness, but as a means of strengthening the all-important social ties. Although time profits Africans socially, there is no economic gain in it for the people (Dia, 1994:176-180). Nyang also discusses the little interest Africans have in their future in the light of their strong orientation towards the past (1994:443-444).

The best things and life in general are seen to lie in the past, not in the future. Africans generally

anticipate the Age of Goodness or Paradise which belongs in the past. They look forward to joining their ancestors who have created space in history for their offspring. For Africans wisdom and potency are with those who stand closest to the origins, the ancestors and who unearth primordial time (Turaki, 1997:46).

Life according to the African view does not have fixed points of beginning and ending. The past is not conceived as historical and does not flow from a single starting point. The end of life in this world is not the final end because of the very real spirit world which continues to exist eternally. Life is not a span which adds up to the time units counted between birth and death. The constant appearances of the dead to the living, both among Christians and pagans, reflect the fact that life for Africans is not a dwindling countdown to zero, but a change in space without reference to time. To the Africans there is simply no sense in the statement that “life is a race with time” (Smalley, 1967:177).

Africans allow ample time for social interaction and hence do not utilize time economically. They spend a large amount of “free” time on their own enjoyment. Due to a limited perspective on the future, little planning is done. Management, organization and maintenance therefore suffer. Africans’ nostalgia for the past evidently does not provide a stimulus for development (Van der Walt, 2003:447). Therefore people do not mind waiting, they will make time for interaction with others (human-centeredness) and may show a lack of motivation, because what is enough for current needs, satisfies them (subsistence farming, for example) (Nyirongo, 1997: 90).

Africans’ experiences have taught them that much of life, including the future, is uncertain and caution is therefore needed. Much that goes on in the halls of power at all its levels is ambiguous, shrouded in secrecy. Ambiguity provides security, because flexibility is built in, and contingencies are allowed for. People have learned from experience to be oriented to the present. Thus they prefer to focus on the present and deal with the uncertain future as it emerges (Maranz, 2001:91-92).

The Africans’ concept of time is hence related to sociality as communal and past experiences. This concept impedes development in Africa and the planning for its future. Such a worldview can also lead to poverty and an attitude of dependency in Africans’ life. As a result, this attitude in a direct sense hinders true partnerships in missions.

7.5 African worldview on economic development – some traits

Nyang (1994: 429) is convinced that “African policymakers succeeded or failed in their implementation of programs depending on the way they handled culture, religion and ethnicity. So long as donors,

development scholars, policymakers, and the larger society deny or ignore the relevance of these cultural factors, home-grown development deeply rooted in the history, culture and psychology of African peoples will be stymied”.

The present study is only discussing certain traits in traditional African culture that may form stumbling blocks on the way to Western developmental ideals, which mainly focus on economic development. The study does not deny that these same traits of traditional African culture may in other respects result in Africa in fact being more developed than the West.

On the other hand, African communalism does suppress individual initiative. It does not allow the development of personal responsibility, which is a prerequisite for any work ethic. This state of affairs is worsened by a paternalistic - and hierarchical view - of authority. Wealth should be shared, not only with the extended family, but also with the entire society. Material wealth should further be displayed to the community (exhibitionism). Social prestige is seen to be more important than individual achievement. Consensus in decision-making is time-consuming, which may delay urgent matters. Africa may be highly developed in human relationships. If, however, Africans want to develop economically – which is no longer an option in today’s global political economy – the exponents of this worldview will have to change some aspects of their traditional culture (Van der Walt, 2003:447).

7.6 African worldview on human beings

It is believed in the African Traditional Religions that a person is created by God even though this is not often expressed in explicit theological terminology. It is also believed that life is the highest gift of God to the individual, whose peaceful enjoyment structures his / her entire life (Maimela, 1991:5).

Lesser creatures, on the other hand are not created equal to human beings, according to this worldview. This is a given fact of the hierarchy of beings (stratified ontology). In terms of this hierarchy, there exist higher and lesser beings, superior and inferior beings, as well as powerful and weaker beings. The higher and superior beings also command a hierarchical authority over the lesser and inferior ones. Such hierarchical power or superiority is also inherent in each being’s destiny. Some beings are destined to be of a higher level or superior to others. The same goes for individuals or people groups. Descent or age are given qualities of creation and are inherent in these groups to determine their destiny.

Spiritual beings are revered as existing on a higher plain than human beings, but humans can attain this status at death and from a ripe age. The ancestors or the “living-dead” have acquired a spiritual status at

death. They can therefore exercise some spiritual and social powers over the living human beings. A typical hierarchy of human beings can thus be in this form: at the top, the ancestors (living dead), the aged, heads and leaders, adults, men, women, children and lastly the unborn. Africans do not only follow a hierarchy of human beings but also one of people-groups. Human beings at times assume themselves or their ethnic or racial or tribal group to be of a higher level or superior to others. This is usually done by self-declaration. When this form of self-filled arrogance is imposed on others, it usually leads to tension or conflict. In concert with the hierarchy of beings is that of authority or power. Authority or power thus given must be exercised over others and this often leads to the development of caste systems, as well as the superiority-inferiority divide between human beings or groups (Turaki, 1997:57).

The greatest duty of human beings is to live in balance and harmony with the spirit world and the world of nature. The realms of nature, spirit and human beings are to live in interdependence, each fulfilling its complementary role in helping to maintain the balance and the golden mean. The world of nature and spirit are entrusted to the African culture. It is up to human beings to learn the art of maintaining balance, harmony and the “happy medium” (Turaki, 1997:59).

To be involved in development from, for example, the perspective of humans as “nothing but an economic being”, will result in dangerous, one-sided developmental schemes in Africa. Such a type of development not only implies a reductionist view of humankind, but will finally treat a fellow human being as an economic “commodity” that has to produce and consume. It should be emphasized that development should be multidimensional. Because development has to do with many-faceted human beings, it will by nature reveal different facets (Van der Walt, 2003:451).

7.6.1 View on the subordinate position of women

This poses the question on the position of women in Africa? In ancient Nigeria a wife was regarded as the husband’s property. The man paid a certain amount as bride-price, and the woman became his (Amadi, 1982:75). In some African cultures, women are regarded as being of less value than certain forms of property, such as cattle. In other cultures, women are treated by men in the same way as children are treated. In still others, women are regarded as the slaves of men. Dr. Danfulani Kore (1989:2-3), the former principal of Jos ECWA Theological Seminary in Nigeria, carried out six years of research among 34 ethnic groups in Nigeria in order to explore the prevailing attitudes on a wide range of issues concerning marriage and male-female relationships. Kore found that all 34 tribes have a very high concept of men. The majority of the respondents indicated that the concept of women as primarily

commodities for sexual satisfaction for men was important. Some husbands even view women as incomplete human beings. Some regions consider women as typically inferior to men (O'Donovan, 2000:190).

The researcher concurs with Van der Walt (1990:78) when he insists:

“...according to the African worldview, women for the most part have to take a subordinate, second-rate position in relation to men and not only are women often oppressed by the male sex, but they are commonly subjected to various forms of violence. This attitude towards more than half of the people of the continent forms a problematic stumbling block on the way to development. The relationship between male and female traditionally was accepted as unequal. This tendency often causes the wrong type of partnership in missions. Fortunately women from Africa currently are beginning to make themselves heard, by being introduced into the world of commerce and participating in political movements, even as leaders. This leads to a shift in gender relations across the continent.”

He also points out the relationship between men and women according to the Bible. He claims: “...according to Scripture the sexes are equal and need each other. The Bible nowhere teaches, in spite of fully acknowledging the sexual differences, the inequality of the sexes and the more inferior and subjugated position of woman. In fact, it teaches full equality and reciprocal need of each other. Authority between man and woman and submission are also reciprocal (cf. 1 Cor. 7:4; Eph. 5:21). In Scripture there is no prohibition about leadership positions for women in the church. Man is not automatically the bearer of authority over *all* women in *all* societal relationships.” (Van der Walt, 1990:78)

Van der Walt's opinion, however, is given from an equalitarian perspective. He insisted that nowhere in the Bible the inequality and subjugated position of woman is taught. The Old Testament contains widespread evidence that women usually occupied a subordinate position in society and were regarded as little more than chattels (Gn. 4:23; Gn. 19:6-8; 2 Sam. 13; Jdg. 19). This oppression, of course, clearly did not accord with God's intentions but was a consequence of sin. In the Old Testament and the New Testament restrictions are imposed on women, so that they could not arbitrarily arrogate their husbands' position (Breed., *et al*, 2008:72). He points out that authority and submission between men and women are also reciprocal. Women, however, are clearly expected to be submissive in recognition of their husbands' headship (Eph. 5:21). According to Foh (2008:73), there are three principles in operation before the Fall: (1) Man and woman are equal in being (Gn. 1:27). (2) The woman is functionally subordinate to her husband. He was created first to set up his headship; the woman was created after, from

and for the sake of the man to assist him (Gn. 2:21-23; 1 Cor. 11:8-9). (3) Husband and wife are one flesh (Gn.2:24). Because of the third principle, the other two can operate harmoniously. The inter-relatedness of man and woman should prevent both from abusing their positions.

Even though Van der Walt points out there is no prohibition about leadership positions for women in the church, 1 Corinthians 14:34 refers to conduct during church services. On these occasions, women, because of the submission they were due to their husbands, were not permitted to speak but had to keep quiet. In 1 Corinthians 11 and 14, the command is substantiated with reference to the order of creation (1 Tim. 2:13) and the fall (1 Tim. 2:14). 1 Timothy 2:11 states, “A women should learn in quietness and full submission.” And 1 Timothy 2:12 reprimands, “I do not permit a woman to teach or to have authority over a man; she must be silent.” But 1 Timothy 2:8-15 refers to conduct in church gatherings. Therefore what is explicitly forbidden is that women should teach in the church’s public assemblies (Breed. *et al*, 2008:141). Nevertheless, they are allowed to pray and prophesy (1 Cor. 11:5).

The biblical concept of man and woman is that they are equal in being but different in function. Even though the majority of church members in Africa are women, mostly men have positions as elders or leaders and women keep quiet in the churches. There are not many partnerships between women and men in the churches. Churches should therefore be taught to change this black worldview on women in adherence to the Word of God so that men and women can experience real partnerships in the churches. If the churches in the KOSH region have this mind-set, they cannot build true partnerships between men and women in the churches. The churches in the KOSH region should consider that this mind-set should be changed by the biblical perspectives on this issue.

7.6.2 View on the relationship between the older and younger generation

The relationship between the older and younger generation is also determined by the African worldview and culture (cf. Nyang, 1994:442). In a traditional society of Africans the older people are not only respected for their age and greater wisdom, but especially because they have a religious role to fulfil in that community. They serve as mediators between the ancestors and the younger members of the community. They have primary authority. In the modern, urbanized society, however, these roles are changing, seeing that elders are often discarded as unproductive and deemed to have played out their economic role in present society. Therefore, it is necessary for missionaries to moderate generation gaps to help build truer partnerships in missions.

7.6.3 View on the “mind”

According to Nyasani (1997:57) it is generally accepted - and commended as well - that the “mind” (or “psyche”) of Africans exhibit the following three unique characteristics:

- their sociality and sociability;
- their patience and forbearance;
- their sympathetic nature and readiness to accept others.

7.7 African worldview on sin and punishment

According to the African viewpoint sin can be committed by individuals or by corporate groups. Punishment for sin or wrong-doing is the duty of the in-group/blood community. Wrong behaviour, bad attitude or destructive practices require repentance but if the conduct is morally unacceptable, it is to be recanted by the individual. This moral process can affect individuals or corporate groups. Repentance and forgiveness are always accompanied by rituals. The same is also true of reconciliation and peace. The warring parties can be reconciled through rituals depicting repentance and forgiveness. Such rituals normally entail public moral activities (Turaki, 1997:71).

Africans do not conceive of sin and evil in terms of an abstract legalistic structure through which human beings relate to God. This is considered to be either by obeying or disobeying the Supreme Being outside and beyond the social life in which individuals live. For Africans the issue of sin manifests itself in the lack of love in interpersonal relationships through the state of absence of brotherhood and sisterhood. Any activity which aims to destroy or injure a fellow human being is thus regarded as a serious evil or sin. The reason is that any such unloving act towards a fellow human being is directed ultimately against God, the Creator and source of all life. Sin is therefore understood more in terms of the breach of loving relationships between human beings. Sin is viewed more in terms of the evil that people do to or perpetuate against one another than in terms of the human transgression of the divine law against God. Accordingly this view reminds the church that sin is not only an evil activity which is directed against God, but sin also comprises all the evil deeds which are directed against fellow human beings in the society. This African perspective concurs with the central biblical thrust which teaches that sin has both a vertical and a horizontal reality (Maimela, 1991:12).

Africans accept death as both natural and inevitable; it entails an ecstatic experience of fulfilment that reunites an individual with the ancestral spirits, who have gone home to live eternally. All Africans are

seen to possess this individual survival and immortality naturally, seeing that all the punishments for wrong-doing in this life occur on this side of the grave. Someone may, for instance, suffer punishments by way of illness, misfortune and even death by being struck down by lightning, or a falling tree, to atone for the sins of disrupting an otherwise normal flow of life. Indeed, witches and sorcerers may often be expected to die that way or suffer misfortunes. For Africans witchcraft is an evil of the highest degree and punishable before the Supreme Being, who often avenges innocent people who have been wronged. Thus Africans experience no anxiety about the life hereafter, because the idea of judgment after death hardly plays any part in the African Traditional Religions. Punishment for wrong-doing is rather seen as something that is meted out to sinners on this side of the grave so that at death the sinner has already made things right with his/her fellow human beings, the ancestors and with God. In the light of this insight, individuals do not have to face death with fear and trembling, or to agonize over whether they would be saved or condemned to hell (Maimela, 1991:14).

Due to this worldview, people do not take personal responsibility for their wrong-doing or sin. They rather attribute these transgressions to the community. This worldview causes people to shun their accountability so that it impedes the building of real partnerships in missions, built on the mutual acceptance of responsibility.

7.8 African worldview on responsibility and accountability

The basis of responsibility and accountability for Africans is rooted in the ancestry, the blood-group and blood-community. Personal motives and external or objective considerations are subordinated to that of the common ancestral group. People are expected to carry out their responsibility in accordance with the wishes of the ancestors and the needs of community of blood relations. Individuals live not in terms of themselves or on behalf of any objective principle, but in terms of the ancestors and the community of blood relations.

Similarly, each person is accountable not to him-/herself but to the ancestors and the community of blood relations. People need to afford the primacy of loyalty and obligations to this primary group above all else. Patriotism and loyalty to the State or to a religious body becomes a problem because of the primary responsibility and accountability to the ethnic/racial/tribal group in which the individual takes part (Turaki, 1997:69).

Therefore Africans do not take responsibility; they attribute responsibility of their wrong-doing to ancestors. This attitude of not accepting responsibility, impedes the possibility to build real partnerships in

missions. In order to build better Christian partnerships the idolatry of ancestral worship and veneration has to be challenged with biblical truths.

7.9 African worldview on the spirit world

African concepts of reality and destiny are deeply rooted in their view of the spirit world. All social and spiritual phenomena are seen to be governed by the laws of spiritual mystery. The spirit world can be divided into two broad categories: 1) non-human spirits; and 2) the spirits of the dead. Non-human spirits are regarded in hierarchical order in accordance with their kind and importance, which in turn depends on their power and the role they play in the ontological order in nature (Oji, 1988:17; quoted in Turaki, 1997:41).

The law of the spirit world is seen as a universal principle, which has the following effect:

- governs and controls universal events and unseen powers and mysteries;
- affects the destiny, well-being and the general life of individual human beings as well as people-groups or families, clans, communities or tribes, etcetera;
- manifests itself through beings and inanimate objects;
- defines the reality of the African worldview and general life;
- is pervasive, hidden, unexplainable, unpredictable and all-powerful.

The spirits and the hidden forces of the spirit world can be manipulated, placated, and even be used to an individual's advantage. The secret knowledge, powers and mysteries of the spirit world can be obtained through the use of divine practices, such as divination, incantations, sacrifices or rites. Specialists can gain access through special means to these hidden and mysterious powers and spirits. The potency of each power depends upon the hierarchy of powers and the associated spiritual beings. Persons like medicine men and women, diviners, ritualists or spiritists therefore hold an important position in African society. People frequent the dwellings of these mediators to enquire about various aspects of their lives: their destiny, fate, welfare and well-being of themselves as individuals, their families, and clans or of their tribes (Turaki, 1997:54).

Social conflicts between individuals or groups often arise from suspicions regarding the use of spiritual

powers for one's own success or success against the other. This gullible view on the spiritual realm can be exploited by greedy individuals or groups in modern-day settings. As a result, some African politicians, rebel leaders, medicine men and women, as well as contemporary Christian and Muslim radicalist preachers, have acquired a large following and fervent disciples by appealing to this African spirit worldview. The law of the spirit world is seen to govern the behaviour, attitudes and practices of spiritual and human beings (Turaki, 1997:55).

On the flipside, belief in the spirit-world causes fear and a fatalistic attitude of "We can do nothing to improve our fate". Ancestor "worshipping" wastes valuable time (spent on different types of festivities) and money (to pacify the ancestor). This practice destroys personal responsibility, because the blame for misfortune is always shifted onto someone else (Van der Walt, 2003:446). The powerful, omnipresent spirit world is inseparable from people's daily lives. It is also a very unpredictable world. Because of man's lack of power, the spirits have to be manipulated and pacified continuously. Most Africans live in fear of a host of spirits, and this fear causes the typical fatalistic attitude. Such an attitude makes it difficult to build a partnership in missions on sound spiritual foundations. The Gospel set people free from the bondages of "the power". In order to pave the way for healthy partnerships the victory of Christ over all evil spirits should be understood and proclaimed. He cancelled people's record of debt that stood against them, by overcoming it on the cross. He also disarmed the rulers and authorities by triumphing over them (Col. 2:14-15).

"Salvation" to Africans therefore, does not depend on a god. Salvation means to belong to an extended family, clan and tribe and to live in peace with the spirit world. "Hell" to Africans will be the opposite: not to belong to a community or not to be at ease and in harmony with the spirit world. The powerful, omnipresent spirit world is inseparable from Africans' daily lives. This is, however, a very unpredictable world. Because of a human's lack of power, the spirits have to be manipulated and pacified continuously. Most Africans live in fear of a host of spirits. And, as was mentioned, this fear causes a fatalistic attitude (Van der Walt, 2003:116-117).

African people therefore often have a pessimistic outlook on the world and generally accept the existing state of affairs. They do not have a mind to develop their present condition, because they accept it as their destiny. This fatalistic attitude may entrench dependency and paternalism in missionary relationships. Therefore in the KOSH region the churches need the gospel which set Christians free from bandages of the devil. It should be preached and taught to congregations so that they may not involve in African traditional belief, fear and fatalism. This mind-set of the Tswana-speaking churches' congregation may

need to be transformed by more thorough discipleship training.

7.9.1 View of the concept of God

Africans, who follow traditional religion, seek guidance from various personal spiritual beings and impersonal forces; yet they do believe in a creator God. Unfortunately, these believers perceive God to be distant and unconcerned about humanity's plight. Westerners due to an Enlightenment heritage believe the world is closed to spiritual influences but controlled by "laws of nature". According to this Western viewpoint, God is excluded from the world that God himself created (Van Rheezen, 1996:82).

For beings in Europe, God did not have a vernacular name; no one claimed that Zeus, Jupiter or Odin was the father of the Lord Jesus Christ. In Europe and the West, the One God was proclaimed against the old gods, the One against the many. In Africa, the God of the Bible was generally identified with the God-element, which already was on the world map. God is seen to be bigger and closer; the Supreme Power is the One to whom the believer is taught to turn for power and protection. The God-element may expand into the space once occupied by the divinity element. These divinities were either reversed as rulers of a particular locality or of a particular department of life. In the traditional system such divine elements received recognition, perhaps through shrine offerings. As people turned to the Christian faith, however, the conviction grew that honour belongs to God alone (Walls, 2012:163-164).

With such an expansion of the God-component the divinities have sometimes been incorporated into African Christians' maps in other ways. The question remains: Are divinities always to be seen as the rivals of God, and not possibly as His servants? There have been many interpretations of African indigenous religions that do view the divinities as agents, even as refractions of God (for instance Idowu's interpretation of the Yoruba belief in which the *orisas* are seen as a refraction of God's being; Idowu, 1962). Many people have argued that Africa has a different picture of the relationship between God and the divinities from the image reflected in the Semitic world of the Old Testament. In the Semitic world, the gods were seen as Yahweh's hostile rivals and hence should be rejected; in Africa, it is argued that the divinities are the servants of the God of Heaven (Ryan, 1980:161-171; Walls, 2012:163-4).

De Groot *et al.*, points out the following about Yahweh:

"Yahweh, who reveals himself in the Old Testament, is a personal God. He is the living God. Whereas in all religions God or the gods are believed to be the source of life, they are usually no more than personified vital forces working in nature." (1952:183-184; quoted in Van Rooy, 1995:14)

The religious life of Africans is, however, not an isolated experience focused on a single god. It forms an integral part of their communal life. The community does not only include living human beings, but also the spirit world of semi-gods and the ancestors or the “living dead”. Important members of society who passed away are not really considered dead. They continue to play a decisive role in the lives of all the members of the clan and tribe. The ancestors - not a god or semi-gods - have to be revered to ensure the well-being of everybody in the community. Different kinds of mediators (e.g. witchdoctors) fulfil a crucial role. They provide the link between the living and the “dead”.

Hence Africans do not focus on a single god and their religious life forms an integral part of their communal life. People who have this view of their god can find difficulties with the biblical view of God. Therefore in the KOSH region, some Christians in the black congregations still rather rely on the intermediary of the spirit world than trusting God when they have difficulties. This worldview impedes to build partnership by trusting and obeying God.

7.9.2 Ancestor worshipping as a traditional African worldview

Not everyone in the community who dies has the privilege of becoming an ancestor. One has to live a long and good life and at one’s death receive the necessary funeral rites. Without such ceremonies the spirit of the deceased becomes a harmful ghost. In Christianity the role of the Mediator (Christ) provides the atonement for people’s sins, whereas in ATR (African Traditional Religion) the focus is not on God. The Supreme Being’s favour is not sought, since he is deemed far away. The focus is on humans and their social and material welfare. Health, protection, property, fertility and a long life are requested from the ancestors. Apart from these, the ancestors also fulfil the following functions: 1) to make people’s medicines more powerful; 2) protection from the harm of witchdoctors; 3) removal of all kinds of evils and calamities; 4) providing conquest in wars and 5) revelation of all kinds of mysteries, for example, pointing out enemies who have caused someone harm or brought illness to the community (Van der Walt, 2003:72-73).

As long as people who die are remembered of the relatives and the tribe and keeps in touch with the people whom those persons left behind, such individuals experience immortality as ancestors. If, however, the dead are forgotten - which sometimes is inevitable after several generations – they become ordinary spirits, mere phantoms in the spirit land. If the funeral rites are neglected, it is feared that the soul (as a spirit) will hover around and plague its relatives by bringing misfortunes. These rites help the deceased with their transition into a spiritual existence. Death, therefore, does not end life: it is continued in more

or less the same way in the spirit world. The relatives, especially in a crisis and during life cycles (birth, puberty, marriage and death), bring offerings to the ancestors. In exchange for these gifts they receive warnings and blessings from their ancestors (Van der Walt, 2003:79).

The living descendants of an ancestor reverently approach this spirit by seeking blessings, protection, and forgiveness when they did wrong. Good moral conduct and “holy” life will not provoke anger in the ancestors. Evil and misfortune are signs of both misconduct and impurity or sin on the side of the living, as well as punishment or a curse meted out by the ancestors; or it may be the results of witchcraft or a bad omen from an enemy. Prayers of thanksgiving, petition, restitution and atonement by means of libation or sacrifice are hence usually offered to the ancestors. Misfortune or evil suffered by individuals, households or lineages was often interpreted as a warning sign that the persons concerned should look closely at their conduct towards their kinsfolk and neighbours. In this sense misfortune or evil are forms of punishment sent by the ancestors because of people’s failure to fulfil their duties and obligations to kinsfolk and blood relations (Turaki, 1997:43; cf. Mitchell, 1977:5-6, 27).

Any act of sin or moral wrong-doing should be atoned for, in order to avoid evil or misfortune. This atonement takes the form of sacrifices of animals or fowls. Sacrifices are also employed for other purposes, such as soliciting the help of supernatural powers or for obtaining certain mystic powers (Turaki, 1997:44). The deep rooted belief in the ancestors could hold negative consequences for development in African communities. The title of Demtenbe’s article makes this clear: “Ancestor worship among the Shona: An agent for national development retardation” (1988:109-120). Demtenbe first explains the different types of ancestral spirits and their roles. Then he points out some positive traits related to this belief. (It played an important role in Zimbabwe’s struggle for independence and also furthers close family unity). Demtenbe then outlines the negative consequences of this belief for development:

1. The festivals (*chis*) have to be observed in honour of the ancestral spirits of the region. On such days no work is allowed to be done on the land. Yet many of these days fall within the times that farmers have to plough, plant and weed their lands. Sometimes two weekdays (apart from Sundays) are lost for labour in this way.
2. Essential provisions and money are wasted as a result of the belief that everything that happens to people is determined by the ancestors. Especially in the case of death - even when the natural cause of the death of the specific person is evident - a diviner has to be consulted to determine which ancestor is

enraged and exactly why he punishes his living relations like this. The diviner will then prescribe a sacrifice, ceremony or “fine”. There are cases in which this belief brought about the economic ruin of a family, but people still adhere to the belief.

3. It dampens people’s own initiative, since the ancestors first have to be consulted in all instances. In some cases crucial decisions have to be postponed and business or investment opportunities are lost.

4. It condones wrong conduct, since the diviner can decide that a misdemeanour was caused by some ancestor and the real culprit is exempted from his/her responsibility. Demtenbe concludes his article by pointing out which protective factors can counteract ancestor worshipping: education, improved health services (ancestor worshipping thrives on illness), urbanization and the Christian faith.

According to Nyirongo (1997:82-83) and many other writers on ATR, there is no concrete evidence that the ancestors exist, but people experience them as real through the following means: 1) prayers; 2) dreams; 3) misfortunes and blessings; 4) significant social events, such as childbirth, initiation, marriage or the inauguration of a chief; 5) appearance of snakes and other animals; 6) images and shrines; 7) prophets who claim that they have risen from the dead where they were in contact with the ancestors and 8) mediums whom the ancestors possess in order to pass on their messages to families or members (Van der Walt, 2003:80).

The African Tradition Religions have designed a variety of protective rites and rituals. The function of these religious practices is to immunize potential victims from witchcraft, thieves, evil spirits, barrenness, and so on. Also, religious rites have been developed to keep the angry ancestors content whenever it is discovered that they are offended, and to petition them to support and protect their descendants (Maimela, 1991:7).

To the African, death does not end life. The Africans dread death and will do all they can to prevent it, but once it arrives, it is to them a mere transition from the physical to a spiritual existence. The soul, the essential part of humans, lives on: it is “immortal”. But the close relatives do not just let the spirit go: they perform funeral rites at the person’s deathbed or grave to enable the spirit to travel to the spirit land. They implore the departed spirit to be kind and render them good health, plenty of children, food or riches. If the funeral rites are neglected it is feared that the spirit will continue to hover around and torment the relatives by effecting various misfortunes (Nyirongo, 1994:80). Mitchell also insists that the Africans, who follow ancestor worshipping as part of a traditional African worldview, spend great sums on funerals, due to the belief that if the appropriate funeral rituals are not carried out, the spirit of the dead person may

not find “rest” (1977:49).

Ancestor worship as a trait of the traditional African worldview makes it difficult for people to overcome poverty and to be financially dependent. There is no accountability in this worldview for people’s crime or violence, seeing that they can attribute their responsibility to their ancestors. This worldview therefore creates problems of a lack of accountability and economic independence which impedes the building of real partnerships in missions.

8. AFRICAN VERSUS WESTERN WORLDVIEW

8.1 African and Western worldview on time

The Western way is more a planned, budgeted, style of life in which giving is for long-term well-being. By contrast the African way of life is to be more generous and spontaneous, without focusing on the longer term (Maranz, 2001:78). Africans are not committed to a specific time or schedule, but to the people who are with them, especially those close to them. If someone is therefore late in arriving, that person is not upset, because many things are taking place. Being late is also not regarded as an insult, because a schedule is an exterior phenomenon and does not affect one’s inner qualities or ego. In the West however, being late for an appointment is regarded as a serious insult to the one who is left waiting. Time which has been planned and set aside for a specific activity and those moments that are unused, are considered wasted time which cannot be recovered. In the West, time is not only functionally structured, it controls all aspects of people’s lives. By contrast, procedures in Africa can be extremely time-consuming. It is quite clear that Africans do not share the Westerner’s view and experience of time. And these different views, experience and use of time lead to misunderstandings and even clashes in many fields, including missions and the endeavour to build sound partnerships in mission (Van der Walt, 1997: 68-69).

8.2 African and Western worldview on land ownership

Land issues and matters, ancestral sites and sacred groves or sites are known to have been the cause of many ethnic or tribal wars and conflicts in Africa. African naturalism is imbedded in some form of sacredness. Nature must therefore be treated with deep respect and reverence. Acts of sacrilege or profanity are frowned upon and could even lead to tension and conflict, especially if committed by outsiders or strangers. Sacred objects and places cannot be desecrated without the perpetrator(s) being severely punished. What is sacred to one group, however, may not be sacred to the other (Turaki, 1997:45).

Van der Walt (2008:182-183) points out that, with Africans, the ownership and use of land is inextricably bound to the traditional life view. Land does not only belong to the people who presently reside on the site. Even after death the ancestors remain the co-owners of the land where they lived and on which they are buried, and are entitled to the fruits of this land. Therefore the people of Africa are unwilling to transfer land. It not only means treason towards the ancestors themselves, but it also implies that the people voluntarily release the protection of the ancestors (who still “live” on the land). Land has a meaning that transcends the physical and economic dimension. This vision is directly opposed to the Westerners’ purely economic and individualistic perception that sees land as a “valuable piece of personal property”, which can be owned, subdivided and sold at will. In Africa land is tied up with history and with the ancestors. In this sense land symbolizes independence and freedom. Land has spiritual and practical value and offers much more than mere economic security.

By means of numerous examples Nyang demonstrates the disastrous results when this land issue is not taken into consideration in Africa (1994:439-440). The concept of land between Africans and Westerners is completely different.

8.3 African versus Western worldview on family planning

Family planning is the next serious reason for the clashes of worldviews (Nyang, 1994:44). The West maintains that Africa’s “population explosion” is one of the most important reasons for its poverty. Africans, on the other hand, regard children as a gift from the ancestors. Moreover, they have an obligation to the ancestors to continue the generation. Descendants also serves as a kind of “insurance policy”, because people’s children have to take care of them when the time comes that they are too old to work themselves. There must be an offspring to “remember” those who have departed to the world of the ancestral spirits. Fearing the revenge of the ancestors, traditional Africans regard Western contraceptives to limit births merely as a devious ideological ploy to disadvantage them politically.

8.4 Individualism and communalism according to the Scriptures

In the Scriptures both the unique individuality (cf. Jn. 21:20, 21; 1 Cor. 4:7; Mt. 25:15; Rm. 14:12; Ezek. 18:20) and the communal quality (cf. 1 Cor. 12:12-27) of the human person are recognized as fully complementary dimensions of human experience. There exists no tension or conflict between both qualities and neither is given priority. The Bible records God’s dealings with people as individuals; also as communities such as families and other societal relationships and as groups like tribes and nations. The

Scriptural message also reveals clearly that God does not only call people to give account to Him individually but also to give an account communally (cf. Lk. 10:13-14; Rev. 2-3) (Van der Walt, 1997:49; cf. Nyirongo, 1994:44).

One cannot postulate that African culture is right and Western culture wrong. The two cultures are different. Neither is fully right, nor totally wrong. Each culture contains a worthy and attractive facet, but simultaneously it also contains aspects which are unworthy and unattractive. These two sides exist intertwined within every culture (Van der Walt, 1997:70).

9. GOSPEL AND CULTURE

It is necessary to distinguish the Gospel from culture otherwise missionaries will be in danger of representing their culture as “the message”. The Gospel then represents democracy, capitalism, pews and pulpits, Robert’s Rules of Order, clothes, and suits and ties on Sunday. One of the primary hindrances to communicating the Gospel to Africans is the foreignness of the message. To a great extent the foreignness of Christianity comprise *the cultural load* that conveyers of the message have placed upon it. A failure to differentiate between the Biblical message and other messages leads to a confusion between cultural relativism and Biblical absolutes as will be explained briefly below.

In many churches where it was once considered sinful for women to cut their hair or wear make-up, or for people to attend movies, these activities presently have now become acceptable. It must be recognized that each culture defines certain forms of behaviour as “sinful”. As the culture develops, its definitions of sin also change. There are, on the other hand, certain moral principles in the Scriptures that believers accept to be unchanging. Even with respect to these principles however, believers must still be circumspect in their interpretation. Some Biblical norms, such as leaving the land fallow every seventh year (Sabbatical year) and not reaping the harvest (Lev. 25) or greeting one another with a holy kiss (1 Thss. 5:26) clearly apply to specific cultural situations (Hiebert, 1991:377-378).

9.1 Syncretism and indigenization through contextualization

Not only should Christians separate the Gospel message from their own culture when they convey the Gospel, but they must also seek to express the Gospel in terms of the culture into which they enter. If Christians translate the Gospel into indigenous forms without consideration to preserve the meaning, they

will end up with *syncretism*¹⁶ - intermingling old meanings with the new so that the essential nature of each is lost. When Christians are careful to preserve the meaning of the Gospel even if they express it in indigenous forms, they follow a process of *indigenization*: respecting the different contexts for old and new meanings and thereby enhancing the nature of each form.. This may involve introducing a new symbolic form, or it may entail reinterpreting a native symbol, as was seen previously in the case of the bridesmaids, nowadays associated with Christian weddings (Hiebert, 1991:378).

A missionary must carefully take into account the specific situation and circumstances of the people with whom he /she is dealing. In this endeavour missionaries should be careful of two extremes:

- In their effort to contextualize the Gospel, they may draw so close to the people they wish to reach, that they may end up compromising the true meaning of the Gospel.
- It is possible, even with the best intentions, to preach the Gospel “pure and simple” while ignoring the cultural background of the people. Such an orientation may lead to a deficient application of the Gospel truth in the recipients’ specific situation. This leaves the Gospel in an unhealthy void (Bavinck, 1960:80).

Hesselgrave and Rommen mention two potential hazards that missionaries should avoid: 1) the perception of a communicator’s own cultural heritage as an integral element of the Gospel, and 2) a syncretistic inclusion of elements from the receptor’s culture that would alter or eliminate aspects of the message on which the integrity of the Gospel depends. Missionaries of all ages have had to come to grips with not only their own enculturation, but also the customs, languages, and belief systems of the world’s peoples whom they aim to serve (Hesselgrave & Rommen, 1989:1). In missions of KOSH region, the Afrikaans-speaking churches and the Tswana-speaking churches need to understand the culture, worldview and attitude of the other party to build real partnerships in missions.

9.2 Messenger of Gospel and culture

Effective communication does not lie in the message alone. It resides in both the sender as originator and in the credibility of the message carrier. An important element in the cross-cultural communication of the message is contained in this. If the originator is not seen as a valid source, then the message will be

¹⁶ Hendrick Kraemer defines syncretism as “a systematic attempt to combine, blend and reconcile inharmonious, even often conflicting elements in a so-called synthesis” (1956:392). The 1966 Wheaton Declaration states that syncretism is “the attempt to unite or reconcile biblically revealed Christian truth with the diverse or opposing tenets and practices of non-Christian religions or other systems of thought that deny it” (Lindsell, 1966:222).

rejected. Likewise, if the carrier of the message is not deemed credible, then the message will also be rejected. Christ spent a life-span of approximately 33 years on earth. He lived among the people to prove Himself credible before them so that they would have the proof they needed, and would receive the message he proclaimed (Pentecost, 1982:111).

The divine message was transmitted to people within a human culture, through chosen messengers of God. Effective communication depends on the communicator transmitting the message in terms that are understandable to the recipient. Thus it can be accepted with confidence that God communicated exactly what He knew humankind could understand. The message was still a supra-natural one, couched in particular culture symbols. When the communication process ensues, the communicator must take into consideration that the message is not of human origin. The communicator should also recognize that he/she as the carrier of such a message must act as an ambassador who is faithful to the message and committed to transmitting the message clearly (Pentecost, 1982:112).

The missionary's basic responsibility is to provide the material through which the native Christian and church can grow "in grace and knowledge". This should occur to the point where the recipients of the message can make reliable and Spirit-directed decisions themselves within the existing culture. This involves a complete freedom of access to the Word of God, with such encouragement, instruction and guidance in its use as may be necessary to establish a healthy and growing Christian community (Smalley & Kietzman, 1978:528).

Missionaries cannot communicate the Gospel without concerning themselves with culture, because communication is inextricable from culture. Just as Christ became flesh and dwelt among humans, so propositional truth must have a cultural incarnation, in order to be meaningful. Missionaries can also not communicate the Christian way of life without concerning themselves with culture because, though Christianity is supra-cultural in its origin and truth, it is cultural in its application (Kwast, 1981:364).

When a missionary attempts to contextualize the Gospel, he/she takes into consideration the visible forms of a culture. These are the forms that a group of people understand and relate to. Ignoring the worldview of a community is detrimental to the proclamation of the Gospel. If attention is only given to the visible behaviour and products, the danger exists that the people may accept these new or old forms without changing their basic beliefs, feelings and values. The missionary's role in cultural change is to act as a catalyst to transformation and being a source of new ideas and new information. This implies the voice of experience, but an experience based on the missionary's own culture for the most part and therefore to be

applied with care and understanding. The value of an anthropological study is also that it allows at least a vicarious experience in more than one cultural setting. By studying in this field the missionaries can gain awareness of the much wider choice of alternatives than that which their own culture allows (Smalley & Kietzman, 1978:528).

9.2.1 Bicultural missionaries

Missionaries do not desert their own culture when entering another cultural context. They strive to become bicultural - able to relate to both their home culture and their adopted culture. In this sense missionaries come to realize that both cultures have strengths and weaknesses – facets of the dominion of Satan and of the kingdom of God are present in each form of culture. Paul, for example, was a Jewish leader called at the time of his conversion to be an apostle to the Gentiles. He was, however, not seeking to escape from his culture. Despite being chosen by God as an apostle to the Gentiles, he continued to feel “great sorrow and unceasing anguish” in his heart because of the lost condition of his own people (Rm. 9:1-3).

Van Rheenen (1996:45-46) points out that Paul attempted to bridge the cultural and theological gaps between the Christian fellowships in these two cultures. Although Paul did not reject the Jewish culture, he rather considered his own loss for the sake of Christ (Phlp. 3:7-8). Paul did not try to bridge cultural gaps, but rather sought the development of a radical new Christ-centred culture (2 Cor. 10:3-5). Missionary must not present the message in such a way that too much of their own culture is carried over to the audience. In a cross-cultural situation, missionaries must actually ascend above their own culture.

The missionary must first understand how the hearers in biblical times understood the message (exegesis, decoding) and then translate (encode) that message for the audience in such a way that they will see it as applicable to their own situation. The missionary should try to know as much as possible of the culture of the receptor – the language, the non-verbal forms of communication, the value system and worldview, the present economic, social and political conditions, the prejudices, the extent of the acculturation process, sub-cultures in the community and the way of handling conflicts (Pretorius, 1987:106-109).

9.3 Culture and transformation (applying the Gospel in cultures)

The central Gospel truths are unchangeable, not relative. The Good News is culture-relevant, but not culture bound. In the light of this fact, it is crucial that the Gospel is contextualized in every environment or culture which it reaches. The Gospel is seen to be absolute, whereas cultures are deemed absolutely

relative. Already in the New Testament this contextualization can be seen taking place. Christian friendliness is commanded by Paul in the cultural form of a kiss between co-believers. The present churches have replaced this with their own cultural format: a handshake (or in Western churches often no more than a stiff nodding of the head), or to bow down (in the Asian way of greeting: Korea, China and Japan). When Paul preached in various contexts, he applied relevant messages for each context (Hahne & Rijnveld, 2005:15).

When indigenous churches are dependent on Western donors, they tend to emphasize the exact cultural formats of those Western churches. Burning, pressing and culturally relevant questions may and probably will go unanswered. The “real doctrine” does not have a place for these matters. The view that is often taken is that these aspects of life do not belong to Christianity. It can therefore be solved in the traditional way: through a diviner, medium, spirit-doctor, etcetera. Fuller explains this inter-cultural dilemma as follows:

“Some aspects of the ‘theology’ brought to them by gospel messengers from the West seemed irrelevant at best, and some burning religious questions in their own lives and culture were not addressed. The theology was not always arranged in a fashion that seemed natural and understandable. This made Christianity look foreign and inadequate ... Indigenous Christian theology, therefore, is theological reflection organized in local categories and addressing local questions ... when a witch is devouring your life force, the church doesn’t want to hear about it. Better go to the diviner ... A church dependent on foreigners for its ideas can never feel good about itself, stand fearlessly in its own environment, go ahead on its own, or claim the allegiance of the local culture ... The Bible has the answers, but no one culture asks all the questions ... The churches of the West will always have an incomplete (and hence distorted) view of the Bible’s teaching unless they are enriched by the insights of Christians from other backgrounds, and vice-versa” (Fuller, 1997:404-409).

When culturally relevant questions are relegated to the sideline, the worst form of syncretism develops. There are examples of people who knew that Arminianism was not orthodox, but who supported the invitation of a higher-level witch doctor to their village, in order to discover against whom the witches were making *jujus*. The preaching which focused on Jesus’ power was restricted to judgment on Arminians but did not include Jesus’ supremacy over the principalities and powers. This is simply because this doctrine had not been included in the Western theology that had been taught to these people. Kornfield explains this issue:

“The facts seem to indicate that along with outside funding comes the westernization of the Gospel. By westernization I mean the tendency to buy into the major values of current Western civilization: consumerism, materialism and an overemphasis on individualism. (...) [Quotes a leader] ‘I was very proud of my education, but now I realize that it won’t work among my own people unless I contextualize it to their felt needs. One of my professors used to say. ‘You are getting the same thing that I teach in America. The only difference is that I have translated it into Spanish’ ... Some Western missionaries have gone so far as to present a new group of believers with their mission’s doctrinal statement, without contemplating the meaning of that Western, linear-ordered form to a mind-set which is contextually and holistically oriented. As a result, in some parts of Africa Christianity has really had little to say about African Traditional Religion in the way of serious judgments of value. Consequently, the African Christian operates with two thought-systems at once, and both of them are closed to each other.” (=dualism) (Kornfield, 1999:2-3)

Culture must hence be tested and judged continually by Scripture. Because men and women are God’s creatures, aspects of their culture are rich in beauty and goodness. Because humans, however, are fallen, all of these cultural traits are tainted with sin and even some of it can be deemed demonic. The Gospel does not presuppose the superiority of any culture above another, but evaluates all cultures according to its own criteria of truth and righteousness. Missions have all too frequently exported an alien culture together with the Gospel and churches have sometimes been in bondage to a certain culture rather than to Scripture’s guidelines. Christ’s evangelists must humbly seek to empty themselves of all but their personal authenticity, in order to become the servants of others, and churches must seek to transform and enrich their culture, all for the glory of God (Mk. 7:8, 9, 13; Gn. 4:21, 22; 1 Cor. 9:19-23; Phlp. 2:5-7; 2 Cor. 4:5) (Winter & Hawthorne, 1999:762).

The task will not be complete for those believers who strive to be faithful in the interim before the Lord’s return. Nevertheless, they are encouraged to believe that their labours in serving the Lord are not in vain to the Lord (1 Cor. 15:58; cf. Inch, 1982:100).

9.4 Worldview and transformation

The Dutch missiologist J.H. Bavinck uses the Latin word *possessio* to label the concept of transformational change. He explains his choice of the term by stressing that “the Christian life does not accommodate or adapt itself to heathen forms of life, but it takes the latter in possession and thereby makes them new. Whoever is in Christ is a new creature” (1960:178-179; quoted in Kraft, 2005:270).

People's worldview affects how they view all that they encounter, even how they read the Bible. A worldview that lacks the comprehensiveness of the biblical worldview will necessarily cause people to misinterpret the Scriptures. Such a view will continue to miss the full scope of the Scriptures' redemptive message. Romans 12:2 speaks directly to people's situation: "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind." This verse suggests that people can be (indeed should be) transformed, and that this transformation will occur as their minds are renewed. This is done when they let the Scriptures shape their worldview. On the flipside, people's view of the world shapes their interpretation of Scripture. How do people break out of this hermeneutical circle? Usually they are unable to do it. It sometimes takes a crisis in those people's own worldview. All people and especially believers must at least be open to renewal and growth. They must allow the Spirit to correct or even overthrow an unbiblical world view (cf. 2 Cor. 10:5). The Scriptures are sharper than a two-edged sword and can shatter people's preconceptions. The Holy Spirit, working through God's Word, can lead believers into a new vision and a new obedience (Walsh & Middleton, 1984:104-105; cf. Miller, 2005:123).

Christians, similar to yeast (Mt. 13:33), are to work at this process from within a society, where they are commissioned by God. They are to use the forms (i.e., the dough), which are there already, in such a way that those forms are gradually transformed (though occasionally replaced) into more adequate vehicles of the meanings that God seeks to convey through them. This implies "possession" of cultural forms, but it is done internally rather than externally. Although it may never be complete possession (or transformation) the impact may be considerable (Kraft, 2005:270-271). Missionaries are to learn in their experience with God to re-evaluate and reinterpret all events from God's perspective and to make this their lifestyle. *Re-evaluation* and *reinterpretation* thus become the first step towards transformation (whether for an individual or for a group), and *rehabitation* the second step (Kraft, 2005:274).

Any attempt to bring about Christian transformational change in a society (whether one's own or someone else's) must constantly take cognizance of two facts. The first is that Christian transformation of a culture is primarily a matter of transformational change in the *worldview* of that culture. A second fact, however, raises ever more problems: any *disequilibrium* at the centre of a culture ramifies strongly throughout that culture (Kraft, 2005:275). Even though the power of the Gospel is dynamic, God desires the Gospel to function unobtrusively as yeast rather than as an ostensive and spectacular dynamic (Kraft, 2005:276).

A transformed mind can naturally lead to a transformation in people's behaviour and, ultimately, their

entire life. However, this transaction of “casting off” false worldviews and “putting on” the biblical worldview does not occur automatically when people accept Christ as Saviour. The process is also not easy or simple. It is an ongoing, lifelong process. It is a discipline. Empowered by the Holy Spirit, believers learn to discipline themselves consciously to think and operate according to the biblical worldview and to apply the biblical truths in all areas of their life, even in the little things (Miller, *et al.*, 2005:122).

9.5 Attitude and transformation

Scripture does not advocate total uniformity of peoples, but neither does it condone racial and class discrimination. The boundaries that divide people who live outside of Christ are considered obsolete “when they come together in Christ”. In this new situation a slave becomes a beloved brother (Phlm. 15-17). Paul urges the master Philemon to accept Onesimus “both in the flesh as well as in the Lord”. Here is a question not of paternalism but of full brotherhood (Col. 3:1-11). Ephesians 2:11-22 describes how the Jews and Gentiles were separated at the Jewish temple, where the loyal Jews had a wall built between the inner and outer court, but in the same chapter, verses 14-19, it is stated: “For he is our peace, who has made us both one, and has broken down the dividing wall of hostility ... and reconciles us both to God in one body through the cross, thereby bring the hostility to an end ... for through him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God.” Regarding the new life in Christ, there is no question of superiority or inferiority (Oosthuizen, 1968:248).

Christianity advocates interdependence (in a psychological and spiritual way) with God and other Christians and teaches security through a relationship with God and his people. Christianity teaches that believers should love their neighbours and seek the best for them. Christianity offers a world controlled by an all-powerful, loving God, even when his followers do not understand what is going on. God’s powerful providence is presented in the place of a world under the fickle control of fate or ruled by frail and imperfect human beings. Believers (and for that matter missionaries) should not be captured by traditions that would render God’s message impotent; it should rather transform these traditions from within (Kraft, 1991:174).

As a result, the Church’s task in Africa should be reconciliatory as well. Prejudice based on race should cease to exist in the Church. Such racial prejudice which has been shown not to emerge from only one race has played a significant part in stimulating separatism among believers in Africa (Oosthuizen,

1968:249).

10. CONCLUSION

When investigating the issues that may be conducive for paternalism and dependency in missions, the following conclusions can be drawn:

- Culture is the more or less integrated system of beliefs feelings and values, and the associated symbols, patterns of behaviour and products shared by a group of people. The heart of culture is the shared beliefs, feelings and values of a community of people. At its centre lies a worldview, that is, a general understanding of the nature of the universe and of the group member's place in it.
- All decisions that a person makes are influenced by his/her worldview. From the invisible worldview flows the visible behaviour and products of culture. People's attitude and behaviour patterns are derived from their worldview. Each person's attitude is thus related to his/her culture and the worldview underlying that culture.
- As a result of the brokenness and sinfulness of human existence and God's common grace, any culture, including that of Africans, contains good, less good and weak elements. If one admits to this basic fact, the way is clear to appreciate the good - and to link it with economic development as far as possible, so that those elements that are appropriate can be retained. At the same time, however, the negative elements have to be exposed, analyzed critically and be reviewed, eliminated or transformed. When this is applied in love, it cannot cause paternalism and dependency in missions. It rather leads to the enrichment and empowering of new Christians to become responsible Christian stewards in God's kingdom.
- Biblically, human attitude degenerated with the fall, but by the grace of God in Christ it obtained the possibility of regeneration. Humans all became prone by nature to hate God and their fellow humans. People's love of God and of the neighbour and the inclination to care for God's creation turned into an attitude of self-love, hatred, selfishness and abuse. The only way of changing this degenerated human attitude is through the total regeneration by the Spirit of God and the application of love as the fruit of the Holy Spirit. Such enacted love is an attitude flowing from the fruit of the Spirit and is built on unconditional trust and selfless offering of one's interests to a mutual partnership for the sake of the glory of God. Therefore love must become part and parcel of outreach in missions and of partnerships in missions.

- Western culture is typically a “doing” culture. Things must be done as effectively and efficiently as possible. Westerners are judged by what they have achieved. They find their identity in their occupation and achievements. In contrast, the culture of Africa is much more a “being” culture. According to this view, being is much more important than doing. Moreover, this form of “being” is first and foremost a “being together” – sociability. The Western approach to life is compartmentalized, disciplined and timetabled, whereas the indigenous culture manifests cohesion, uniformity and a much more leisurely approach to life (Fountain, 1978:827). The Bible teaches believers to view both sides in case of a contradiction, in order for missionaries (in this case) to understand both cultures to build real partnerships in missions.

- In the 19th century Europeans saw themselves as universally superior to the “lesser breeds” that existed without the Law. Thus Europeans understood themselves to be representatives of a civilization with whose modern development in the age of materialism and technical progress the indigenous people could not identify (Pakendorf, 1997:257). Because of their superiority in these areas, Westerners are oblivious to their own weaknesses, and thus may perceive their culture to be as superior to other cultures. Tribal societies are characterized by strong social cohesion, emphasizing family, lineage and clan relationships. Tribalists who are critical of Westerners’ intense individualism and lack of respect for elders, may perceive their own culture as *spiritually* superior (Van Rheenen, 1996:81-82). This mutual attitude of superiority cannot build sound relationships and partnerships in missions, especially where diverse cultures meet in the mission field. When missionaries demonstrate the incarnational and servant leadership attitude in imitation of Jesus (Mk. 10:35-45), it may break down the barrier of the attitude of superiority.

- One of the clearest influences from the West is the growing materialism in Africa. Money and material well-being has seemingly become a semi-god. Economic activity, success or material gains have become ends in themselves. It has even led to massive corruption in states and churches. People are subordinating and exploiting others for economic purposes. Materialism and consumerism erode both traditional and Christian morals. In missions such forms of materialism can cause the clash of attitudes of superiority versus inferiority between missionaries and the nationals. Handing out money in the missionary context may cause paternalism and dependency. If material giving is limited to missions, a crisis can develop that the national can depend on missionaries and foreign donations. In the light of this situation it is impossible for materialism to be part of real partnerships in missions. Materialism hampers the building of true partnerships in missions. When people depend on God to whom everything belongs, the gospel can break down the barriers of materialism in missions.

- Western individualism results in the overestimation of the individual aspect of a person and the underestimation of communal relations. The ultimate goal for believers is not Christian individualism, but the church as a body of believers who are interdependent. The goal of missionaries is not to establish isolated churches that work alone, but to sustain churches that share a unity of fellowship and a common mission to the world (Hiebert, 1991:195). As a result, Western individualism can impede the building of true partnerships in missions as a team.

- Africans are spiritualistic rather than naturalistic, group-oriented (communal) rather than individualistic, fatalistic rather than optimistic, and past-oriented rather than present- or future-oriented. These traits of Africans can hamper progress towards partnership building. As a result, it can cause dependency in missions because the people do not focus on future development.

- As a result of Africa's attitude of communalistic loyalty towards the group, Africans prefer harmony, social balance, equality and solidarity to individual economic performance. This is a stumbling block for economic development, seeing that it does not acknowledge and even suppresses individual initiative which is essential for development in a Western sense. This worldview may cause a lack of self-sustainability and may lead to dependency in churches. This communalism should, however, be evaluated positively in the case of Africa's emphasis on interpersonal relationships. It could connect to the biblical teaching of the collective character of the covenant and the church as an alternative community and thereby have a positive emphasis on interpersonal relationships and create a loving group identity in the church as the Body of Christ.

- Africans allow too much time for social interaction; time is not utilized economically. In this sense African people spend an inordinate amount of "free" time on their own enjoyment. Due to a limited future perspective, little planning is done. Management, organization and maintenance suffer. Africans' nostalgia for the past does not provide a stimulus for development. In churches this often leads to poor planning and even insufficient maintenance of church properties.

- The African worldview on richness and poverty also causes a stumbling block for sustainable development. Africans have a different view on affluence than their Western counterparts. According to Sizoo, "In Africa the notion 'poor' does not in the first instance mean to lack material means (food, housing, clothing etc.), but to be a 'social orphan', not to have social relations" (1995:15). Being rich would then imply having productive social relations with one's fellow human beings and being prepared to invest money in such a relationship. This aspect of the African worldview may cause people to stop

saving money for the future but rather to spend all they have on social relations. This results in churches experiencing financial shortages and continuous dependency on outside resources.

- According to the African worldview, women for the most part have to take a subordinate, second-rate position in relation to men and not only are women often oppressed by the male sex, but they are commonly subjected to various forms of violence. This attitude towards more than half of the people of the continent forms a problematic stumbling block on the way to development. The relationship between male and female traditionally was accepted as unequal. This tendency often causes the wrong type of partnership in missions. The biblical concept of man and woman is that they are equal in being but they are different in function. Churches should be taught to change this African worldview on woman according to the Word of God so that men and women can experience real partnerships in the churches. If the churches in the KOSH region have this mind-set, they cannot build true partnership between men and women in the churches. The churches in the KOSH region should consider that this mind-set should be changed by the biblical perspectives on this issue.

- In a traditional society of Africans the older people are not only respected for their age and greater wisdom, but especially because they have a religious role to fulfil in that community. They serve as mediators between the ancestors and the younger members of the community. They have primary authority. In the modern, urbanized society, however, these roles are changing, seeing that elders are often discarded as unproductive and deemed to have played out their economic role in present society. It is necessary for missionaries to moderate different generation gaps to build true partnerships in missions.

- According to the African worldview of sin and punishment, sin can be committed by individuals or by corporate groups. Punishment for sin or wrong-doing is the duty of the in-group/blood community. Repentance and forgiveness are always accompanied by rituals. Such rituals normally entail public moral activities. Due to this worldview, people do not take personal responsibility for their wrong-doing or sin. They rather attribute these transgressions to the community. This worldview causes people to shun their accountability so that it impedes the building of real partnerships in missions, built on the mutual acceptance of responsibility.

- Africans' belief in the spirit-world causes fear and a fatalistic attitude of: "We can do nothing to improve our fate." Ancestor "worshipping" wastes valuable time (spent on different types of festivities) and money (to pacify the ancestor). This practice destroys personal responsibility, because the blame for misfortune is always shifted onto someone else. The powerful, omnipresent spirit world is inseparable from people's

daily lives. It is also a very unpredictable world. Because of man's lack of power, the spirits have to be manipulated and pacified continuously. Most Africans live in fear of a host of spirits, and this fear causes the typical fatalistic attitude. Such an attitude makes it difficult to build a partnership in missions on sound spiritual foundations. The Gospel set people free from the bondages of "the power". In order to pave the way for healthy partnerships the victory of Christ over all evil spirits should be understood and proclaimed. He cancelled people's record of debt that stood against them, by overcoming it on the cross. He also disarmed the rulers and authorities by triumphing over them (Col. 2:14-15). Therefore in the KOSH region the churches need the gospel which set Christians free from bondages of the devil. It should be preached and taught to congregations so that they may not involve in African traditional belief, fear and fatalism. This mind-set of the Tswana-speaking churches' congregation may need to be transformed by more thorough discipleship training.

- The African worldview on the concept of God can also be a stumbling block to real partnerships in missions. According to this view Africans perceive God to be distant and unconcerned about humanity's plight. This worldview of a distant Supreme Being is in contrast with the biblical worldview of a personal God who reveals himself, as is attested to by the Old and New Testament. The religious life of Africans is, however, not an isolated experience focused on a single god. It forms an integral part of their communal life. The community does not only include living human beings, but also the spirit world of semi-gods and the ancestors or the "living dead". Important members of society who passed away are not really considered dead. They continue to play a decisive role in the lives of all the members of the clan and tribe. The ancestors - not a god or semi-gods - have to be revered to ensure the well-being of everybody in the community. Different kinds of mediators (e.g. witchdoctors) fulfil a crucial role. They provide the link between the living and the "dead". Hence Africans do not focus on a single god and their religious life forms an integral part of their communal life. People who have this view of their god can find difficulties with the biblical view of God. Therefore in the KOSH region, some Christians in the black congregations still rather rely on the intermediary of the spirit world than trusting God when they have difficulties. This worldview impedes to build partnership by trusting and obeying God.

- The missionaries need to distinguish the Gospel and the culture. Otherwise, they will be in danger of representing their culture as "the message". Not only should Christians separate the Gospel message from their own culture when they convey the Gospel, but they must also seek to express the Gospel in terms of the culture into which they enter. If missionaries translate the Gospel into indigenous forms without consideration to preserve the meaning, they will end up with *syncretism*: intermingling old meanings with the new so that the essential nature of each is lost. If, however, missionaries are careful to preserve the

meaning of the Gospel even if they express it in indigenous forms, they follow a process of *indigenization*: respecting the different contexts for old and new meanings and thereby enhancing the nature of each form. In missions of the KOSH region, the Afrikaans-speaking churches and the Tswana-speaking churches need to understand the culture, worldview and attitude of the other party to build real partnerships in missions.

As it was emphasized previously (see p.137), one cannot postulate that African culture is correct and true, and Western culture wrong or vice versa. The two cultures are different and each has its strong and healthy aspects but both have also been influenced by sin and have in many ways deteriorated and incorporated evil and destructive elements. Neither one is fully right, nor totally wrong. Each culture contains aspects that is worthy and attractive, but at the same time also aspects which are not worthy and destructive of peace and justice and general well-being. Good and bad elements exist intertwined within every culture. Each aspect should be reflected on through the lens of a biblical worldview and be transformed according to biblical principles. In missions of the KOSH region, the Afrikaans-speaking churches and the Tswana-speaking churches should understand each culture's strong and weak aspects. To build real partnerships between both churches, some aspects should be transformed by biblical principles.

In the missionary endeavour we have to deal with the tension line between the Scripture and our worldview. Just as our reading of Scripture shapes our worldview, our view in turn shapes our interpretation of Scripture. When considering how we break out of this hermeneutical circle, we must understand that we usually cannot do it. It sometimes takes a crisis regarding our worldview for such transformation to take place. Such a transformation is an inside-out process whereby the inward transformation of the heart and mind works its way outward. As missionaries we must at least be open to renewal and the potential of growth. We should allow the Spirit to challenge our own as well as the worldview of the receptors of the Gospel, correct and where necessary overthrow unbiblical aspects of our worldviews, so that we can build true unity, lasting relationships and sound partnerships in missions.

In the light of the extreme importance of good mutual understanding and communication of the background of partners in missions, and the vast differences in typical Western and typical African worldview and culture Chapter 5 will consider how well the black and white churches in the KOSH region really took each other's cultural context into consideration in their mission work.

CHAPTER 5

THE *FIELD WORK ON MISSION, PATERNALISM AND DEPENDENCY* RELEVANT FOR THE STUDY OF THE REFORMED CHURCHES IN THE KOSH REGION IN SOUTH AFRICA

1. INTERNATIONAL CONTEXT IN MISSIONS (SINCE THE END OF WORLD WAR II: 1945)

This chapter will consider the international context of missions since World War II (1945). It will also examine the worldwide movement towards independence which began in the 1950s, especially the many African countries that freed themselves from colonization and paternalism to become independent.

1.1 Era of independence and moratorium initiatives

After the end of World War II (1945), the great colonial empires were collapsing all over the world. The British Empire collapsed, the Italian Empire had already disintegrated and the French and Portuguese Empires were on the verge of ruin. However, while these empires were losing their power, the Soviet Empire was gaining in power. New nations were rising in Africa and elsewhere. Along with the birth of these new nations, there was the independence movement of the national churches. During the Second World War, many missionaries left foreign mission-fields, and the national churches were thrown into a position where they had to make their own decisions and develop their own leadership. When the war ended, political independence arrived for a large number of countries, and the national churches in the developing world believed it was time for the churches to become independent as well (Bush, *et al.*, 1990:37).

The 1950s and 1960s thus witnessed dramatic changes in the relationship between missions and the churches and the church-related institutions that the missions had founded. Mission after mission was faced with an identity crisis as non-Western governments and churches insisted on the transfer of administrative authority to their own representatives (Hesselgrave, 1988:184; cf. Robert, 2009: 91).

Therefore there were independent movements internationally in 1950s and 1960s¹⁷. Especially in Africa decolonization had been achieved with astonishing rapidity and missionary strategists (Morris, 1962; Warren, 1965; Neill, 1966) were compelled to come to terms speedily with the end of colonial paternalism in churches and the fact that missionaries would henceforth have to operate in a far more bracing political climate (Stanley, 1990:17).

During the 1960s and 1970s, “Missionary, Go Home!” became a popular rallying cry around the world. The person most often identified with the demand for a moratorium on the sending of foreign missionaries is the Reverend John Gatu, general secretary of the Presbyterian Church in East Africa. He first introduced the idea in 1971. In essence the moratorium involved three proposals: (1) that the sending of missionaries to the Third World be discontinued and that missionaries currently in the field not be replaced when they return home on furlough; (2) that Western funds likewise be withdrawn; (3) that there should be a five-year cooling-off period which would allow both church and mission a time for review, reflection and reassessment of the situation (Kane, 1981:173). The non-Western churches, amid nationalist struggles, condemned attitudes and practices of racism, paternalism and colonialism among missionaries. By the early 1970s, Councils of Churches in Asia, Africa, and Latin America were calling for a “moratorium” on the sending of Western missionaries and money, so that young churches could develop their own ways of doing things without Western control (Robert, 2009: 92). The birth of a spirit of independence was a beneficial development after such a long period of dependency. Through this movement towards independence, churches realized the meaning of partnership in missions.

However, one must postulate that the moratorium on the sending of missionaries was not really based on biblical foundations, but rather driven by political sensitivities. Churches should not be separated in any situation and should rather be joined together as one body in Jesus Christ. According to the Bible, churches should be one and have unity in the Lord. Therefore churches should not be isolated. The introduction of a moratorium on mission involvement in the developing world also has implications for the missions in the KOSH region: the white and the black churches should accept responsibility for becoming financially independent, but they must not become so isolated from one another that their unity in the Lord is not practiced and partnerships are not forged in new mission ventures.

¹⁷ Earlier independence occurred in India (1947), Egypt (1952), Tunisia, Morocco, Sudan (1956), Ghana (1957), Guinea (1958), Cameroon, Congo-Brazzaville, Gabon, Chad, Central African Republic, Togo, Ivory Coast, Upper Volta, Niger, Nigeria, Senegal, Mali, Madagascar, Somalia, Mauritania, and Congo-Leopoldville (all in 1960), Tanzania and Sierra Leone (1961), Uganda (1962), Kenya (1963), Malawi and Zambia (1964), Gambia (1965), Botswana and Lesotho (1966), Swaziland (1968) (Isichi, 1995:323; quoted in Tennent, 2010:290; cf. Stanley, 1990:16-17).

1.2 The era of interdependence

Through a “Moratorium” on the sending of Western missionaries and money, churches became aware of the importance of partnership in missions. 1974 was the year of the first Lausanne Congress (Rickett, *et al.*, 1997:27) which became a historical milestone for evangelical churches. Partnership emerged in missions and the old pattern of “from the West to the rest” was ended. It was realized that all churches should work together as one body. Mission leaders in all parts of the world were called to recognize and accept one another and, with equal opportunities and challenges, to contribute together to world mission (cf. Padilla, 2011:77-78). The Lausanne movement distinguished itself from the “ecumenical stream” of global Christianity, not only by its commitment to personal evangelism, but also by the focus of its working groups. As emphasized in the Lausanne movement, the majority of the working groups is continually accessing resources for those involved in the task of world evangelism. By placing intercession as a resource on a par with strategic planning and mastery of contemporary communication methods, the Lausanne Committee for World Evangelization affirmed the underlying ethos of evangelical piety with its focus on relying on God’s power to intervene in all human hearts and affairs. The addition of working groups on business, government, education, media, and medical issues is indicative of the ways in which the movement grew to recognize the need for practical partnership in “the mission of sacrificial service” (Hunt, 2011:83).

During 1950s and 1960s, nations in the developing world attempted to break free from Western domination and paternalism with its attitude of superiority. Especially many countries in Africa became independent in that period. Post-colonial theologies of mission partnership emerged, which was an alternative to dependency on older Western churches. Even as the older churches withdrew their missionaries because of the moratorium, the mission wings of state churches in Europe began funneling large amounts of money into developmental projects in the Third World (Robert, 2009: 92; cf. Kendall, 1978:86-107; Stanley, 1990:22-23; Hastings, 1994:525; Baur, 1994:346-347). Unfortunately, these emerging projects were not based on evangelical missiology, but on liberal ideas of social gospel theology. As a result, even though African countries became independent politically, they kept on depending on the Western countries’ donor funds. Therefore it seems that Africa did not become independent financially.

2. THE SOUTH AFRICAN CONTEXT IN MISSIONS

While on the international front countries were becoming independent, in South Africa official apartheid

was established and strengthened. Even though Afrikaners¹⁸ had been independent from Britain as a colony since 1931 (Hotch, 1961:158), the policy of apartheid was instituted in 1948 between white, colored, Asian and Black Africans on the one side and white South Africans on the other side by the ruling National Party where the majority members were Afrikaners. These apartheid policies had an influence on the mission strategies and policies of the reformed churches in South Africa (cf. De Gruchy, 1986:73-74, 76-77; 1999:232; Stanley, 2003:66, 77). Thus, the dominant context in which missions and church-planting was done in South Africa was apartheid (Jenkinson, *et al.*, 1991:238). The whites and blacks had difficulty visiting each other's churches because of the policy of apartheid which separated and isolated churches and people according to their colour. Thus the policy of apartheid impacted negatively on the building of good, functioning partnership in missions between Reformed Churches in the KOSH region as it will be proved later.

2.1 Apartheid policies contributing to paternalism in missions in South Africa

When did apartheid begin in South Africa? Apartheid was the result of a long historical process. Even though the term “apartheid” was new in 1948, when the Nationalist party triumphed in the parliamentary elections, racial discrimination and far-reaching government intervention and social engineering in the economy were not new. In fact, the unequal treatment of Africans and non-Europeans began with the very advent of Europeans in South Africa in 1652 (Lundahl, *et al.*, 1980; Lundahl, 1982; quoted in Petersson, 1998:22).

Die Burger (Cape newspaper) first used the term “apartheid” in 1943 when it referred to the “accepted Afrikaner viewpoint of apartheid”. In January 1944, D.F. Malan, speaking as Leader of the Opposition, became the first person to use this term in the South African parliament. A few months later he elaborated, “I do not use the term ‘segregation’, because it has been interpreted as a fencing off (*afhok*), but rather ‘apartheid’, which will give the various races the opportunity of uplifting themselves on the basis of what is their own” (Giliomee, 2003:374). The idea was far removed from the racial ideology and xenophobia that were rife at this time on the continent of Europe. Instead this idea was firmly rooted in the Cape Afrikaner experience of slavery, with its ideology of paternalism, and British colonialism, with its stress on indirect rule and trusteeship (Giliomee, 2003:388).

¹⁸ Afrikaners are a Southern African ethnic group descended from predominantly Dutch settlers first arriving in the seventeenth and eighteenth centuries.

The chain of segregationist legislation from 1910 to 1948, by multiplying whites' advantages over blacks, laid a solid foundation for apartheid. Many contemporaries foresaw positive benefits for blacks being segregated via such laws as the Native Land Act of 1913, the Native Affairs Act of 1920, the Mines and Workers Amendment (or "Color Bar") Act¹⁹ and the Native Representation Act of 1936 (Elphick, 1997:366). Like the Afrikaners, Africans would have their own schools, churches, residential areas, homelands and governments on which they could make their own cultural imprint. Nationalists persuaded themselves that apartheid would be implemented much more "positively" than segregation, particularly because the Afrikaner nationalists had waged a long and bitter struggle against attempts to assimilate them (Du Plessis, 1940:5; quoted in Giliomee, 2003:385). However, the numerous racial laws were such deliberate, calculated techniques of degradation that their effect has indelibly scarred South African society (Pillay, 1991:55).

Evidence of how the apartheid ideology has influenced missiological thinking in the GKSA can be seen clearly in the doctoral dissertation of I.J. van der Walt, who became the appointed Missiology professor, training pastors at the seminary of the GKSA. The apartheid philosophy does relate to homogenous units. I.J. van der Walt (1963:465-468, 343-362), heavily defended "eiesoortigheid" (focusing on homogenous groups and indigenization in missions) and reasoned that ethnic groups should be kept separate in their own churches in order for missions to be effective. He defended indigenization in such a way that he actually defended "apartheid" in missions. Van der Walt heavily relied on German Missiology and was deeply influenced by its exponents. The Nazis held that the Germans were the most superior of the white races. The foundation for this view was not religion, but it was rather an ideology based on evolutionistic philosophies. The theory that whites are inherently superior to blacks was, nevertheless, widely believed (MacGavran, 1984:89) and clearly had an influence on the missiology used to support the overtones of apartheid in the missiology of I. J. van der Walt.

2.2 The development of the paternalistic paradigm

The mind-set and practice of paternalism originally developed during the Middle Ages within the feudal system. As the serfs had to work for the landowners, so the black workers in South Africa had to work for the predominantly white property owners and employers. It was accepted in this mind-set that the laborers are of a lower class and inferior to the whites in terms of cognitive ability and work skills. Because of the worker's inferiority, the business owner or employer acts as a pater (father) who "knows what is best" for

¹⁹ In effect, this Act transferred many skilled jobs from Africans to whites (Stanley, 2003:61).

the worker and makes decisions and acts on behalf of the worker. Some of the employers did keep the interests of the workers at heart, but in most cases the workers were exploited (De Beer, 1998:3).

The paternalistic paradigm was institutionalized by the Nationalist Government when they came into power in 1948. Although the roots of labour division were founded before 1948 by the Smuts government (Lemmer, 1990), it was formalized with the acceptance of the policy of apartheid and nourished by the National Party (NP) of Malan and his successors.²⁰ It is common knowledge that the aim of apartheid was to develop the whites and the blacks in different geographical areas or environments. In practice, however, the development of black employees was thwarted (De Beer, 1998:3; cf. Louw, 1988:50) and led to poverty in black communities.

The Comaroffs claim that the early missionaries among the Tswana in Botswana engineered a “colonization of consciousness” that led inexorably to the apartheid system in South Africa a century later. They insist that missionaries introduced irrigation, capitalism, a new belief system, and changes in the “quotidian” aspects of daily life that ultimately stripped the Tswana of their self-determination (Robert, 2009:93-94).

Because of the paternalistic mind-set of the whites regarding the economy, black workers were legally and informally prevented from advancing to the skilled or managerial levels in a “white” organization situated in a “white” group area. It was only in organizations operating in the “black” group areas that black employees could advance to skilled positions and management level. A negligible number of black people developed as managers and this reinforced the perception of many white managers that black employees were limited in cognitive and managerial potential. Some white managers even suggested that black employees were genetically inferior to their white counterparts and therefore found it more difficult to advance to skilled positions. Within this mind-set, black employees were destined to perform only manual labor or unskilled work (De Beer, 1998:9-10).

The most important benefit for white-owned companies was that the apartheid laws ensured an abundance

²⁰ The assumption in the studies of Moodie, O’Meara, Dubow and Furlong is that the northern-based intellectuals – and most prominently Diederichs, Meyer, Stoker and Cronjé-Moodie’s ‘neo-Fichteans’, Dubow’s Christian Nationalists and Norval’s Potchefstroom intellectuals – had developed the apartheid ideology, and then succeeded in having it accepted by the NP national leadership, churches and the academic community (Giliomee, 2003:374). In 1948, the Synod of the Transvaal DRC accepted a report that took as its starting point the 1935 mission policy and used the narrative of the Tower of Babel and the Old Testament history of Israel as justifications for Apartheid. Apartheid, the Synod declared, did not mean oppression or black inferiority, but a ‘vertical separation’ in which each population group could become independent (Giliomee, 2003:383-384).

of cheap labour for the mines, industry and agriculture. The government of the day followed an economic policy of separate development. Blacks could own and manage businesses in their own areas, but not in areas designated for whites only. Initially, white capital was not allowed in the townships or homelands in order to prevent white business from monopolizing business activities in the black areas. Two separate educational systems for blacks and whites were introduced to enforce the policy of apartheid. Educational planners also provided other motivations for introducing two different systems. The main argument was that the gap between the African and Western cultures was too wide for a single education system to support the values of both cultures simultaneously. The black educational system was therefore introduced to meet the “needs and requirements” of the African cultures and languages. For example subjects were taught in the mother-tongue or the vernacular. It was argued that black primary school children were at a disadvantage compared to white children when taught through the medium of a second or even a third language such as English or Afrikaans (De Beer, 1998:4).

In addition, the country’s stringent apartheid laws ensured that blacks and whites were divided into different social classes (Population Registration Act 1950). Marriages across racial lines were not allowed in order to preserve racial purity (Mixed Marriages Act 1949) and to a great extent blacks and whites even worshipped in separate congregations (Group Areas Act 1950, Bantu Act 1952, Native Laws Amendment Act 1952). The rigid social segregation also found its way into business organizations. Blacks and whites used separate facilities such as canteens, toilets, buses, trains and entrances. This further entrenched the class differences that already existed: the distinct division between white, high-level employees and black low-level working class employees. Negative stereotypes and attitudes developed between white and black employees because of the work group barriers and The Group Areas Act. These negative attitudes and stereotypes often led to an unpleasant coexistence between black and white employees in the same organization (De Beer, 1998:5; cf. De Gruchy, 1990:88). The Group Areas Act in particular isolated the white and the black Christians from each other and made partnership in missions virtually impossible. Financially, the blacks were disadvantaged whilst the whites had many privileges. The black churches were therefore poor, whereas the white churches were affluent. The white churches in the KOSH region could thus support the black churches and the black churches in the KOSH region had to depend on the white churches financially.

2.3 The operation and effect (result) of the policy of apartheid

Pretorius (1987:68-69) points out that apartheid operated on two levels:

- It can be seen as a number of laws and regulations that were enforced in an effort to shape a society in which different ethnic and racial groups would have separate governments, geographical areas, social services (transport, hospitals, and entertainment) and so on. These laws were repealed because of their blatant discriminatory character. They include influx control laws, pass-book laws, laws on separate amenities, job reservation, the prohibition of racially-mixed marriages and sexual relations and laws that allowed for the forced removals²¹ of communities and the loss of citizenship for members of ethnic groups that have accepted political independence.

- Apartheid can also be seen as an ideology, an unquestionable system of ideas that would solve all of the inhabitants' problems. When an ideology comes into conflict with biblical teaching, even the church can succumb to the ideology. The refusal of many churches to allow people of other racial groups to attend their church services, because it was against the ideology of the day, is a clear example of this.

The history in Southern Africa shows clearly how the Dutch Reformed Church misused “doing” theology as a way to defend apartheid as acceptable. The aim was justice for the Afrikaner, the result was an apartheid ideology based on a distorted exegesis which brought about injustice towards the black population (Louw, 1988:56). As a result, apartheid did not succeed in solving the issue of the different races in South Africa, rather it exacerbated the problem.

2.4 The policy of apartheid and Western values

The policy of apartheid was a European attempt to retain Western values in the midst of a Third World situation. Middle class values and ideologies dictated the lifestyle in the urban environment. While the wealth was mainly concentrated in the core of the city, poverty existed in the townships. More and more of the townships became slums (Louw, 1988:50). Besides poverty, another big problem arose: the issue of human rights. Blacks were deprived of the following two basic human rights (Oosthuizen & Coetzee, *et al.*, 1985:70):

- The right to express fully one's humanity. This implies personal freedom (freedom of conscience and of moral decision, choice or responsibility) the right to be treated with human dignity, irrespective of race, color, creed, sex or language.

²¹ Over three and a half million Africans of South African citizenship were forcibly removed from allegedly 'white' areas of the country to putative ethnic 'homelands' in the 1960s (Posel,1991:1; quoted in Petersson, 1998:23).

- The right to a life in community with fellow humans. In its most basic form this is the right to marriage, to a free choice of a marriage partner. From this follows the right to form a family and a community and the right to free association (on political, economic, social and cultural levels).

In this way, apartheid separated people according to race and rejected miscegenation (the mixture of race) or cultural integration (Pillay, 1991:46). Because the different races lived in separate areas, churches in the KOSH region also experienced separation between the white churches and the black churches.

2.5 The impact of apartheid on the attitude of Blacks and Whites towards each other

The theory behind the policy of apartheid was that friction would be eliminated by segregation. To a limited extent it might have had this effect, but what it also brought about was to isolate Afrikaners from high-level contact with non-whites. Apartheid declared blacks to be citizens of another country, while still remaining in South Africa. This merely had the effect of cutting off the psychological link between black and white in the same indivisible country (Loubser, 1987:142). Thus, apartheid left a dismal heritage - one that will be costly to get rid of even though there are considerable efficiency gains to be had from moving away from the distorted situation (Pettersson, 1998:39).

According to Louw, (1988:50-52), there are several stages in the development of bad and negative attitudes in the *psyche* of many blacks and whites as a result of apartheid. Due to their disposition, many urban blacks experienced an isolation that caused the developing of a high degree of frustration which led to the emergence of a negative attitude. This negative process could be outlined into the following three stages (not separated):

- The Stage of Apathy - Being aware of their desperate situation, blacks gradually developed a neutral reaction to the demands of the white city. Through their apathy they sabotaged everything the white city could offer them.
- The Stage of Alternatives - With the rise of tension and frustration, blacks started to develop alternatives in their own townships. They began to organize themselves at “grass roots” level. Street education, bush courts and necklace punishments became blacks’ alternative to the existing white system. Eventually they openly sabotaged school buildings with the slogan: “First liberation and then education!” and, in some areas, schools came to a total standstill. This was a very vital stage because it exchanged apathy for creativity.

- The Stage of Aggression - Gradually blacks started to test their alternatives in order to organize their people and to change the political system. Black leaders became more radical, trying to force their people to overthrow the government. Frustration and anger merged into aggressive deeds. The necklace murders (suspected “collaborators” killed by hanging a burning tyre around their neck) are a good example of this. The result of this aggressive stage was that blacks became more and more intolerant of the influence of the white city.

Due to black people’s attitudes, white people in the urban areas also became frustrated, afraid and uncertain. Due to the fact that many whites were misinformed and had minimal contact with blacks, they developed neutral attitudes which could be described as apathy. Often white apathy and fear was a subdued feeling of aggression which ended up in destructive withdrawal.

These negative attitudes impacted on the relationship between white and black Christians and their respective churches. In the KOSH region, only a few white Christians were involved in missions and some did not have a good relationship with the Tswana-speaking churches during the apartheid era. The Afrikaans-speaking churches supported the poor Tswana-speaking churches in their needs, but there was distrust towards each other with resulting negative attitudes (see Figure 15, p. 182).

3. BRIEF HISTORY OF THE GEREFORMEERDE KERKE’S (GKSA’S) SETTLEMENT AND MISSION IN THE TOWNSHIPS

The Gereformeerde Kerke in Suid-Afrika (GKSA) or the Reformed Churches in South Africa (RCSA) were founded in 1859 under the leadership of Rev. Dirk Postma. It consisted mostly of the conservative people (the “Doppers”) in the Hervormde Church in Transvaal.

It is clear that Postma experienced a very strong calling towards mission (Van der Vyver, 1958:394-418). Very soon after the establishment of the Reformed Churches in South Africa he pleaded with the churches to do mission work, to raise funds for missions and to send out missionaries. In 1869, a mere ten years after the establishment of the first church in Rustenburg, the Synod decided that churches should pay attention to their missionary mandate (ACTA Sinode Potchefstroom van die Gereformeerde Kerke in Suid-Afrika, 1869:Art. 96).

From the outset the GKSA was mission minded, confessing the calling of the church to proclaim the Gospel to the nations. However, quite a substantial group opposed mission work within the Reformed

Churches in South Africa in those early years. Based on some deterministic theological ideas from the Dutch Puritans (Nadere Reformasie) authors, they were of the opinion that certain signs of God's prevenient grace must first be seen in the lives of people as an indication of God's elective grace before a well-meant offer of the Gospel may be presented to them (see Veenhof, 1995:45-57; 88-131). Seemingly these theological undercurrents and its contribution towards feelings of racial superiority among the whites had an influence on the methods and strategies which the Reformed Churches later implemented in missions to black people within South Africa.

The GKSA mission work did not really get off the ground during the first 50 years. The reasons why the GKSA did not establish mission work in those years are miscellaneous (Buys, unpublished ms:3)

- The churches were at that time simply too weak and small for organized mission outreach.
- There was a general attitude of ignorance and indifference about mission work.
- Some of the ministers and members had a wrong idea of the doctrine of election and predestination, thinking that the sovereignty of God cancelled out our responsibility and duty to proclaim God's Word among unbelievers.
- At a local level, there was even some serious resistance against mission work from some church members: there were definitely some racist undercurrents.

Nevertheless, most of the black churches of the GKSA had been planted in the townships during the apartheid era (Die Gereformeerde Kerke in Suid-Africa, 2010. *Almanak*: 31-215). The white churches in the towns supported the black churches in establishing new churches. They bought land and built the black churches in the townships. They have supported pastors' salaries, maintenance, water and electricity, rates and taxes, etc. of the black churches. Therefore the black churches became financially dependent on the white churches from the time they were established.

4. THE GEREFORMEERDE KERKE'S (GKSA'S) MISSION POLICIES AS REFLECTED IN THE DECISIONS TAKEN AT SYNOD MEETINGS

This study will examine the principles of the GKSA's mission policies and practices. The synod shaped the underlying principles of the GKSA's mission policies as they related to the "sending" church (older church) and "mission" church (younger church) (1973:34).

4.1 The principles of GKSA's mission policies

4.1.1 The independent existence of the "mission church"²²

When a mission church is established, the church is an independent church, according to Scripture and the Church Order. Churches should obtain their independency as they become self-sufficient, self-governing and self-propagating. Even if mission churches are financially weak and dependent on the sending churches for their material needs, they should not relinquish their independency. In fact, it often happened that churches required help, but in principle the churches are independent churches. Thus, the relationship between the sending church and the mission church should be seen from this point of view (1973:34). Therefore the church is established as an independent institution from the beginning whether it is assisted or not. This principle of GKSA's mission policy is based on biblical directives. However, in reality, the Tswana-speaking churches in the KOSH region are still not independent financially but dependent on the Afrikaans-speaking churches. This means that this principle has not really become a reality for the missions in the KOSH region.²³

4.1.2 The meaning of independence of the mission church

The principle of the independence of the mission church, according to Confession and Church Order, means one church should not have control over another church. Every church is independent and is accountable to the King of the Church. The sending church should in no respect have control over the mission church. In the South African mission field and in the light of the nature of the black church's dependence on the white church, the danger of the mission churches' independence not being realized and acknowledged is ever present. It is to the disadvantage of the mission church to be governed by another church, in whatever nature or form. The mission churches are not an appendix to the sending churches, but independent churches in their own right. Equally, the mission church is not the black division or

²² Mission church is a young church that is sent by an established church. It is called as a mission field church or a receiving church.

²³ The evaluation of the qualitative research refers to answers on the question "Do you think Tswana-speaking churches can sustain themselves without the Afrikaans-speaking churches' support?" The answer of "no" was given 8 times out of 12 (2 black-white church groups, 1 white church group, 5 white individuals). The answer of "yes" was given 4 times out of 12 (3 white individuals, 1 black individual). Therefore 67% of the participants answered no. The evaluation of the quantitative research refers to answers on the question (statement) (B2): "The Afrikaans churches should continue to support the Tswana churches financially." Response: According to Figure 2, both churches are positive about this possibility: the Afrikaans churches (66%), the Tswana church (54%). Both congregations are of the opinion that the Afrikaans churches should support the Tswana church financially.

department of the sending church over which the church board or minister of the white sending church have oversight. Such guardianship in principle is wrong, because it clashes with the independence of young churches (1973:35; 3.1.1.b.).

Thus the mission church is not a division of the sending church. The mission church should not be controlled by the sending church and is accountable to the Lord. In reality, however, mission churches in South Africa depend on the white churches. It seems that the former churches are still not independent financially. Therefore the black Reformed churches in the KOSH region still largely depend on the white Reformed churches financially.

4.1.3 The relationship of the sending church to the mission church

The relationship of the sending church to the mission church should be of an advisory capacity of the old church to the young church. Such advice means a loving, serving, spiritual fatherhood. The representatives of the sending churches thus advise the recently-instituted and growing churches. They should constantly keep the independence of the young church in mind. They should respect the mission church as an independent church and offer advice at the highest level. The established churches should advise and lead the mission churches to positive self-development and build on the foundation of the Word of God, the Confession, Scriptures and the Church Order of the sending church. Simultaneously the mission church, with the realization of their immaturity, will graciously and willingly accept advice under the leadership of the missionary, who is grounded in the Word, Confessions and the Church Order of the sending church. The mission church will aim for independence and indigenization which will echo in the soul of the Black Church (1973:35). However, the white Reformed churches in the KOSH region have supported the mission churches only financially. It seems that the white Reformed churches have not taken care of and nurtured the black Reformed churches in a holistic way; rather, they seem to have considered the black Reformed churches as being independent too soon and refrained from introducing long-term discipleship partnerships and loving mentoring relationships.

4.1.4 A deficiency of mission churches to reach maturity

The mission churches also fail to reach maturity because of their mind-set. The mission policy of the Synod reflected on the deficiency of mission churches to reach maturity as follows:

“The reason why this tendency is largely the result of the mindset of the Black Church, which depends entirely on the White Church for support and the fear that the sending church fail in its efforts. In that way,

the mission churches always remain incapable of becoming self-sustainable. No one ever learned to walk without falling. How will the mission churches realize their independence without them having the opportunity to exercise their independence?” (1973:36).

The mission policy of the Synod shows that the deficiency of mission churches also comes from the mind-set of the black churches which depend entirely on the white churches for financial support. According to this principle, churches in the KOSH region should change their mind-set of dependency on the white churches.

4.2 *Implementation of GKSA’s mission policies*

This study will examine the relationship between the “old” and “young” church in financial matters.

4.2.1 *The practice of co-operation*

The agreement for co-operation between a local mission church and the sending church is set out as follows:

- a. The sending church, through its designated representatives, for example the missionary or members of its mission commission, offers advice to the black church as required and when requested by them.
- b. The sending church may support the local church with an amount of money determined from time to time. Otherwise it can help when required, or when requested to by the mission church.
- c. If the local church board is not capable of handling mission work, the churches can seek co-operation to proceed with mission work in a designated area.
- d. Concerning their work, all powers used by the sending church are operated entirely under the supervision of the sending church.
- e. Concerning discipline, *helpers* who are members of the local black church stand under supervision of the local church board which acts in consultation *with the* sending church.
- f. All those in the mission churches who were converted to Christianity will add their membership to the local church (1973:38-39).

4.2.2 *The financial relationship between old and young churches*

The mission task of the sending church is completed when mission churches become self-sustainable

financially and accept responsibility for mission themselves (1967:258-259; 1973:47-48). This is the participation stage in missions. If this principle is applied to missions in the KOSH region, the white churches should carry on with mission work until the black churches have a missionary responsibility beyond the stage of just sustaining themselves.

4.2.3 Steps to sustain the younger church

From the given situation, it seems that it will be necessary for mission churches to be sustained largely because the majority of their congregations locally do not reach maturity for a long period of time. To prevent it becoming an endless road, it is essential that at least the following steps be taken.

- a) The mission churches should sooner rather than later control their own poverty relief funds and church funds, even if it is with the advice of the white supporting church.
- b) There should be an agreement between the mission church and the sending church that the mission church can grow to be financially self-sustainable. The procedures for requests and support of the sustentation fund need to be put in place (1973:48).

4.2.4 Missionaries as the bond between the old and young churches

Meanwhile the bond between the old and young churches is maintained through missionaries who regularly attend the different meetings in an advisory capacity (1964:270; 1973:40). The Mission Commission, G.Kos Aksie, or the white churches did this work in missions in the KOSH region.

4.2.5 Rights and duties of the church boards

Sending-church boards are responsible for building projects (1955:126):

It was resolved that the sending church board, in co-operation with the other co-operating church boards, is responsible for the building projects as well as the maintenance and repair of buildings (1955:126; 1973:49).

In the case of the Jouberton Reformed Church in the KOSH region, this church council recently got the title deeds for the church buildings. This was after the white churches had taken responsibility for maintaining the church buildings and paying rates and taxes since 1966. Therefore the principle of the Synod mission policy above was changed. The decision of the Synod mission policy was not to support

the maintenance and repair of buildings as this was not seen as part of building projects.

4.3 GKSA Sustentation Fund (2012 General Synod, Art 64, 66)

The black churches of the GKSA could not apply for sustainable funds before. The white churches of the GKSA had two Synod funds: (1) the Sustentation Fund for the pastor's salary; (2) the Duvenhage Fund (1970:357; 1973:52) to help with the support of missionaries' livelihood.. When the churches were too small and poor to provide for the livelihood of their pastor, they could apply for support from the Synod Sustentation Fund. Recently, the Synod combined these two funds into one sustentation fund. Now any Reformed Church, whether black or white, can apply for support from this fund by submitting a motivated request to the classis. After the unification of the black and the white churches into one General Synod, these new arrangements for applying for support from the Sustentation Fund was made. Thus, although the church takes responsibility for its own running costs, it can apply for the fund if the church is struggling to pay the expenses of the maintenance and the salary of its pastor.

4.3.1 *Not applicable Sustentation Fund*

It seems that the Sustentation Fund is not effective in supporting mission partnerships between churches. Expenses which are not covered by the Sustentation Fund consist of (2012 General Synod 13.8 Report 2. 8.5.8):

“Donations, maintenance and repair of buildings, gardener, honoraria, affiliation money, depreciation, shortages of previous years, contributions to funds such as Bible distribution, retirement fund, emergencies, entertainment allowance, study allowance, book purchases, *Kerkblad* subscription, estimates in arrears, capital expenditures, payments of loans or other debt liabilities”.

The Sustentation Fund is limited to temporary and urgent cases. “Sustentation Fund is regarded as an exception and in case of emergency and not something to depend on ...” (1967:251(3); 1970:358; 1973:56). When the church cannot sustain the pastor's salary or necessary expenditure, they can apply to the classis. To do this the churches need to complete forms and submit all necessary documents and it is hard for the young churches in difficult situations to proceed alone. They should be trained urgently if they are not familiar with the process. The churches in the KOSH region struggle with this particular process, even if they are allowed access to the Sustentation Fund. In principle, they should manage their churches by themselves except for urgent cases. However, they still need help in maintaining properties,

e.g. repairing buildings, fences, and etcetera. The white Afrikaans-speaking churches know that the Tswana-speaking churches need their support (see Figure 2, p.175). Even though they need help, if the white churches do not deliver aid, the Tswana-speaking churches feel neglected and isolated. As a result, both churches cannot build a real partnership if some churches are left in desperate need.

5. A BRIEF HISTORY OF THE GKSA'S MISSION IN THE KOSH REGION

During the apartheid era, the white churches of the GKSA had access to more financial resources and funding. Therefore the churches had reached a mature stage and became self-supporting, self-governing, self-propagating and self-theologizing churches. Several local churches embarked on mission projects and planted Reformed Churches in the townships where black people were residing. Most of the established black Reformed Churches were planted during the apartheid era (Die Gereformeerde Kerke in Suid-Africa, 2010. *Almanak*: 31-215) financially have been fully supported by the white Reformed Churches. Accordingly, the Reformed Churches also began planting churches in the townships of the KOSH region (Die Gereformeerde Kerke in Suid-Africa, 2010. *Almanak*: 149-150). They provided all the funding and administration to acquire sites and property for the churches as well as providing salaries and expenditures for the ministers. They also assisted those churches in need, but looking back it is a weakness in the mission work of the white Reformed churches that the emerging black Reformed churches were not disciplined properly and taught their own responsibilities to give generously and sacrificially right from the start.

- The Reformed Church at Jouberton was established in 1966 by the Gereformeerde Kerk Klerksdorp-West, which also provided for the church's land and facilities. The Reformed Church at Jouberton enjoyed this support by the Gereformeerde Kerk Klerksdorp-West through a mission board, G.Kos Aksie, and the Gereformeerde Kerk Klerksdorp - until recent years. The white churches provided the salary, pension and bonus of a pastor in the black church.

- The Reformed Church at Khuma, was established in 1958 by the white Gereformeerde Kerk Stilfontein. The former is, however, still unable to survive financially and still has to depend on the support of the Gereformeerde Kerk Klerksdorp-North. The Reformed Church at Khuma keeps on relying on donors from outside the church. The salary, pension and bonus of a pastor in the Reformed Church at Khuma are paid by the white churches (the Gereformeerde Kerk Klerksdorp- North Church Council. 6th, July, 2011).

Orkney Reformed Church did mission work in the Kampong hostels at the mines. The church trained

black elders to preach the Gospel. The Stilfontein Reformed Church did mission work for the Khuma Reformed Church. The Klerksdorp Reformed Church branched off into a new Klerksdorp-West Reformed Church. The Klerksdorp-West Reformed Church then did mission work in the region of the Jouberton Reformed Church. One elder used to perform missions for the church before the mission organization was established. But the Klerksdorp Reformed Church and Klerksdorp-West Reformed Church combined to form the Klerksdorp Reformed Church in 1995. The Klerksdorp-North Reformed Church was established in 1981. G.KOS Aksie was established by Dr. De Bruyn who was a minister at the Klerksdorp-West Reformed Church. Before that time, each church did mission work by itself. Some strong points can be indicated. The white churches established churches and trained ministers and elders. The white churches helped the emerging black churches with their administration and supported them. This entailed extensive personal contact and in-depth discussions (interview with Peet Buys, Klerksdorp-North Reformed Church elder, secretary of mission commission, 10th September 2012).

The mission board already mentioned, G. KOS Aksie, was established in 1990 as a joint venture between the Gereformeerde Kerk Klerksdorp, the Gereformeerde Kerk Klerksdorp-North, Klerksdorp-West Stilfontein, Orkney and the black churches from the townships (Jouberton and Khuma).²⁴ This mission board supported mission work for the Reformed Churches in the townships around the KOSH region. Until recently, only two white churches were actively involved in this mission board, G.KOS Aksie. However, the mission board did not operate since 2006, as the Gereformeerde Kerk Klerksdorp took responsibility for supporting the Jouberton church; similarly, the Gereformeerde Kerk Klerksdorp-North accepted responsibility to support the Khuma church. It seems as if the white churches saw financial support to black churches as full obedience to the Great Commission. Mission was now limited to financial support.

Hendrik was a student of Mojadi College at Maretsani. Klerksdorp-North Reformed Church paid his school fees a few times. After he finished studying, he came to Khuma Church as a minister. In the beginning the mission commission, which comprised Orkney, Kanana, Khuma and Jouberton, had meetings twice a year. Finance has been an issue. The situation changed later when the Stilfontein church departed from the Commission. The Klerksdorp and Klerksdorp-North Reformed churches remained and decided that the Klerksdorp Church should combine with the Jouberton Reformed Church while the

²⁴ On 21 Sept. 2011, the researcher interviewed Dr. De Bruyn and Frans Roelof Petrus, who ministered to the congregation of Klerksdorp-West 1971-1995, Klerksdorp 1995-2003. On 29 Sept. 2012 the researcher interviewed Paul Kruger, who is a retired Klerksdorp Reformed Church elder and former secretary of the Mission Commission, G.KOSH Aksie.)

Klerksdorp-North Reformed Church should combine with the Khuma Reformed Church. One person from the Klerksdorp-North Reformed Church, Elder Peet Buys, had been selected to begin mission work. Mission work was set up effectively and, since 1989, there has been more personal contact with the Khuma Church and the Rev. Hendrik. (Interview with Dr. Andre Grove, a retired minister. He ministered from 1990-2010 at the Klerksdorp-North Reformed Church. Interview conducted on 27 September. 2012).

After many years of consideration, the National Synod of 2006 decided to unify the black and white synods (Die Gereformeerde Kerke in Suid-Africa, 2006, *Handelinge*:19.2 Art. 275, 290: 387-399). Firstly, one unified General Synod was established for the black and the white churches at Potchefstroom on January 2009. Thereafter the Gereformeerde Kerke Klerksdorp decided to discontinue its support for the Jouberton Reformed Church (Church Council's Minutes: Art 10.6 of 29 Jan. 2009). Therefore the church should put her matters in order. But the Gereformeerde Kerk Klerksdorp-North currently still supports the Reformed Church Khuma financially.

6. OVERVIEW OF FINANCIAL SUPPORTING RECORDS OF "G.KOS AKSIE" MISSION BOARD

G.Kos Aksie was given a budget each year from the Klerksdorp, Klerksdorp-North, Klerksdorp-West, Orkney and Stilfontein Reformed churches into which each church member allocated a certain amount (i.e. R44.50 for each member in 1994, see Appendix). The expenditure of G. Kos Aksie was for the Jouberton Reformed Church, Khuma Reformed Church, Kampong hostel (Orkney, mine-worker hostel) and Aksie 2000²⁵ (town ministry). Sometimes it seems that some churches paid to the black churches directly.

G.Kos Aksie did not ask about the Tswana-speaking churches' income and expenditures. The Tswana-speaking churches spent their own income from offerings, donations and "ticket fees" (fee for church membership) by themselves, and they did not need to report it to G. Kos Aksie, simply because this mission board had never asked them. Therefore they did not take accountability for their own income and expenditure.

7. AN ANALYSIS OF THE RESULTS OF THE SURVEY CARRIED OUT IN THE

²⁵ This was meant as town ministry. At that moment, the ministry was for domestic workers in the Klerksdorp town. There was Bible study on Saturday and an afternoon service on Sunday. Expenditure for this ministry entailed the preacher's transport fee and a thank-you gift.

WHITE REFORMED AND THE BLACK REFORMED CHURCHES

7.1 Method of quantitative research

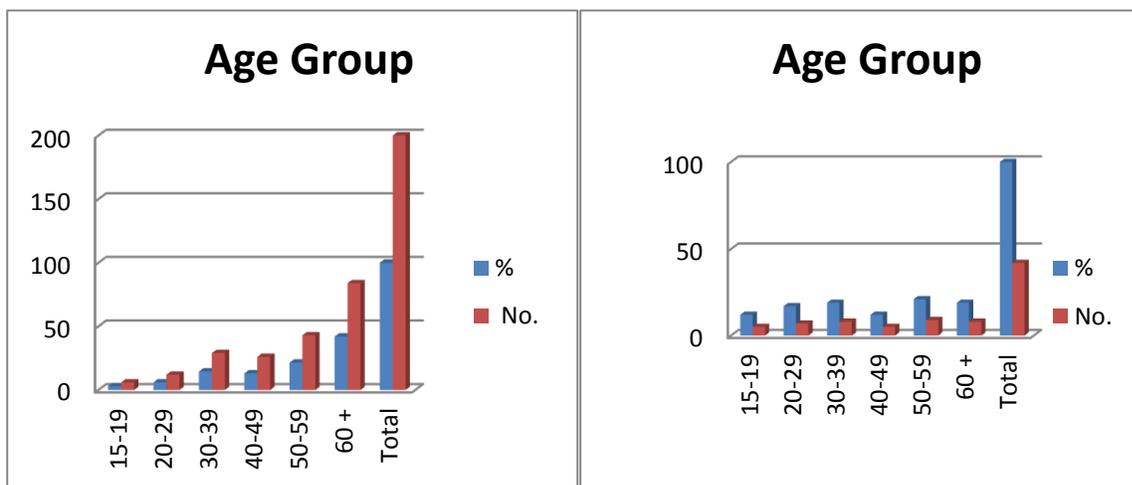
The researcher visited three churches (two white Reformed churches in the town and one black Reformed church in the township; one black Reformed church refused to participate in the research) and surveyed the congregations by using a questionnaire. The researcher gathered survey responses from 250 individuals over the age of 15 years. Respondents were invited to remain after the Sunday service at their churches. The questionnaire was translated from English into Afrikaans, Setswana and Sesotho; therefore it was convenient for respondents. The research protocol was approved by the North West University's ethics committee. The researcher also obtained permission to conduct the study from the appropriate church councils and ethical departments. Respondents were provided with background information on the study, they were informed that participation was voluntary and that they could withdraw from participating at any time, or skip the questions. Respondents were also assured that the results would only be used for research purposes, while the information obtained would be kept confidential.

7.1.1 Graph of comparison and evaluation of quantitative research (Question A1 to A9)

The researcher analyzed the quantitative data using demographic multi-variant analyses to compare the white Reformed church and the black Reformed church.

Table 1 Age group: Afrikaans church

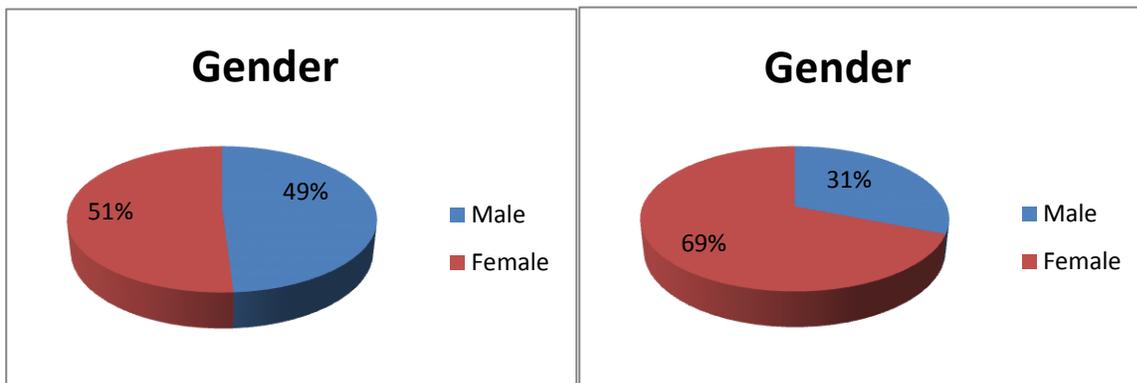
Table 2 Age group: Tswana church



The distribution of age in the Afrikaans-speaking churches is as follows: over 50 years old (63.5%); 50-59 years old: 21.5%; 60+: 42%; 30-49 years old: 27.5%; 15-29 years old: 9%. The majority of members in the Tswana-speaking churches are between 15-49 years old (60%). Those over 50 years old make up 40% of the churches. The majority of the members in the Tswana-speaking churches are therefore much younger than the members of the Afrikaans-speaking churches. We can assume that the Afrikaans-speaking churches may in future have financial problems because the majority of members are old and will retire. However, the Tswana-speaking churches may have more opportunities to contribute financially because the majority of members are younger.

Table 3 Gender: Afrikaans church

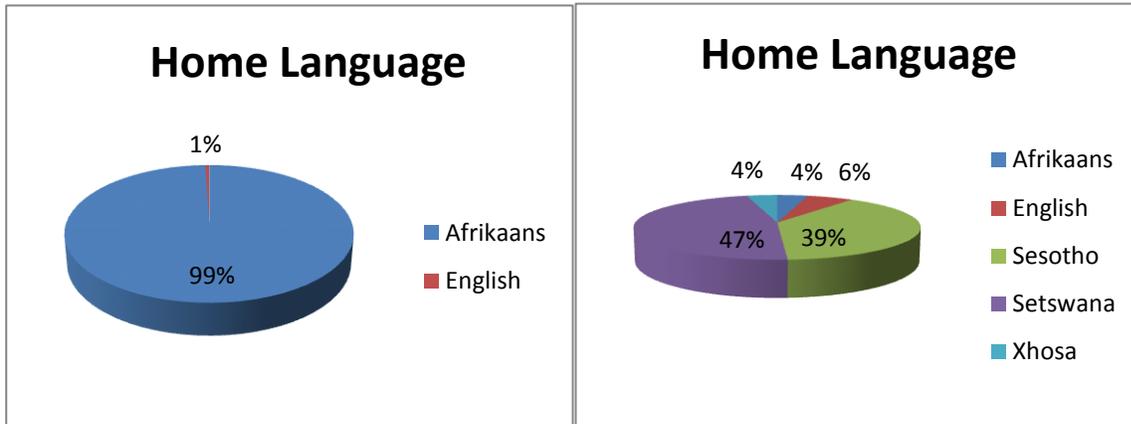
Table 4 Gender: Tswana church



Gender-wise, members of the Afrikaans-speaking churches are almost equally divided: 51% female and 49% male. This shows that the churches are composed of married couples. In the Tswana-speaking churches, females are by far in the majority (69%) as compared to males (31%). Therefore the Tswana-speaking churches should utilize females to participate in church ministry and missions.

Table 5 Home language: Afrikaans church

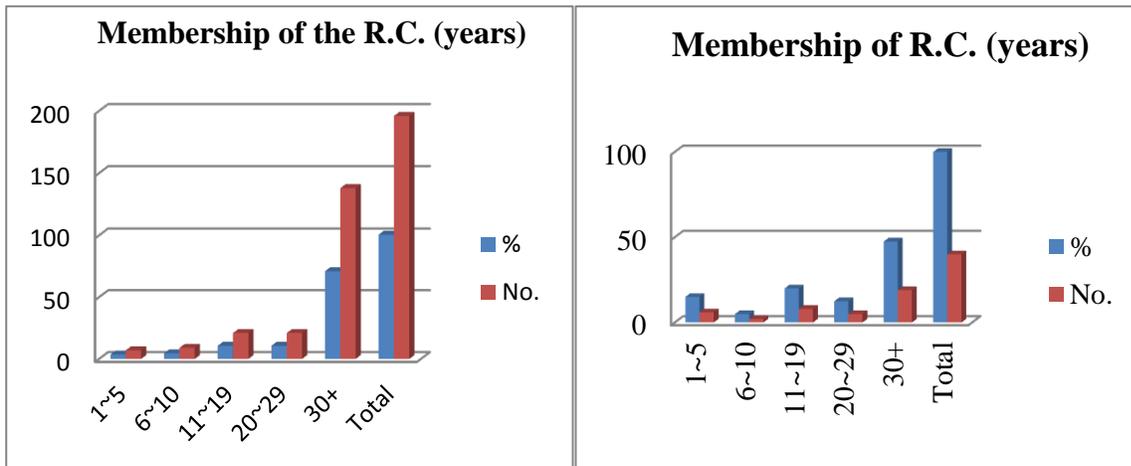
Table 6 Home language: Tswana church



Members of the Afrikaans-speaking churches' home language is predominantly Afrikaans (99%). Members of the Tswana-speaking churches' home languages are diverse. The majority speak Setswana (47%) and Sotho (39%). Both churches have totally different languages, hence language may be a barrier to effective communication.

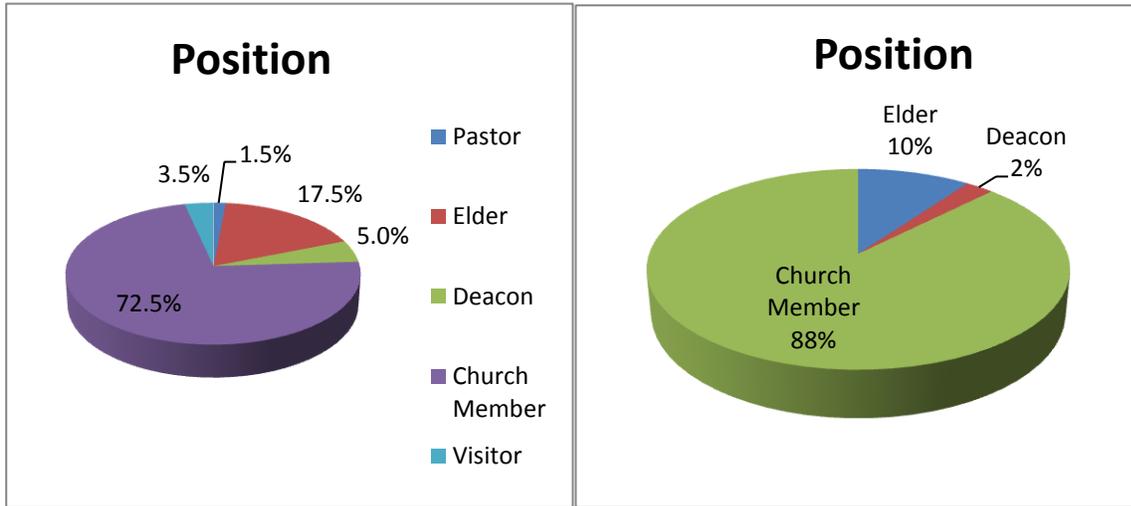
Table 7 Years of Reformed Church membership: Afrikaans church

Table 8 Years of Reformed Church membership: Tswana church



The majority of Afrikaans-speaking members have been members for over 30 years (71%). A large proportion of Tswana-speaking members have also been members for over 30 years (47.5%). This shows that both churches' members are committed to the Reformed Church.

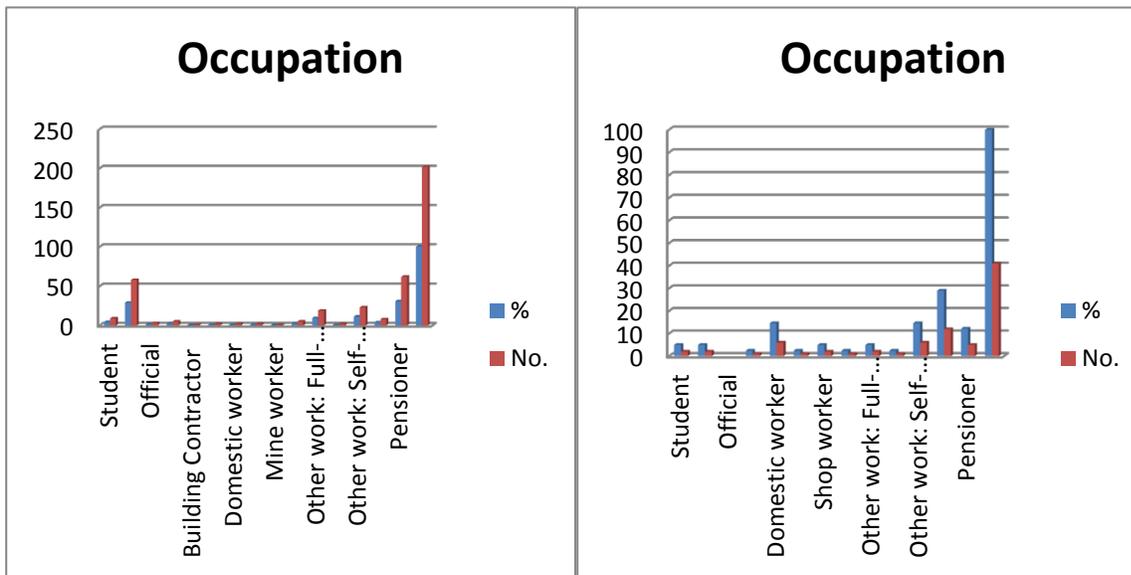
Table 9 Position (office): Afrikaans church Table 10 Position (office): Tswana church



In the Afrikaans-speaking churches, the survey questions were answered by church members (72.5 %), by elders (17.5%), by deacons (5%), by visitors (3.5%) and by pastors (1.5%). In the Tswana-speaking churches the survey questions were answered by church members (88%), by elders (10%) and by deacons (2%).

Table 11 Occupation: Afrikaans church

Table 12 Occupation: Tswana church

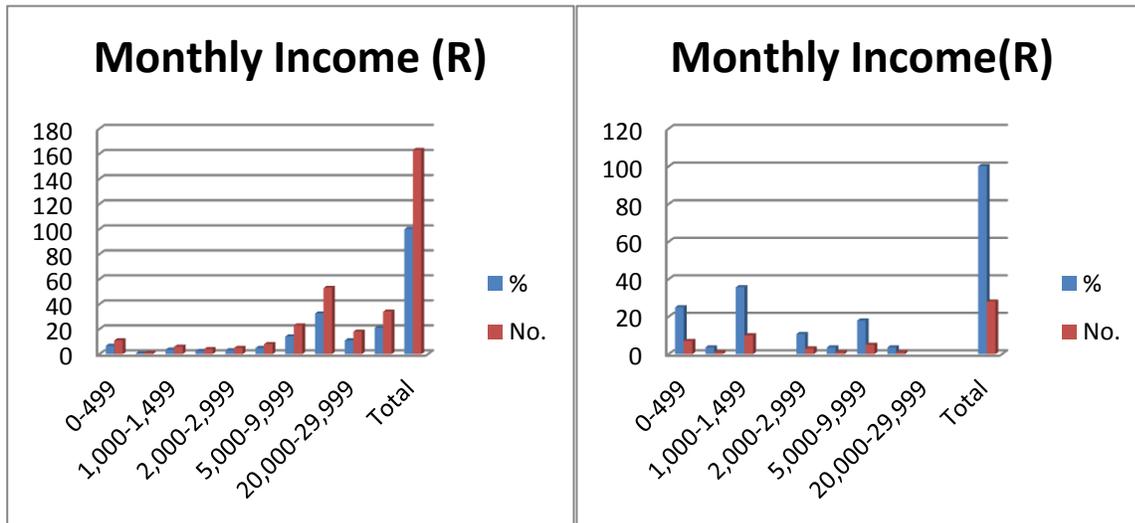


The majority of Afrikaans-speaking church members are either officials (29%) or pensioners (30.7 %).

The other members are self-employed (11.4 %) or full-time employed with another work than being an official (9.4%). The occupations of the Tswana-speaking church members are divided between domestic worker (14.6%), self-employed (14.6%) and pensioner (12.2%). Others are shop workers, mine workers and farm workers, etcetera. Therefore the Afrikaans-speaking church will experience financial problems because of the large percentage of pensioners and we may anticipate this tendency to increase. However, it will be difficult for the Tswana-speaking churches to provide financial support at this moment because the majority of its members are domestic workers and pensioners.

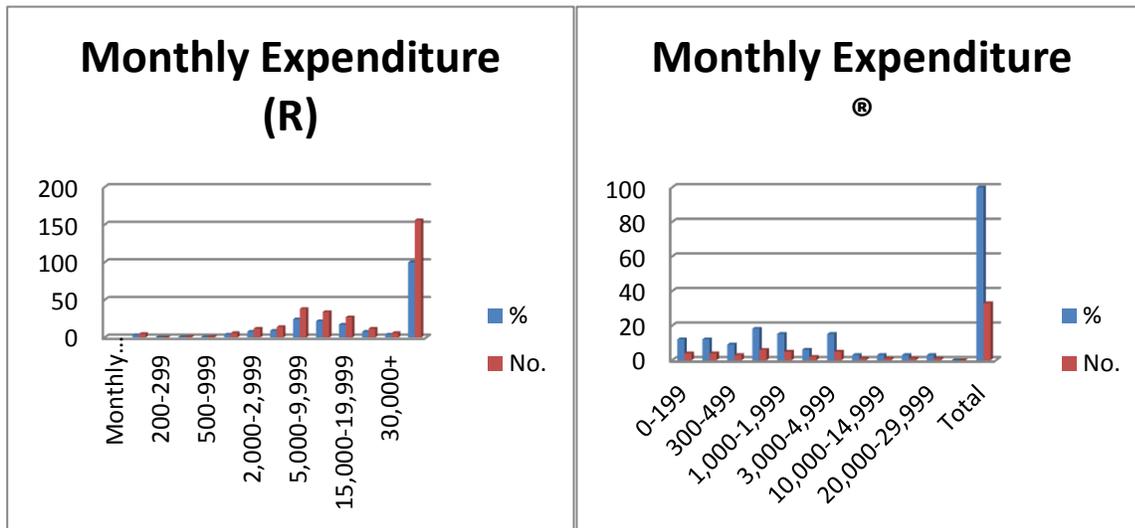
Table 13 Monthly income: Afrikaans church

Table 14 Monthly income: Tswana church



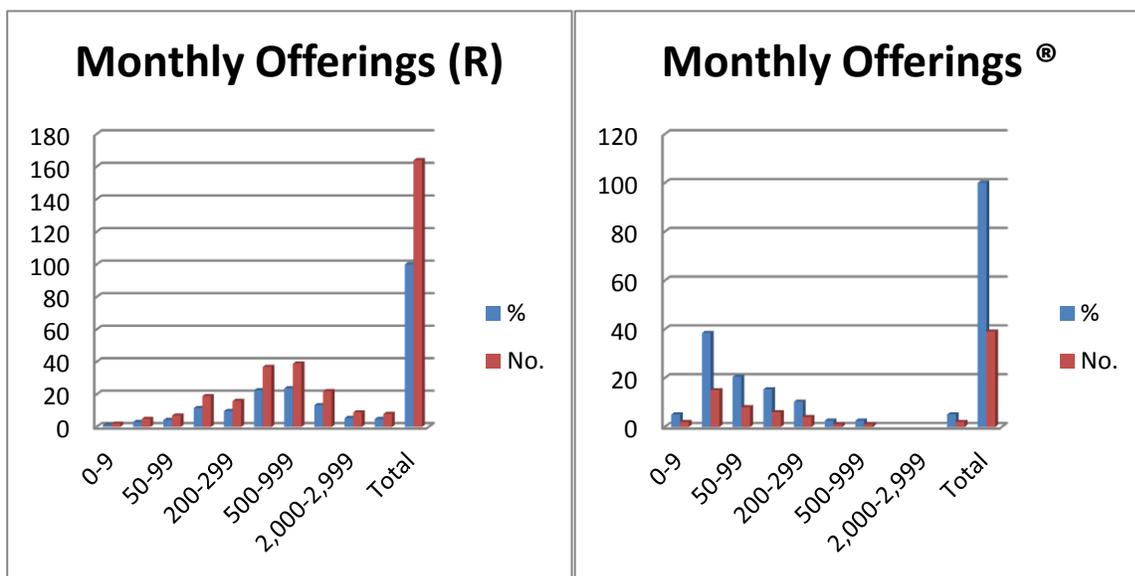
The monthly income of the Afrikaans-speaking members is as follows: R10,000-R19,999 (32.5% of the church members); R30,000+ (21%); R5,000-R9,999 (14.1%); and R20,000-R29,999 (11%). The monthly income of the Tswana-speaking members is as follows: R1,000-R1,499 (35.7% of the church members); R0-R499 (25%); R5,000-R9,999 (17.9%); R2,000-R2,999 (10.7%). There is a large gap in monthly income between Afrikaans-speaking members and Tswana-speaking members.

Table 15 Monthly expenditure: Afrikaans church Table 16 Monthly expenditure: Tswana church



The monthly expenditure of Afrikaans-speaking members is as follows: R5,000-R9,999 (24.4% of the church members); R15,000-R19,999 (17.3%); R3,000-R4,999 (9%); and R2,000-R2,999 (7.7%). The monthly expenditure of Tswana-speaking members is as follows: R500-R999 (18.2% of the church members); R1,000-R1,999 (15.2%); R3,000-R4,999 (15.2%); R200-R299 (12.1%) and R5,000-R29,999 (12% of the church members).

Table 17 Monthly offerings: Afrikaans church Table 18 Monthly offerings: Tswana church



The monthly offerings Afrikaans-speaking members are as follow: R500-R599 (23.8% of the members); R300-R499 (22.6%); R1,000-R1,999 (13.4%); and R100-R199 (11.6%). The monthly offerings of Tswana-speaking members are as follows: R10-R49 (38.5% of the members); R50-R99 (20.5%); R100-R199 (15.4%) and R200-R299 (10.3% of the members).

7.1.2 Figure and evaluation of quantitative research

The graphs of comparison and evaluation of quantitative research (Questions B1 - D14) between the Afrikaans-speaking Reformed Churches and the Tswana-speaking Reformed Churches are presented here. Participants had to react to a statement, either in the positive or in the negative. Questions C1 - C7 and D6 are applicable only to the Tswana-speaking Reformed churches.

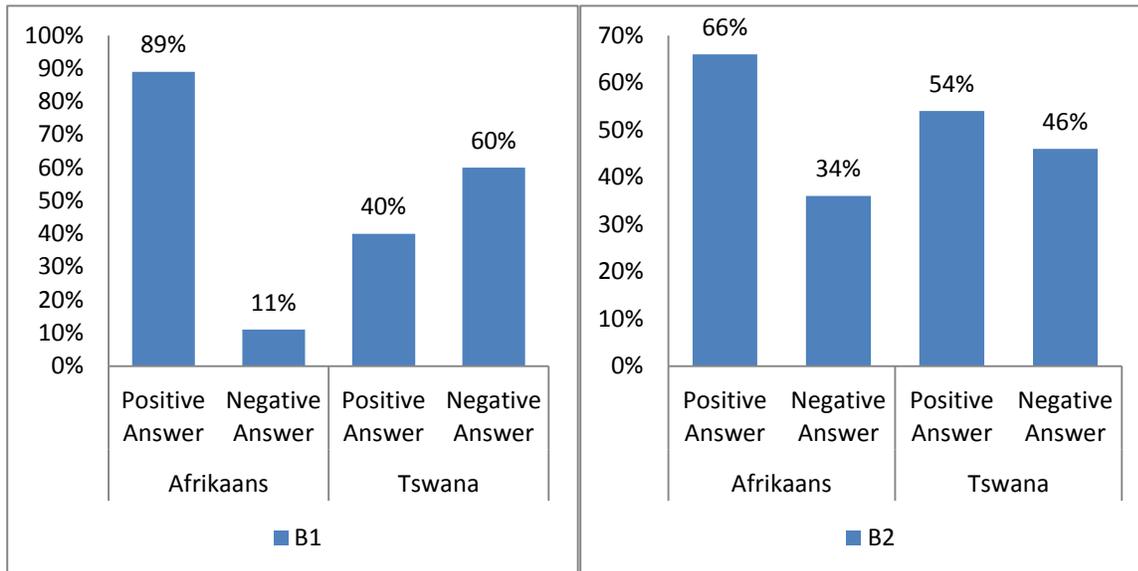


Figure 1 Answer to question (B1)

Figure 2 Answer to question (B2)

Question (B1): Both churches can work together as equal partners in taking the Gospel to non-believers. Response: According to Figure 1, the majority of the respondents from the Afrikaans-speaking churches answered in the positive (89%), whereas the majority of the respondents from the Tswana church answered in the negative (60%). We can therefore deduce that the majority of members from the Afrikaans-speaking churches think positively about working together as equal partners in taking the Gospel to non-believers, but the majority of members of the Tswana-speaking churches think negatively about this.

Question (B2): The Afrikaans-speaking churches should continue to support the Tswana-speaking churches financially. Response: According to Figure 2, the majority of respondents in both churches answered in the positive: the Afrikaans-speaking churches (66%) and the Tswana-speaking churches (54%). We can therefore deduce that the majority of members of both churches are of the opinion that the Afrikaans-speaking churches should support the Tswana-speaking churches financially.

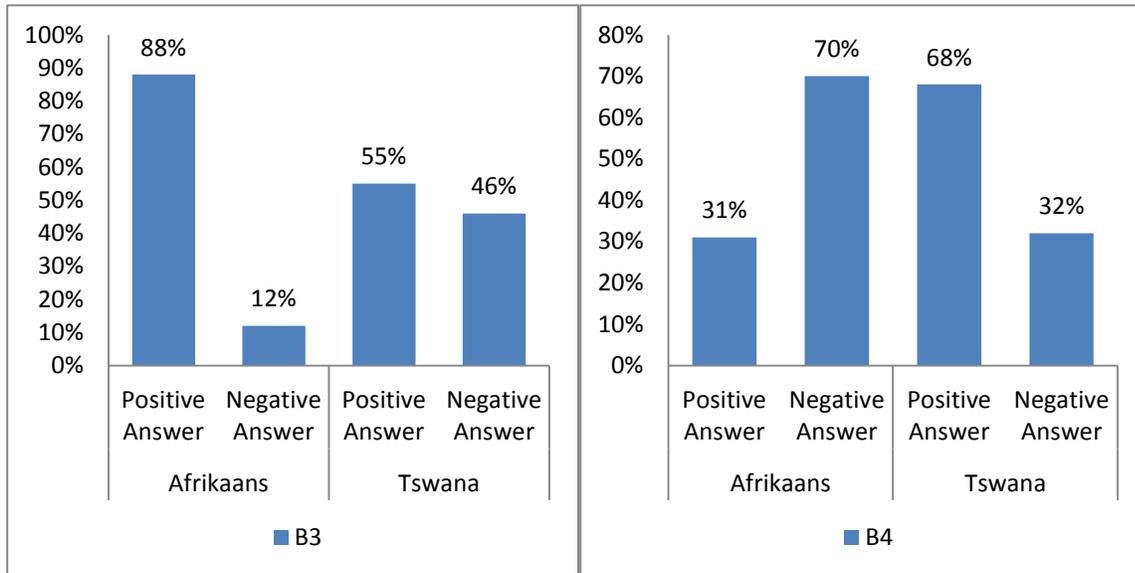


Figure 3 Answer to question (B3)

Figure 4 Answer to question (B4)

Question (B3): The Afrikaans-speaking churches had a fairly good attitude in its support for the Tswana-speaking church. Response: According to Figure 3, the majority of respondents from both churches are positive about the Afrikaans-speaking churches' attitude in the past for supporting the Tswana-speaking church. The Afrikaans-speaking churches' response is, however, stronger (88%) than the Tswana-speaking churches' response of 55%. Nevertheless, we can deduce that the majority in both churches think the Afrikaans-speaking churches did have a good attitude towards supporting the Tswana-speaking churches.

Question (B4): The Tswana-speaking churches are poor because of the history of apartheid. Response: According to Figure 4, the majority of the respondents in Afrikaans-speaking churches answered in the negative (70%) but the majority of respondents in the Tswana-speaking churches answered in the positive (68%). Therefore we can deduce that the majority of the members of the Afrikaans-speaking churches do not think that the history of apartheid was the cause of poverty in the Tswana-speaking churches, but the majority of the members of the Tswana-speaking churches think that apartheid did bring about their poverty. Thus it is clear that the two churches need to understand and reconcile with each other.

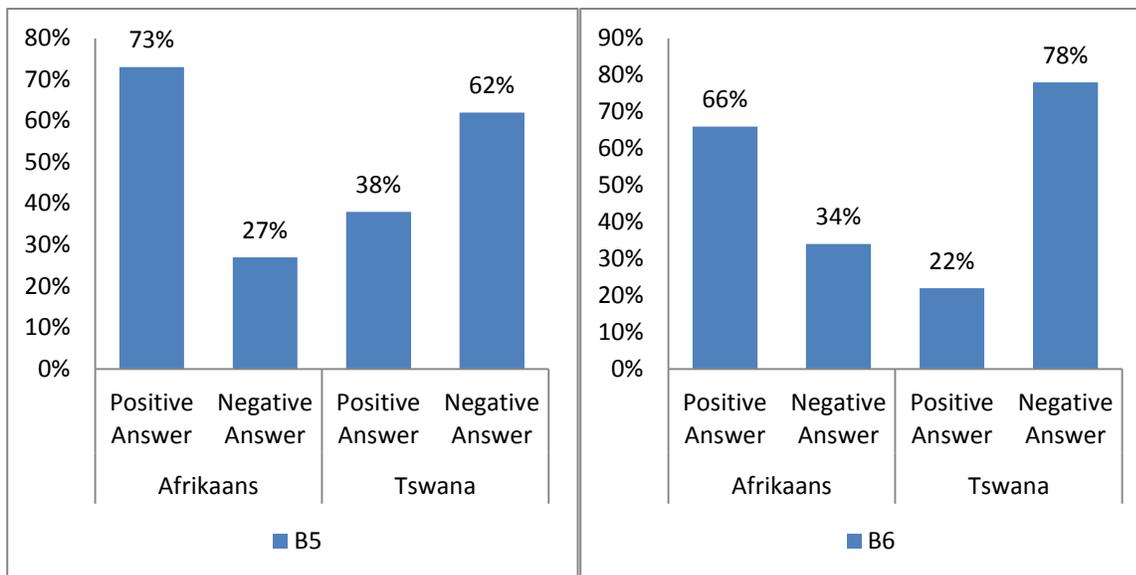


Figure 5 Answer to question (B5)

Figure 6 Answer to question (B6)

Question (B5): The Tswana-speaking churches are poor because they spend too much money on funerals, cleansing ceremonies and tombstones. Response: According to Figure 5, the majority of the respondents from the Afrikaans-speaking churches answered in the positive (73%), but the majority of the respondents in the Tswana-speaking churches answered in the negative (62%), with 38% of the members responding in the positive. We can therefore deduce that the majority of members of the Afrikaans-speaking churches are of the opinion that the Tswana-speaking churches are poor because they spend too much money on funerals, cleansing ceremonies and tombstones. The majority of the Tswana-speaking churches do not agree to that (62%), but some members do agree (38%). We can therefore assume that a sizable percentage of the members of the Tswana-speaking churches overspend on funerals, cleansing ceremonies and tombstones. As a result, these activities may cause them to be impoverished.

Question (B6): The Tswana-speaking churches are poor because they spend too much money on consulting witchdoctors (inyangas or sangomas). Response: According to Figure 6, the majority of the respondents in the Afrikaans-speaking churches answered in the positive (66%), but the majority of respondents in the Tswana-speaking churches answered in the negative (78%). A sizable minority (22%) responded in the positive. Therefore we can deduce that the majority of members of the Afrikaans-speaking churches think that the Tswana-speaking churches are poor because of spending so much money on consulting witchdoctors (inyangas or sangomas). We can also deduce that some of the Tswana-speaking church's members agree with this analysis (22%), but the majority does not agree with the

statement (78%). Therefore traditional religious activities of some of the Tswana-speaking church's members may cause them to be poor.

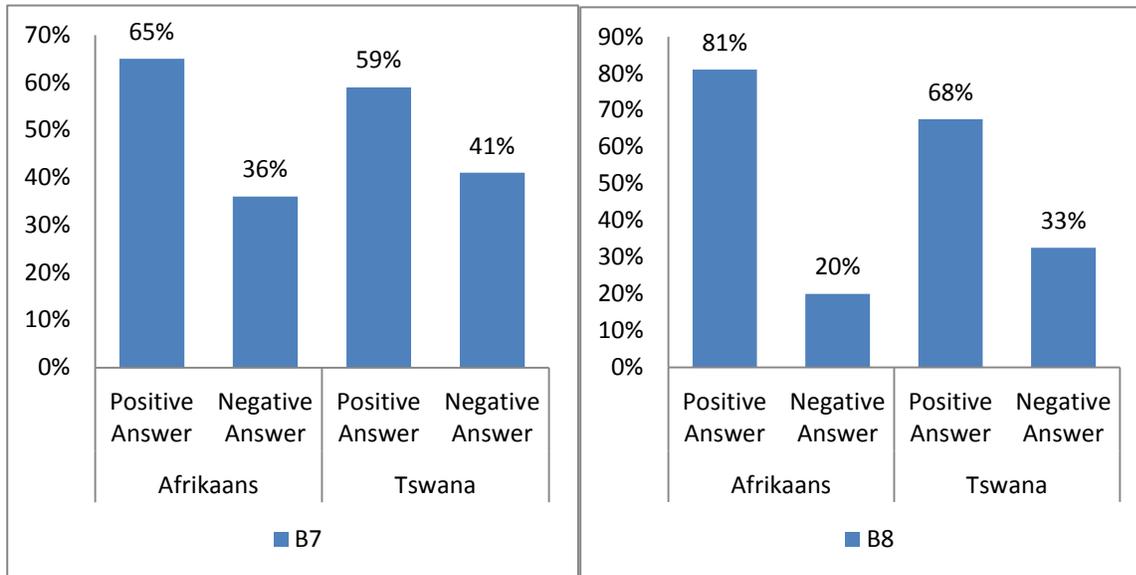


Figure 7 Answer to question (B7)

Figure 8 Answer to question (B8)

Question (B7): The Tswana-speaking churches are poor because the churches' congregations are not very willing to give proper tithes and offerings. Response: According to Figure 7, the majority of the respondents in both churches answered in the positive: the Afrikaans-speaking churches (65%) and the Tswana-speaking churches (59%). Therefore we can deduce that the majority of members of both churches are of the opinion that the Tswana-speaking churches are poor because their members are not very willing to pay proper tithes and offerings.

Question (B8): Besides financial support, the Afrikaans-speaking churches can also support the Tswana-speaking churches through other resources. Response: According to Figure 8, the majority of respondents from both churches answered in the positive: the Afrikaans-speaking churches (81%) and the Tswana speaking churches (68%). Therefore we can deduce that the majority of members of both churches are of the opinion that the Afrikaans-speaking church can support the Tswana-speaking church in terms of other resources, besides giving financial support.

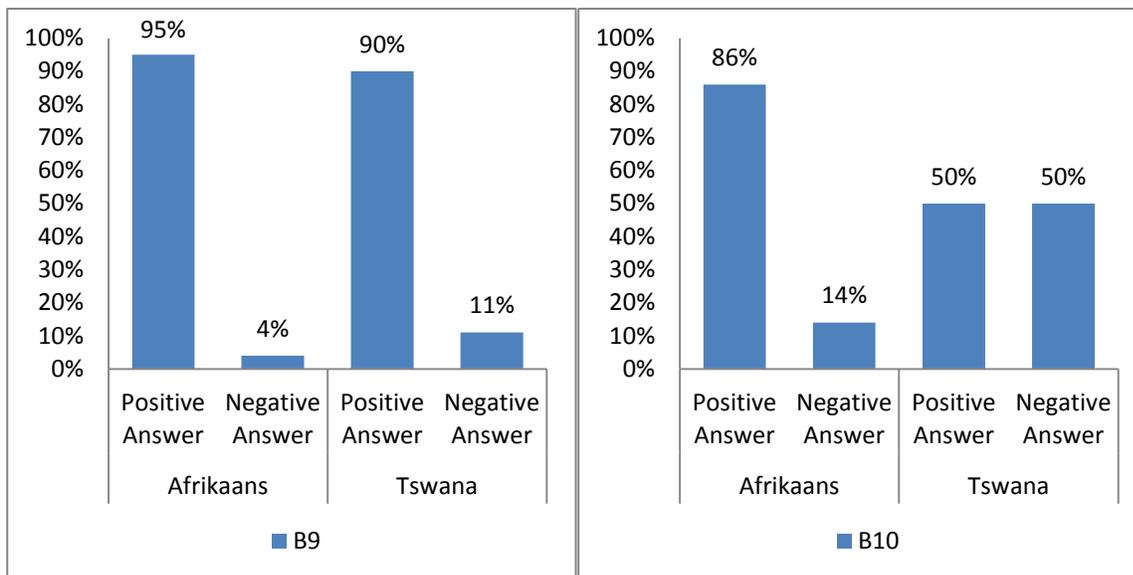


Figure 9 Answer to question (B9)

Figure 10 Answer to question (B10)

Question (B9): The Tswana-speaking churches and the Afrikaans-speaking churches are equal in Jesus Christ and form one body. Response: According to Figure 9, the majority of respondents from both churches answered in the positive: the Afrikaans speaking churches (95%) and the Tswana-speaking churches (90%). Therefore, we can deduce that the majority of members of both churches have the same view, viz. forming one body and being equal in Jesus Christ.

Question (B10): There is a language barrier that impedes unity between the Afrikaans-speaking and the Tswana-speaking churches. Response: According to Figure 10, the majority of respondents in the Afrikaans-speaking churches answered in the positive (86%), whereas the respondents from the Tswana-speaking churches were split: 50% answering in the positive and 50% answering in the negative. Therefore we can deduce that the majority of members of the Afrikaans-speaking churches perceive a language barrier preventing unity between the two churches. However, the members of the Tswana-speaking churches seem to be divided on this issue. Many older people in the Tswana-speaking churches are able to speak Afrikaans. Members will assume that most people in the Afrikaans-speaking church cannot communicate in Setswana. As a result, to break the language barrier, members should learn the other church members' language or use an interpreter to communicate with the other members.

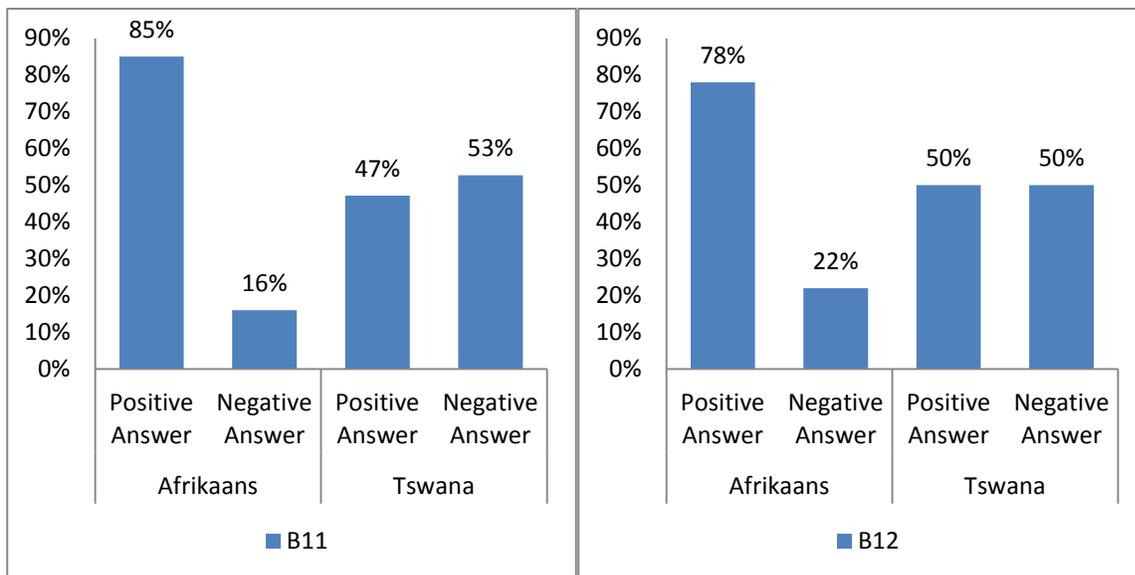


Figure 11 Answer to question (B11)

Figure 12 Answer to question (B12)

Question (B11): There is a cultural barrier which makes it more difficult to achieve unity between the Afrikaans-speaking and the Tswana-speaking churches. Response: According to Figure 11, the majority of the respondents in the Afrikaans-speaking churches answered in the positive (85%), whereas a slight majority of the respondents from the Tswana-speaking churches answered in the negative (53%). Therefore we can deduce that the majority of members from the Afrikaans-speaking churches are of the opinion that both churches cannot achieve unity because of the cultural barrier, whereas a slight majority in the Tswana-speaking churches seems not to consider the cultural barrier such a problem.

Question (B12): There is a barrier as a result of certain attitudes, which makes it more difficult to achieve unity between the Afrikaans-speaking and the Tswana-speaking churches. Response: According to Figure 12, the majority of the respondents from the Afrikaans-speaking churches answered in the positive (78%) but the respondents from the Tswana speaking churches were split: both positive (50%) and negative (50%). Therefore we can deduce that the majority of members of the Afrikaans-speaking churches perceive an attitudinal barrier preventing the achievement of unity between the two churches, whereas we can assume that about 50% of the members in the Tswana-speaking churches do not consider the attitudinal barrier to be such a problem.

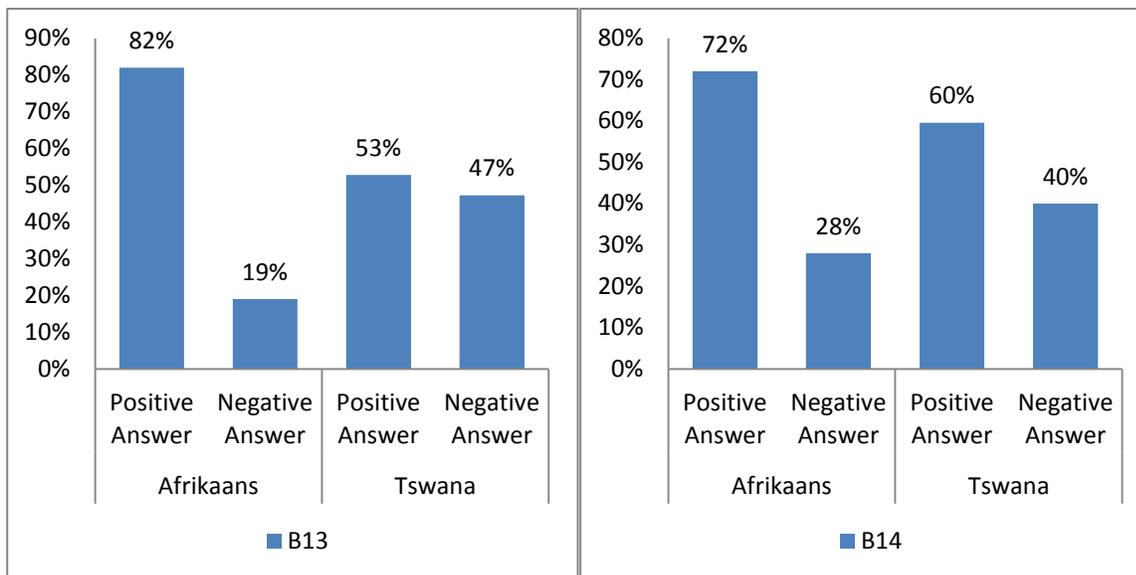


Figure 13 Answer to question (B13)

Figure 14 Answer to question (B14)

Question (B13): There is a barrier because of different worldviews, which makes the achievement of unity between the Afrikaans-speaking and the Tswana-speaking churches more difficult. Response: According to Figure 13, the majority of respondents in the Afrikaans-speaking churches answered in the positive (82%) but only slightly more respondents from the Tswana-speaking churches answered in the positive (53%) than in the negative (47%). Therefore we can deduce that a large majority of members of the Afrikaans-speaking churches are of the opinion that there is a “different worldview” barrier in the way of achieving unity between the two churches, whereas we can assume that only a slight majority of members in the Tswana-speaking churches considered different worldviews as a barrier to unity.

Question (B14): There is a political barrier in the way of achieving unity between the Afrikaans-speaking and the Tswana-speaking church. Response: According to Figure 14, the majority of the respondents from both churches answered in the positive: the Afrikaans-speaking churches (72%) and the Tswana-speaking churches (60%). Therefore we can deduce that the majority in both churches has a similar view, viz. there is a political barrier preventing the achievement of unity between the two churches.

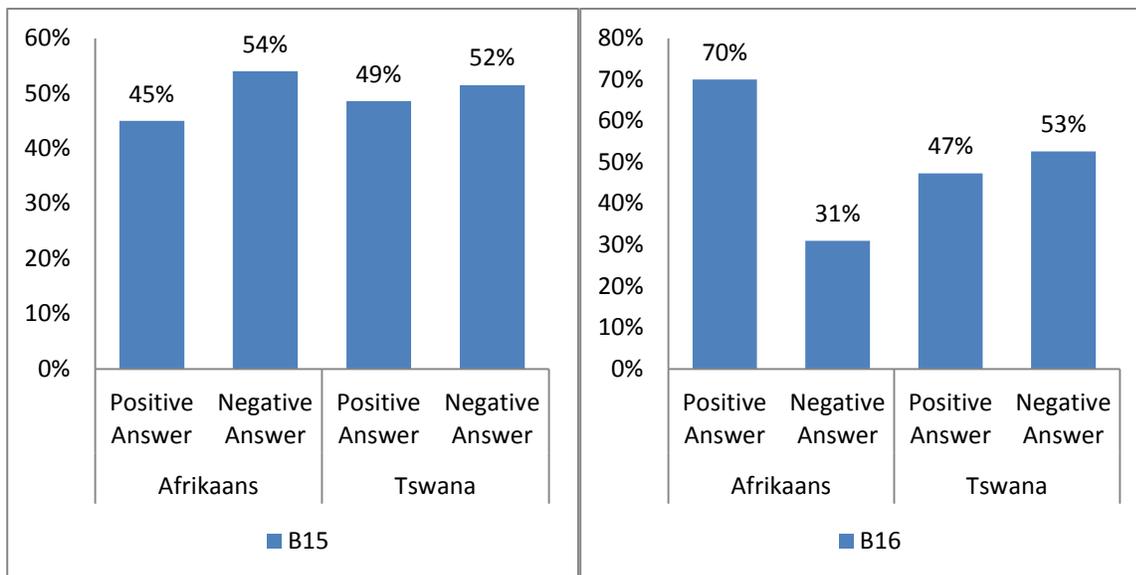


Figure 15 Answer to question (B15)

Figure 16 Answer to question (B16)

Question (B15): The Afrikaans-speaking church and the Tswana-speaking church distrust each other. Response: According to Figure 15, a slight majority of the respondents from both churches answered in the negative: the Afrikaans-speaking churches (54%) and the Tswana-speaking churches (52%). This means, however, that the positive responses from both churches' respondents were quite high: the Afrikaans-speaking churches (45%) and the Tswana-speaking churches (49%). From this we can deduce that close to a majority of members of both churches think that there is distrust between the two churches.

Question (B16): There is a communication gap between the youth and the elderly in my church. Response: According to Figure 16, the majority of respondents from the Afrikaans-speaking churches answered in the positive (70%) whereas the majority of respondents from the Tswana-speaking churches answered in the negative (53%). Therefore they have different results. We can deduce that a clear majority of members of the Afrikaans-speaking churches are of the opinion that there is a communication gap between the youth and the elderly in their church. Even though a substantial percentage of the respondents from the Tswana-speaking churches answered in the positive, indicating a communication gap between the youth and the elderly, it is not as decisive as in the Afrikaans-speaking churches. Therefore we can deduce that the Afrikaans-speaking churches have a larger communication gap between the youth and the elderly than the Tswana-speaking churches. Thus, the gap between the youth and the elderly in the Afrikaans-speaking churches may cause a crisis with the Afrikaans-speaking youth leaving the church. Later on, the Afrikaans-speaking churches' old people and the Tswana-speaking churches' young people may face a

communication gap, which could impede the creation of unity and mission partnerships between the churches.

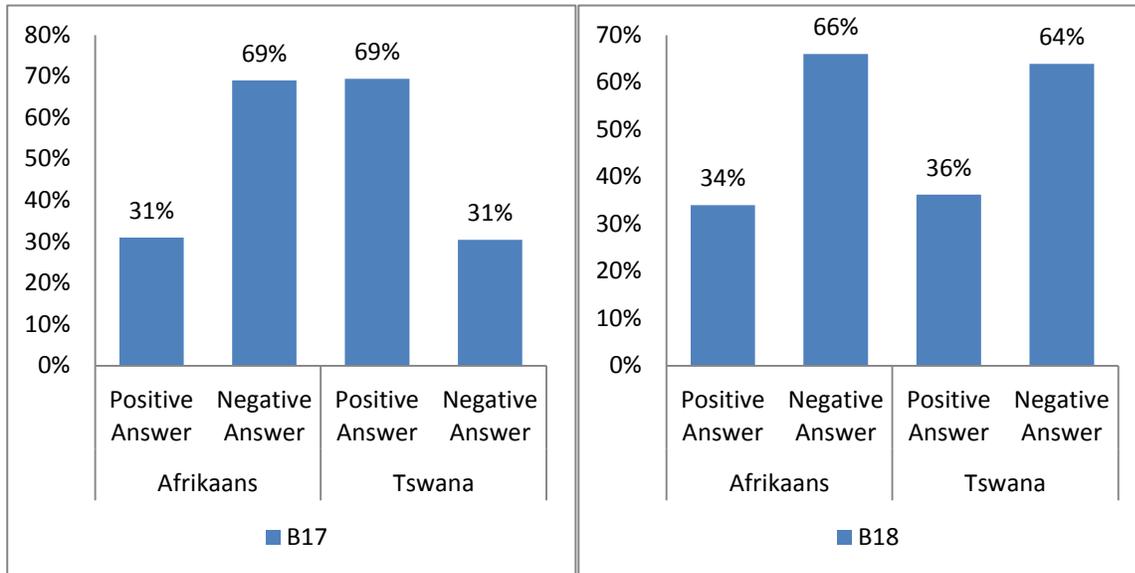


Figure 17 Answer to question (B17)

Figure 18 Answer to question (B18)

Question (B17): There is a need for combined services for both Tswana-speaking and Afrikaans-speaking church members. Response: According to Figure 17, the majority of respondents from the Afrikaans-speaking churches answered in the negative (69%) whereas the majority of respondents from the Tswana-speaking churches answered in the positive (69%). We can therefore deduce that the majority of members of the Afrikaans-speaking churches do not desire combined services with the Tswana-speaking churches, but the majority of the Tswana-speaking churches wants to have it.

Question (B18): The Tswana-speaking churches should begin to support Afrikaans-speaking churches that have become poor and cannot sustain their pastor or ministry any longer. Response: According to Figure 18, the majority of respondents from both churches answered in the negative: the Afrikaans-speaking churches (66%) and the Tswana-speaking churches (64%). Therefore it can be deduced that the Tswana-speaking churches are unable to support the Afrikaans-speaking churches because the former churches are poor or perceived to be powerless to render help. However, poor people also gave offerings abundantly according to the Biblical directives (cf. 2 Cor. 8:5). As a result, the Tswana-speaking churches may experience the joy of giving sacrificially by giving offerings to the poor white churches.

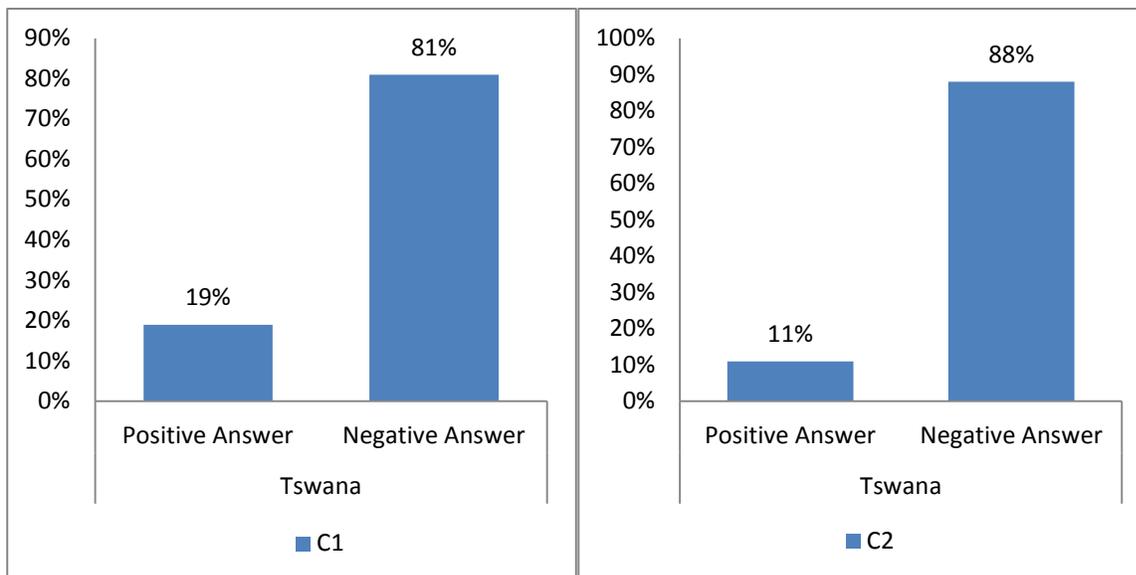


Figure 19 Answer to question (C1)

Figure 20 Answer to question (C2)

Question (C1): I believe it is absolutely necessary for young boys to attend circumcision school in order to become real men. Response: According to Figure 19, the majority of the respondents from the Tswana-speaking churches answered in the negative (81%) but a minority (19%) still answered in the positive. It can therefore be deduced that there is a minority of church members who are not opposed to the attendance of a circumcision school.

Question (C2): I believe it is absolutely necessary for young girls to go to initiation school in order to become real women. Response: According to Figure 20, the majority of the respondents from the Tswana-speaking churches answered in the negative (88%) but a minority (11%) answered in the positive. It can therefore be deduced that a small minority in the church is not opposed to girls attending an initiation school.

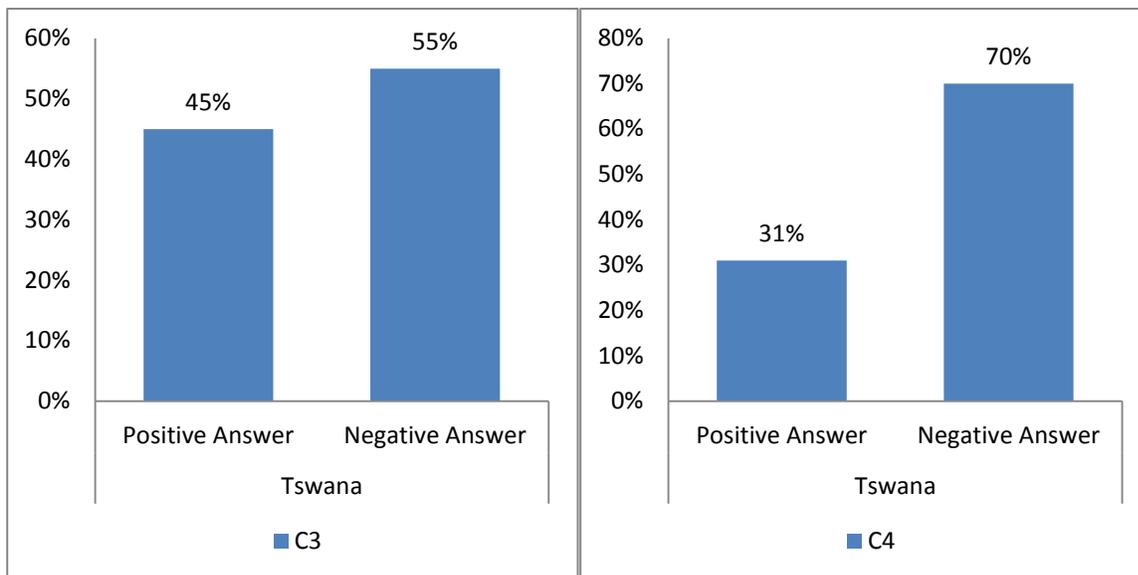


Figure 21 Answer to question (C3)

Figure 22 Answer to question (C4)

Question (C3): I believe in the ancestral spirits and I venerate them. Response: According to Figure 21, the majority of the respondents from the Tswana-speaking churches answered in the negative (55%) but a sizable minority did respond in the positive (45%). Therefore we can deduce that many members of the Tswana-speaking churches still believe in ancestral spirits and venerate them strongly (nearly half of participants). It shows that a sizable minority of members in the Tswana-speaking churches compromises the faith in God by having faith in their ancestors.

Question (C4): I consult traditional healers when I have problems or when bad luck seems to have struck me or my family. Response: According to Figure 22, the majority of the respondents from the Tswana-speaking churches answered in the negative (70%) but a sizable minority answered in the positive (31%). Therefore we may deduce that many members of the Tswana-speaking churches consult traditional healers when they experience difficulties or when bad luck seems to have struck them or their family. This activity may also relate to their financial problems and being poor.

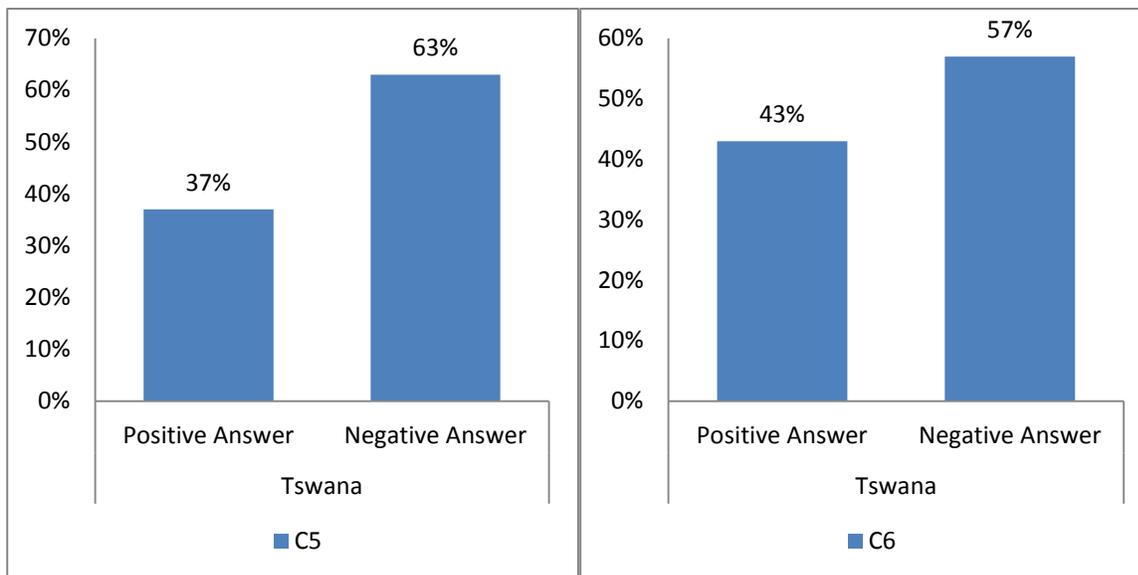


Figure 23 Answer to question (C5)

Figure 24 Answer to question (C6)

Question (C5): I have visions at night which tell me to speak to the ancestral spirits so that I can get power and help from them to solve problems. Response: According to Figure 23, the majority of the respondents from the Tswana-speaking churches answered in the negative (63%) but a sizable minority responded in the positive (37%). Therefore we may deduce that many members of the Tswana-speaking churches still believe the ancestral spirits instruct them and give them power through dreams or visions at night so that they can solve problems.

Question (C6): I spend a lot of money on funerals, cleansing ceremonies and the unveiling of a tombstone. Response: According to Figure 24, the majority of the respondents from the Tswana-speaking churches answered in the negative (57%) but a sizable minority answered in the positive (43%). This is the same question as B5. The result is similar but there are some differences. The result of question (B5) was 62% negative and 38% positive. Therefore we can deduce that many members of the Tswana-speaking churches spend huge sums of money on funerals, cleansing ceremonies and the unveiling of a tombstone.

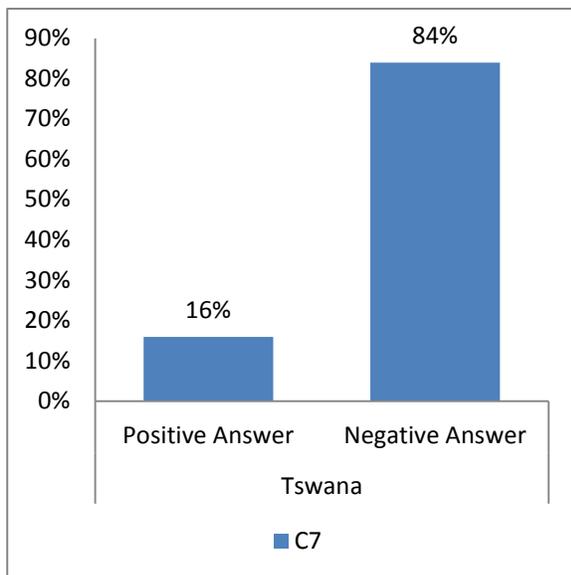


Figure 25 Answer to question (C7)

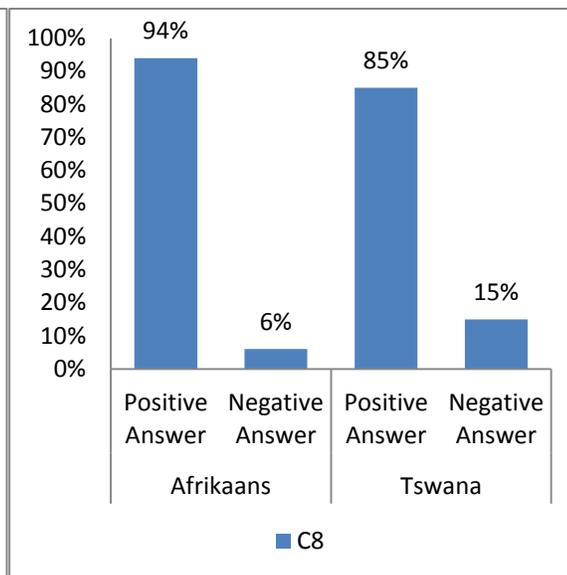


Figure 26 Answer to question (C8)

Question (C7): I spend money on beer parties. Response: According to Figure 25, 84% of the respondents from the Tswana-speaking churches answered in the negative and 16% answered in the positive. Therefore we can deduce that the majority of the Tswana-speaking church members do not spend money on beer parties. However, some members of the Tswana-speaking churches do spend money on beer parties.

Question (C8): I read the Bible. Response: According to Figure 26, the majority from respondents from both churches replied in the positive: the Afrikaans-speaking churches (94%) and the Tswana speaking church (85%). It is clear that a high percentage of both churches' congregations read the Bible. However, a sizable minority of Tswana church members have syncretized Christian beliefs with their traditional beliefs (see Figure 23, 24). Therefore they should apply the Word of God correctly in their lives, placing all their trust on God and not at all on their ancestors.

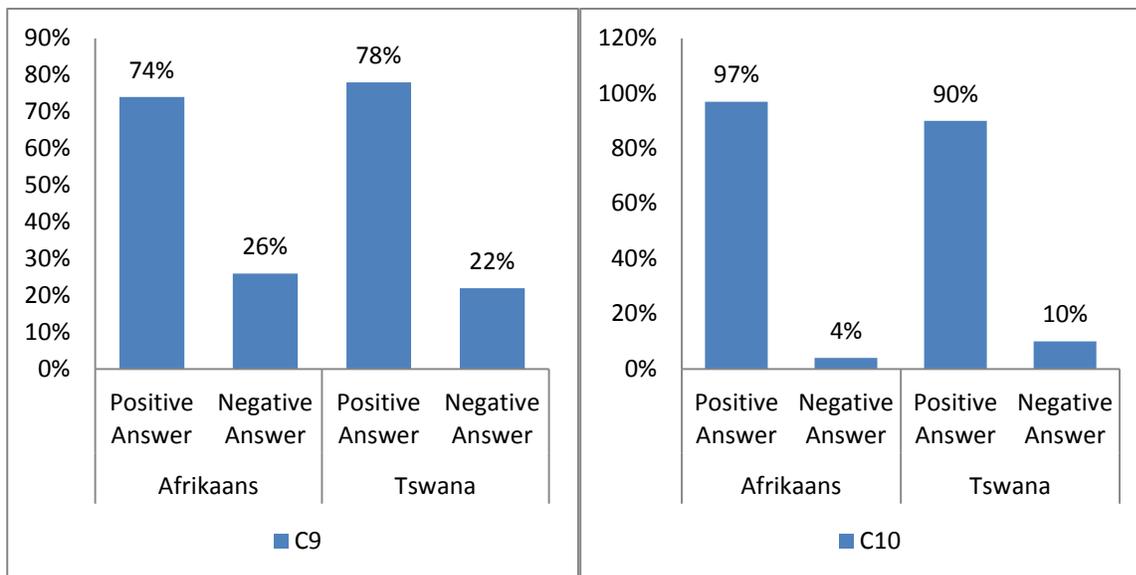


Figure 27 Answer to question (C9)

Figure 28 Answer to question (C10)

Question (C9): I study the Bible. Response: According to Figure 27, the majority of respondents from both churches’ answered in the positive: the Afrikaans-speaking churches (74%) and the Tswana-speaking churches (78%). It is clear that a high percentage of both churches’ congregations study the Bible. However, a sizable minority of Tswana-speaking church members have syncretized the Christian belief with their traditional belief (see Figure 23, 24). Therefore they should learn to be more obedient to the Word of God and put their trust in God and not believe in their ancestors.

Question (C10): I attend Sunday services. Response: According to Figure 28, the majority of respondents from both churches answered in the positive: the Afrikaans-speaking churches (97%) and the Tswana-speaking churches (90%). It is clear that a high percentage of both churches’ congregations attend Sunday services. However, their lives should be more faithful before God during the week.

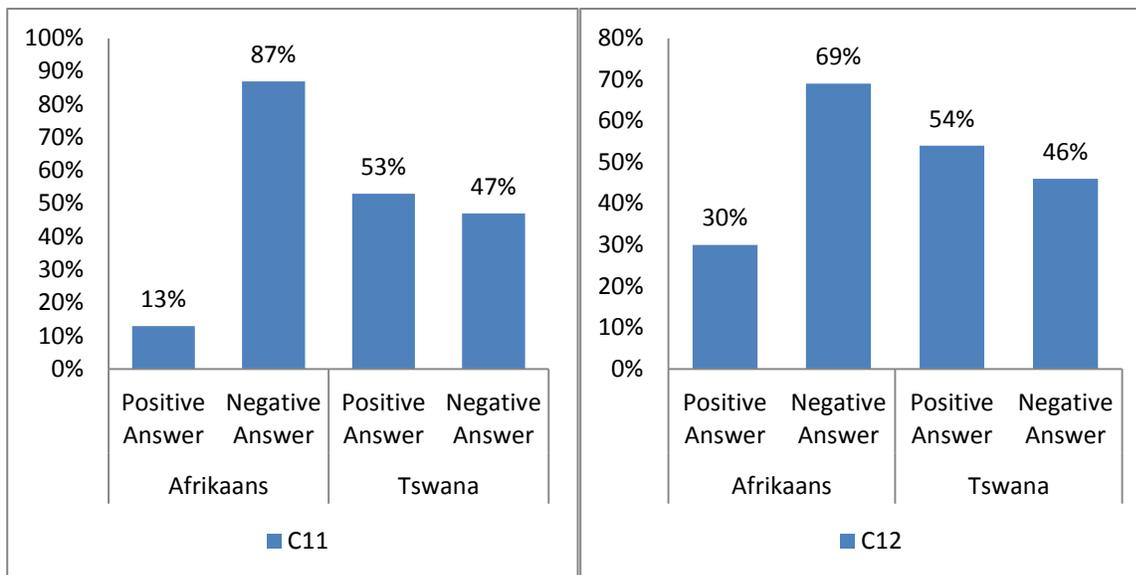


Figure 29 Answer to question (C11)

Figure 30 Answer to question (C12)

Question (C11): I attend prayer meetings. Response: According to Figure 29, the majority of respondents from Afrikaans-speaking churches answered in the negative (87%) but the majority of the respondents from the Tswana-speaking churches answered in the positive (53%) and 47% in the negative. Therefore it indicates that high rates of the Afrikaans-speaking churches' congregations do not attend prayer meetings, whereas the majority (53%) of Tswana-speaking churches' congregations do attend prayer meetings. It seems that the Afrikaans-speaking churches do not have prayer meetings as planned events, but the Tswana-speaking churches do. Therefore the Afrikaans-speaking churches should introduce prayer meetings so that both churches can pray for each other to maintain the unity as expression of partnership in missions.

Question (C12): I attend the small-group meetings such as Bible study groups. Response: According to Figure 30, the majority of the respondents from the Afrikaans-speaking churches answered in the negative (69%) while a slight majority of the respondents from the Tswana-speaking churches answered in the positive (54%) and 46% in the negative. A slight majority of the Tswana-speaking church members do attend small-group meetings whereas a high percentage of the Afrikaans-speaking church members do not attend small-group meetings such as Bible study groups. Therefore the Afrikaans-speaking churches should motivate their members more to attend small-group meetings such as Bible study groups so that they can understand God's will for them in missions. Tswana-speaking churches could also implement more spiritual activities, in order to help expand the kingdom of God.

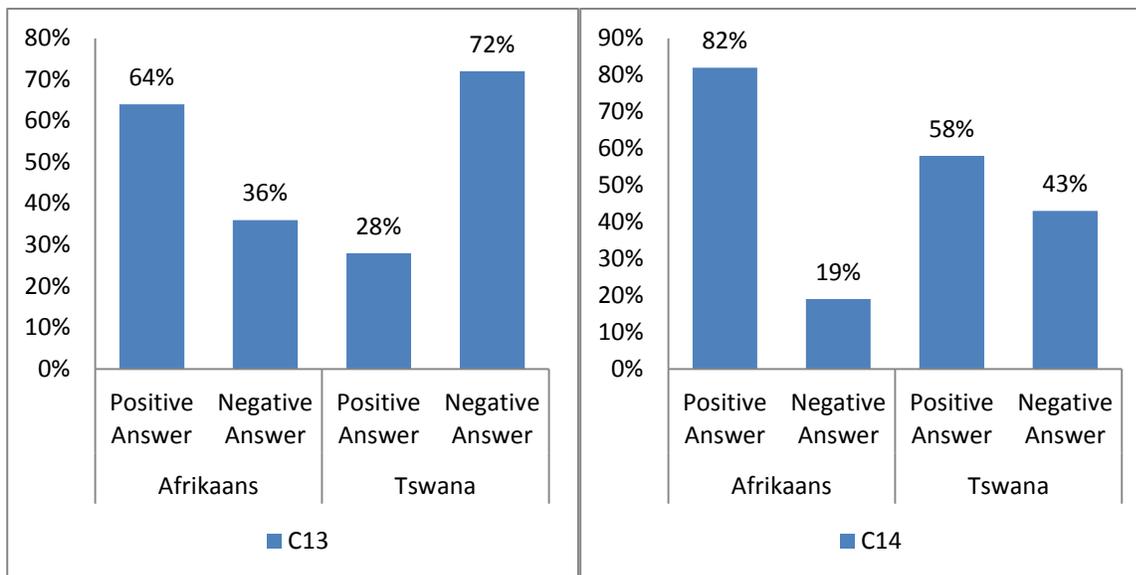


Figure 31 Answer to question (C13)

Figure 32 Answer to question (C14)

Question (C13): I preach the Gospel to the people around me. Response: According to Figure 31, the majority of the respondents from the Afrikaans-speaking churches answered in the positive (64%) but the majority of the respondents from the Tswana-speaking churches answered in the negative (72%). Therefore a high percentage of Afrikaans-speaking church members preach the Gospel to the people around them. However, a high percentage of Tswana-speaking church members do not spread the Gospel in this manner. It seems that the Tswana-speaking churches need to be motivated to evangelize more.

Question (C14): I testify about my faith to other people. Response: According to Figure 32, the majority of the respondents from both churches' answered in the positive: the Afrikaans-speaking churches (82%) and the Tswana-speaking churches (58%). However, members of the Tswana-speaking church still need to be challenged more to testify about their faith to other people.

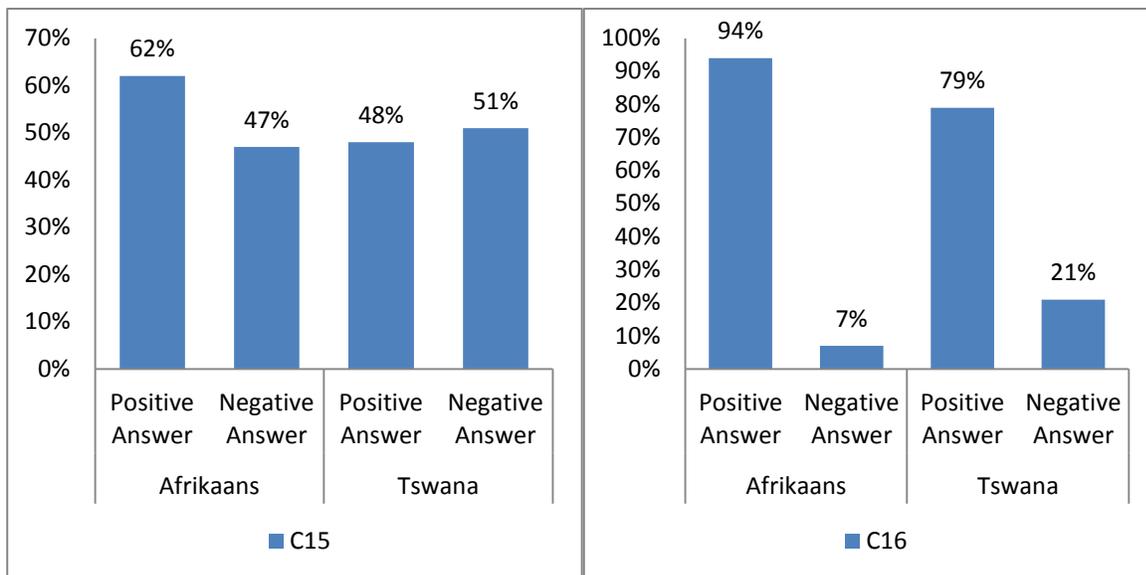


Figure 33 Answer to question (C15)

Figure 34 Answer to question (C16)

Question (C15): I give a full tenth of my income to the church. Response: According to Figure 33, the majority of the respondents from the Afrikaans-speaking churches answered in the positive (62%) but a slight majority of the respondents from the Tswana-speaking churches answered in the negative (51%) and 48% in the positive. The majority of the Afrikaans-speaking church members give a full tenth of their income to the church but a high percentage of the church members also need to be motivated to do so. The slight majority of the Tswana-speaking church members do not give a full tenth of their income to the church. The Tswana-speaking churches therefore need to be instructed about giving their whole tithes to help them become financially independent.

Question (C16): I give an offering at the Sunday collection. Response: According to Figure 34, a majority of respondents from both churches' answered in the positive: the Afrikaans-speaking churches (94%) and the Tswana-speaking churches (79%). However, the negative responses from some of the participants from the Tswana-speaking churches show the need that members should be taught about the importance of the Sunday collection.

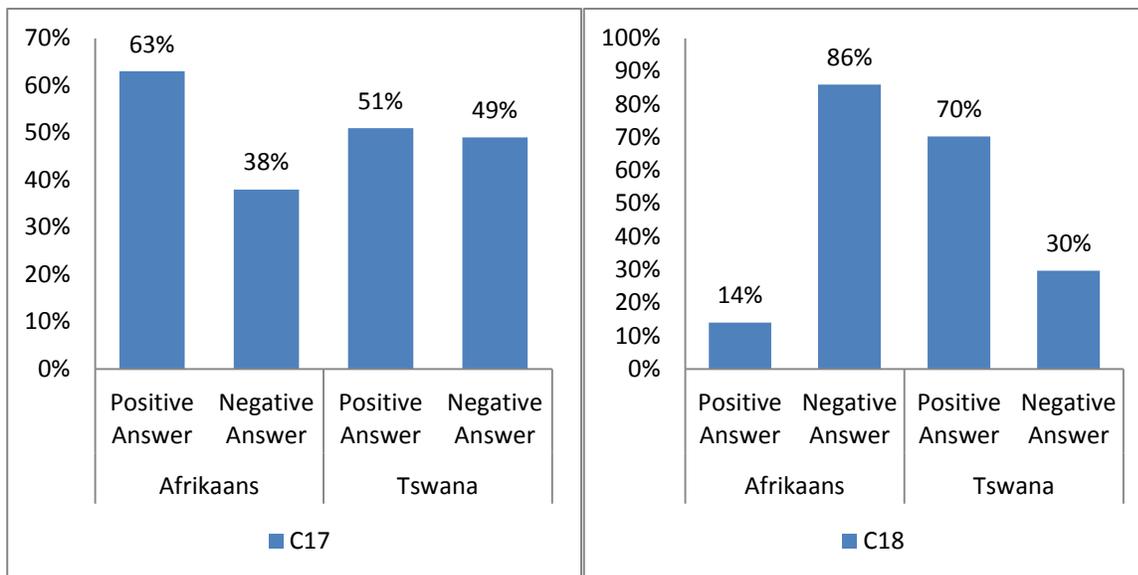


Figure 35 Answer to question (C17)

Figure 36 Answer to question (C18)

Question (C17): I give additional donations to the church. Response: According to Figure 35, the majority of respondents from both churches answered in the positive: the Afrikaans-speaking churches (63%) and the Tswana-speaking churches (51%). The presence of negative responses, both in the Tswana-speaking churches and the Afrikaans-speaking churches, requires more teaching on the need for random donations.

Question (C18): I pay a “ticket fee” for church membership. Response: According to Figure 36, the majority of respondents from the Afrikaans-speaking churches answered in the negative (86%), whereas the majority of respondents from the Tswana-speaking churches answered in the positive (70%). It seems that this issue is only applicable to the Tswana-speaking churches. However, the custom of the ticket fee seems to discourage members in giving tithes and offerings according to biblical principles.

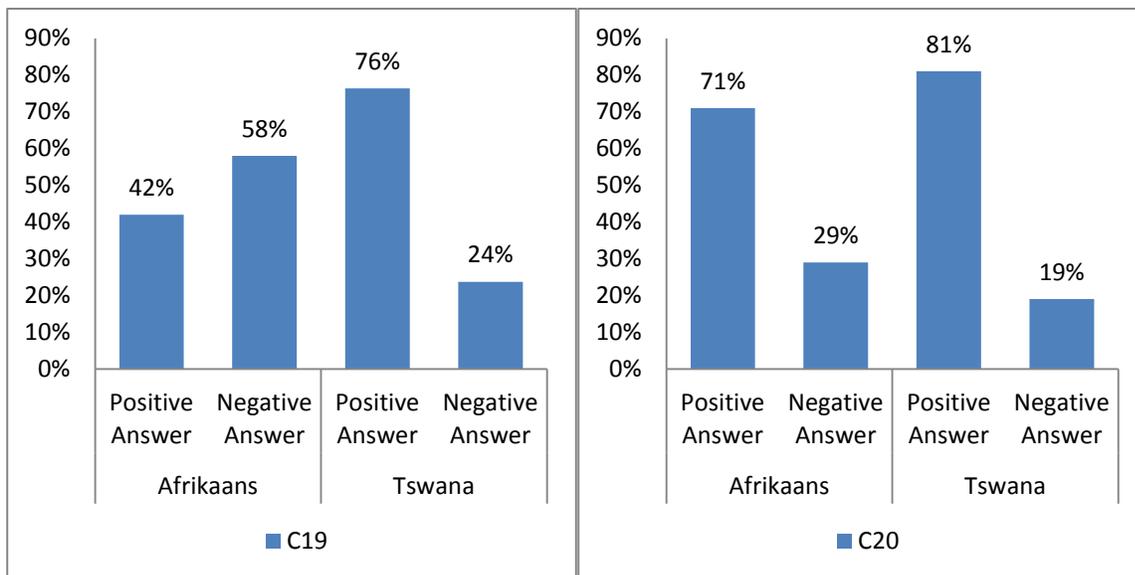


Figure 37 Answer to question (C19)

Figure 38 Answer to question (C20)

Question (C19): I serve in the church. Response: According to Figure 37, a slight majority of the respondents from the Afrikaans-speaking churches answered in the negative (58%) but the majority of respondents from the Tswana-speaking churches answered in the positive (76%). Thus a high percentage of the Tswana-speaking church members serve in the church.

Question (C20): I take up some responsibilities in my service to the church. Response: According to Figure 38, the respondents from both churches answered in the positive: the Afrikaans-speaking churches (71%) and the Tswana speaking church (81%). There are a high percentage of members from both churches who serve, to a greater or lesser degree, in the church.

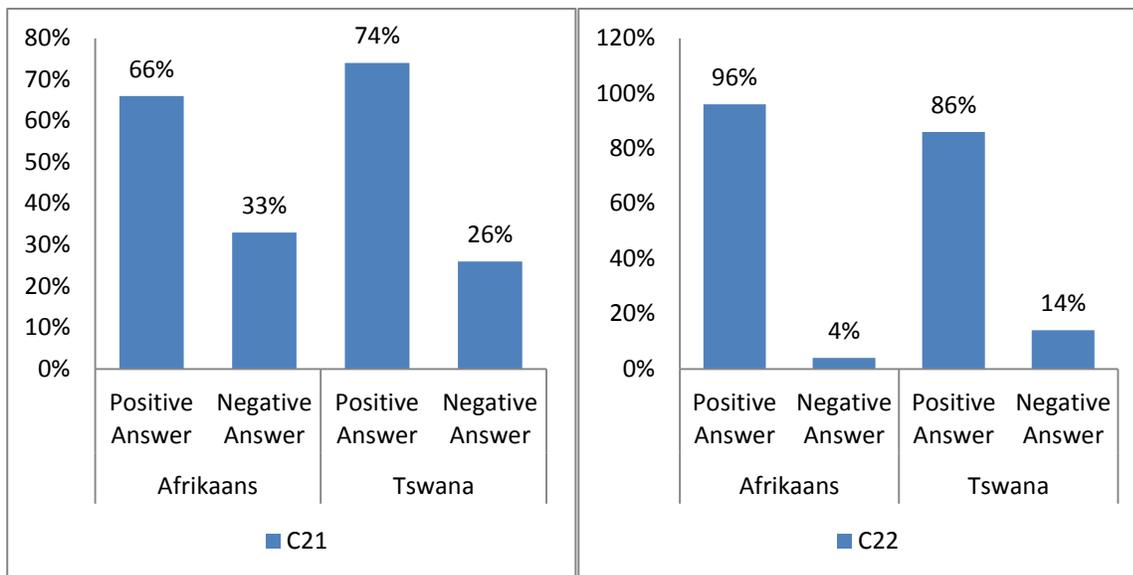


Figure 39 Answer to question (C21)

Figure 40 Answer to question (C22)

Question (C21): I reach out to people in my community. Response: According to Figure 39, the majority of respondents from both churches answered in the positive: the Afrikaans-speaking churches (66%) and the Tswana-speaking churches (74%). Both churches seem to have a strong inclination for reaching out to people, so both churches seemingly have a potential for evangelism and missions.

Question (C22): I regularly pray to God for myself. Response: According to Figure 40, the majority of the respondents from both churches answered in the positive: the Afrikaans-speaking churches (96%) and the Tswana-speaking churches (86%). It is clear that both churches' members regularly pray to God for themselves.

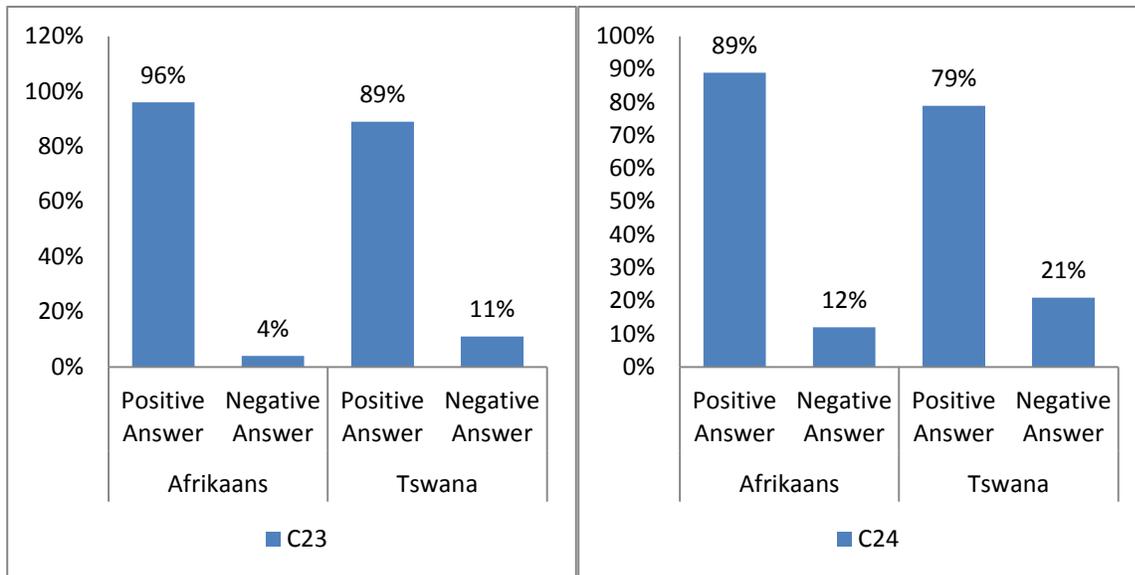


Figure 41 Answer to question (C23)

Figure 42 Answer to question (C24)

Question (C23): I regularly pray to God for my family. Response: According to Figure 41, both churches' responses are positive: the Afrikaans-speaking churches (96%) and the Tswana-speaking churches (89%). It is clear that both churches' members regularly pray to God for their family.

Question (C24): I regularly pray to God for the community. Response: According to Figure 42, the majority of respondents from both churches answered in the positive: the Afrikaans-speaking churches (89%) and the Tswana-speaking churches (79%). This shows that a high percentage of members from both churches pray regularly to God for the community.

Both churches value prayer. If they are directed to pray reciprocally, this relationship may develop into a healthy missionary partnership.

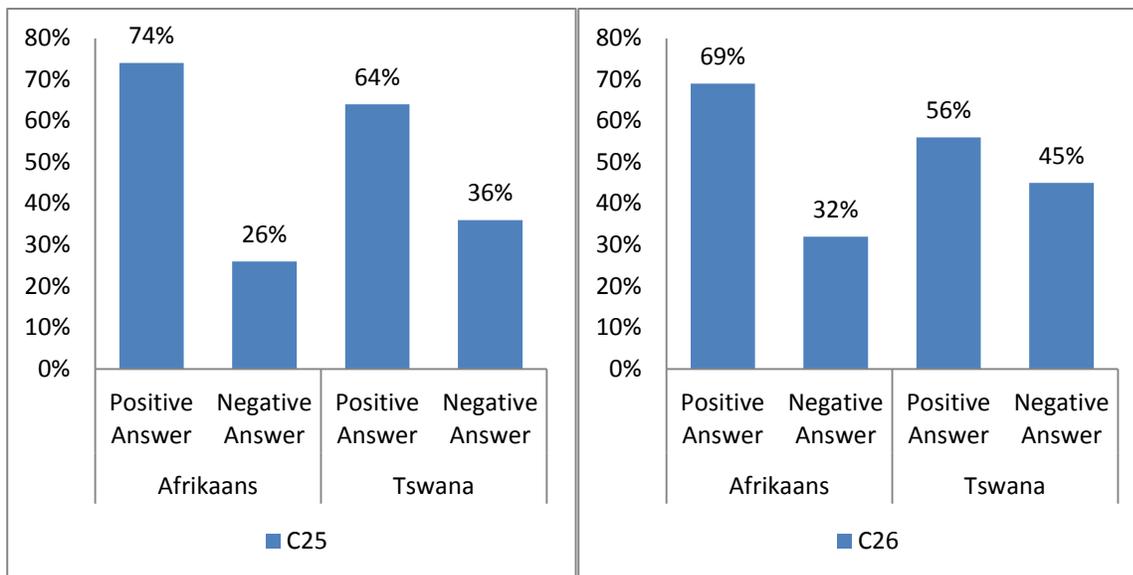


Figure 43 Answer to question (C25)

Figure 44 Answer to question (C26)

Question (C25): I help people in their needs in my community. Response: According to Figure 43, the majority of the respondents from both churches answered in the positive: the Afrikaans-speaking churches (74%) and the Tswana-speaking churches (64%). The findings show that both churches' members assist people in the community who are in need.

Question (C26): I help the poor. Response: According to Figure 44, the majority of respondents from both churches answered in the positive: the Afrikaans-speaking churches (69%) and the Tswana-speaking churches (56%). It seems that both churches' members help the poor. This reveals that both churches show compassion to the poor and destitute and minister them.

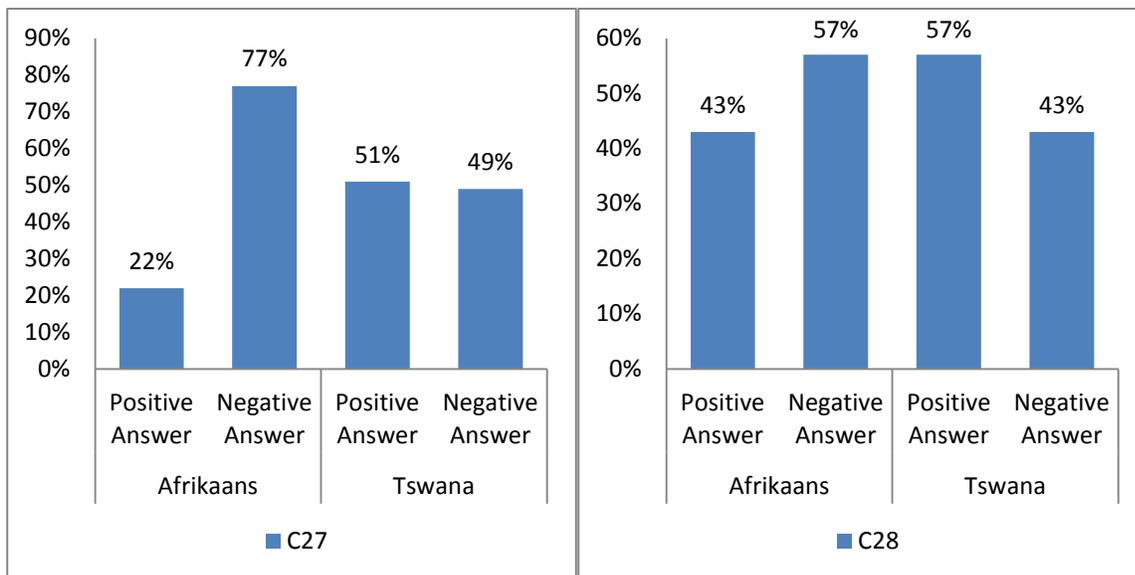


Figure 45 Answer to question (C27)

Figure 46 Answer to question (C28)

Question (C27): I care for the sick and/or HIV and AIDS patients. Response: According to Figure 45, the majority of the respondents from the Afrikaans-speaking churches answered in the negative (77%) while among respondents from the Tswana-speaking churches there was a split between those who answered in the negative (49%) and those who answered in the positive (51%). There is thus less participation from the members of the Afrikaans-speaking churches in caring for the sick and/or HIV and AIDS patients than is the case with the Tswana-speaking church members. This result may stem from the reality that a higher percentage of black people is affected by HIV and AIDS, making them more aware of the problem and also more willing to care for the sick and/or HIV and AIDS patients.

Question (C28): I help the widows/orphans. Response: According to Figure 46, the majority of the respondents from the Afrikaans-speaking churches answered in the negative (57%) while the majority of the respondents from the Tswana-speaking churches answered in the positive (57%). In light of this, the Tswana-speaking churches' members give more help to the widow and orphans than the Afrikaans-speaking church members. The reason may be that percentagewise there are more widows and orphans in the black society, making them more aware of the problem, than is the case in white Afrikaans society. However, both churches need to be motivated to help widows and orphans more.

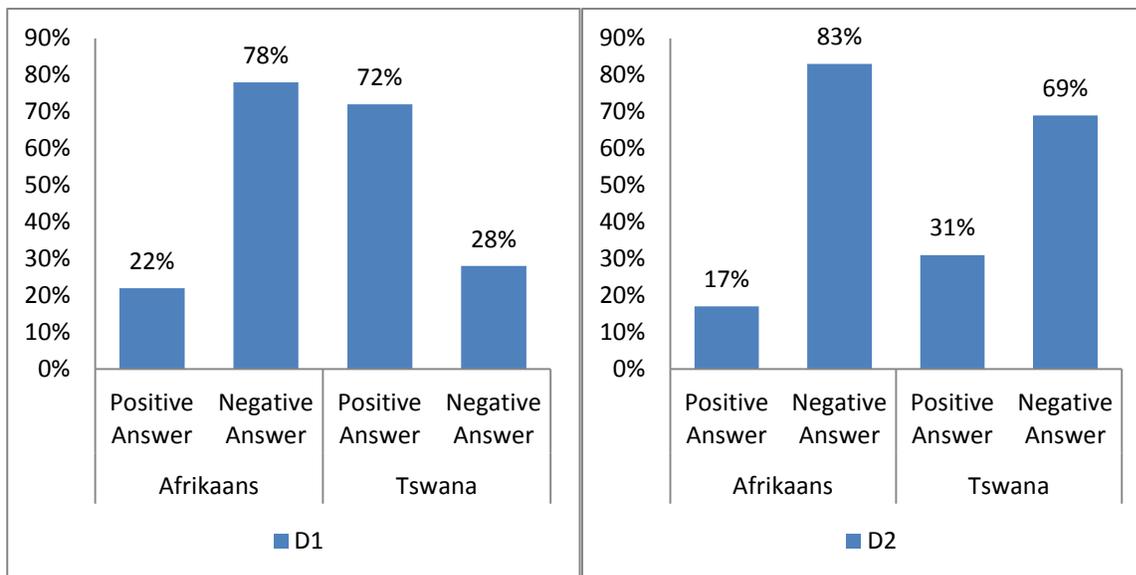


Figure 47 Answer to question (D1)

Figure 48 Answer to question (D2)

Question (D1): There are races that are superior above the others. Response: According to Figure 47, the majority of the respondents from the Afrikaans-speaking churches answered in the negative (78%) but the majority of the respondents from the Tswana-speaking churches answered in the positive (72%). The result shows that the Tswana-speaking church members perceive that whites are superior to blacks. Therefore both churches need to understand and accept the biblical concepts of salvation through grace alone and thus equality of all people before God. Black and white Christians have to learn to apply the biblical concepts of grace and forgiveness fully and reconcile with each other.

Question (D2): Some races are elected while the others are not. Response: According to Figure 48, the majority of the respondents from both churches answered in the negative: the Afrikaans-speaking churches (83%) and the Tswana-speaking churches (69%). It shows that both churches have the same views on the election, viz. that God does not show favouritism. However, 31% of the Tswana church's congregation still believes that some races are elected by God. They need to be taught from the Word of God that God does not have favourites.

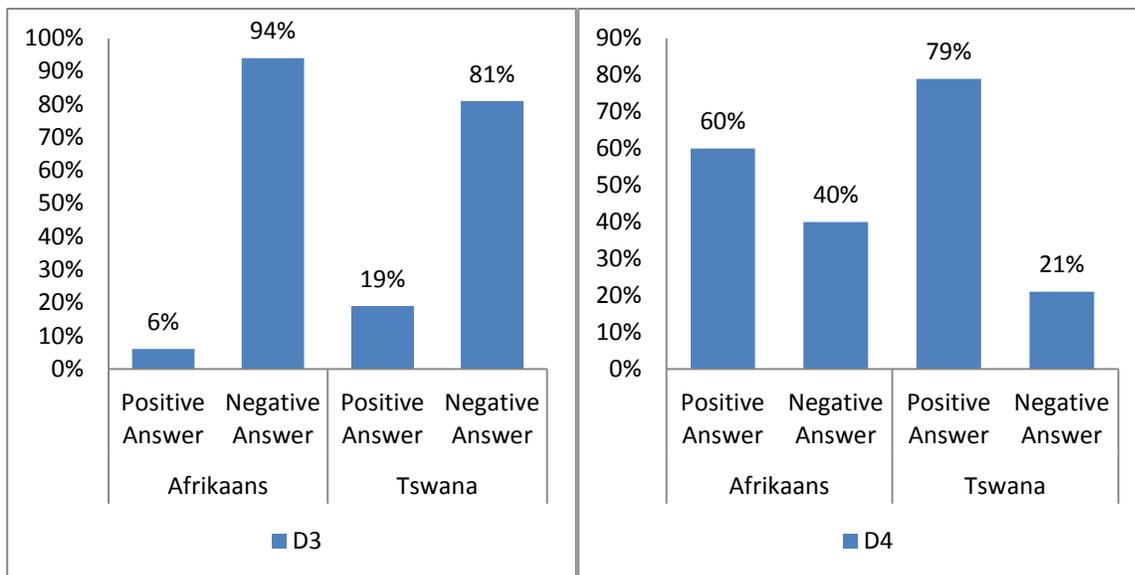


Figure 49 Answer to question (D3)

Figure 50 Answer to question (D4)

Question (D3): Some races are blessed by God but some are cursed. Response: According to Figure 49, the majority of the respondents from both churches answered in the negative: the Afrikaans-speaking churches (94%) and the Tswana-speaking churches (81%). From this it is clear that the majority of both churches' members do not believe that some races are blessed by God and others cursed.

Question (D4): I will accept a pastor or a minister from a different race as my pastor at our church. Response: According to Figure 49, the majority of the respondents from both churches replied in the positive: the Afrikaans-speaking churches (60%) and the Tswana-speaking churches (79%). It thus seems that the majority of both churches' members are not prejudiced against a pastor or a minister from a different race as pastor of their church.

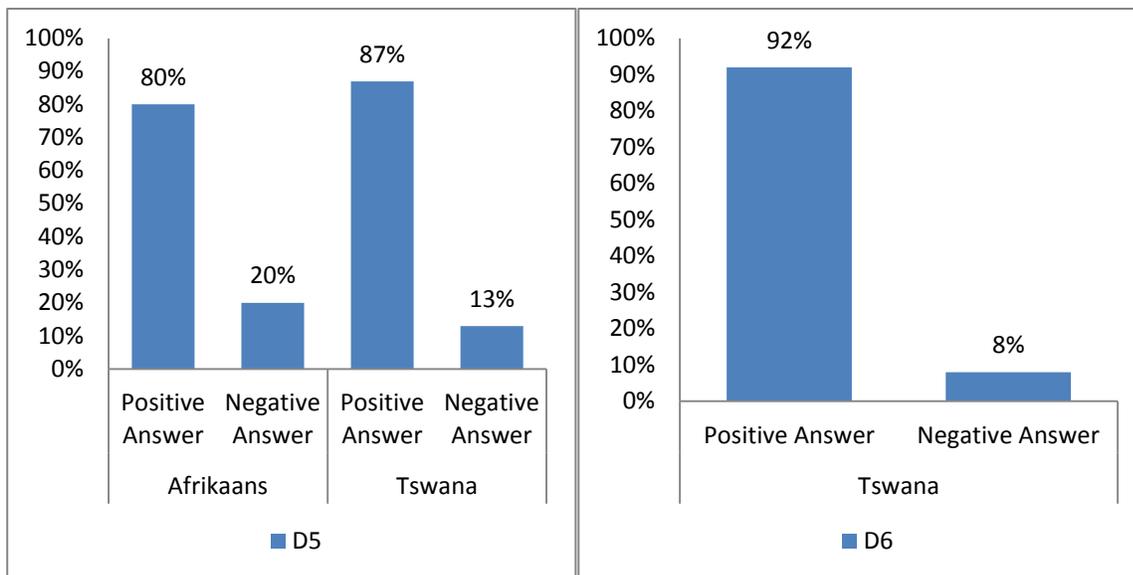


Figure 51 Answer to question (D5)

Figure 52 Answer to question (D6)

Question (D5): I will accept a person from a different race to be a member of our church. Response: According to Figure 51, the majority of the respondents from both churches answered in the positive: the Afrikaans-speaking churches (80%) and the Tswana-speaking churches (87%). It can be deduced that the majority of members of both churches are not prejudiced against accepting a person from a different race to be a member of their church.

Question (D6): I agree with the custom of *lobola* (gifts to take someone's daughter as a wife). Response: According to Figure 52, nearly all the respondents from the Tswana-speaking churches answered in the positive (92%). Therefore it seems that the custom of *lobola* cannot be separated from their lives.

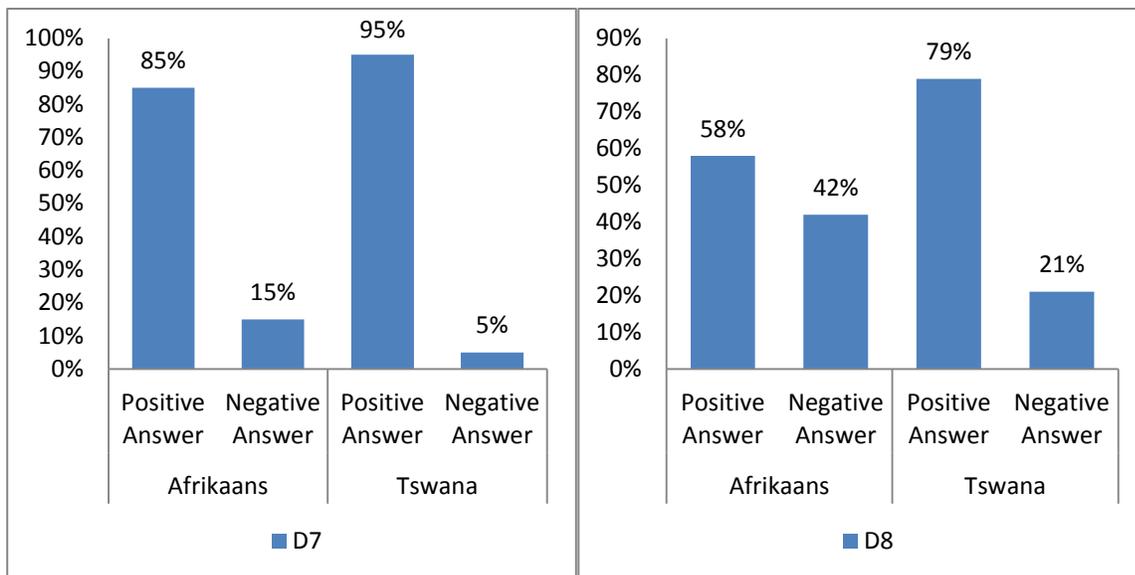


Figure 53 Answer to question (D7)

Figure 54 Answer to question (D8)

Question (D7): Christians should do mission work together across racial barriers. Response: According to Figure 53, the majority of respondents from both churches answered in the positive: the Afrikaans-speaking churches (85%) and the Tswana-speaking churches (95%). Therefore we can deduce that the majority of members of both churches have the same view, viz. that Christians should do mission work together across racial barriers.

Question (D8): Do you want your church to get support from outside donors? Response: According to Figure 54, the majority of the respondents from both churches replied in the positive: the Afrikaans-speaking churches (58%) and the Tswana-speaking churches (79%). Therefore we can deduce that the majority of members of both churches want their church to get support from outside donors. It seems that both churches have a receiving mentality to recover from. There seems to be, however, a large percentage of Afrikaans-speakers who do not want their church to be dependent on outside donors. The question can be posed: Are they perhaps afraid to acknowledge that the churches' members are getting older and the churches' pensioners will increase and experience financial problems?

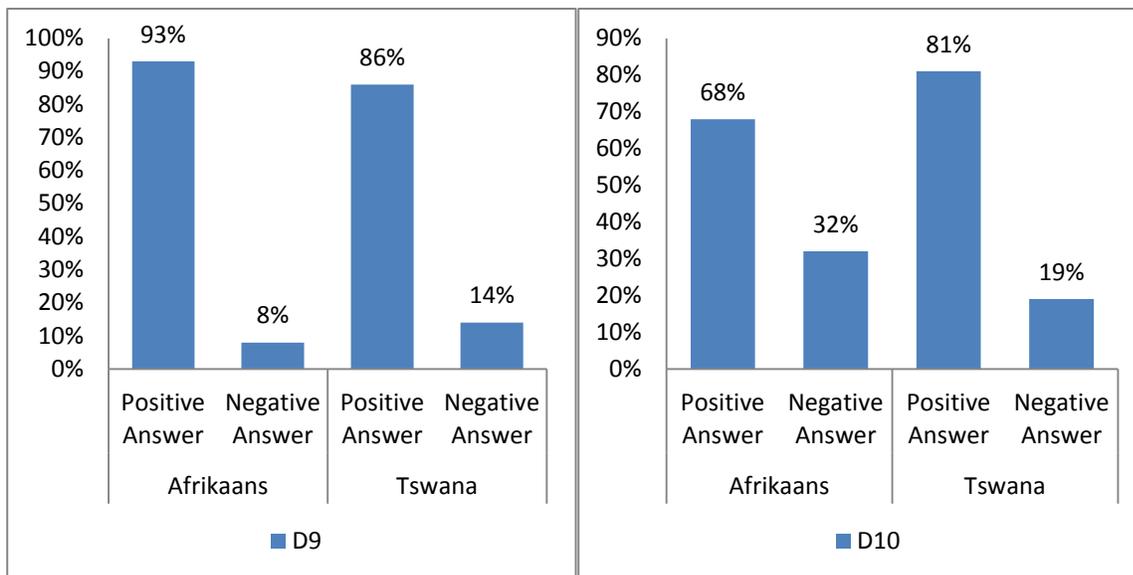


Figure 55 Answer to question (D9)

Figure 56 Answer to question (D10)

Question (D9): Do you want your church to support other churches? Response: According to Figure 55, the majority of the respondents from both churches answered in the positive: the Afrikaans-speaking churches (93%) and the Tswana-speaking churches (86%). It shows that the majority of both churches' members want their church to support other churches. According to this result, it seems that the majority of both churches' members do indeed have a giving mentality.

Question (D10): Does (or did) your church have an income generation or a fundraising project? Response: According to Figure 56, the majority of respondents from both churches answered in the positive: the Afrikaans-speaking churches (68%) and the Tswana-speaking churches (81%). Therefore we can deduce that the majority of both churches' members know that their churches had an income generation or a fundraising project.

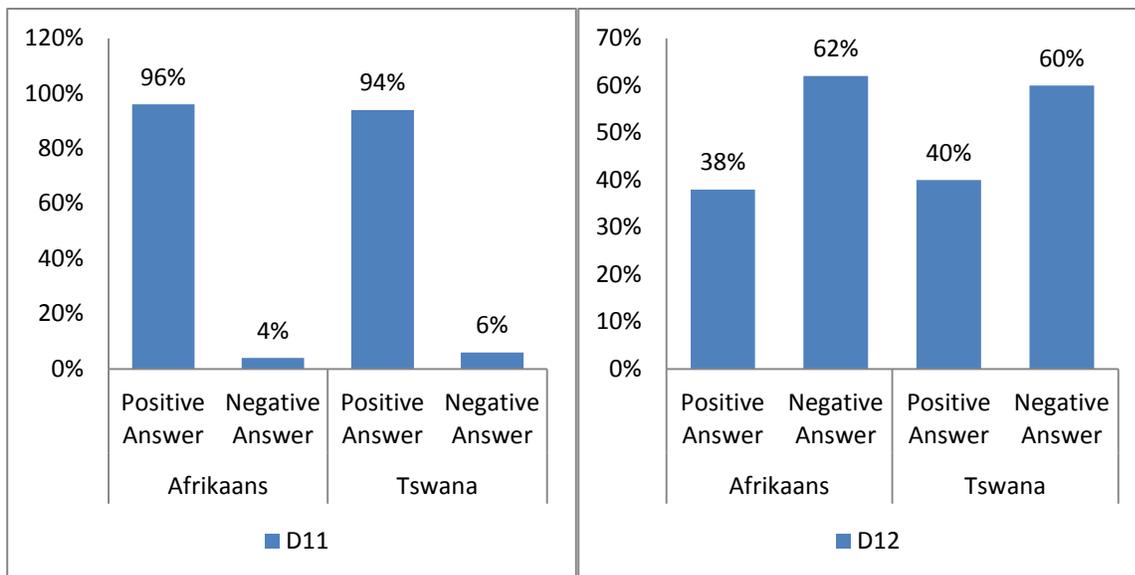


Figure 57 Answer to question (D11)

Figure 58 Answer to question (D12)

Question (D11): Do you believe God supplies all your needs? Response: According to Figure 57, the majority of the respondents from both churches answered in the positive: the Afrikaans-speaking churches (96%) and the Tswana-speaking churches (94%). From this we can deduce that the majority of both churches' members believe that God supplies in all their needs.

Question (D12): Have you been in a church service where most of the people are from another race? Response: According to Figure 58, the majority of the respondents from both churches answered in the negative: the Afrikaans-speaking churches (62%) and the Tswana-speaking churches (60%). Therefore we can deduce that the majority of both churches' members have not been in a church service where most of the people are from another race.

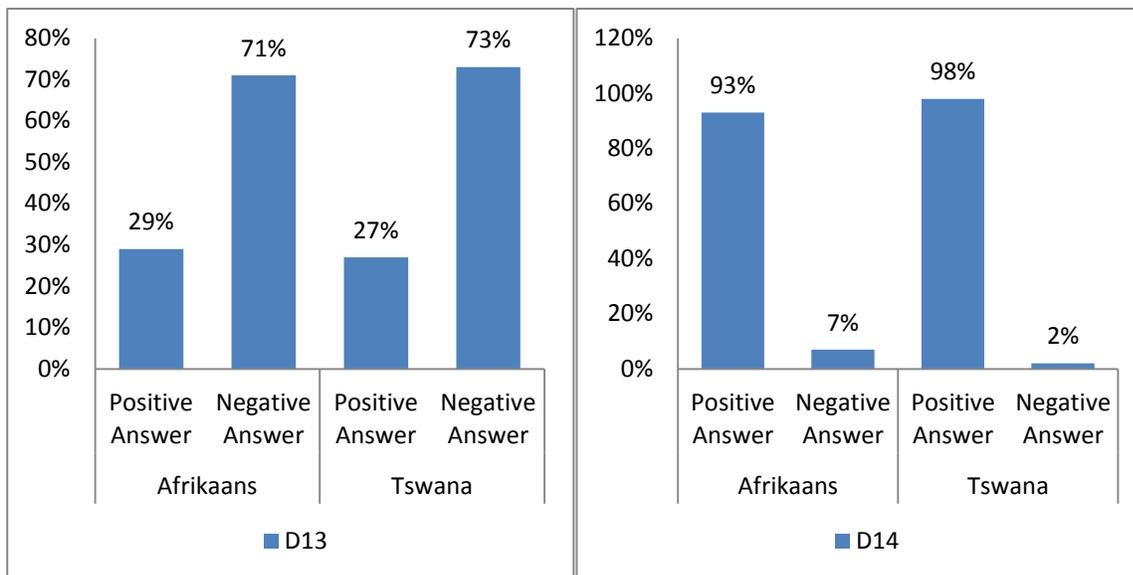


Figure 59 Answer to question (D13)

Figure 60 Answer to question (D14)

Question (D13): Have you been in a community where most of the people are from another race than your own? Response: According to Figure 59, both churches' responses are negative: the Afrikaans-speaking churches (71%) and the Tswana-speaking churches (73%). It shows that the majority of both churches' members have never been in a community where most of the people are from another race.

Question (D14): I'm willing to do work at my church without receiving a salary for it. Response: According to Figure 60, the majority of the respondents from both churches answered in the positive: the Afrikaans-speaking churches (93%) and the Tswana-speaking churches (98%). Therefore we can deduce that the majority of both churches' members are willing to work at their church without receiving payment for it.

This study summarizes the findings that are conducive for partnership and interdependency and the factors that may possibly hamper such a relationship.

Outcomes conducive to partnership and interdependency:

- The Afrikaans-speaking churches should continue to support the Tswana-speaking churches financially: Both churches responded positively. The Afrikaans-speaking churches (66%), the Tswana-speaking churches (54%).

The white Reformed churches recognize the black Reformed churches' situation and their needs. When the white Reformed churches support the black Reformed churches financially until they can be self-sustainable, both churches can build good relationships, rather than the white Reformed churches stop supporting the black Reformed churches that are in need.

- The Afrikaans-speaking churches can also support the Tswana-speaking churches in other ways, besides financial support: Both churches responded positively. The Afrikaans-speaking churches (81%) and the Tswana-speaking churches (68%).

The white Reformed churches have an abundance of resources apart from finances therefore the white Reformed churches can support the black Reformed churches. They have administration skills, professional skills, trained church or mission leaders, businessmen and -women's management ability or Christian literature. For example, some people who play musical instruments can teach other talented persons, some can help develop church choirs or worship teams, churches can share Bible study materials or Christian literature. There are many other resources (such as old clothes, shoes, toys, some tools) to consider, or the churches can share techniques for administration or business etcetera. Many churches support other churches by delivering second hand items to sell; the church can increase its income through bazaars. Business men in both churches can teach church members how to generate profit as well. They can have healthy relationships through their support apart from finances and will be able to form a real partnership in order to build a strong church – all being one in Jesus Christ.

- The Tswana-speaking church and the Afrikaans-speaking church are equal in Jesus Christ and form one body: Both churches responded positively. The Afrikaans-speaking churches (95%) and the Tswana-speaking churches (90%).

Both churches have the same mind to be equal in Jesus Christ. If they honour each other and humble with servant attitudes, both churches can investigate the possibility to build a partnership as equals in Jesus Christ.

- The Afrikaans-speaking church and the Tswana-speaking church distrust each other: Both churches responded negatively: The Afrikaans-speaking churches (54%) and the Tswana-speaking churches (52%).

However, it is interesting that nearly 50% of both churches responded positively. Therefore they still have limited mutual trust in each other. If both churches attempt to assist each other with more

than just finances and share the love of Jesus Christ, mutual trust can develop, which can lead to increased interdependence.

-I read the Bible: Both churches responded positively. The Afrikaans-speaking churches (94%) and the Tswana-speaking churches (85%).

-I study the Bible: Both churches responded positively: The Afrikaans-speaking churches (74%) and the Tswana-speaking church (78%).

Both churches responded positively to reading and studying the Bible. If members of both churches are taught about partnership through small Bible study groups, seminars or mission conferences, they can build real partnerships with an aim to operate interdependency.

-I testify about my faith to other people: Both churches responded positively: The Afrikaans-speaking churches (82%) and the Tswana-speaking churches (58%).

-I reach out to people in my community: Both churches are positive: the Afrikaans-speaking churches (66%) and the Tswana-speaking churches (74%).

Both churches responded positively to testifying about their faith and reaching out to the people. Therefore if they are motivated and taught how to evangelize, they can reach out to spread the Gospel and testify about their faith. It is clear that they can build a strong partnership in order to spread the Gospel to people.

-I regularly pray to God for myself: Both churches are positive. The Afrikaans-speaking churches (96%) and the Tswana-speaking churches (86%).

-I regularly pray to God for my family: Both churches are positive. The Afrikaans-speaking churches (96%) and the Tswana-speaking churches (89%).

-I regularly pray to God for the community: Both churches are positive. The Afrikaans-speaking churches (89%) and the Tswana-speaking churches (79%).

Both churches responded positively about prayer. Therefore if there are mutual prayer and joint intercession for missions, it could enable them to build a real partnership through prayer.

-I help people in their needs in my community: Both churches are positive. The Afrikaans-speaking churches (74%) and the Tswana-speaking churches (64%).

-I help the poor: Both churches are positive. The Afrikaans-speaking churches (69%) and the Tswana-speaking churches (56%).

Both churches responded positively to help those in need and the poor. Therefore if they could embark on joint efforts to minister to people in need, including the poor among all communities, they can bring more people to the Lord and thereby expand the Kingdom of God.

-Some races are elected while the others are not: Both churches are negative. The Afrikaans-speaking churches (83%) and the Tswana-speaking churches (69%).

-Some races are blessed by God but some are cursed: Both churches are negative. The Afrikaans-speaking churches (94%) and the Tswana-speaking churches (81%).

Both churches responded negatively on the issues of election and chosen race. Therefore it seems that both churches have a sound biblical mind-set about salvation through grace alone and can enjoy an equal reciprocal partnership before God.

-I will accept a pastor or a minister from a different race as my pastor at our church: Both churches are positive. The Afrikaans-speaking churches (60%) and the Tswana-speaking churches (79%).

-I will accept a person from a different race to be a member of our church: Both churches are positive. The Afrikaans-speaking churches (80%) and the Tswana-speaking churches (87%).

-Christians should do mission work together across racial barriers: Both churches are positive. The Afrikaans-speaking churches (85%) and the Tswana-speaking churches (95%).

Both churches responded positively to accepting a minister or a church member from other races and work together across racial barriers. It seems that the majority of members of both churches do not have racial prejudices with regard to accepting a pastor from a different racial background. In light of this both churches can build a good relationship and work together across racial barriers as a team with a strong partnership. A starting point could be that as the financial ability of the white churches presently are and in the future will also be declining, whereas the financial ability of the black congregations are increasing. Thus a pastor could be called to minister in both the white

and the black congregations.

-Do you want your church to support other churches? Both churches are positive. The Afrikaans-speaking churches (93%) and the Tswana-speaking churches (86%).

-Does (or did) your church has an income generation or a fundraising project? Both churches are positive: the Afrikaans-speaking churches (68%) and the Tswana-speaking churches (81%).

Both churches are busy with entrepreneurial projects and have the desire to support other churches in need. If they do generate income or raise funds, each church can be self-sustainable. The business people in both churches can teach the church members how to generate profits. Both churches can assist each other, e.g. if each church creates a chart on which the names of unemployed people seeking jobs are listed, as well as a list of employers' job requirements, this could help combat unemployment. Members of both churches can help each other and build a sound partnership through such a supporting base.

-Do you believe God supplies in all your needs? Both churches are positive. The Afrikaans-speaking churches (96%) and the Tswana-speaking churches (94%).

Both churches believe that God supplies in all their needs. If they both share this belief, they can change their attitudes about finances. Especially, the black churches may overcome the propensity to depend on the white Afrikaans-speaking churches financially. The white churches may also encourage the Tswana-speaking churches to depend on God's providence, and not only on the white churches' funding.

- I'm willing to do work at my church without receiving salary for it: Both churches are positive. The Afrikaans-speaking churches (93%) and the Tswana-speaking churches (98%).

Both churches responded positively to working voluntarily at the church. If both churches direct and train their church members to serve in the church, they can accept responsibility and ownership in the respective churches. In this way the members can expand their territory to serve and minister together with other church members.

Outcomes hampering partnership and independency:

-Both churches can work together as equal partners: Afrikaans-speaking churches' response was positive (89%). The Tswana-speaking churches' response was negative (60%).

Both churches seem to have the same mind to be equal in Jesus Christ. Both churches thus might explore the possibility of building partnerships as equals in Jesus Christ. However, in reality the responses differed between the Afrikaans-speaking and Tswana-speaking church. The reason may be that the Tswana-speaking churches have certain distrust towards the white Afrikaans-speaking churches to work together as equal partners. If both churches make their members real disciples through training and trust each other, they may develop a commitment to accountability and work together as equal partners.

-The Tswana-speaking churches are poor because of the history of apartheid. Response: The Afrikaans-speaking churches are negative (70%) but the Tswana-speaking churches are positive (68%).

Therefore the majority members of the Afrikaans-speaking churches are insensitive to the socio-economic conditions caused by apartheid policies and how it did brought poverty to the Tswana-speaking churches, whereas the majority members of the Tswana-speaking churches seems to be certain that apartheid is the reason for their poverty.

-The Tswana-speaking churches are poor because they spend too much on funerals, cleansing ceremonies and tombstones: the Afrikaans-speaking churches are positive (73%) but the Tswana-speaking churches are negative (62%) and positive (38%).

-I spend money on beer parties: The Tswana-speaking churches are negative (84%) but still positive (16%).

-The Tswana-speaking churches are poor because they spend too much money on consulting Witch doctors: the Afrikaans-speaking churches are positive (66%) but the Tswana-speaking churches are negative (78%) and positive (28%).

Even though each church's response was quite different, the reasons for the Tswana-speaking churches' poverty seems to be to a certain extent their continued practices of traditional religious rites, consulting witchdoctors, elaborate funeral rituals, mourning and cleansing rituals.

-The Tswana-speaking churches are poor because the churches' congregations are not very willing to give

offerings and tithes: Both churches are positive. The Afrikaans-speaking churches (65%) and the Tswana-speaking churches (59%).

It is clear that the church members are reluctant to give tithes and offerings. If The Tswana-speaking churches are not willing give tithes and offerings, this will hamper the attempt to build a real partnership and to become interdependent.

-It is absolutely necessary for young boys to attend circumcision school: The Tswana-speaking churches are negative (81%) but still positive (19%).

-It is absolutely necessary for young girls to go to initiation school: The Tswana-speaking churches are negative (88%) but still positive (11%).

-I believe in the ancestral spirits and I venerate them: The Tswana-speaking churches are negative (55%) but still positive (44%).

-I consult traditional healers when I have problems or bad luck: the Tswana-speaking churches are negative (70%) but still positive (31%).

-I have visions at night which tell me to speak to the ancestral spirits so that I can get power and help: The Tswana-speaking churches are negative (63%) but still positive (37%).

Some members of the Tswana-speaking churches do still believe in ancestral spirits and venerate these spirits. They also send their youth to initiation schools. The majority of the Tswana-speaking churches are negative in their responses but a significant percentage of them entertain elements of African Traditional Religion and still consult traditional healers. These traditional beliefs in ancestral spirits may hamper the building of a true partnership with the white Afrikaans-speaking churches who stand opposed to any veneration of spirits.

-There is a language barrier to achieve unity between the Afrikaans-speaking and the Tswana-speaking church: the Afrikaans-speaking churches are positive (86%) but the Tswana-speaking churches are both positive (50%) and negative (50%).

-There is a cultural barrier to achieve unity: the Afrikaans-speaking churches are positive (85%) but the Tswana-speaking church is negative (53%).

-There is a barrier of certain attitudes to achieve unity: The Afrikaans-speaking churches are positive (78%) but the Tswana-speaking churches are positive (50%) and negative (50%).

-There is a barrier of different worldview to achieve unity: the Afrikaans-speaking churches are positive (82%) but the Tswana-speaking churches are a little bit more positive (53%) than negative (47%).

-There is a political barrier to achieve unity: Both churches are positive: the Afrikaans-speaking churches (72%) and the Tswana-speaking church (60%).

- There is a communication gap between the youth and the elderly in my church: the Afrikaans-speaking churches are positive (70%) but the Tswana-speaking churches are negative (53%).

Both churches encounter many barriers such as language, culture, attitude, worldview, politics and a generation gap, These barriers impede the building of a real partnership in Jesus Christ. Especially the Afrikaans-speaking churches responded more negatively than the Tswana-speaking churches. Which means the Afrikaans-speaking churches may perceive it as difficult to break the barriers between the Afrikaans-speaking churches and the Tswana-speaking churches.

- There is a need for combined church services: The Afrikaans-speaking churches are negative (69%) but the Tswana-speaking churches are positive (69%).

The Afrikaans speaking churches do not seem to be eager to engage in combined services, perhaps because their members do not enjoy the style of the service with different songs, tunes and languages.

- The Tswana-speaking churches should now start to support poor Afrikaans-speaking churches: Both churches are negative: the Afrikaans-speaking church (66%) and the Tswana-speaking church (64%).

The problem may be that both churches are of the opinion that the Tswana-speaking churches are poor and they currently need help. Even though the Tswana-speaking churches are poor, if they are willing or able to support other Afrikaans-speaking churches they can overcome the spirit of poverty and continued dependency and the churches can build a real mutual partnership.

- I attend prayer meeting: the Afrikaans-speaking churches are negative (87%) but the Tswana-speaking churches are positive (53%) and negative (47%).

-I attend the small-group meetings such as Bible study groups: The Afrikaans-speaking churches are negative (69%) but the Tswana-speaking churches are positive (54%) and negative (46%).

It seems that the Afrikaans-speaking churches do not have regular prayer meetings and small-group meetings for Bible study. If both churches have the desire to build a strong partnership, they should have regular prayer meetings and small-group meetings where they can have joint Bible studies from time to time.

There are races that are superior above the others: The Afrikaans-speaking churches are negative (78%) and the Tswana-speaking churches are positive (72%).

Both churches have already on a previous question responded negatively on the issues of election and chosen race before. Therefore it seems that both churches have a sound biblical mind-set about these issues of election and chosen race and can enjoy an equal partnership before God as a new creation in Christ. However, in reality the Tswana-speaking churches do still perceive the white members to act superior to blacks. Therefore both churches should attempt to break this mind-set of “superior” and “inferior” as teaching their members to live by the Holy Spirit (Gal. 5:16-18) who produces spiritual characters bearing the fruits of the Spirit (Gal. 5:22-23), in order to build an equal partnership in the Lord.

-Have you been in a church service where most of the people are from another race? Both churches are negative: the Afrikaans-speaking churches (62%) and the Tswana-speaking churches (60%).

-Have you been in a community where most of the people are from another race than your own? Both churches are negative: the Afrikaans-speaking churches (71%) and the Tswana-speaking churches (73%).

The majority of members from both churches have not yet been in a church service composed of other races, or lived in a community that consisted of different races. Therefore in order to establish healthy partnerships with people of other races, the members should also experience exchange church services or stay for a certain period in a community with people from different races.

7.2 *Method of qualitative research*

An exploratory, descriptive and qualitative research design (Mouton & Marais, 1996:45) was used to explore the issues of paternalism and dependency. Specific data collection activities included focus-group

interviews, individual interviews, observations of participants and field notes. Focus-group discussions were held with the church councils consisting of elders and pastors. The discussions were conducted in Afrikaans, Setswana or English so that respondents could be more comfortable expressing themselves in the local language. The interpreter communicated with the respondents across these languages and interpreted their responses into English. The researcher used a semi-structured interview format. Focus-group discussions were transcribed, audio taped and translated into English. Individual interviews were held with eight pastors or elders at their homes. Six focus groups were conducted. The size of the focus groups varied from 8 to 12 participants. The average length of a focus-group session varied from one or two hours. Some groups met twice but most groups met only once in the church. The researcher also interviewed some elders and pastors individually in their homes. A guide for focus group discussions covered the following questions:

- What are the strong points of the Reformed Churches' mission work before 1994?
- What are weak points of the Reformed Churches' mission work before 1994?
- How should mission work be transformed after 1994?
- Do you think Afrikaans-speaking churches and Tswana speaking-churches can do mission work together, united and as equals in Jesus Christ?
- What barriers exist that prevent Afrikaans-speaking and Tswana-speaking churches doing mission work together?
- Do you think Tswana-speaking churches can sustain themselves without support from the Afrikaans-speaking churches?
- How can Afrikaans-speaking churches assist Tswana-speaking churches in other ways apart from financial support?
- What do you think the Bible teaches us about doing mission work with other churches?

The research protocol was approved by the North West University's Ethical Committee. Permission to conduct the study was also obtained from the relevant church councils. Respondents were provided with information about the background of the study, informed participation was voluntary and that they could skip the questions or withdraw from participation at any time during the process.

7.2.1 Evaluation of qualitative research

The textual data from the focus groups were analysed into the following categories.

1) Strong points: This refers to answers to the question “What are strong points of Reformed churches’ mission work before 1994?”

“There was a mission committee.” (A group response of the black church)

“They gave financial support.” (An individual response of the black church)

“The white churches gave financial support to the black churches. Mission committee members went out to visit churches in the black townships.” (A group response of the white church)

“The white church did not interfere with the black pastor. The black church functioned independently and was not controlled by the white church. The white church supported the pastor’s salary, the municipality’s rates and taxes, and telephone bill of the black church.” (An individual response of the white church)

“They preached the Gospel to farm workers. Afrikaner farmers gathered with black farm workers, every morning and night, to read the Bible, and to preach and pray. They established churches in the black areas where there were none. Overseas’ missionaries joined Afrikaner churches to do mission work. Before organizing the mission board, elders privately and spontaneously assisted the mission work. They went to black churches and preached in Afrikaans. The black township was small at that time. The Reformed church appointed white people as missionaries.” (An individual response of the white church)

“I know that the black church was in great need. The white churches supported the black churches.” (An individual response of the white church)

“Mission work started on the farm. Black farm workers were like family to the whites. They were part of the white families’ devotions. Later on, the whites naturally reached out to locations because the black people moved there. They lived next to the whites. The black churches called their own minister. They had a good relationship in mission work ... I helped to preach the Gospel on the farm - especially on Peet Van der Walt’s Kentron Chicken Farm. There was a small congregation on his farm. I used to lead Sunday services there. There were about 20 people. That was all the outside mission work for me. Later on, Klerksdorp, Stilfontein, Orkney, and Klerksdorp-North Reformed Churches combined as a missionary committee. Therefore Klerksdorp-North Reformed Church financially supported the mission. The Khuma Reformed Church had a minister since the church started. The Stilfontein Reformed Church supported building a house for a retired minister.” (An individual response of the white church)

“Two black churches were battling financially. They asked for assistance so that they could work well and spread the word of God to locations. A large population resided in close proximity. The white people’s garden boys belonged to Jouberton Reformed Church, which was comprised of black people entirely. When this church held a big service on Good Friday, the black church asked them for bread and soup. They gladly donated and supported with the soup and 40-50 loaves of bread. There was no trouble to collect money. Additionally, the Klerksdorp-West, Klerksdorp, Orkney, Stilfontein and Klerksdorp-North Reformed Church supported them when they were asked. Rev. Stemmar, Rev. Motoki, water and light bill, rates and taxes of the churches had been supported by the G.KOS Aksie.” (An individual response of the white church)

2) Weak points: This refers to answers to the question: “What are the weak points of Reformed churches’ mission work before 1994?”

“Mission work was unequal and separated into white and black classis and Synods. There was racism.” (A group response of the black church)

“The black churches needed the right teaching, instead of just money.” (A group response of the white church)”

“There was separation between whites and blacks amongst theological schools.” (A group response of the white church)

“The attitude of a few members of the White churches’ mission board was not alright. They answered only when asked. There was not a good relationship.” (An individual response of the black church)

“There was poor communication.” (A group response of the white church)

“Not all of them were anxious to do mission work for the blacks. Many people resisted giving offerings for mission work. So, after the services, we explained that the black churches are there around us and need our help.” (An individual response of the white church)

“Not everybody was motivated to do mission work, so not all the people took part. Some people were interested, but they were not involved because they believed that mission work was a calling, and that people should have a talent to speak to others, especially those of unfamiliar cultures. They thought mission work is for pastors and ministers. The church appointed a commission of three to four people and they were dedicated to do mission work. The black church did not grow much, did not establish other

churches, and had no strategy for reaching out. They were not financially independent because they could get money and materials from the white church. “Black” areas were very dangerous between 1980-1994 (a perception that came from the media). People thought the black area was dangerous. Even though the government was allowed to go there. Political barriers caused people not to go in. Therefore people couldn’t go into the area easily. We couldn’t go there alone. Five to six people would have to go together. The black people didn’t like the whites. The blacks didn’t trust the whites because of past history and the media. The entrance of their township was blocked. The blacks had identified the white people who entered the location. There was tension between the groups. No black people were allowed on the street after 9:00 p.m. before 1980. The tension became much less after 2000.” (An individual response of the white church)

“It was not good or enough because only a few people were involved in mission work and supported them financially. Ordinary people didn’t make very good efforts. They didn’t consider the black church much. The whites couldn’t contact black people easily. So they didn’t have a good relationship.” (An individual response of the white church)

“The whites were afraid of the black locations. We didn’t trust each other. We were not united. There was a gap and separation. The white church’s commission representative came, but not on a regular basis, only once a month. Their attitude was not good.” (A group response of the black church)

“Since before the apartheid era, the white people looked down on the blacks, which was a big problem in mission work. The whites thought that the blacks were cursed as children of Ham. The whites believed they were superior to the blacks. They didn’t treat them as equals and just regarded them as animals. They said they were better than the blacks.” (An individual response of the white church)

“The whites spoiled the black churches with money. The white churches gave them money and medicine.” (An individual response of the white church)

“They are relying on the white church because they don’t want to give offerings and donations. They are dependent on the white church. Even though the white church stopped supporting the black church, the black church still relies on the white church. White churches spoiled black churches with support, but they didn’t teach them how to raise money.” (An individual response of the white church)

“The black churches were spoiled by the whites. They used to be supported by the white churches.

Therefore they don't feel responsible to give offerings." (An individual response of the white church)

"The black churches used to be the receivers and the white churches supported everything whenever the black church was in need. But it was not enough to satisfy the needs." (An individual response of the white church)

"Representatives of each church made a contract to have fellowship with each other." (A group response of the black church)

"To be Christian is to get a job. The black church used to receive from the white church. They did not give offerings properly." (An individual response of the white church)

3) Transformation of mission after 1994: This refers to answers to the question: "How should mission work be transformed after 1994?"

"We should not be separated. We should be equal and independent. We meet at the classis and sit at the same table. The white churches can teach the children of the black church so that they can assist in the children ministry." (A group response of the black church)

"We want unity in order to help each other. The white churches must help us because most black church members are unemployed. We should share the Gospel to people together, visit each other, have combined services, have more opportunities to share, break barriers, come and pray together, invite and have fellowship with one another." (A group response of the black church)

"We need a strategy for mission work in a combined Synod. The black people's worldview should be changed. They don't think about the future. They don't make plans. They don't save money for the future. This caused dependency. The white churches are insufficiently equipped with the Word of God to make Black disciples. Black students were allowed to enroll in the Potchefstroom Theological Seminary." (An individual response of the white church)

4) Mission work together: This refers to answers to the question: "Do you think Afrikaans-speaking churches and Tswana-speaking churches can do mission work together, united and as equals in Jesus Christ?"

“Yes. The Synod became one between the white and black churches since January 2009. If we unite each other in Jesus Christ we can do it.” (A group response of the black church)

“Yes, definitely. It is commanded in the bible.” (An individual response of the white church)

“Yes, there is a large interactive barrier between Afrikaans-speaking people and Tswana-speaking people. Most black churches’ people understand Afrikaans. It is a possibility for both parties to communicate in mission work. Most black people came from a farm area and that’s why they understand Afrikaans. The whole church should participate in mission work and be livelier. The next generation of black people will learn Afrikaans in school. So when they have grown up, it will be much easier to work together.” (An individual response of the white church)

“We need each other to be on the same level and use the same methods of mission work. The white church has enough money but no enthusiasm and no passion.” (An individual response of the white church)

“The black churches want to work together, but the white church does not. The whites still regard themselves as superior. Representatives of each church made a contract to have fellowship with each other.” (A group response of the black church)

“If we honour the cultures of both sides and have fellowship, we can teach each other and do mission work effectively.” (An individual response of the white church)

“They have their own culture and life, so it takes time to understand each other.” (An individual response of the black church)

5) Barriers: This refers to answers to the question “What barriers are there between Afrikaans-speaking and Tswana-speaking churches for doing mission work together?”

“There is a language barrier.” (A group response of the black church)

“There is a language barrier, but it is not a serious issue. One member of the Mission Commission preached in Afrikaans and somebody interpreted into Setswana. There was, however, a cultural barrier. It was problematic because the whites didn’t want to learn the tradition and culture of the blacks. Black

women don't formally wear trousers in the service. Black men put their tie and jacket on in the formal meeting. This is considered a sign of respect by black people. Black men should have short hair. Black women wear hats. But the whites don't follow the black tradition, so we feel disrespected by them." (A group response of the black church)

"We distrust each other. There is a lack of communication. They cannot help us in any way, except financially. We don't want their teaching because of the cultural barrier. If we need to teach our children, we should teach them by ourselves. They don't know our culture. They come and teach in English, not in a black language. They don't even mind casual dress, so they offend the black church members in this manner." (A group response of the black church)

"There are barriers of language, tradition, culture, worldview and different beliefs (e.g. blacks pray to their ancestors). Whites don't believe in the same things." (A group response of the black church)

"There is racism, as well as and barriers of language and culture." (A group response of the white church)

"Some black people understand the whites, but most of them are far from the whites' civilized lifestyle." (An individual response of the black church)

"Reformed white people don't like worshipping with the blacks. They think they are better than the blacks. There are different worship styles and attitudes. There is a language barrier. They never socialize with each other." (An individual response of the white church)

"The white Reformed churches are not united, don't visit and pray for the sick, don't dance and sing at services, and they do not testify about what God has done for them." (An individual response of the white church)

"The whites still regard themselves as superior." (A group response of the black church)

"Cultural barriers caused difficulties in having fellowship. They have a different theological mindset. Most Afrikaners still keep the mindset saying that they are chosen, elected, and superior. There are language barriers and different lifestyles. Most black leaders have not been trained and lack education. They don't have a strategy or a mind for the future. Afrikaners (25% among congregation) still believe they are superior to the blacks." (An individual response of the white church)

“There were political barriers and dangers.” (An individual response of the white church)

“There is a political barrier. Klerksdorp-Noord Reformed Church does not welcome black people because of past history.” (An individual response of the white church)

“The living standard is different. There isn’t equal responsibility. The black churches don’t have accountability yet. The white churches are getting smaller and are losing accountability. There are language barriers, cultural barriers, different liturgy, worship styles and preaching styles. One unified Synod but still has pain in the process.” (An individual response of the white church)

“There are barriers of culture, economy, language and worldview i.e. keeping time.” (An individual response of the white church)

“Distrust each other. There is a language barrier - black people prefer speaking English than Afrikaans. There was a combined classis with black and white pastors and elders at Klerksdorp-North Reformed Church in 2010. At that time the decision was made that Afrikaans should be spoken in the meeting and written report must be submitted in Setswana or English or Afrikaans. Perception of time - Black people come late for meetings and they leave early without any excuse. They have no plan and no future concept. They have lack of management of money. But, they should be independent financially. Whites should go down their level to change them.” (An individual response of the white church)

“There is a cultural barrier-Both churches should learn and advise each other. They should change their attitude. There is no priority for mission therefore missionary work should be concerned.” (An individual response of the white church)

“We have traditional beliefs and we cannot disregard it. People also spend much money for a funeral, and tomb stone ceremonies. Even witchcraft comes into church.” (An individual response of the black church)

6) Sustaining of the black church: This refers to answers to the question “Do you think Tswana-speaking churches can sustain themselves without the support of the Afrikaans-speaking churches?”

“No, we still need support from the white church financially because we are poor and need fences and roofs repaired. We can’t afford to do them by ourselves because our offerings are insufficient for

maintenance. Most of us are unemployed that's why we are not sustainable. Now, we teach children to give an offering. They are learning to give offerings now. We expect when they're grown up, they can manage and sustain the churches by themselves." (A group response of the black church)

"No, most of people among congregation are not employed and have temporary contract jobs. When the mine was closed, people lost jobs. Only two out of seven people work. Mostly they are part-time workers. Therefore people don't have enough money to give offerings and tithes. But the whites still dominate the finances." (A group response of the black church)

"No, they cannot sustain themselves yet. It will take time because they used to be dependent on the white church. They will remain to be dependent until they change their mindset." (An individual response of the white church)

"No, all black congregations need financial support from the white churches. They cannot sustain themselves without the white churches' helping of R2,000-R3,000 per month." (An individual response of the white church)

"I think they can sustain themselves." (An individual response of the white church)

"No, they have a shortage of finance." (A group response of the white church)

"No, they cannot sustain themselves. The black churches in North West are not independent financially. Black people have been educated and they have moved to the city. Therefore the black churches of rural areas are struggling. They don't have the solution for finance." (An individual response of the white church)

"No ... majority of the black church are unemployed. The congregation of black churches is mostly old people, women, and children. Most men don't attend the church." (An individual response of the white church)

"The black churches still need to learn to take responsibility for the pastor's living." (An individual response of the white church)

"If black churches learn to give offerings, they can sustain themselves." (An individual response of the

black church)

“Yes, if they depend on God more than on the white churches.” (An individual response of the white church)

“Yes, they can sustain themselves but not totally.” (An individual response of the white church)

7) Support except finance: This refers to answers to the question: “How can Afrikaans-speaking churches assist Tswana-speaking churches in other ways apart from financial support?”

“Give them the Bible and teach them to trust in God and to be honest. They should know that God supplies everything for them. Let the Holy Spirit lead them. But the blacks misuse the white’s sympathy. If they are real Christians, they can get support from God.” (An individual response of the white church)

“We can share knowledge and help administration.” (An individual response of the white church)

“First, support them spiritually. For example, teach them the Bible and supply them with literature of Christian books, Bible, evangelism pamphlets. Do support them with other areas through interaction as like we can learn more from them. When we have a good relationship with them, we can hear from them what they need. We can improve their lives. We are so close in distance but we are so far each other. If we open our heart, we can support them.” (An individual response of the white church)

“To help them to be accountable. Recommend and give advice. Help them to change their worldview and mind-set as like syncretism.” (An individual response of the white church)

“By training, for instance we can call elders on Saturday for training. The Mission Committee can teach them about responsibility and their roles. Some black pastors can also join to teach there.” (An individual response of the white church)

“White churches can contribute to develop black churches because white churches have resources to help black churches. If black churches learn how to make money and give offerings from white churches, black churches also can sustain themselves.” (An individual response of the black church)

“The white has the knowledge of the Bible. So we can help them to establish regular small bible study

groups. We can also assist to teach them to give. This is more important than money. The whites can help them with elders' training and bible study and how to visit houses on a regular basis. Sometimes we can invite some lecturer from outside." (An individual response of the white church)

"The white churches should go to them and show them how to manage finance. They should show that they are interested in what the blacks are doing. They need to be close, have personal contact, meeting and mix together because we are separated for so many years." (An individual response of the white church)

8) Mission concept: This refers to answers to the question: "What do you think the Bible teaches us about doing mission work with other churches?"

"We do reach out to non-believers. We visit houses to encourage the people. Elders visit houses who don't attend church. Elders go to the villages and farms where they take services and preach the Gospel." (A group response of the black church)

"People cannot pay for their sins but only Jesus Christ paid for their sins. We witness Jesus Christ all the time. We should go to the all nations and make disciples, as Jesus commanded. Mission is to be Jesus' witnesses according to his promise; "You will be my witnesses". We should use and speak the word of God against the devil. If you want to do mission work, you need to have God's heart and God's word. God showed me and touched me with Prov. 23:26 "my son, give me your heart". Mission can start with understanding of God's heart." (An individual response of the white church)

"Mission is to preach the Gospel, to visit church members' houses, to go to funerals and share the Gospel with people and to go to the farm churches with elders and church members." (A group response of the black church)

"Mission's concept of people is only to spread the Gospel, to establish churches, only the people who are called to do it." (An individual response of the white church)

"Mission is connection between two communities. Mission work is regular interaction but mission work is not passionate in Afrikaans Churches. We should preach Jesus Christ through interaction with local people and go out and preach Jesus Christ in the near community. We should learn from people and

understand their needs. The white Reformed Churches are so unenthusiastic to do mission work in the town and township.” (An individual response of the white church)

“Mission is to carry the Bible to the people, to help people with sympathy and to communicate with each other for the kingdom of God. We can contact each other at local level. We should be willing to do mission, personal contact, contact neighbours to talk Jesus Christ.” (An individual response of the white church)

“Mission is to proclaim the word of God, to equip with the word of God and to bring the word of God to Christians or unbelievers. Specifically to the black community. In addition, church planting, evangelism, assisting, monitoring and helping for black churches.” (An individual response of the white church)

“We should follow Jesus Christ. Mission is to preach the Gospel to all nations and to make disciples until Jesus is coming back. However, we are not doing it every day. We should be busy going out and people’s mindset should be changed. Many black people who stay in the town should attend the white churches which locate in the town. We should look after people in need. i.e. the sick and HIV and AIDS patients.” (An individual response of the white church)

7.3 Summary of the results in mixed methods of quantitative research and qualitative research according to the theme of paternalism, dependency, partnerships.

7.3.1 Mixed methods of research

The researcher used the explanatory sequential mixed methods design (Ivankova & Stick, 2007; Creswell & Clark, 2011:119-122). The first phase involved collecting and analyzing quantitative data. Based on a need to further understand the quantitative results, the researcher implemented a second, qualitative phase that was designed to help explain the initial quantitative results (Creswell & Clark, 2011:119). The researcher connected the phases by using the results of the quantitative phase to inform the sampling plan and the interview protocol used in the qualitative phase. The researcher also connected the results during the interpretation by discussing a major quantitative result and then how a follow-up qualitative result helped to explain the statistical result in more depth (Creswell & Clark, 2011:120).

The mixed methods study addressed the issues of paternalism, dependency and partnership between the Afrikaans-speaking churches and the Tswana-speaking churches and the concept of mission work. An

explanatory sequential mixed methods design were used, and it involved collecting quantitative data first and thereafter explaining the quantitative results with in-depth qualitative data. In the first stage, quantitative data was collected from participants through a survey questionnaire. The second, qualitative phase was conducted as a follow up to the quantitative results to help explain the quantitative results.

Category (theme)	Category (subtheme)	Quantitative research result								Qualitative research result			
		Afrikaans church				Tswana church				Afrikaans church	Tswana church		
		Yes		No		Yes		No					
%	no.	%	no.	%	no.	%	no.	%	no.				
Paternalism of Afrikaans church	Continue to support financially (B2)	66	125	34	64							<p>“The white churches gave financial support to the black churches.” (a group response of the white church)</p> <p>“I know that the black church had great need. The white churches supported the black churches.” (An individual response of the white church)</p> <p>“The whites spoiled the black churches with money.” (An individual response of the white church)</p> <p>“The white church has supported pastor’s salary, municipality’s rates and taxes and telephone bill of the black church.” (An individual response of the white church)</p>	<p>“They supported money.” (An individual response of the white church)</p> <p>“There was no trouble to collect money. And when two black churches asked finance, Klerksdorp-West, Klerksdorp, Orkney, Stilfontein and Klerksdorp-North Reformed Church supported them.” Rev. Stemmar, Rev. Motoki, water and light bill, rates and taxes of the churches had been supported by the G.Kos Aksie.” (An individual response of the white church)</p>
	Attitude	22	38	78	137	72	26	28	10			<p>“...The whites think they are better than the blacks...they never socialize with each other.” (An individual response of the white church)</p> <p>“Afrikaners (25% among congregation) still believe they are superior to the blacks.” (An individual response of the white church)</p>	<p>“Mission work was unequal and separated as white and black classis and Synods. There was racism.” (A group response of the black church)</p> <p>“The White church’s mission board member’s attitude was not all right. When we asked, they answered. But, there was not good relationship.” (the black church, individual passage)</p> <p>“The whites still regard themselves as superior.” (A group response of the black church)</p>
	Good attitude before	88	162	12	23	55	20	46	17				

		1994 (B3)										
Dependency of Tswana church	Poverty	Apart- heid (B4)	31	56	70	12 8	68	25	32	12		
		funeral (B5)	73	132	27	50	38	14	62	23		
		Religi- ous ceremo- ny (B6)	66	116	34	60	22	8	78	28		“People’s’ traditional belief exist, we cannot disregard it. People also spend much money for a funeral, tomb stone ceremony. Even witchcraft comes to church.” (An individual response of the black church)
		Not offering willin- gly (B7)	65	112	36	62	59	20	41	14		“If the black church learns to give offerings, they can sustain themselves.” (An individual response of the black church)
	Continue to be supported financially (B2)					54	20	46	17	<p>“The black churches used to be on the receivers and the white churches supported everything whenever the black church was in need. But it was not enough to satisfy the needs.” (An individual response of the white church)</p> <p>“They cannot sustain themselves yet. It will take time because they used to be dependent on the white church. They will remain dependent until they change their mindset.” (An individual response of the white church)</p> <p>“The black church still needs to learn to take responsibility for pastor’s living.” (An individual response of the white church)</p> <p>“Majority of the black church’ members are unemployed. The congregation of black churches was mostly old people, women, and children. Most men don’t attend to the church.” (An individual response</p>		

											of the white church) “They cannot sustain by themselves. The black churches in North West are not independent financially. (An individual response of the white church)	
Partnership of Afrikaans & Tswana churches	One body, equality in Jesus Christ (B9)	95	174	4	8	90	33	11	4			<p>“We should not be separated, should be equal and independent. We meet together at the classis and sit at the same table. The white churches can teach the children of the black church so that they can assist in the children ministry.” (A group response of the black church)</p> <p>“We want unity to help each other. The white churches must help us because most black churches’ members are not employed. We should share Gospel to people together, visit each other, have a combined service, have more opportunity to share, break barriers, come and pray together, invite and have fellowship with each other.” (A group response of the black church)</p>
	Mission work together (B1)	89	168	11	20	40	14	60	21		<p>“Yes, there are a lot of rooms interactive between Afrikaans speaking people and Tswana speaking people. Most black churches’ people understand Afrikaans. It is a possibility for both parties to communicate for mission work. Most black people came from farm area and that’s why they understand Afrikaans. Whole church should participate in mission work and be livelier. The next generation of black people will learn Afrikaans from school. So when they have grown up, it will be easier to work together.” (An individual response</p>	

										of the white church) “If we honor the cultures of both sides and have fellowship together, we can teach each other and can do mission work effectively.” (An individual response of the white church) “We need strategy for mission work in combined Synod. The black people’s worldview should be changed. They don’t think about the future. They don’t make plans. They don’t save money for the future. These caused dependency. The white churches are not well equipped with the Word of God to make disciples of the blacks. Black students were allowed to enroll in the Potchefstroom Theological Seminary.” (An individual response of the white church)	
Mission work together across racial barriers (D7)	85	148	15	26	95	35	5	2			
Need for combined service (B16)	31	56	69	127	69.4	25	30.5	11			
Serving in the church (C19)	42	72	58	100	76.4	29	23.7	9			
Responsibility in the service (C20)	71	122	29	49	81.1	30	18.9	7			
Supporting except finance (B8)	81	150	20	36	67.5	23	32.5	11	“Give them the Bible and teach them to trust in God and to be honest. They should know that God supplies everything for them. Let the Holy Spirit lead them. But the blacks misuse the white’s sympathy. If they are real Christians, they can get support from God.” (An individual response of the white church)	“White churches can contribute to develop black churches because white churches have resources to help black churches. Black churches learn how to make money and give offering from white churches, black churches also can sustain by them.” (An individual response of the black church)	

										<p>“We can share knowledge and help administration.” (An individual response of the white church)</p> <p>“To help them to be accountable. Recommend and give advice. Help to change their worldview and mind-set as like syncretism.” (An individual response of the white church)</p> <p>“By training, for instance we can call elders on Saturday for training. Mission Committee can teach them about responsibility and their roles. Some black pastors can also join to teach there.” (An individual response of the white church)</p> <p>“The whites have the knowledge of the Bible. So we can help them to establish regular small bible study groups. We can also assist to teach them to give offerings. This is more important than money. The whites can help them with elders’ training and bible study and how to visit houses in regular basis. Sometimes we can invite some lecturers from outside.” (An individual response of the white church)</p>		
	barriers	Language (B10)	86	158	14	26	50	17	50	17	<p>“...There are language barrier.” (An individual response of the white church)</p>	<p>“There is language barrier to communicate between the white and the black.” (A group response of the black church)</p>
		Culture (B11)	85	161	16	30	47.2	17	52.7	19	<p>“White Reformed churches’ people don’t like worshipping with the blacks...There are different</p>	<p>“But, there was a cultural barrier. It was tough because the whites didn’t want to learn the traditions and culture of the blacks. Black women don’t wear trousers</p>

										<p>worship styles and attitudes. There is a language barrier. They never socialize with each other.” (An individual response of the white church)</p> <p>“Cultural barriers caused difficulties in having fellowship.” (An individual response of the white church)</p> <p>“One Synod but still have pain in the process. Different liturgy between the white church and the black church.” (An individual response of the white church)</p> <p>“Cultural barrier-Both churches should learn and advise each other. They should change their attitude. Mission work should be concerned.” (An individual response of the white church)</p>	<p>formally in the service. Black men put tie and jacket on in the formal meeting. That is respectful for black people. Black men should have short hair. Black women wear hats. But the white don't follow the black tradition we feel disrespected from them.” (A group response of the black church)</p> <p>“Some black people understand the whites but most of them are far from whites' civilized life style. So it is difficult the white to adapt black people's life style.” (An individual response of the black church)</p>
	Attitude (B12)	78	147	22	41	50	18	50	18	<p>“No equal responsibility. The black churches don't have accountability yet.” (An individual response of the white church)</p>	
	World-view (B13)	82	150	19	34	52.8	19	47.3	17	<p>“There is different theological mindset. Most Afrikaners still keep the mindset that they are chosen and elected and superior ... and different life styles. Most black leaders have not been trained and have lack of education. They don't have a strategy and a mind for the future. (An individual response of the white church)</p>	
	Political (B14)	72	135	28	51	59.6	28	40.4	19	<p>“There were political barriers and dangers.” (An individual response of the white church)</p>	

											<p>“There is political barrier. Klerksdorp-Noord Reformed Church does not welcome black people because of past history.” (An individual response of the white church)</p>	
		Distrust (B15)	45	84	54	101	48.6	17	51.5	18	<p>“... Distrust each other.” (An individual response of the white church)</p> <p>“There are barriers of language, culture and racism.” (A group response of the white church)</p>	<p>“We distrust each other. There is a lack of communication. (A group response of the black church)</p> <p>“There are barriers of language, tradition, culture, worldview and different beliefs which blacks pray to their ancestors. But, the white don't believe such a belief.” (A group response of the black church)</p>
Concept of mission work	Preaching (C13)		64	120	36	67	28	10	72	26	<p>“Mission concept of people is only to spread the Gospel, to establish churches, only the people who are called to do it.” (An individual response of the white church)</p> <p>“Not everybody was motivated to do mission work. Not all the people took part in mission work. Some people were interested in mission work but they were not involved with it. Because they believed that mission work was a calling and people should have a talent to speak to others especially to other culture areas. They thought mission work is for pastors and ministers who should go there. The church appointed a commission of 3-4 people and they were dedicated to do mission work. (An individual response of the white church)</p> <p>“Mission is connection between two communities. Mission work is</p>	<p>“Mission is to preach the Gospel, to visit church members' houses, to go to funerals and share Gospel with people and to go to the farm churches with elders and church members.” (A group response of the black church)</p>

										regular interaction but mission work is not passionate in Afrikaans Churches. We should preach Jesus Christ through interaction with local people, Go out and preach Jesus Christ in near community, learn from people and understand their needs. The white Reformed Churches are so relaxed to do mission work in the town and township.” (An individual response of the white church)	
	Testifying (C14)	82	153	19	35	58	20	43	15		
	Reaching out (C21)	66	122	33	61	73.7	28	26.3	10		“We do reach out to non-believers. We visit houses to encourage the people. Elders visit houses which someone are absent at church. Elders go to the villages and farms where they take services and preach the Gospel.” (A group response of the black church)
	Praying for the community (C24)	88	162	12	22	78.9	30	21	8		
	Helping										
	The needy (C25)	74	136	26	49	63.9	23	36.1	13	“We should help the needy, the sick and HIV/Aids patients.” (An individual response of the white church)	
	The poor (C26)	69	126	32	58	55.6	20	44.5	16		
	The sick (C27)	22	39	77	136	51.3	19	48.6	18		“ ... To help people with sympathy way ... ” (An individual response of the white church)
	The widows/orphans (C28)	43	76	57	104	57	21	43	16		

8. CONCLUSION

The following conclusions of field work on mission, paternalism and dependency can be drawn:

• The study of GKSA Synod policies

The principles outlined in missions policies of the Synod are biblical. However, a policy system or practice is not enough. The Tswana speaking churches still need help to meet the criteria set out in the decisions and guidelines of the General Synod to receive assistance from the sustentation fund. There is

not enough practical guidance in the Synod's policy to assist missions in the KOSH region. The decision of the Synod and the policy is not communicated enough to the churches in the KOSH region. There is also not enough effort of the church councils of the churches in the KOSH region to fulfil their own duty to read and study synod decisions in order to follow the agreed upon procedures of the Synod on these issues. The training for administration at Synod level still needs to be expanded widely, very often and close to local churches in the KOSH region.

The sustentation fund of Synod also does not make sufficient provision to satisfy the current needs of the Tswana-speaking churches. The Tswana-speaking churches don't have the ability to maintain and keep the church without more support from the Afrikaans-speaking churches. They need help in addition to the possibilities of assistance outlined in the sustentation fund. Therefore, the Tswana-speaking churches cannot become self-sustainable without more and ongoing support of the Afrikaans-speaking churches at this stage. If the Afrikaans-speaking churches abruptly terminate the support to the Tswana-speaking churches, the latter feel deserted by the former and the unity in Christ Jesus may be broken. Therefore, the relationship as family between the Afrikaans-speaking and the Tswana-speaking churches should be continued with support. Until the Tswana-speaking churches become more independent and self-sustainable financially, the neighbour Afrikaans-speaking churches should bear the burden of that which the Tswana-speaking churches still lack.

Accordingly, to abruptly stop financial supporting of the Afrikaans-speaking churches to the Tswana-speaking churches causes the Tswana-speaking churches to feel that they have been cut off from fellowship from the Afrikaans-speaking churches in the KOSH region. There are difficulties to perform mission work as a partnership because it takes time to for the young churches to understand and know and process the systems prescribed by synod decisions. Therefore, the Tswana-speaking churches in the KOSH region still need to be trained to adapt to the system. The General Synod officially has unified the Tswana-speaking churches and the Afrikaans-speaking churches since the General Synod of January 2009, but the relationship of real heartfelt unity between the Afrikaans-speaking churches and the Tswana-speaking churches in the KOSH region are not being experienced.

The policy of sustentation of the Synod shows a lack of understanding of different cultures and contextualization. Barriers (language, culture, political, and attitude) exist to form equal partnerships in missions between the Afrikaans-speaking churches and the Tswana-speaking Reformed churches. Therefore, both churches should overcome these barriers to establish equal partnerships in missions and need to share common burdens in Christian fellowship. The researcher suggests that they should have

fellowship for unity, i.e. reconciliation through camps, seminars, conferences, etc.

The Tswana-speaking churches in the KOSH region have the mentality of just receiving, and show a lack of responsible stewardship and entrepreneurship. They, therefore, need discipleship training about sustaining themselves. They also still need to learn how to exercise stewardship on a regular base and try to establish community development and entrepreneurship in missions. Both the Afrikaans-speaking and Tswana-speaking churches in the KOSH region lack understanding of each other's cultures, especially, and think mission is only to support the Tswana-speaking churches financially. They need to transform the concept of mission into that of a holistic mission which includes discipleship training.

• **Paternalism among the Afrikaans-speaking churches**

The Afrikaans-speaking churches in the KOSH region supported the Tswana-speaking churches financially, which may have contributed to the Tswana-speaking churches not accepting full responsibility for supporting themselves. As an example, the Tswana-speaking churches asked for financial assistance and Klerksdorp West, Klerksdorp, Orkney, Stilfontein and Klerksdorp North Reformed Church supported them financially. The Afrikaans-speaking churches in the KOSH region have helped to pay the pastor's salary, the municipality's rates and taxes, and the telephone bill of the black church. This has led to the fact that half of the black churches' participants (see, Figure 3, p. 177) replied that the Afrikaans-speaking churches in the KOSH region had a positive attitude towards mission work before 1994.

However, even though the members of the Afrikaans-speaking churches in the KOSH region were not of the opinion that they had an attitude of superiority, the majority of their Tswana-speaking counterparts (72%, see Figure 47, p.199) responded that they perceived the whites to have such an attitude. Therefore it seems the Afrikaans-speaking churches in the KOSH region did not succeed to show love and support beyond the financial input and did not succeed to show respect and loving servant leadership toward the Tswana-speaking churches in the KOSH region. Accordingly, the black churches in the KOSH region revealed that they still felt the whites held the attitude of superiority. From this we may also assume that the general attitude of the apartheid-context, the feelings that the whites were acting as superiors have influenced the perceptions of the black Christians.

• **Dependency of Tswana-speaking churches in general**

One of the reasons given by Tswana-speaking church members in the KOSH region why their churches

are poor is because of the impact of apartheid on communities. By contrast, the Afrikaans-speaking churches in the KOSH region were not of the opinion that the Tswana-speaking churches are poor because of the impact of the legacy of apartheid (see Figure 4, p.177).

Participants of Afrikaans-speaking churches in the KOSH region expressed the opinion that other important reasons why the Tswana-speaking churches are poor are that they spend too much money on funerals, cleansing ceremonies, tombstones and religious consultations with witch doctors. By contrast, the majority of the Tswana-speaking churches in the KOSH region did not concur with that view. Many of the people, however, responded that they indeed are still heavily involved in such traditional religious aspects (see Figure 5, p.178). Therefore this points to a spiritual weakness and a lack of faith in God. The problem is that members of the Tswana-speaking churches in the KOSH region do still overspend on such religious events. Such a state of affairs may lead to poverty and thus dependency. These findings of the vast different views of the white and black churches reveal that the whole issue of dependency is a complex issue that won't be resolved with a few simplistic answers. It is also clear that communication and mutual understanding must be improved.

The Afrikaans-speaking churches and their Tswana-speaking counterparts in the KOSH region expressed the opinion that another reason for the poverty of the Tswana-speaking churches is that church members do not give offerings and tithes (see Figure 7, p.179). The majority of the Afrikaans-speaking and Tswana-speaking churches in the KOSH region expressed the opinion that the Tswana-speaking churches need the white churches' support because they are unable to sustain themselves yet (see Figure 2, p.176). It will hence take time for them to be independent financially because they are used to being dependent in this manner on the white churches. It is clear that the black churches will remain dependent until they change this receiving mind-set and become generous giving disciples of Jesus Christ.

As a result, the finding of this research showed that, if the black churches in the KOSH region could be trained as Jesus' disciples and be taught to give offerings and tithes, these churches may overcome dependency in terms of balance and effect, according to the biblical principles. This may lead to a situation in which they would be able to sustain themselves financially.

• Partnership of the Afrikaans-speaking churches and Tswana-speaking churches

All the churches in the KOSH region agree strongly on the principle of equality and that they form one

body in Jesus Christ and should do mission work together across racial barriers (see Figure 9, p.180). However, both churches in the KOSH region responded differently to the question whether they are able to work together in reality as equal partners: The majority of the white churches' congregations answered positively, but the majority of their black counterparts answered negatively on this question (see Figure 1, p.176). This indicates that the black churches in the KOSH region still perceive the ensuing attitude of superiority of the white churches in the KOSH region as a barrier. Both churches in the KOSH region should therefore break the polarizing attitude of superiority and dependency on the white churches to build a real mutual partnership.

The black and white churches in the KOSH region answered differently on the need for combined services: the Afrikaans-speaking churches' congregations answered negatively, but the majority of the Tswana-speaking churches' members expressed a need for combined services between members of the black and white churches (see Figure 17, p.184). Both churches in the KOSH region feel strongly about taking up some responsibilities in their services as volunteers. This mutual response indicates that both churches have a mind for serving in the church context.

Both churches in the KOSH region agree that the Afrikaans-speaking churches can support the Tswana-speaking churches, in other ways besides giving financial support (see Figure 8, p.179). Although the majority of the Afrikaans-speaking congregations indicated barriers of language, culture, attitudes and politics as an impediment to achieve unity, the Tswana-speaking congregations insisted that those barriers are of minor importance than the Afrikaans-speaking churches' congregations (see Figure 10-14, pp.180-182). However, half of the participants (nearly 50%) of both churches responded that they still distrust each other (see Figure 15, p.183). It is clear that there are stumbling blocks in the way to building a real partnership in which white and black Reformed churches in the KOSH region can function as equal partners. For instance, the churches have different perspectives on culture, worldview and attitude. As a result, both churches in the KOSH region need to understand the different cultures, worldviews and attitudes found among these members, and such attitudes need to be transformed to be conformed to biblical principles of unity and genuine fellowship among God's people.

• **Concept of mission work**

Both churches in the KOSH region understand mission work as follows: to preach the Gospel in their area, testify about their faith to other people, reach out to people in their community, pray for the community,

and to assist the needy (the poor, the sick, widows and orphans). However, many people also have the perception that mission work is only for selected persons like pastors or missionaries who have been chosen and trained, and have the gift to preach (see pp. 224-225). The concept of a transformational mission refers to the expansion of the kingdom of God with word and deed, telling and showing the Gospel of God's transforming grace. Therefore the churches' understanding of mission work should be changed to follow a holistic perspective on brokenness in the world, transcending the local context not only by preaching the Gospel but also through words but also through their deeds. In this way all members of both church groups should accept the responsibility for missions, and not only a group of selected missionaries or pastors.

Accordingly, a model of partnership and practical guidelines may be drawn through these outcomes. The researcher will refer to the model of partnership and practical guidelines through these outcomes in Ch. 8.

CHAPTER 6

KEY BIBLICAL AND MISSIOLOGICAL PERSPECTIVES ON PARTNERSHIP AND INTERDEPENDENCY IN MISSIONS

If Christians want to work effectively for Christ in missions, they should work *together*. Partnerships in ministry are most effective when they bring complementary gifts to the relationship (Bush and Lutz, 1990:62). The Scriptures emphasize partnership and interdependency in missions. Paul called people who are involved in the ministry God's fellow workers (1 Cor. 3:9). He also acknowledged Titus as his partner and fellow worker (2 Cor. 8:23), as well as Priscilla and Aquila, and many others as his fellow workers in Christ Jesus (Rm. 16:3-16). When Christians work together, they can glorify God and expand the kingdom of God on earth. This chapter will focus on biblical perspectives regarding partnership and interdependency in missions.

1. THE DEFINITION OF PARTNERSHIP

Luis Bush defined partnership as “an association of two or more Christian autonomous bodies who have formed a trusting relationship, and fulfil agreed-upon expectations by sharing complementary strengths and resources, to reach their mutual goal” (Bush and Lutz, 1990:46). The term “partnership” is so widespread that it is naturally and adequately used to describe (not “disguise”) very different forms of relationship, including relationships with elements of dependency, dominance and inequality (Funkschmidt, 2002:558).

2. THE HISTORY OF PARTNERSHIP

The concepts of independence and partnership are not strange in the Bible. However, the concepts developed gradually. At the Edinburgh Missions Conference in 1910, only 17 national leaders attended (out of 1300 delegates), and the national church's dissatisfaction with the older structure surfaced. Bishop Azaiah of India pled eloquently with the missions, “Give us friends.” However, 37 years later at the 1947 conference, even though mission leaders talked about “partnership in obedience,” much of it still remained lip service (Bush & Lutz, 1990:36).

“Partnership” has been a dominant theme in missionary organization and theology for more than fifty years. Today partnership continues to act as mediating concept for churches, para-churches, non-profits, and other organizations in cooperative mission, and is used in a variety of contexts (in discussions of

gender, other religions, and so forth). Partnership flourished as a concept in the mid-twentieth century because it criticized patriarchal and nationalist models while allowing for ongoing relationships. Earlier relationship models (mother/daughter, teacher/student, sending/receiving, and older/younger) had been explicitly hierarchical or paternalistic.

The word “partnership” implied, if not equality, at least a sharing of resources, responsibilities, and values. Throughout the missionary movement, the agency of local peoples has always been the goal of at least some missionaries and church leaders. Partnership represents the extension of a three-self theology in a postcolonial age. In this respect Rufus Anderson and Henry Venn urged the creation of churches that were self-governing, self-supporting, and self-propagating, facilitating cooperation between churches from different national and socio-economic backgrounds while attempting to protect the integrity of all involved.

The ecumenical movement was a major incubator for partnership theology, especially in the decade after World War II, which saw four major ecumenical events: the Lambeth conference, the IMC’s Whitby Conference, the formation of the Church of South India, and the creation of the World Council of Churches. Each of these conferences marked a significant advance in terms of the inclusion of world church leaders and efforts toward international conversation.

Partnership must be the bottom line. The externals should not come and do everything while the locals stand by as spectators. They should recognize what is there and help build an African church and not a province of their mission. The African church will continue to need assistance but with no strings attached. The African church needs technology, training and skills which the externals can provide (Chikazaza, 1997:4).

For Stephen Neil and others, partnership expressed the new relationships that were being created. In the International Missionary Council, the 1947 Whitby Conference spoke of “partners in obedience,” and by the 1952 Welling Conference, leaders advocated “partnership in mission”. Max Warren of the Church Missionary Society in London gave a series of addresses, published in 1956, that treated the theological implications of partnership; he focused on partnership as an aspect of the perichoresis of the Trinity and the incarnation of Christ, and spoke of partnership as important for redressing social problems (Bonk, 2007:323-324). The “partnership” idea was broadly discussed and an emphasis was laid on “mission in unity” (Bosch, 1978:286). Therefore in the contemporary context, partnership means that the leaders of a Third World church and of a Western church or missionary society meet on a basis of independence and

equality (Jenkins, 1982:202).

3. PARTNERSHIP IN THE BIBLE

The heart of the Gospel is restored relationships. Without a genuine Christian fellowship, relationship in Christ and partnerships in ministry, mission will never work.

3.1 The unity between God the Father and God the Son and missions

When God said, “Let us make man in our image,” he gave us a glimpse of the divine cooperative purposes of the Trinity right from the time of creation (Bush & Lutz, 1990:21). There is the theological affirmation that the Triune God is partnership based. As explained by Kirk (1989:191), “[T]he foundation of partnership is the model provided by the drama of the incarnation of Jesus Christ. God is with us.” While Trinitarian theology certainly provides a model of partnership, this partnership is not always equitable, as feminist theologians have argued. Christian tradition has perpetuated consciously or unconsciously sexist language in its symbol systems.

Jesus’ prayer is that “All of them may be one, Father, just as you are in me and I am in you. May they also be in us” (Jn. 17:21a; compare v. 11). The point of the prayer for unity is simply that all believers everywhere should be united with each other in their commitment to Jesus and to the Father. He views the unity of the disciples and their mission to the world as inseparable. His vision is that their unity with one another will send a message to the world that will bring people to faith in him and in the Father (Jn. 17:21b) (Michaels, 2010:875). He implies that the unity of which he speaks must be something visible to the outside world, visible, for example, in love shown to each other. Going even beyond John 13:35, his intent is that many who now belong to “the world” will recognize not only that the disciples belong to Jesus but that Jesus belongs to the Father and comes from the Father. The point is that it must be a visible unity, a “sign” to the world, testifying not only of their relationships with each other but of their relationship with Jesus and with the Father: “... that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me” (Jn. 17:22b-23) (Michaels, 2010:875; cf. Bernard, 1942:577).

Unity is neither self-generated in the disciples nor their ultimate goal. Oneness is a means to enable the world to realize what God has been doing (Borchert, 2002:208; cf. Jn. 17:23). Thus the consequence of the spiritual unity of Christians, as indicated by their common love for each other, is that the world will be

at last convinced that the mission of Jesus was divine, and that He is “the Saviour of the world” (Bernard, 1942:577) . The imparting of His *δοξα* (Jn. 17:22) onto the disciples of Jesus would not only encourage them to unite, but it would ultimately unite them completely, “that they may be perfected into one” (Bernard, 1942:578). God sent Jesus to the earth and Jesus, with all authority, sent his disciples to make disciples of all nations. Jesus promised that he will surely be with them (Mt. 28:20). Therefore, God and Jesus are united as one in their missions, and Jesus and his disciples also are one in their missions, i.e. Ephesians 4:3, 11-16.

3.2 Co-workers in the Body of Christ

We must work together. The Scriptures of Bible use “partner” in several senses. It may refer to a spouse or marital partner (Mal. 2:14; 1 Pt. 3:7), a coworker (2 Cor. 8:23; 1 Cor. 3:9; Phlm. 1:17), or a more general association (Prov. 28:24; Eph. 5:7). These references reflect the material, ecclesiastical, and generic uses of partnership in mission organization. The idea of partnership has also given rise to important metaphors - the Church as the body of Christ, for example, in which members are united in the Spirit for a common purpose. Apostolic cooperation (such as Paul, Apollos, Barnabas, and Timothy) provides another example (Bonk, 2007:323).

One of Paul’s ways to avoid paternalism seems to have been his care to view other persons in the church as his *συνεργος* (co-worker) in ministry (Rm. 16:21; 2 Cor. 8:23; Phlp. 2:25; 4:24; Phlm. 1, 24; Rm. 16:3, 9; Col. 4:11; 1 Cor. 16:16). Friederich (1971:7:874-875) emphasizes the use of the word in the following quotation:

“The noun *συνεργος* occurs 13 times in the New Testament ... 12 times in Paul’s letters, and once in 2 John 8. The verb *συνεργεω* occurs 5 times in the New Testament: 3 times in Paul’s writing, once in James 2:22 and once in Mark 16:20 ... By using terms like *συνεργος*, *διακονος*, and *δουλος*, Paul raises a theological claim for himself and his helpers. This assistance in proclaiming the Gospel means that they share with the apostle the burden of the ministry of reconciliation. Along the lines of Isaiah 43:24 they thus share in God’s own work with its soil and labour. Hence they are God’s servants and workers (2 Cor. 1:24).”

In mission we are all co-workers – co-workers with God and co-workers with one another – on a global scale (quoted in Van Engen, 2001:26; Psalm 133:1; 2 Cor. 8:23; 2 Cor. 6:1; 1 Cor. 1:9; 1 Cor. 3:9; 1 Phlp. 1:5; 1Thess. 3:2). 1 Cor. 1:9 says the following: “God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful.” Our partnership with Christ is a fellowship which demonstrates his life

and reality to a watching world. He strengthens us and gives us spiritual gifts so that we are better able to serve him (Bush & Lutz, 1990:21). Therefore, we are in partnership with God and with one another.

3.2.1 Partnership (Interdependency) in the Bible (1 Cor. 12; Rm. 12)

The term, “interdependency” is nothing new in the Bible. We, as the members of the body of Christ, are to love one another, and to rely on each other’s gifts which are given us by our Lord. Our existence itself requires interdependence (Manabe, 1994:1). Therefore, God intends all Christians to be *interdependent with* – rather than *dependent on* or *independent of* - others in the body of Christ. Healthy interdependency is a mandate for all members of the body of Christ. 1 Corinthians 12 is the primary passage about interdependency within the Body of Christ.

In 1 Corinthians 12:12-30, Paul identifies the whole body with Christ: so it is with Christ (v. 12). Later he will identify the believers as the body of Christ (v. 27). Curiously, he does not call Christ the “head” of the body in this chapter (cf. Eph. 1:22-23; 4:15-16; 5:23; Col. 2:19). Paul is here (1 Cor. 12:12-30) using the body metaphor differently than in Ephesians and Colossians. Here the point is not the head-body metaphor but that many parts form one body. In Paul’s mind there is some sense in which the divinely constructed union (v. 13) of the many diverse parts – organically interrelated, interdependently, harmoniously and functionally one body – constitutes now through the Holy Spirit the reality of Christ’s visible presence and activity in the world (Johnson, 2004:230). Therefore it is right that Schatzmann suggested two basic principles crucial to the harmonious functioning of the body and set forth in verses 15-27: First, there is no room for inferiority complexes (vv. 15-20). Second, there is no room for superiority complexes (vv. 21-26).

Interdependency within the Body of Christ is absolutely foundational to our work. The Bible emphasizes that two terminologies have been used for one another or each other:

- 1) (with, to, from) one another, each other : Mutual : *αλληλων* is used 100 times in the New Testament (Darton, 1976:428). See John 15:12, 17, Romans 12:5, 10.
- 2) One another, each other: *εαυτους* is used 8 times in The New Testament (Darton, 1976:429). See Ephesians 4:3, 13; Hebrews 3:13; 1 Peter 4:8, 10.

Another passage is Galatians 6. Here the King James Version is not very helpful, as two verses seem contradictory in this translation. Galatians 6:2 says: *Carry each other’s burdens, and in this way you will*

fulfil the law of Christ. In verse 5, the KJV says: *Everyman should carry his own burden.* The problem arises because of improper translation. The two words used for *burden* in verse 2 are the Greek words “*τα βαρη*”, which mean “a weight or heaviness or something grievous to be born.” We should carry this with the other person.

K.P. Yohannan gives a marvellous testimony of the heaviness of the burden, of carrying the work in so many places - the persecutions, the dangers - all that goes into carrying the burden of world evangelization. We have to carry this together. No person can carry it alone. Then Galatians 6:5: *Each one should carry his own load.* The NIV does not use the same word, rightly so, because the Greek word here is to “*φορτιον*”, which means “a burden of imposed precepts or responsibilities”. Each should carry his or her own responsibility. There are matters which we must care for ourselves and not cast on someone else. One of those responsibilities is world evangelization. I can help the other person carry it, but I also have to carry my part. So each must carry his/her own burden (Howard, 1997:25-26).

We are each called to acknowledge that we are interconnected members of one body, unable to assert either functional or financial independence from other members. We all are destined to offer contributions (material and otherwise) to other members, and we all have need of what others offer to us. If we are to fulfil our calling as Christians, we must fit into complementary, reciprocal, mutually rewarding relationships with others in God’s redeemed family. Healthy interdependence presumes that we maintain the freedom to teach, reprove, offer correction, and refuse the counsel of other believers - whether or not they come from our own culture (Rowell, 2006:24). Reciprocity and care among believers are a given for Paul. Whether it has to do with the need for material possessions, as here, or being thoughtful about others who live in another place (cf. 1 Cor. 8), believers are to look after one another. We might readily embrace those sentiments and think that when we have “something extra” we will share it with those less endowed. However, if we wait for a surplus, we may never share because we have been subtly acculturated to think we never have enough (The New Interpreter’s Bible: A commentary in twelve volumes Vol. XI., 2000:124).

Paul, our biblical illustration of a model partner in ministry, stressed the importance of different gifts (1 Cor. 3:8-9). He reminded the Roman Christians, “So in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us. If a man’s gift is prophesying, let him use it in proportion to his faith” (Rm. 12:5-6, NIV).

3.2.2 Partnership between Paul and the Church in Philippi

In Philippians 1:3-5 Paul expressed his special love for the Philippians in terms of partnership:

“I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now.”

Paul and the Christians from Philippi have been working together in partnership for possibly ten to twelve years. They have gone to great efforts to communicate with each other, even sending emissaries back and forth over long treacherous miles, and the church has, despite its poverty, sent gifts for Paul’s ministry. They have been constantly in each other’s prayers as both have worked to “advance the gospel”. The partnership has been a deep source of joy to both, a “sacred fellowship,” bound together in their common love for Christ and urgency to make him known (Bush & Lutz, 1990:24).

As Paul begins to deal with some of the problems he has heard about in Philippi, he reminds them in Philippians 2:1 that their fellowship in the Spirit is their source of victory. Partnership in the Spirit can be represented by the “third strand” in a cord that is not easily broken. The Holy Spirit indwells all of them, and therefore is available for guidance, strength, wisdom and comfort. The Holy Spirit helps them make right decisions and purifies relationships. In order to experience the blessings of the Spirit in this partnership, Paul urges them to submit themselves to the Spirit’s control so that his joy would be complete (Bush & Lutz, 1990:26).

Paul, in the partnership in the Gospel with Philippians churches (Phlp. 1:5) makes the “matter of giving and receiving” an integral part of fellowship (Phlp. 4:15-16). Paul also saw their financial assistance to him as partnering with him in the proclamation of the Gospel and therefore as a fragrant offering, an acceptable sacrifice, pleasing to God (Phlp 4:16-18).

3.2.3 *Partnership in relationship of love for the needy (Mt. 22:39)*

A preferential option for the poor takes on a proper significance, rooted in the biblical vision of God. We might well begin with the laws concerning the widows, orphans and immigrants (Ex. 22:21-4; 23:9; Lev. 19:33; Deut. 27:19). For different reasons each of these groups was particularly vulnerable. They did not have any natural protection within the community. God therefore demands that the whole community should take special responsibility for them because of the precarious position in which they find themselves (Deut. 10:18-19). Turning to the teaching of Jesus, we notice those whom he pronounces blessed. They are those who comfort the mourners, who show mercy, who work for *shalom*, who provide hospitality without any thought of reward (Mt. 5:4-9; Lk. 6:30-36). The poor themselves are blessed, for

in the coming of the kingdom there will be sufficient for all (Lk. 6:20-21). In the parable of the good Samaritan, Jesus was affirming that the Samaritan truly acted as God would act, taking care of the victims of unprovoked and naked aggression (Ps. 146:7-9; 68:5-6).

Preferential option for the poor means ultimately the option to proclaim and live out all that is involved in God's new order, in which new relationships of fairness and equality, grace and forgiveness, responsibility for the neighbour and love for the enemy, become a reality. God's work of transformation implies a total conversion. Gross inequality is ultimately a spiritual issue. If we understand the goal to be "the dignity of each being guaranteed by the dignity of all", then human beings need to be liberated from the desire to dominate, the fear of loss and the pursuit of their own security and happiness, all of which lead to the creation of structures in which power is abused. Liberation is God's work; it cannot happen outside a thorough conversion to the living God, followed by a life of trust and open accountability (Kirk, 1999:114-115). The concern for the poor is seen in the following examples: Christians in Antioch helped the brothers in Jerusalem who were suffering from a severe famine (Ac. 11:29-30); Paul was eager to help the poor (Gal 2:10); Paul encouraged the Corinthians to give generously (2 Cor. 8-9); in Ephesians 4:28 Paul says to the Ephesians that he who has been stealing must steal no longer, but must work, doing something useful with his hands, that he may have something to share with those in need; if somebody has material possessions and see his brother in need, he should help him. That person really loves God with deed and words (1 Jn. 3:17); Zacchaeus repented his sin before Jesus not only with his tongue but also with his possessions by sharing them with the poor (Lk 19:8). In the Bible, the poor have lots of concerns and they should be helped.

However, if they become sustainable after some help, it is much better. The poor should stand up by themselves rather than depend on somebody continually. In Acts 3:6 Peter said to the beggar, "Silver or gold I do not have, but what I have I give you. In the name of Jesus Christ of Nazareth, walk." In verse 7 the narrator continues the story: "Taking him by right hand, he helped him up, and instantly the man's feet and ankles became strong." He used to sit begging at the temple gate. Now he was begging no more because he could walk without other people's help. The goal of mission work is not to help in such a way that people continually depend on somebody else who donates. Mission is to assist people to become self-sustainable. Therefore people in missions should be independent financially and help other people as well.

3.2.4 Partnership and Reconciliation

Reconciliation as a principle and norm is the effectual blessings of redemption in Christ. The divine fruits

of salvation are manifested in repentance, forgiveness, love, grace, peace, justice and reconciliation in our corrupted and perverted world. Primary biblical reconciliation narratives are found in Romans 5:8-11; Ephesians 2:11-18; Colossians 1:19-22 and 2 Corinthians 5:18-21. The apostle Paul mentions about three types of reconciliation which are rooted in the Cross of Christ, namely, (1) reconciliation between God and man (cf., for example, Lk. 8:13; Rm. 5:10, 11; 11:15; 2 Cor. 5:18-20 ; Eph. 2:16; Col 1:20-21; Heb. 2:17; 1 Jn. 1:9 and 2:2), (2) between God and creation, and (3) between man and man (Mt. 5:23-24; 1 Cor. 7:11), and creation (Turaki, 1997:120).

According to Kittel, reconciliation means that one should try to ensure that the person who is angry, and who does not seek reconciliation, renounce his/her enmity. If somebody is angry with you, you should take the initiative (cf. Mt. 5:23). It is therefore a concrete deed to bring to an end to enmity. In both cases the concern is with reconciliation between individuals and then also individuals who stand in a close relationship to each other (bonds of blood and fidelity). At the first glance the Old Testament would seem to mention only reconciliation between God and man and not between people. A closer perusal of the Old Testament however, reveals that in the broken relationships between people something else has to be done before reconciliation can be achieved.

The Hebrew notion of *shalom* usually refers to a state, and reconciliation more often refers to a process. That means we can compare the Christian call to be ambassadors of reconciliation (2 Cor. 5:18) with the Christian call to be peacemakers (Mt. 5:9), because the emphasis in making peace is on the process. We are called to live in, and towards, the multi-dimensional peace of Christ. This peace has its origin in God's gift of a new creation involving justice and *shalom*, and is ultimately the same as the kingly reign of God (Langmead, 2008:9). In its range of uses *shalom* probably goes more widely than the notion of healthy relationships conveyed by reconciliation – it includes physical wellbeing and prosperity (Yoder, 1989:11, quoted in Langmead, 2008:8). However, both *shalom* and reconciliation imply the presence of justice. This is important to say, given the profound inadequacy of an unjust peace or the shaking of hands where relationships have not in fact been restored. Unlike the Roman idea of peace, the Pax Romana, which amounted to massive military subjugation, *shalom* involves a right ordering of relationships, in which justice leads to peace (e.g. Is. 32:16-17; Ps. 85:10). Reconciliation involves a similar reordering of relationships so that justice is involved (Langmead, 2008:8).

One example makes this very clear: When Israel is oppressed and exploited in Egypt, God does not send Moses with a message of reconciliation - neither to the Israelites nor to the Pharaoh. He brings instead the divine command that Pharaoh should release his subjected people. We find the same in the case of the Old

Testament prophets, where mention is made of the rich and the powerful who exploit the poor and the weak. There is no mention anywhere that the prophets should call either the impoverished nation or the rich and the wielders of power (who exploit them) to reconciliation. No, instead they consistently expose the unjust system according to which the poor are exploited. They judge the rich in no uncertain terms and demand that they should ensure that rights are restored. Justice must triumph. (Cf. for example Is. 1:1-17; 5:8-10; 56:1-7; 58:6-12; Hs. 12:8; Am. 5:7-12; 8:4-7 and Mi. 3:9-12.) In these relationships the primary emphasis is on the restitution of rights and justice and not on reconciliation at all - especially not reconciliation in the sense of the mere entrenchment of injustice (Van der Walt, 2003:371-372).

In 2 Corinthians.5:18-20 (NIV) Paul states the following: “God ... reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men’s sins against them. And he has committed to us the message of reconciliation. We are therefore Christ’s ambassadors, as though God was making his appeal through us - we implore you on Christ’s behalf: Be reconciled to God.” Paul tells us that we are also ambassadors, with a special role to play as we confront unreached cultures with the claims of Christ. In our role as ambassadors we have been given both “the word of reconciliation” and “the ministry of reconciliation.” We are called, effectively, to show a world that is inclined toward war, how to live in peace. Jesus, the Prince of Peace, compels those who follow him to love strangers and enemies as readily as they love neighbours and themselves. The transforming power of Christ and the Holy Spirit call us to tear down all walls of partition and to put enmity (not our enemies) to death (Eph. 2:14-15) (Rowell, 2007:196).

However, as in the case of the concept of justice, the biblical idea of reconciliation not only has a soteriological character, but also has cosmological implications. The reconciliation in Christ brings man back to God, but renews man’s relationship with his fellow man and with the world (Vorster, 2004:273). As Schreiter argues, reconciliation without justice is a false reconciliation, because it tries to ignore the suffering of the oppressed (Schreiter, 1992:18-25, quoted in Langmead, 2008:8). The Lausanne Covenant (1974) stated the following about Christian Social responsibility:

“We affirm that God is both the Creator and the Judge of all. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he or she should be respected and served, not exploited” (Winter & Hawthorne, 1999:760).

Reconciliation implies an admission of guilt, humbling of oneself, regret, and then restitution. This is how it is applied in the Old Testament (Deut. 22:19; Ex. 22:4 and 22:16; De Vaux.1988:160). Reconciliation without restitution is without content. The advantaged person who wants to realize reconciliation in a cosmological sense has to be prepared for restitution. In so doing the servitude, self-denial and the willingness to make sacrifices, which is unique to the Christian attitude, is realized. On the other hand, the demand for restitution should not cause rejection, estrangement and division. It should be made in the spirit of a search for reconciliation. The claimant is also a servant and should be willing to sacrifice. Reconciliation is a two-way traffic of advance. In the process both parties should be willing to reach an agreement and this agreement can even mean incomplete restitution in order to attain the higher goal of reconciliation. The disadvantaged person, as steward, also has a calling towards reconciliation (Vorster, 2007:82-83).

It is our assumption that reconciliation is not a principle, it is the gospel itself in the shape of a person: Jesus Christ as mediator. The mediatory work of Christ could form and shape the church to work in a polarized and urbanized society. Our time is in need of true spirituality. It longs for a spirituality which is deeply rooted in the mediatorial work of Jesus Christ and the powerful assistance of the Holy Spirit. Change is biblically spoken redemption as salvation. On this basis, the Spirit is the true change agent who could change the hearts and attitudes of people. The concept “spirituality” is not an attempt to avoid the main issues in our political and urban situation. Hence we do not mean by spirituality an individualistic relationship with God which tries to detach worship from human relations and worldly issues ... Biblically spoken, humanity is revealed as man’s new ontic status in Jesus Christ. Man’s ontic position has to become more and more concrete through the renewing work of the Spirit. Sanctification is a daily event through which Christians live the gospel in words and deeds. Hence the actions of the church are marked by reconciliatory deeds which try to exchange hate for love, violence for peace. Real peace is not man’s attempt but a new condition in the presence of God (Louw, 1988: 56-57).

One of Paul’s most important projects were the collection that he organized among the Gentile churches for the church in Jerusalem (1 Cor. 16:1; 2 Cor. 8-9; Rm. 15:25-28). This project could be seen simply as mutual aid among the early Christians. But for Paul it was more than that. It was designed to express and foster fellowship between Gentile Christianity and Jerusalem, not just for pragmatic reasons, but for theological reasons: God’s purpose was not just that individuals be saved, but to bring the Gentiles into the family of Abraham. The collection expressed - in Pauline theory at least - something of that reconciliation between Jew and Greek, especially because it was the “younger churches” supporting the poor in the “mother church”. Paul may even have seen the collection as a fulfilment of the prophetic

predictions of the wealth of the nations flowing to Jerusalem (Wenham, 1995:180-181; see, e.g., Isa 60:4-14; 61:6; Munck, 1986:301-315).

One of the areas in which mission-as-reconciliation would make a radical difference to Christian mission is that of peacemaking. One reason for recovering reconciliation as a model for mission is to nourish a passionate ministry of peacemaking at the international level (Langmead, 2008:12). The mission of God is clearly reconciliation at all levels of existence. This is the essence of an “ecomissiology” (Langmead, 2002b), a vision for mission that includes not only a renewal of relationships between humans and God and between humans and humans, but also between humans and their environment. So the creation groans, not of its own failing, but waiting for human reconciliation with God to redeem all relationships (Rm. 8:18-25). Some traditional understandings of reconciliation have focused on sacrificial atonement and did not move beyond that. This illustrates that to see mission through the lens of reconciliation does not, of itself, lead to the holism of ecomissiology. But a theology of mission which takes into account the many levels of relationship to be healed, including creation, is welcoming to the metaphor of being reconciled to the earth (Langmead, 2008:16-17). The church will have to find a strategy for the basic task of reconciling the different cultural, racial, and ideological and class conflicts of South Africa in a post-apartheid society (Pretorius, 1987:69).

3.2.5 Partnership as *κοινωνία* = fellowship = sharing

Κοινωνία is the term used for the New Testament church, the gathering of believers, and implies a completely new way of relating to each other that transforms former relationships (Gal. 3:28). It is obvious that this kind of equal relationship has always found a strong incentive in the “communion of goods” texts like Acts 2:42-45 and 4:32-35. The gospel is about the possibility of having *κοινωνία* within a context of inequality, as a togetherness of those who are diverse, locally and globally (Funkschmidt, 2002:570-571).

The Greek word *κοινωνία*, used for partnership in Philippians, can also be translated as “fellowship”. Lightfoot comments that this is far more than a friendly atmosphere in a public meeting. In Greek secular usage the word referred to marriage contracts and business relationships, agreements that involved sharing of privileges and responsibilities (Bush & Lutz, 1990:23).

κοινωνία, commonly translated “fellowship” in the New Testament, means “that which we hold in common or have a share in”. In Christian circles it came to denote the close union and common faith that

believers have as members of Christ's church. Implicit in this close union is a responsibility to care for those in need in the family of God (Belleville, 1996:213).

Nevertheless, *κοινωνια* means much more than fellowship. It also means partnership, as in a common business venture. In this way Luke uses the related term *κοινωνος*, member of *κοινωνια*, for in Luke 5:10 we are told that the sons of Zebedee were *κοινωνοι* with Peter, meaning that they were business partners ... *κοινωνια* means first of all, not fellowship in the sense of good feelings toward each other, but real sharing of needs as well as resources. It is used in that sense throughout the New Testament, both in connection with material goods and in other contexts. In Philippians 3:10, what the Revised Standard Version translates as "share his sufferings" actually says "know the *κοινωνια* of his sufferings". In 1 Corinthians 10:16, Paul says, "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?" The term that the Revised Standard Version translated as "communion," is *κοινωνια*. Paul's letter to the Philippians, which acknowledges receipt of a gift, begins with words in which Paul is thanking the Philippians for their partnership and sharing with him. In Philippians 1:15 he says that he is thankful for the Philippians' *κοινωνια*, and two verses later he declares that they are "joint *κοινωνοι*" of grace with him, that is, common owners or sharers. At the end of the epistle, he says that they have shared in his trouble (Phlp 4:14), and the term he uses could be translated as "co-koinonized". All of this leads to the unique partnership "in giving and receiving" that he has enjoyed with the church of the Philippians (4:15), and once again the word he uses literally means "koinonized". In short, *κοινωνια* is much more than a feeling of fellowship; it involves sharing goods as well as feelings. And it is a total sharing that includes the material as well as the spiritual (Bonk, 2006:216-217).

κοινωνια ("sharing"), found four times in 2 Corinthians, refers to that which is held in common. In the New Testament it comes to denote the close union and caring concern of the members of Christ's body, the church (2 Cor. 6:14; 8:4; 9:13; 13:13). It is a union that is forged by the Spirit (2 Cor. 13:13) but that finds concrete expression in the contributions of the Gentile churches to meet the physical needs of their fellow believers in Judea (Belleville, 1996:244).

It is surprising that in the arguments put forward in 2 Corinthians 8-9 Paul does not mention the word "money". For him the criterion for helping needy Christians is the manifestation of grace. The collection is the result of the grace of God. The relationship with God should be reflected in the relationship with each other. A sharing in Christ leads to a sharing with each other. This is what Paul calls "fellowship" or "community" (*κοινωνια*). It is a question of a community which includes both material and spiritual

things. A church without this kind of community is no longer the body of Christ; it is spiritually dead (Nissen, 2007:119).

The incarnation of our Lord is the foundation upon which Paul made his appeal for sharing our resources to help fellow Christians (2 Cor. 8:9). Sharing comes out of a heart of love and is in proportion to the ability to share (2 Cor. 8:12). For new Christians, the act of sharing outside the home church and giving liberally to those who are culturally different and geographically distant becomes a fundamental and unforgettable lesson. Here is a simple case of predominately Gentile churches sharing with needy Jews because they are now brothers and sisters in Christ. Paul's appeal was not based on a written agreement with the home board or on a quota system levied on local churches. The appeal is for the self-giving spirit modeled by the incarnate Jesus (Gilliland, 1983:252).

The theme of *κοινωνία* continues in the Johannine Epistles. Indeed, 1 John begins by declaring that the epistle itself is written "so that you may have fellowship (*κοινωνία*) with us; and our fellowship (*κοινωνία*) is with the Father and with his Son Jesus Christ" (1 Jn. 1:3). The writer then goes on to say that it is impossible to have *κοινωνία* with God unless we have it among ourselves (1 Jn. 1:6-7). The entire epistle leads to the conclusion that "if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth" (1 Jn. 3:17-18).

The Triune God has *κοινωνία* in unity. Partnerships in missions have potential to be a tremendous blessing in the coming of God's kingdom and the proclamation of God's restoration, healing and unity in love when the partnership relation reflects the unity of the Triune God (Buys, unpublished ms :1). The early church is a good example of *κοινωνία* (Ac. 2:42, 44-45; 4:32-35). As we look at these examples and the manner in which Paul describes the early church in his letters, it is clear that the church continues the practice of *κοινωνία* described in Acts 2 and 4 (Bonk, 2006:220) .

The command to accept one another is at the heart of the New Testament doctrine of the fellowship of believers, as seen in Acts 2:44 ("All the believers were together and had everything in common.") and 4:32 ("All the believers were one in heart and mind"). For this to be possible, the saints must disregard their differences and accept one another (see Romans 15:7 on "accept one another"). The command for mutual acceptance is followed by two reasons why this should happen: Christ has accepted them all, Jew and Gentile, and Christ have confirmed God's covenant promises to both (Rm. 15:7-8). Then four Old Testament citations show that the basis of unity is worshiping God together (Rm. 15:9-12); the section

concludes with a prayer for joy and peace (Rm. 15:13). Paul addresses both groups (the Jewish and the Gentile factions in the Roman Church) and draws the challenge to a close by commanding them to *accept one another*, the very theme with which he began the section in Romans 14:1. In Romans 14:3 the basis of this is that “God has accepted” them, while here the basis is *just as Christ accepted you* (Osborne, 2004:380).

The Gentiles are offering themselves to God (Rm. 15:16) and they give their material gifts to their Jewish Christian brothers and sisters, cf. Romans 15:26-27: “For Macedonia and Achaia have been pleased to share their resources (*κοινωνια*) with the poor among the saints at Jerusalem. They were pleased to do this, and indeed they owe it to them; for if the Gentiles have come to share (*κοινωνην*) in their spiritual blessings, they ought also to be of service to them in material things.” For Paul the collection symbolizes the unity of the church made up of Jews and Gentiles (Meyer, 1986:183-184, quoted in Nissen, 2007:113).

2 Corinthians 6:1 “As God’s fellow workers ...”

Paul specifically includes in his conception of fellowship among believers a financial aspect that is both legitimate and life-giving. He calls this dynamic the ministry of “giving and receiving” (Phlp. 4:14-20) (Rowell, 2007:46).

Karl Barth calls the church “God’s provisional demonstration of his intention for all humanity”. The insistence of the Reformers that the church is where the Word is rightly preached, the sacraments rightly administered and the discipline rightly applied, is not enough to meet the needs of our time. We must define the marks of the true church today in ways which suggest that the true church will be present where its functions (*λειτουργια, κήρυγμα, διακονια, κοινωνια*) occur. The church’s central task is to serve God so that the world could be aware of God’s living presence. The style of the church is therefore love of God and the neighbour through a self-sacrificing service. The love-style is a kingdom-orientated style which is spread out in a threefold function.

The church’s *κοινωνια* function dovetails with its *kerygmatic* and *diaconal* functions. Hence it is of decisive importance to develop small *κοινωνια* groups in our divided society which will succeed in bridging the gap between Christians in the urban areas and townships. As long as the unity of the Church is fractured, the demonstration of *κοινωνια* would be interpreted by secular man as a gimmick. A small group approach is not a new ideology, nor is it an unbiblical blueprint for our torn society. Based upon true spirituality and biblical faith, it is a realistic way to bring about change on the basis of reconciliation. At their jobs and in industry Christians have to come together and form groups for Scripture study and

prayer meetings. God restored us in Jesus Christ not as mere equals; to be equal is too amorphous. God restored us to be brothers and sisters. This is the true face of the church; it represents God's realistic model for human relationships (Louw, 1988:58-59).

Therefore, fellowship in the church, particularly in relations between the founding Church and the churches springing from the founding church's missionary endeavours, ought surely to be expressed in brotherly relationships (Von Allmen, 1977:19).

3.2.6 Partnership as Mutuality and Interdependency

Mutuality means entering into the others' experience and trying to journey together to bring about transformations and change in equal human relationships (Nasimiyu-Wasike, 2001:48). Donors should not just look at what will be accomplished but as well to what fosters responsibility and reciprocity.

"Favorable exchange rates and the relative access to money might make it easy [for donors] to underwrite projects, but it doesn't make it right. Healthy dependency flourishes on the foundation of shared responsibility. Funding decisions should be based as much on what fosters responsibility and reciprocity as on what might be accomplished" (Rickett, 2000).

Chikazaza (1997:2) points out that we depend on each other; there is no way that we can be so self-reliant that we have no need of others. Even though the church in Africa is going to become viable and healthy, it still needs the input from the West and the world at large. We cannot be an island. There is need for interdependence in order to build a wholesome church. Self-reliance is the ability to build capacity in the local church so that there is viable growth towards maturity in unity of the faith and of the knowledge of Christ (Eph. 4:11-13). He is right when he says that self-reliance must not prevent the churches from being interdependent.

To a large extent the impasse in relationships between older and younger churches came about because of (at least) three false assumptions. These assumptions were: 1) The older churches could only give, while younger churches could only receive. 2) The Gospel has already been completely indigenized in the "Christian" West and now only had to be indigenized in the "non-Christian" Third World. 3) Mission and church planting therefore implied "one-way traffic" from the West to the Third World. Such a situation is undesirable, as genuine adult relationships among people can only come about where both sides can give as well as receive, where both sides can learn as well as teach. The unbalanced view, of older churches always teaching and giving and younger churches always receiving and learning, came about historically.

Bosch completely rejects such an understanding of the essential mutuality and interdependence in Christian mission. Christians, be they from the Third World or from the West, are all members of the one body of Christ, which we know consists of many parts of equal importance, which can only function properly if every member fulfils its appropriate function (1 Cor. 12:12-31; Eph. 4:16).

Mutuality and interdependence as presuppositions for our missionary church planting thus imply that older and younger churches have a mission at home as well as to the ends of the earth; that they have to learn from each other what it means to be a church of Christ in our world; and that in this process both older and younger churches can expect to have their ecclesiological convictions challenged (Kritzinger & Saayman, 1994:22-23).

What churches want is mutuality. They have something to give as well as something to receive, and they would like this fact to be recognized. For much too long younger churches have been on the receiving end of everything, not only money; the time has come for them to be regarded as equal partners in the church and its mission (Kane, 1981:177).

According to 1 Corinthians 12:26 and 27, Christians are irrevocably bound to one another in a body: "If one member suffers, all suffer with him; and if one member is honoured, all members rejoice." The solution to problems, also the serious problem of the slow growth of churches, is therefore not to be found in the creation of more members, but rather in greater interdependence, sharing and assistance among the existing members (Kritzinger & Saayman, 1994:66).

However, as long as Western partners see themselves as only channels for funds or other resources, the partnership remains immature. It is only as we become interdependent upon each other, each offering what the other needs, each receiving what the other gives, that the partnership is truly mature (Bush & Lutz, 1990:61).

Apart from the idolatry of the modern 'captivity of Mammon', the Christian has other reasons for overcoming materialism. True freedom is experienced not in independence but interdependence. One view of life says, 'I take (buy, possess), therefore I am'; another says, 'I respond, therefore I am'. Freedom derives from an attitude of joyous reception from others (fundamentally from God), and is lived as a gift, not a right. To be human is to recognize and freely choose to accept one's moral responsibilities to others, not out of self-interest or a cold sense of duty, but spontaneously from the knowledge that all life is the gift of a Giver so generous that he has given himself. For, a conscious relationship of interdependence is an antidote to paternalism and frees both parties to evangelize (Cervin, 1977:13).

Accordingly, for mutuality to take place, there has to be an end to divisions that exist today between North and South, between poor and rich, and between women and men so that there is a move toward a humanity that is reconciled to itself and that works together to solve the problems that plague the whole of humanity (Nasimiyu-Wasike, 2001:51).

3.2.6.1 Interdependency with spiritual source and giving offering

Interdependence is the capacity to relate successfully to the wider Christian community and to collaborate with other members of the body of Christ. Every ministry, whether church or para-church, is part of a larger community of Christians. Fellowship and cooperation with local Christians create a network of interdependency and, thus, of accountability. When a ministry is funded primarily from an outside source, its loyalty may shift to that source. Under those conditions, the ministry may become isolated and impervious to correction by local Christians (Rickett, 2008:68).

The term, “interdependence” is nothing new in the Bible. We, as the members of the body of Christ, are to love one another, and to rely on each other’s gifts which are given to us by our Lord. Our existence itself requires interdependence. Human practice, however, is different from basic doctrine. These pioneers of world missions from Europe and North America made great contributions to the evangelization of the world, but their achievement was not perfect. One of the problems was the feeling of paternalism which developed on the mission fields. This paternalistic attitude was based on a subtle and sinful feeling of superiority (Manabe, 1994:1).

Paul’s understanding of the collection can be pieced together from snippets of different letters. At its heart, the collection symbolizes for Paul a reciprocal partnership between Jewish and Gentile believers. Paul construes the Gentile believers as being “indebted” (*οφειλω*) to the Jerusalem believers who have preceded them in the faith (Rm. 15:27), a picture that is in general supported by Paul’s image of the olive tree in Romans 11:17-24. Paul’s evangelization has been the occasion for Gentiles to be grafted onto the olive tree; now the roots of that tree nourish the engrafted Gentiles. So, shifting from botanical to business imagery, the Gentiles are indebted to their Jewish brothers and sisters in the faith, who have shared spiritual matters. Paul’s ready conclusion is thoroughly in line with the Greco-Roman expectations of reciprocity; therefore, the Gentile believers ought to reciprocate by being of service in physical matters (Rm. 15:27). Indebtedness necessitates a response (The New Interpreter’s Bible Vol. XI., 2000:114).

When the discussion is put in terms of need and abundance, then those who have more are obligated to help those who have less or who are in need. Proportionality and fairness come into play in Paul’s

reckoning. How much one puts aside is supposed to be commensurate with how well one has prospered during that week (1 Cor. 16:2). Those with abundance must share with those with little so that there are reciprocity and equality (*ισότης*, Rm 8:13-14; 9:12). No one is to be “put upon” by this collection (Rm 8:13). At the same time, however, everyone “owes” love to others (Rm 13:8), and in this instance love calls for sharing the burden with those who have already shared what was theirs. Paul construes the collection as a one-time, symbolic act in which the Gentile churches as donors and the Jerusalem believers as recipients each acknowledge that they belong to the other in Christ (Keck, 1966:54-78). Paul sees in the collection a tangible confirmation that his work among the Gentiles is, indeed, recognized for what it is: an integral part of God’s overall plan. Gentile believers’ participation in the collection is recognition of their indebtedness to their believing Jewish brothers and sisters (cf. Rm 1:16; 2:9-10) (The New Interpreter’s Bible Vol. XI., 2000:115).

The Gentile churches supply the mother church with material blessings, while the Jerusalem church provides the Gentiles with spiritual blessings (Nickle, 1966:121; Bruce 1971:223).

3.2.7 *Partnership as an equality*

The basic equality of all people is an important Christian ethical principle that is emphasized throughout Scripture. The foundation of this equality is the creation of man according to the image of God. All people are thus equal before God. This principle is further unfurled by the doctrine that God’s grace and judgment shines upon all people; that His providence is valid for all; that all people are part of the calling, sin and heritage of the first Adam; that the sacrifice of Christ is sufficient for all people and that the Spirit provides everyone with moral sense that enables people to keep good order; that the sacrifice of Christ and the special assistance of the Holy Spirit is only effective for those who embrace Christ in faith, does not spring from the inherent qualities that man may have, but out of God’s grace. Therefore the one may not lift himself above another. Because all people are equal before God, people should treat each other as equals as well. Equality does not mean similarity, because people differ in their gifts, talents, language, culture and gender. However, diversity does not revoke equality (Vorster, 2007:79).

T.V. Thomas states that, “The primary role to be avoided in India is the paternalistic one that the Westerner has tended to historically play in missions. Indians have come to expect this and Westerners have had it forced on them. I believe the Westerner could surprise them by refusing to be in charge all the time, but go on and serve as an equal partner (Mission Frontiers Bulletin, January-February 1997:24).

Daniel Rickett says, “Partners who collaborate primarily out of benevolence run the risk of overvaluing

their contribution and under-valuing the partner's contribution. When that happens, the overrated partner can easily fall into the trap of paternalism. To prevent this, partners should identify the reasons they are equally committed to the partnership, put it in writing, and revisit those reasons as the partnership evolves" (2002:39).

3.2.8 Partnership in God's Love

Love stands central in Christ's attitude towards humankind. This love should also be visible in the attitude of Christians (Mt. 10:8). Christians should pursue and practice love towards all people as part of their life before God. Together with faith, love is the character of the new life in Christ (Vorster, 2007:81). Christian love, which flows from the life of Jesus as the Christ, considers the interest of the fellow man as Jesus considered the interests of the sinner. Therefore, Christian love not only has a spiritual dimension, but should also be expressed concretely in the mutual interaction between people. Concrete love that looks for the interests of the fellow man must therefore repair the harm that was done. Concrete harm and injury cannot be rectified with words only, but should be mended with a concrete act of reparation (Vorster, 2007:82). Without God's love, it is difficult to build real partnership as attitudes of superiority, paternalism and dependency can so easily take root.

3.2.9 Partnership in the Unity

The "partnership" idea was broadly discussed and an emphasis was laid on "mission in unity" (Bosch, 1978:286). Scripture calls for believers to work together in unity. John 13:35, John 17:11, 1 Corinthians 12:4-17, Ephesians 4:1-16, and Philippians 1:27 all describe facets of our unity in Christ (Butler, 1999:754). The Hebrew word of the Old Testament is $\tau \eta \nu$ (unitedness) and the Gr. word of the New Testament is $\acute{\epsilon}\nu\omicron\tau\eta\varsigma$ (oneness), the meaning being quite evident in the root of $\acute{\epsilon}\nu\omicron\tau\eta\varsigma$ from $\epsilon\iota\varsigma$, $\acute{\epsilon}\nu\omicron\varsigma$ which means simply "one". Scripture portrays great richness and variety in the use of the term. There is the unity of the believer with his Lord, and there is the union manifested in the body of Christ, the Church, which rests eventually on a deeper unity of believers in "one Lord, one faith, one baptism". Unity with Christ is illustrated in many ways: that of husband and wife, or the stones and the building. The classic analogy is the vine and the branches (cf. Jn. 15). Apart from such unity the follower of Christ can "do nothing". The unity is his life and the ground of his action.

Paul took special interest in the unity within the body of believers; he did not argue for the invisible but for the visible body. He recognized unity in diversity and diversity in unity and he amplified this approach

(1 Cor. 12; Rm. 12) with the appeal to love as the unifying bond (1 Cor. 13). Paul looked upon unity as reality already in existence, but also as a reality yet to be attained (Eph. 4:2-6).

We have many gifts but one Lord, many services but one God, many activities but one God. Thus a “theology of unity” might conclude that unity is a reality of life given to us by the life of God, a given to be accepted and achieved, a given to be received and yet still hoped for ... Such unity lies in the mystery of God. In one sense, it is already achieved by virtue of our participation in the ongoing process of creation. On the other hand, unity is obviously not yet achieved. We wait for it and hope for it and work for it as agents of God in creation. When we understand that unity is God-given, then our efforts to come to an agreement, relish our commonalities, to become inclusive, to appreciate differences, to participate together in a process, can all be seen as our human efforts to celebrate and to achieve the unity God provides ... Even broader than humanity, there is the unity that encompasses the diversity of all creation. As Paul wrote, “The creation waits in eager expectation for the sons of God to be revealed” (Rm. 8:19). And the book of Revelation envisions that a time is coming, indeed now, when “every creature in heaven and on earth and under the earth and in the sea” (5:13) will give to the living God blessing and honour and glory (Rhoads, 1989:159-161).

That the real unity here described is not manifest in the Church, nor among the most ardent followers of Christ, is quite clear; Paul wrote of unity as something yet to be attained. There are varieties of gifts and offices for the building up of the body of Christ “until we all reach unity in the faith and in the knowledge of the Son of God and become mature attaining to the whole measure of the fullness of Christ” (Eph. 4:13, NIV) (Tenney, 1977:844).

Paul’s calling to the church is clear: unity in Christ. Only when that unity is kept in sight will we be able to work in good faith to be “united [restored] in the same mind and the same purpose” (Hays, 1997:26; cf. 1 Cor. 1:10; Jn. 18:11; Jn. 17:21-24; Gal. 3:28).

Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily further evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the Church’s mission, for strategic planning, for mutual encouragement, and for the sharing

of resources and experience (Stott, 1999:761; cf. Eph. 4:3; Jn. 17:21, 23; 13:35; Phlp. 1:27).

Diversity without some form of unity will end up in chaos. Differences that are not related to each other in some way - whether by complementarities or paradox or tension or even contradiction - may be destructive. Therefore, unity and diversity are not in conflict. Rather, they belong together in a complementary relationship with each other (Rhoads, 1989:153). However, uniformity is not necessarily unity. Denominations can be thrown together, but that does not guarantee unity. It is possible to have unity between Anglicans and Pentecostals, Presbyterians and Baptists, without uniformity. Unity is desirable. Jesus Christ prayed for both the individual and visible unity of his followers. But the belief and practice of believers seeking unity must be based on God's Word (Kato, 1973:168).

3.2.10 Partnership in the Stewardship

The original word *οικονομος*, which we translate as steward, literally means the person in charge of a household. It is therefore the supervisor, manager, administer, or representative, somebody who looks after the interests of somebody else – God's interest in this case (Van der Walt, 1990:22-23).

Stewardship is the biblical stance from which we should view the responsibility to manage the resources God has entrusted to us (Mt. 25:14-30). There is no absolute right of private property. The biblical view of creation means that human beings have been made stewards of what belongs fundamentally to God: "The land [the basic means of production of the time] shall not be sold in perpetuity, for the land is mine; with me you are but aliens and tenants" (Lev. 25:23; also Ex. 19:5; Ezk. 46:18). Human beings have been set within creation to "till it and keep it" (Gen. 2:15) that is to care for it with tenderness, sensitivity and sympathy so that it will yield enough for every living being (including animals). The idea that the material means of life could be owned and used by some to the detriment of others is unacceptable. If they are not used satisfactorily for the benefit of all, they will be taken away and given to others. In biblical terms the unjust stewards will be sent away into exile, far from the inheritance they were meant to share with those in need (Kirk, 1999:108).

The parable of the faithful and unfaithful stewards, which is adjacent to the parable of the thief in the eschatological parables of Matthew 24, 25/ Luke 12, reads as follows in Matthew's version (24:45-51/Lk. 12:41-46):

"Who then is the faithful and wise servant, whom the master has put in charge of the servants in his household to give them their food at the proper time? It will be good for that servant whose master finds

him doing so when he returns. I tell you the truth, he will put him in charge of all his possessions. But suppose that servant is wicked and says to himself, my master is staying away a long time, and he then begins to beat his fellow servants and to eat and drink with drunkards. The master of that servant will come on a day when he does not expect him and at an hour he is not aware of. He will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.”

This parable is not clearly echoed in 1 Thessalonians. But there is a probable echo in 1 Corinthians 4:1-5, where Paul describes himself and Apollos as “servants ... and stewards” of whom it is required that “they are found faithful”. Paul tells the Corinthians not to “pronounce judgment before the time, before the Lord comes...Then each one will receive commendation from God” (Wenham, 1995 312). Stewards must be faithful to accomplish the will of their masters (1Cor. 4:2).

Jesus is speaking specifically of financial stewardship:

1) Jesus evaluates their management of finance according to their ability: “From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked” (Lk. 12:48, NIV).

2) Jesus calls mammon “unrighteous” (KJV. Lk. 16:11 “the unrighteous mammon”). Mammon is called unrighteous not because it is inherently evil but because of the unrighteous attitudes the pursuit of money can produce. The attitude reflected here may be similar to that of 1 Timothy 6:10, where Paul says that the love of money is the root of all evil. Pursuing money can make people selfish, leading them to take advantage of others, to treat other people as objects and to be unfaithful to God. Therefore possessions are responsibility. Their use is a test of character, values and stewardship. Faithfulness with the “little thing” of money indicates how faithful we are with the big things, the true riches of our relationships to God and to others (Bock, 1994:266). The implicit moral about perspective in the use of resources is exactly the application Jesus makes in Luke 16: 9: “... use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings”. To gain friends by means of mammon is to use money in such a way that others appreciate you for your exercise of stewardship, your kindness and generosity. “Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much” (Lk. 16:10, NIV). Disciples should apply themselves to honour and serve God by their use of resources. We should use resources generously (Bock, 1994:267).

In the parable (Lk. 19:11-27), the master had instructed his servants to do business and turn a profit. After

some time the master returned and evaluated the stewardship of his servants. He then said, “I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what he has will be taken away” (Lk. 19:26, NIV).

To associate yourself with Jesus is also to take on the responsibilities He expects from you. Those who are sensitive to his return and their accountability to him will serve him faithfully. God will richly reward the faithful. Those who take this accountability less seriously will be judged according to their deeds. Those who never really responded to the Master and ignored his return by doing the opposite of what he asked for will find their place among the unfaithful. Those who are knowingly negligent will be disciplined, while those who act in ignorance will be less severely disciplined. The end of passage helps to explain the beginning of the passage. We should live with the future in mind, sensitive to the accountability of discipleship. We should wear our work clothes and keep the lamps burning, looking for the Lord’s return by serving him faithfully (Bock, 1994:234).

Human beings are held accountable before God for the way they manage life in community. Justice for the poor is a matter of human ethical decisions for which people will be held responsible. There will be no excuse that they were just following impersonal market forces. In other words, responsibility for the welfare of people cannot be subordinated to the detached working of economic pressures: “The economy was made for humankind and not humankind for the economy; so the Son of Man is lord even of the economy” (variation of Mk. 2:27) (Kirk, 1999:109).

The financial analogy in the parable is quite significant. The root of the English word “economics” is the Greek *οικονομος*, the common New Testament word for a householder or steward, one entrusted to oversee and administer his or her master’s property. This is in direct contrast to the modern view of economics, which views each person as an autonomous agent, subject to no external restraints in his or her exploitation of the world. Therefore, the biblical idea of stewardship balances authority with servanthood. This strikes at the heart of our humanity. Although we are indeed lords of the earth, we are also servants of God. We are called to exercise our rule in obedient response to Yahweh’s ultimate sovereignty. Subduing the earth is an issue of covenantal responsibility (Walsh & Middleton, 1984:59).

3.2.11 Partnership in the intangibles (Phlp. 2:19-4:7; Kraakevik & Welliver, 1992:12-14)

Paul expressed his special love for the Philippians in 1:3-4: “I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now.” How was this intimacy maintained? Three intangibles in the partnership – suffering,

encouragement and prayer – bonded them in love.

1) Partnership in suffering (Phlp. 3:10): Paul wanted to know the fellowship of suffering with Christ. He was willing to pay whatever price was required to know and serve Christ fully. And he knew as he suffered, Christ would not forsake him. When we can fellowship in suffering by helping to alleviate the intensity, or supplying encouragement and fortitude in the pain, it is part of our commitment as partners.

2) The partnership of encouragement (Phlp. 2:19-30; 1:14): The church had heard of Paul's arrest in Jerusalem and wanted to encourage him. They picked perhaps an elder, named Epaphroditus, and sent him to assist Paul in his needs (2:25). Apart from bringing an offering, Epaphroditus remained with Paul and ministered to him, so much so that he himself became ill (2:25-30). Epaphroditus had evidently brought disturbing news of disunity in the Body. It might even have had to do with Paul, for he speaks of those who "preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me" (1:17). Paul encouraged unity in spirit and purpose (2:2). There must have been a tremendous respect for each other's integrity for Paul to be able to counsel them in this way. A partnership that has built a strong relationship, as Paul and the Philippians had, can weather the problems that are bound to arise.

3) Partnership in prayer (Phlp. 4:5-7, 1:3-11; 1:19): These passages teach that close human relationships and the motivation to pray are intricately interwoven. Paul prayed that they would love more, learn more about spiritual truth, and gain discernment to make the right choices in their constant upward walk. As in all good partnerships, benefits flow in two directions. Paul assured the Philippians that their prayers had been a great help and encouragement to him and that he believed they would affect his "deliverance". One cannot build effective Christian partnerships without regular focused prayer.

3.2.12 Partnership in the gifts of administration

"If it is leadership, let him govern generously" (Rm. 12:8, NIV). However, many Reformed Churches are not good at administration. Especially African churches are poor in administration. Therefore churches should develop knowledge of and capacity for administration. Churches in Africa will never become self-supporting without the capacity of administration.

3.2.13 Partnership as the incarnated attitude

We can see the incarnational attitude in case of Jesus and Paul representatively.

3.2.13.1 Partnership as the incarnated attitude of Jesus

Paul introduced Jesus incarnated on earth in Philippians 2:5-11:

“Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death - even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

Partnership is *kenotic* (*εκενωσεν*: self-emptying, made himself nothing; Phlp. 2:6-8) in order to achieve *κοινωνια*, through its identification with Jesus and the marginalized in societies. Therefore it is more than what we presently know as networks of cooperation. It requires a higher degree of mutual commitment (Duncan, 2007:56).

Jesus became flesh in a specific time-space setting. There were cultural implications. For Jesus the incarnation meant not only a new expression of His divine nature, but it also meant a *Jewish* human expression of His nature. It meant not only a new way of life and a new lifestyle, but it meant a *Jewish* way of life in a *Jewish* lifestyle in a Jewish culture and with *Jewish* customs. It also meant subordination in a Jewish family setting. The Apostle Paul sums it up succinctly: “For I tell you that Christ has become a servant of the Jews on behalf of God’s truth” (Rm. 15:8) (Bjork, 1997:28-29).

3.2.13.2 Partnership as a servant

As such Christ’s attitude must have a deep influence on the attitude Christians have. The first ethical principle resulting from this hymn in Philippians 2 is the calling of Christians to “*αγαπη*”, that is an all-inclusive love, which is humane, compassionate and which urges a person to make oneself available for people in their quest for comfort, justice, dignity and respect. This conclusion is strengthened by Christ’s instruction to his disciples that they must wash each other’s feet (Jn. 13:12-17). As a result of his abasement Christ took on the nature of a servant. The word used for servant is the same word used for a slave (*δουλος*). As in the Hebrew Bible, the idea of slavery is used here to illustrate the relationship between God and his people. This imagery is also found in Romans 1:1 and 1 Peter 2:16. The slave was full-time in service of his owner and had limited freedom according the will of the owner ... The ethical

implications of Christ's act of servanthood are abundant. This act implies that Christians, as part of their servanthood in service of Christ, should treat one another as Christ treats them. They should imitate his truthfulness, love, compassion in their struggle against unjust social structures, and in their promotion of peace and goodwill. Christ was the servant, not the soldier. Christians must be peacemakers, not warriors (Vorster, 2007:17-18).

3.2.13.3 Partnership as Humility

Christ humbled himself by taking on a complete human nature. This action was necessary to establish the atonement. He became the true Mediator. He paid the full sum for the justification of humankind. What does the humility of Christ mean in an ethical sense? One can conclude that just as Christ humbled himself, Christians should always be prepared to be the least, to be willing to make sacrifices for higher and morally advanced purposes. Christians should be willing to lay down precious preferences and even positions and possessions in order to reconcile with others. This principle is relevant in all human relations where restitution is at stake. Marriage ethics, land restitution, socio-political restitution, ethnocentrism, xenophobia and racism are but a few of the spheres of life where the ethical principle of humility is important (Vorster, 2007:19).

3.2.13.4 Partnership as Gratitude

Christians who have been granted a new life as a result of their faith in the resurrected Christ are called to imitate the attitude of Christ as part of their life of gratitude. Viewing the conduct, and especially lifestyle, of Christ as an example for the lifestyle and conduct of the believer is not strange in the biblical message. In Matthew 11:29 the followers of Christ are advised to take up their yoke. In John 13:12-17 the disciples are requested to wash each other's feet and in verse 34 of the same chapter Christ teaches them to love each other as he loved them. Another example can be found in 1 Corinthians 11:1 where the apostle Paul advises the congregation of Corinth to follow his example as he follows the example of Christ. Furthermore, in 1 Thessalonians 1:6 he describes the believers as imitators of the apostles and of the Lord. We find the same line of thinking in the epistles of Peter and John. In 1 Peter 2:21-23 believers are reminded to follow in the steps of Christ and in 1 John 2:6 the author indicates that whoever claims to live in Christ must walk as Jesus did (Vorster, 2007:15).

3.2.13.5 Partnership as the incarnated attitude of Paul

Paul also had the incarnated attitude to save people.

“We are fools for Christ, but you are so wise in Christ! We are weak, but you are strong! You are honoured, we are dishonoured! To this very hour we go hungry and thirsty, we are in rags, we are brutally treated, and we are homeless. We work hard with our own hands. When we are cursed, we bless; when we are persecuted, we endure it; when we are slandered, we answer kindly. Up to this moment we have become the scum of the earth, the refuse of the world” (1 Cor. 4:10-13, NIV).

“Everything is permissible-but not everything is beneficial. Everything is permissible-but not everything is constructive. Nobody should seek his own good, but the good of others.” (1Cor. 10:23-24, NIV) “Do not cause anyone to stumble, whether Jews, Greeks or the church of God-even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved” (1 Cor. 10: 32-33, NIV).

1 Corinthians 9:19-23 (NIV):

“Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God’s law but am under Christ’s law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel that I may share in its blessings.”

In verse 19, he speaks of having made himself a slave to all people. This was an overarching humility. It allowed him, as a highly educated Jew, humbly to present Christ to a runaway slave whom he later came to regard as an intimate friend (Phlm. 16). Paul saw the great gospel message as applicable to all men throughout the world. He longed to see Christianity take deep root in the soil of every culture. It was not to be just a foreign import. To attain this goal Paul became “all things to all men” (Parshall, 1980:35-37).

In addition to the many other ethical principles in Scripture, the teaching of the attitude of Christ as a basis for Christian ethical principles and as guideline for the attitude of Christians in a modern world can also be valued as relevant in all times and contexts. These principles are:

- The divine calling of Christians is to *love* others. This love means Christians have a calling to be humane, compassionate and to make themselves available to people in their quest for comfort, justice, dignity and respect.

- Christians, as servants of God, should serve God by serving the community in a peaceful quest for just social structures and a respectable moral order. This calling is the calling to *stewardship*.
- Christians should be willing to imitate Christ in social relations by radiating willingness to *self-denial* and to make sacrifices in order to enhance the principles of the kingdom of God.
- Total obedience to the will of God as expressed in His law and explained in Scripture should be a Christian's motivation for his pursuit of a chaste life and a moral social order. Love, stewardship, self-denial and obedience to God are the characteristics of a Christian attitude. These principles survived various major paradigm shifts in the history of the world. They will also survive post-modernism. And they will, with other ethical principles, set the course for Christian moral action until the total renewal of the world when Christ comes again to stage the final vindication of the kingdom of God (Vorster, 2007:20).

The examples of Jesus and of Paul show us that in respect to culture, the messenger must change, rather than the hearer of the message. The Scriptures indicate that the message of Christ must be spelled out in a cultural time-space setting. Christ must become incarnate in many cultural forms. Paul made Christ incarnate in Gentile like form in order to reach Gentiles (Bjork, 1997:29).

3.2.14 Partnership in the Accountability

Accountability is usually discussed as one of the conditions for partnership. Most authors emphasize that without a form of accountability, no partnership can exist. The Bible tells us how important accountability is. "Jesus talks much about money. Sixteen of the thirty eight parables were concerned with how to handle money and possessions. In the Gospel, an amazing one out of every ten verses (288 in all) deals directly with the subject of money. The Bible offers 500 verses on prayer, less that 500 verses on faith, but more than 2,000 verses on money and possessions" (Dayton, Jr., 1981:62; quoted in Hesselgrave, 1988:182). Here are examples for which Rickett gives a Biblical background:

"It is important not only to keep financial integrity before God but also to be perceived as doing so by others. Deuteronomy 25:13-15; 2 Corinthians 8:16-24" (Rickett, 2008:42).

There are some biblical examples about accountability:

1) The doctrine of creation is foundational for everything theological that can be said about accountability in cross-cultural partnerships. It is axiomatic that humans are accountable on the vertical level, to God and on a horizontal level, to humans (cf. Gen. 2:16-17; 3:9). Genesis 2:16-17 says, “And the Lord God commanded the man, You are free to eat from any tree in the garden; but you must not eat from any tree of the knowledge of good and evil, for when you eat of it you will surely die” (NIV). God gave them everything to enjoy with one exception; he had a different intention for one of his resources. The tree of the knowledge of good and evil was set aside for a different purpose. For that reason, they were not to eat from it or use it for their personal benefit. Sadly, the next chapter in the book of Genesis provides a glimpse of what occurred when Adam and Eve chose to dishonour that first “donor designation” and use the resource for their own purposes. Although their relationship with God was not wholly severed, it was deeply damaged. It is also clear that people are accountable for their treatment of each other on the “horizontal” plane. Genesis 4:9-16 points to God holding people accountable on the interpersonal level, and the whole biblical legal apparatus was developed to enable just accountability between people before God. It would take thousands of years before Christ’s redemptive purposes would be achieved, and even then life would not be as good on earth as it had been prior to this act of rebellion (Lederleitner, 2010:102; cf. Rowe, 2009:151-152).

2) Sin of Achan (Jos. 7:1-26)

We see that God took this very seriously. Amidst the victory and all the actions of thousands upon thousands of people, he noticed one act, one transgression. The funds were supposed to go into the treasury, which would benefit the whole community and would be managed by those leading the children of Israel. This person sought in essence a micro-advantage for himself and for his family. Not only did his immediate family suffer for it, his animals were killed as well as thirty-six innocent soldiers. When we take what is supposed to be kept in God’s storehouse or treasury, when we covet and take what God never said was rightfully ours, it harms the whole community. The end result is not good (Lederleitner, 2010:102).

3) Two Dishonest Donors (Ac. 5:1-11)

Another sobering lesson about how God views the lack of fiscal integrity and accountability is in the New Testament account of Ananias and Sapphira ... We do not know fully what possessed Ananias and Sapphira to devise such a plan amidst such a revival. They seemed to want the praise and glory attributed to those who were giving so sacrificially. They sold a piece of property, held some of the proceeds back for themselves, and laid the rest at Peter’s feet ... But what did Ananias and Sapphira do? They were

wealthy donors, and they pretended that they were “giving it all” for the kingdom. They gave the appearance of making great sacrifices when they were not making a great sacrifice. Instead of being authentic, genuine and transparent, they put forward an image that simply was not true ... He did not seem to think “transparency” was an issue solely for the recipient of financial gifts (Lederleitner, 2010:102).

“Regardless of the type or size of its ministry, every partnership needs to maintain accountability. It is the foundation for safeguarding credibility and building trust. Partners with clear systems of accountability are better equipped to handle the inevitable mistakes and misunderstandings that occur in intercultural partnerships. Certainly, accountability is no panacea. It doesn’t eliminate cross-cultural confusion, it doesn’t do away with poor performance, and it doesn’t overcome personality conflicts. But while accountability cannot ensure a trouble-free partnership, it can keep the relationship healthy and moving in the right direction” (Rickett, 2008:53).

Accountability does not imply mistrust. “Accountability, as the flip side of trust, is built into these agreements. It is difficult to trust anyone who is unwilling to be accountable; however, it is also humiliating to be accountable to someone who does not trust us. Accountability is scriptural. No one could fault Paul for honesty and integrity. Yet he rejoiced that the churches had appointed ‘a brother’ to travel with him when he carried a substantial gift for the Jerusalem Christians who were experiencing hardship. Paul recognized the need for accountability, especially in the eyes of people who might suspect a misuse of funds” (Lutz and Bush, 1990:56).

Downes and Donna mention barriers for people in the church to give money:

“1. Leaders aren’t accountable [therefore Downes and Donna argue for open reporting which encourages trust, generous giving and avoids suspicion and accusation]. 2. Poor denominational policies: too much goes up to the highest level, too little comes back down to grass roots level ... The problem is that we see churches as serving the leaders rather than the other way around. 3. Improper management ...” (Downes & Donna, 1994).

[The following] principle applies: “transparency stimulates trust and willingness to give. However, we still maintain that the need for accountability is mainly linked to the presence of foreign funding, especially when this is excessive. To be more precise: the need for accountability as defined in Western terms with much paper work in worked out more years plans, annual plans, budgets, extensive administrative and reporting systems. Before an agreement is made that accountability is needed,

accountability needs to be defined.” (Hahne and Rijnveld, 2005:27)

Accountability works best when each partner’s performance is assessed on the actual outcomes (Rickett, 2008:58). Accountability is inherently a part of healthy Christianity. Accountability reminds all of us that God is watching, he is taking note, and on the Day of Judgment we will all have to give an account for everything we did, everything we said and every decision we made about how we used resources. Nothing will be hidden. All will be out in the open. Accountability is what God designed to enable us to learn from one another, coach each other and grow into maturity in Christ (Lederleitner, 2010:127-128; cf. 1 Cor. 4:5).

However, Kritzinger said the following about the African Initiated Churches:

“Usually none of the elaborate and sophisticated administrative systems and paper work is undertaken. The organization is done on a person to person basis. Records are kept in the collective memory. Instead of formal meetings and minutes, they keep personal contact and coordinate by means of visits and feasts. Only a very few AICs are such large organizations that more than this kind of administration is necessary ... Africa is not a continent for paper. It is populated by people of flesh and blood, who talk, sing, dance and feast. Africa’s administration should be more oral and personal” (Kritzinger, 2000). His view seems that there is no need to train Africans in administration. In fact, many African churches don’t think of keeping record of statistics and finance. Therefore they don’t take accountability for administration. As a result, they are corrupted and mismanaged.

Pirkko Poysti also discusses the very different perceptions of accountability between Eastern and Western Europe. These and more differences also apply if we compare accountability systems in Africa and Western Europe. South–East Nigeria’s culture has been called a ‘culture of corruption’. This brings some very special challenges for churches. Because of deep-rooted traditions that easily lead to corruption, African Christians have quickly found that the common Western form of accountability is not only too much, but also at the same time too little. All the paper work involves huge effort and time investments, but it does not necessarily say anything about what happens in reality. Receipts can be obtained easily with whatever information one likes to be written on it. Signatures and approvals can be bought in almost any organization, with the principle of reciprocity applicable. Many Nigerian organizations therefore, do not base their accountability on the checking of receipts and reports, but on reality checks ... The main point is that in a culture where corruption is deeply rooted, setting a standard based on paper reporting, is setting a theoretical standard and putting a temptation to build a façade for donors who feel happy seeing

nice papers ... We do not propose a complete or ideal solution, but paper accountability could be reduced to the level that the church needs and wants internally or to some basics that donors absolutely need and reality accountability needs to be increased to avoid divergence between paper and reality (Hahne and Rijneveld, 2005:28). Therefore accountability to both God and man requires that church leaders themselves be informed and involved (Hesselgrave, 1988:179).

3.2.15 Partnership to Serve One Another

Partners International held the COMIBAM (the Iberoamerican Cooperation in Missions) conference in Sao Paulo, Brazil in 1987. Ministry leaders gathered from all over the world to discuss the details of partnership. The most enduring result of the meeting was a covenant, drafted by the leaders of partner ministries, to establish the common ground on which our partnerships would stand. Here is what they said:

“As those who share in God’s grace with each other (Phlp. 1:7), who have been qualified to share in the inheritance of the saints in the kingdom of light (Col. 1:12), who share in the heavenly calling (Heb. 3:1), who share in His holiness (Heb.12:10), and who will share in the glory to be revealed (1 Pt. 5:1), we as partners in the work of God affirm:

- 1) We are called to invest our lives and resources in Christ’s ministry of reconciliation (2 Cor. 5:18);
- 2) God has given his church a variety of gifts to complement each other in the ministry of equipping it to fulfil its mandate for the glory of Christ (Eph. 4:11-13);
- 3) In seeking to fulfil this mandate, we recognize that our ability does not depend on human criteria such as wealth, education, experience, and so on, but on the Holy Spirit (Zch. 4:6);
- 4) It is both an honour and an obligation for Christians to assist one another in the work of Christ (2 Cor. 8:1-15);
- 5) Any God-honouring service should be carried out in a spirit of mutual respect, trust and submission in the Lord (Col. 3:23-24; Gal. 5:13);
- 6) Mutual accountability is an integral aspect of Christian stewardship (1Cor. 4:2; Rm. 14:12);
- 7) Our motivation should be that of a servant in keeping with the example of Christ (Phlp. 2:1-11).

If we are to be the people of God in the global neighbourhood, let us resolve to bathe our partnering relationships in prayer and to reflect together on our standing in Christ. Let us commit to our mutual call to the work of the gospel, all the while “being like-minded, having the same love, being one in spirit and purpose” (Phlp. 2:2). Only then will we gain the discernment and courage to act like true brothers and sisters in Christ (Rickett, 2008:47-48).

3.2.16 Partnership in the Self-Reliance / Self-Determination

Self-sufficiency begins by acknowledging the all-sufficiency of Christ. Only God is self-reliant. The rest of us must be God-reliant. To be self-sufficient does not mean to be independent of Christ or the rest of His body. In this conception, the “self” of self-sufficiency is not egoism. Rather, it is personal responsibility. And “sufficiency” is not independence; it is having enough to meet your needs using your own capabilities. A self-sufficient (or self-reliant) organization grows and develops because through its own capabilities it can meet its needs. Self-reliance - not to be confused with independence - is necessary in order to fellowship and collaborates with the larger Christian community. Every ministry relies on an array of resources, whether they are local, national, or international resources. The precise location of those resources is less important than how they impact a ministry’s selfhood and faithfulness to God.

Self-determination is the capacity of the ministry to make its own decisions and chart its own course. When aid is imposed, self-determination is violated. This is true whether the aid is given naively or is given to coerce the partner. A partner ministry may feel compelled to accept aid when it senses that refusing would jeopardize the relationship, especially when the funding partner provides a large portion of the ministry’s total income. In this relationship, the funding partner holds the power of implicit veto.

The ratio of internal funding to external funding is a measure of financial self-reliance. As a rule of thumb, a ministry should have more income from sources within its own region (internal funding) than from sources outside (external funding). The issue in self-reliance is not the amount of money supplied to a ministry, but the proportion of its internal to external income. When most support comes from within the region, it represents a healthy degree of interdependence.

The goal is to increase the ratio of internal to external funding, which requires serious effort by both partners. The first milestone is the point where the lines cross, that is, when internal funding surpasses external funding. After that, it’s a matter of keeping the momentum going and diminishing the impact of external funding. Enabling the ministry to increase the ratio is an essential aspect of developmental partnering - and the surest route to self-reliance (Rickett, 2008:47-48).

3.2.17 The goals of missions partnership (Van Engen, 2001:28-29)

“To equip the saints for the work of ministry ... until all of us come ... to maturity, to the measure of the full stature of Christ” (Eph. 4:12-13).

As mission partners, we need to grow together because then we grow into the fullness of the stature of Jesus Christ. The size of the head does not change. The lordship of Jesus Christ, Christ's rule, the kingdom of God, does not change. And as the church grows, it is the same church. It was not less church before it grew, nor is it more church after it has grown. But as it grows, it reflects to the world more completely, more clearly, more thoroughly the one who is the head of the church. It grows toward matching the "whole measure of the fullness of Christ". It grows because of Christ's work through the Holy Spirit, looking to the day when Christ will "present here to himself as a radiant Church, (the bride) without stain or wrinkle or any other blemish, but holy and blameless" (Eph. 5:26-27).

4. CONCLUSION

When investigating the biblical perspectives on the theme of partnership and interdependency in missions, the following conclusions can be drawn:

- Partnership defines as an association of two or more Christian autonomous bodies who have formed a trusting relationship, and fulfil agreed-upon expectations by sharing complementary strengths and resources, to reach their mutual goal.
- If Christians want to effectively work for Christ in missions, they should work *together*. Partnerships in ministry are most effective when they bring complementary gifts to the relationship (Bush and Lutz, 1990:62). The Scriptures emphasize partnership and interdependency in missions.
- According to the Bible, we are all part of the Body of Christ. Therefore we must work together. Biblical scriptures use "partner" in several senses. It may refer to a spouse or marital partner (Mal. 2:14; 1 Pt. 3:7), a co-worker (2 Cor. 8:23; Phlm. 1:17), or a more general association (Prov. 28:24; Eph. 5:7).
- Healthy interdependency is a mandate for all members of the body of Christ. 1 Corinthians 12 is the primary passage about interdependency within the Body of Christ. Paul, our biblical illustration of a model partner in ministry, stressed the importance of different gifts, as he reminded the Roman Christians in Romans 12:5-6.
- Paul expressed his special love for the Philippians using the term partnership (Phlp. 1:3-5). Paul and the Philippian Christians have been working together in partnership for the sake of the gospel. As Paul begins to deal with some of the problems he has heard about in Philippi, he reminds them in Philippians 2:1 that their fellowship in the Spirit is their source of victory. Partnership in the Spirit can be represented by the

“third strand” in a cord that is not easily broken. The Holy Spirit indwells all of them, and therefore is available for guidance, strength, wisdom and comfort. The Holy Spirit helps them make right decisions and purifies relationships.

We can research many issues in the Bible which are related to partnership: relationship of love for the needy in partnership, partnership in the reconciliation, partnership in the forgiveness, partnership as *Koinonía* (*κοινωνία*) = fellowship = sharing, partnership as mutuality and interdependency, interdependency with spiritual source and giving offering, partnership as an equality, partnership in the justice, partnership in God’s love, partnership in the unity, partnership in the stewardship, partnership in the gifts of administration, partnership as the incarnated attitude of Paul, partnership as the incarnated attitude of Jesus (Phlp. 2:5-11), partnership in the accountability, partnership to serve one another, partnership in the self-reliance / self-determination .

Accordingly, the model of partnership in the Bible is more likely to empower the church rather than create dependency and control from outside. Therefore, partnership as a model and the practical guidelines of the mission of Reformed Churches in South Africa in the KOSH region can be drawn from these biblical principles. The researcher will consider partnership as a model and practical guidelines in Ch. 8.

CHAPTER 7

PRINCIPLES OF PARTNERSHIP & POSSIBLE PITFALLS IN MISSIONS AND MINISTRY

In the light of the biblical perspectives and lessons learned from the missions' history of churches this chapter will consider some principles and possible pitfalls of partnership and interdependency in missions and ministries around the globe that may contribute to implications a critical analysis of the possibilities of the Reformed Churches in the KOSH region to develop partnership and interdependency as a holistic transformational model of missions in the contemporary Post-Apartheid South Africa.

E. Stanley Jones (1957:211; quoted by Hiebert, 1991:271) points out that the relationship of many pioneer missionaries with their converts should go through several stages, the first stage always being one of dependency. The missionary, in fact, is in a sense the parent of a newly established church, and as such bears much of the responsibility for its growth. In time though, the new Christians must learn to stand on their own and learn self-sustainability and independency. Only after they have established their own personal identities can they really move on to a new relationship with the missionary, characterized by interdependency, in which they work together as equals. The transition from dependency to independency is particularly difficult and needs a great deal of patience and understanding on the part of both missionaries and young Christians, especially the former, since they are in the positions of power. The danger is for the missionary or the sending church to hold on to a parental role far too long because we fear things may go wrong. We need to learn that Christians must grow, and they can only do so by being allowed to make their own mistakes. The second transition in the relationship is equally important. Our ultimate goal is not Christian individualism, but the church becoming a body of believers who are interdependent. We must learn to work as equals with those who were once our dependents, without reverting to a parental role when the relationship grows stormy.

W. Harold Fuller (1980: Appendix G) describes "four stages of development" in a missionary's role in mission-church relations:

Stage 1, Pioneer: This requires the gift of visionary yet servant leadership, along with other gifts of evangelism, shepherding and administration. At the initial stage of a new cross-cultural church being planted, none or very few of the local believers are participating; the missionary has to lead and do the bulk of the work himself.

Stage 2, Parent: This stage requires the missionary to focus on his gifts of teaching and loving, “fatherly” care for the young Christians and the newly established church. The young church stands in a relationship of a growing child to the missionary and/or sending church as a child to a father – in the same way that Paul says he has in Christ Jesus become the father of the Corinthian church through the gospel (1 Cor. 4:15). The “parent” should, however, avoid acting out dominating “paternalism” that does not communicate and consult with the new Christians in processes of decision-making, planning and caring for others. In their role as “parents” of the newly established church missionaries should be very careful not to exasperate the children and provoke them to anger, but instead rear them in the training and instruction of the Lord (Eph. 6:4). At this stage personal interaction and teaching through modelling is of the utmost importance (cf. 1 Cor. 11:1; Phlp. 4:9).

Stage 3, Partner: This stage entails a change from the parent-child relationship to an emerging adult-adult relationship – like a child becoming an adolescent in a family. In missions and church planting this may be a difficult stage for both parties to accept, but it is essential in order for the missionary, the sending church as well as the recently established church to accept that the “child” has now matured to an “adult” stage and is starting to take responsibility for self-sustainability and continued growth.

Stage 4, Participant: A fully mature church assumes the responsibility for financial self-sustainability, indigenous leadership and radiates visions for missions near and far. As long as the missionary and sending church maintain a relationship with the church, it should apply its gifts to encourage and strengthen the young church and its leadership. The aim is to meet the original objectives of Mt. 28:19-20. Meanwhile, the sending church should be involved in Stage 1 elsewhere in the other parts of the region.

We can safely assume that the churches of the Tswana region are presently at Stage 2. However, paternalism may have been a factor in strengthening a state of dependency in the young churches. To move beyond Stage 2 the black churches, as in any child-parent relationship, must grow to more maturity and take responsibility not only for self-sustainability but also to become partners in missions with older churches. Therefore, the mission’s role in the post-apartheid era should be that of forming a partnership with the local churches which enables them to participate in missionary activities together.

In this regard Lots (2008:16) expresses the opinion, “Partnership implies equality. It is difficult to have partnership in an endeavour when one person has nothing and the other everything. For too long Western missions have been driven by money. Some missionary executives have even admitted, ‘More missionaries, more money’. The whole appeal for funding the world mission is the appeal for supporting

‘our missionaries’. A new paradigm of mission will require an equal sharing of resources.” Perhaps we should add that resources as well as responsibilities for Christian stewardship should be shared. The researcher will suggest some practical guidelines that can be applied to the KOSH region according to lessons learned from biblical perspectives and the quantitative, qualitative and mixed methods research.

1. THE IMPORTANCE OF PARTNERSHIP REALIZED IN EVANGELICAL CHURCHES WORLDWIDE

The Lausanne Covenant, which emanated from the 1974 congress, included a pivotal statement which points to the hope that the end of the long road to partnership is in sight. Article 8 reads:

“We rejoice that a new missionary era has dawned. The dominant role for Western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelize belongs to the whole body of Christ ... Thus a growing partnership of churches will develop and the universal character of Christ's Church will be more clearly exhibited. We also thank God for agencies which labour in Bible translation, theological education, the mass media, Christian literature, evangelism, missions, church renewal and other specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the Church's mission.” (Rm. 1:8; Phlp. 1:5; 4:15; Ac. 13:1-3, I Thes. 1:6-8).

At the Lausanne Consultation on World Evangelization (LCWE) held at Pattaya in Thailand in 1980, national Christian leaders were predominant in preparation and participation, and the conference became the great turning point for partnership in missions in evangelical churches and mission organizations. It came only months after the WCC assembly in Melbourne, which had focused attention on the poor as agents of God's mission and sharply critiqued the role of power in Western-led missions (Matthey, 1999:292; quoted in Hunt, 2011:83). They were on the doorstep of the greatest mobilization in every country and every group of people in the history of the church. It was happening among women, young people and lay people. Intergenerational partnership emerged with young leaders respecting the wisdom and experience of their elders and older leaders rejoicing in the creative leadership of younger leaders.

Charismatics and non-charismatics are working together for world evangelization and the Two-Thirds World and Western Christians are also developing mature relationships as partners. The late Dr. Tokunboh Adeyemo, general secretary of the Association of Evangelicals of Africa and Madagascar, stressed, “No single group – regardless of how skilled, gifted, experienced, or rich – can finish the task of world

evangelization alone. It will take all the true Christian Church and par-church organizations all over the world working together in obedience to Christ.” Today, after many years of “talking,” partnership mission leaders around the world are making tangible efforts to partner with the church in the Two-Thirds World.

Joseph Desouza emphasizes:

“The idea that the West should only send money is neither Biblically sound nor a very practical idea for the India of the 90’s ... limiting partnership to the contribution of money is an inadequate proposal. Partnership should go beyond the dollar contribution to the active involvement of the Western personnel in the mission work. The present over-emphasis on only sending money to support the national worker downgrades the national worker both as a cheap commodity and presents an unrealistic estimate of what it really costs to maintain a national worker in India. It also robs the Westerner of the privilege of giving of their life and moving out in cross-cultural mission...” (Roy, 1997:23-24)

Chuck Bennett²⁶(1997:25), president of Partners International, pointed out the following about partnership:

“Of course we must not create unhealthy dependency. But unhealthy is the operative word. The Scriptures are full of admonitions that members of the Body of Christ should be interdependent. To refuse to share our resources with overseas brethren because there have been abuses is like saying we should outlaw marriage because some husbands beat their wives. The problem is real but the solution is simplistic. I’m convinced it’s possible to help without hurting. At Partners International we have, for 53 years, been ‘joint venturing’ with indigenous ministries in poor countries. We try to empower and encourage fellow believers to carry out their own God-given visions. That’s the opposite of creating unhealthy control and dependency. Our 60 joint venture partnerships in 50 countries are planting a new church every 15 hours, training nearly 30,000 grassroots leaders every year ... and much more. We typically provide only about 20% of the total income of an indigenous partner ministry, and almost never more than 35% except in disaster relief situations. If we withdrew it, they would slow down but not collapse. We don’t control these ministries. We only try to help them enhance the effectiveness of their own vision and ministry. And only at their initiative we don’t lure them away from anyone. They are not our employees. They are our partners.”

The supporting principle of Partners International in that they support about 20% of the total income of an indigenous partner ministry will be a real challenge to missions in KOSH region. They won’t cause

²⁶Mission Frontiers Bulletin. Jan-Feb 1997. 19 (1-2):25.

unhealthy dependency if they could implement the same principles. If the white churches in KOSH region have therefore not supported the black churches completely from the beginning and have gradually reduced the amount with which they support them, the black churches could become self-sustainable. Even, if the white churches can from now on make plans for a strategy to support the black churches they may soon become self-sustainable.

2. THE SUMMARIZED SECRET TO SUCCESS IN INTERCULTURAL PARTNERSHIP

1. Have a vision for the partnership, and frame it in terms of achievable goals.
2. Cultivate trust by practising respect and integrity in every detail.
3. Evaluate the relationship by measuring outcomes.

For example, if the vision is to reach an unreached group, how many churches will have to be started? How will you know when a church is viable? How will you handle information-sharing and joint problem-solving? How will you keep your promises? How will you know when you have achieved your purpose? For any partnership in missions, it is critical that we give attention to achieving results that match the expectations of our relationship.

3. INGREDIENTS FOR FRUITFUL PARTNERSHIP

Taylor (1999:751-752) lists 15 aspects of fruitful partnerships that churches in the KOSH region may also consider in developing missional partnerships between the churches:

1. Partners must agree on doctrine and ethical behaviour. It is essential that potential partners understand each other's doctrinal positions and believe that they and their constituency can work together comfortably without making issues out of differences.
2. Partners share a common goal. Partners, who focus on a common objective rather than on enhancing their individual programs, will be far more successful than those whose goals are not clear. Personnel and resources will be shared, not only for the benefit of the partners, but also to better meet the mutual goal. Neither partner will retain ownership of its resources, nor resent the resources the other has, but, rather, both will rejoice that they are available to meet the common objective.
3. Partners must develop an attitude of equality, which requires that partners respect each other, listen to

each other and learn from each other.

4. Partnership avoids dominance of one over the other. Dominance encourages dependency ... in children and in ministry.

5. Partnership requires open communication. Since misunderstanding can so easily arise in cross-cultural communication, it is essential that partners communicate frequently, freely and personally in order to avoid misunderstanding.

6. Partners demonstrate trust and accountability. Accountability is scriptural. No one could fault Paul for honesty and integrity. Yet he rejoiced that the churches had appointed “a brother” to travel with him when he carried a substantial gift for the Jerusalem Christians who were experiencing hardship. Paul recognized the need for accountability, especially in the eyes of people who might suspect a misuse of funds. He writes, “We want to avoid any criticism of the way we administer this liberal gift. For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of men” (2 Cor. 8:20-21). Accountability of time and money not only helps partners maintain trust but gives them the opportunity for rejoicing in God’s work and provision. Western partners need to be transparent in their reporting of fund-raising and expenses to their partners as well as to their constituency and donors. Lack of trust and poor accountability on either side will destroy a partnership.

7. Partners must have clear financial policies. The greatest obstacle to partnership is that the church in the West has too much of the money. Though money is only one of many shared elements in a partnership, it wields a disproportionate power; primarily it is overvalued.

8. True partnership demands the sharing of complementary gifts. The motivation for partnership goes beyond charity, stewardship or even a commitment to fulfilling the Great Commission. True partnership grows out of the realization that accomplishing the latter cannot be done alone; that we lack certain gifts, skills or resources to complete the task. But we recognize that by combining our strengths with those of others, we can do the job God wants us to do. One partner contributes strengths to the partnership that the other does not have, in order for them each to reach the common goal.

9. Partnership demands sacrificial commitment. Each partner must have a deep sense of commitment to the other and a desire and willingness to give the benefit of the doubt when difficulties arise.

10. Partners pray for each other. The value of such prayers cannot be counted and certainly can never be

taken lightly. Prayer implements partnership no matter what the distance geographically and culturally. Each partner benefits. It's the one ingredient of partnership in which there need be no imbalance, one that each can contribute to the other (Bush and Lutz, 1990:46-69).

11. Initiative with relationship. A partnership works when it comes into existence after sustained trust and relationship-building, not simply because someone has a passion and rushes into the organizational marriage to get the job done.

12. Cross-cultural sensitivity and wisdom. A partnership tends to work when there is sensitive understanding of diverse cultures and mutual respect.

13. Common Goals. A partnership tends to work when there is a commitment to a common objective, and the recognition that the partners truly need each other. It fails when goals and expectations are fuzzy, or when one partner wants to impose objectives not supported by the other.

14. Clear understanding of each partner functions. A partnership tends to work when there is a clear understanding of how each partner functions. It fails when the agreed-upon roles are ignored, or when a partner tries to change midstream without dialogue.

15. Ongoing care and evaluation. A partnership tends to work when it is carefully cultivated and strengthened ... Vigilant care will help us to cut losses before losing friendships.

4. THE PRINCIPLES OF EFFECTIVE PARTNERSHIP

Samuel Chiang (1992:288) describes seven principles of effective partnership. He advocates that mission partners must 1) agree on doctrine and ethical behaviour, 2) share common goals, 3) develop an attitude of equality, 4) avoid dominance of one over the other, 5) communicate openly, 6) demonstrate trust and accountability, and 7) pray together.

These qualities imply that both partners must be mature in their Christian faith. Bush's definition also implies five significant qualities imperative to effective partnership. These are 1) trust, 2) interpersonal relationship 3) accountability, 4) mutual complementation, and 5) a well-defined goal (Van Rheenen, 1996:191-195).

Garrison (1992:55) suggests the following important components in effective partnership:

- 1) Vision – There must be at least one individual who has a vision for integrated partnership and will share that vision with the various participating agencies.
- 2) Structure – Some kind of structure is necessary to bring about an integrated partnership.
- 3) Attitude – Probably there are more items under attitudes than under any other component. Some of these attitudes are listed in the next section.
- 4) Commitment – This is more than just an idea. It actually involves dated goals and objectives with a budget, plans for evaluation, and so forth.
- 5) Relationships – A whole range of components are involved in relationships with equality and mutual respect being major factors. These components are discussed throughout this article.

6) Expectations – These must be clearly defined. What do we want to see come out of this integrated partnership? Is it a massive thing such as evangelizing an entire people so that they all come to know Jesus Christ, or is it a rather limited thing, such as producing half-hour radio programs on a monthly basis by 1992? Expectations need to be clearly defined.

Clearly defined goals and mutual respectable relationships for effective partnership are therefore emphasized by the above three authors. Applying these factors to missions of the KOSH region and making them known repeatedly to both churches will help make a statement for mission partnerships.

5. LESSONS OF PARTNERSHIP

Bill Taylor (1999:748-751) suggests lessons of partnership from his own experience:

1. Listen before entering a partnership, and be willing to learn from mistakes and try again.
2. Partnership works best when there is shared ownership of the project, including finances.
3. Be balanced. Don't get sucked in by hard sells based solely on comparisons of cost-effectiveness. Take time to check out potential partners before signing up.
4. Church-church partnerships have real potential, but must be entered into with wisdom, humility, and a teachable spirit.
5. Wise churches recognize what they cannot do, and partner with those who can assist them in their long-range goals.

These principles are applicable to missions in the KOSH region. Accordingly, both churches should be willing to learn from their mistakes and try again.

6. CHARACTERISTICS OF HEALTHY PARTNERSHIPS

Garrison (1992:56) points out the following characteristics of healthy partnerships:

“Accountability, acceptance (of new agencies and denominations – western and indigenous – as well as of cultural preferences), biblical basis, clear expectations, commitment (to individuals as well as agencies) common vision, competent facilitators, conflict resolution/reconciliation, demonstrable servitude, dependability, forgiveness, flexibility/openness to change, honesty, love, maturity (spiritual and relational), mutual respect, ownership, patience, prayer, presence (allow enough time to listen), results (must see progress over time in both program and relationships), sacrifice, sense of humor, sensitive to security needs of all partners, shared success and failure, strong self-identity, along with sensitivity to disparate constituencies, transparency, trust, understanding of need for cross-cultural training, worship together.”

If churches in the KOSH region are aware of these, the above characteristics will help them to build healthy partnerships. These should be taught to both churches.

7. APPLICABLE PRINCIPLES FOR PARTNERSHIP IN PHILIPPIANS 2:1-16

Lederleitner (2010:182-187) suggests applying the following principles from this passage to the way we work with one another:

1. Intensely and actively look for the good in each other (v.1).
2. Stay focused on the bigger issues you have in common (v.2).
3. Take the extra steps and invest the time and creativity necessary to meet not only your own needs and requirements but also those of your partner (v.3-4).
4. Set aside your legitimate power and do not pick it up again (v.5-8).
5. Know that God will reward humility and obedience (v. 9-11).
6. Expect that partnering well will take a lot of work and that is okay (v. 12-13).

7. Know that if you choose to work in respectful and loving ways, you will shine forth with the powerful radiance of the glory of God (v.15-16).

In application of these principles to missions in the KOSH region, when both churches are humble and obedient towards one another, God will reward them to be successful in missions.

8. PRINCIPLES OF PARTNERSHIP LEARNED (BUSH & LUTZ, 1990:76-78)

SIM, Latin American Mission and the dozens of other faith missions that have moved from paternalism to partnership have discovered the following five basic principles that would have made the move easier:

1. Prepare people with partnership in mind – Missionaries going to the mission field today need to be intellectually and emotionally prepared ... not only to share leadership, but to take a servant role. Their great joy should be to see the national church develop leadership and initiative.
2. Be open with everything – Keeping finances and decision-making processes secret simply ensures misunderstanding. Partners must be open with each other if they are going to trust each other.
3. Begin to develop a board of nationals' right from the beginning, if possible – This is one of the most supportive non-directive means of stimulating leadership maturity.
4. Define the role of the original mission clearly.
5. Be willing to take risks.

These principles will help missions in the KOSH region move from paternalism to partnership.

9. PARTNERSHIP FOR THE HOLISTIC MISSION

We can get ideal strategies of partnership through Jesus' holistic mission. Jesus' jubilee mission was holistic in four aspects: It was proclaimed and enacted, spiritual and physical, for Jew and Gentile, present and eschatological. Jesus proclaimed that he himself fulfilled Isaiah's messianic prophecy when initiating his public ministry with the words, "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor" (Lk. 4:18, NIV). This not only stunned the Nazareth synagogue congregation, but also any reader who observes that the initial three chapters of Luke paint a picture of messianic expectations that appears quite different from what Jesus announced ... In the atmosphere of

high messianic expectations, Jesus boldly selected a messianic text, Isaiah 61, that was frequently cited by devout Jewish groups such as the Qumran community which anticipated a messianic visitation and read this cherished text in the Nazareth synagogue.

Jesus then began to interpret the text. “Today this scripture is fulfilled in your hearing,” he said. He conclude the brief citation from Isaiah with the phrase “to proclaim the year of the Lord’s favour” (Lk. 4:19, NIV) but he omits the remainder of the sentence: “...and the day of vengeance of our God” (Lk. 61:2). This is quite significant. Jesus also omits the remainder of the prophecy which includes references to Israel feasting upon the riches of the Gentiles and foreigners working in their fields. Therefore, Jesus excludes all references to hostility towards the Gentiles. He dramatically reiterates this in Luke 7:22 where he again declares his messiahship, this time in response to John’s query, by splicing together three passages from Isaiah (35:5f; 29:18f; 61:1). The contexts of these three passages contain references to divine vengeance (Is. 35:4; 29:20; 61:2), yet Jesus quotes only the good news of divine healing and deliverance. Bosch points out that the deliberate nature of these omissions is indicated by Jesus’ concluding comment which blesses the one “who takes no offence at me” (Lk. 7:23). This blessing is pronounced upon those who do not reject Jesus’ new era of salvation manifested through compassion for the poor and bestowed upon Israel’s own enemies, which may have conflicted with their expectations (Bosch, 1991:111).

Jesus has clearly announced the inclusion of the Gentiles in the messianic mission. Not a few Jews had interpreted the poor to refer to themselves; now Jesus widened the blessing upon the poor to include outsiders and outcasts, not merely the self-appointed pious ones. This was more than they could handle, and enraged, they drove him out of town and tried to hurl him off a cliff (Lk. 4:28-29).

Jesus accordingly announced a jubilee mission and proclaimed that he had fulfilled it through his holistic ministry on earth (Lk. 7:22; 4:18-19). Therefore, the present jubilee era we live in calls for Christians everywhere to embrace the holistic mission of Jesus by emerging into the real world through Jesus’ spiritually and socially inclusive mission of mercy and love (Hertig, 1998:167-177).

Jesus’ ministry was not only intended to preach the good news but also to preach it to the poor, namely the physically poor. His ministry also included healing for the blind, release for prisoners, and freedom for the oppressed. His ministry was therefore balanced with word and deeds. In applying this principle, missions in the KOSH region should include deeds of caring for the needy and the sick with preaching the Gospel.

9.1 Partnership in Christian community development

Evangelical Christians are recognizing that social action and evangelism are not opposite poles, but complementary partners in the task of the church, which cannot be split into “social” and “spiritual” dimensions (Pickett & Hawthorne, 1983:747). Three kinds of gifts are needed in Christian Community Development. One is the gift of bringing others to Christ and planting churches. The second is the gift of food production, health care, literacy, and vocational training. The third is the gift of administration in order to design, implement and evaluate programs to help people (Pickett & Hawthorne, 1983:753).

In missions of the KOSH region, the Afrikaans-speaking churches and the Tswana-speaking churches should carry on the holistic missions’ concept with “social deeds” and “spiritual” dimensions. Gospel is not only for saving souls but also for expanding the kingdom of God on earth. Therefore, when both churches reach out to the needy and the sick, the kingdom of God will be extended. If both churches do ministry for the community, they can build a transformational partnership model in the KOSH region.

9.2 Helping with more than resources in missional partnerships

Each partnership will require different resources and strengths, and that is why it is so important to carefully evaluate the relationship before entering into a partnership (Bush and Lutz, 1990:62). Giving must not only be in the form of money. In the Old Testament people tithed from the field, the flock and everything else. In the book of Acts many who were possessors of lands and houses sold them and brought the money to the church (Chikazaza, 1997: 3).

Let us seek partnership with those who have the skills to help us become productive. We need the Western church to help us with skills to manage our resources well. How many of our people were given some expensive equipment by missionaries but these now gather dust in the backyard because the pastor does not know how to fasten a loose screw, nor does he own a star screwdriver with which to do so. We can provide labour easily but lack skills (Chikazaza, 1997:6), therefore we should consider helping with other resources apart from finance as a real partnership.

In the KOSH region, the Afrikaans-speaking churches can assist the Tswana-speaking churches with other resources besides finance. Both churches in KOSH region can build partnership by sharing other resources.

9.3 Teaching the Christian message to avoid syncretism

The 1966 Wheaton Declaration states that syncretism is “the attempt to unite or reconcile biblically revealed Christian truth with the diverse or opposing tenets and practices of non-Christian religions or other systems of thought that deny it” (Lindsell, 1966:222; quoted in Parshall, 1980:45), and Buswell said that “syncretism occurs when critical and basic elements of the Gospel are lost in the process of contextualization.” (Hesselgrave, 1978:88)

Paul Hiebert has sought to draw a comparison between syncretism and indigenization:

“Not only must we separate the Gospel from our own culture, we must express it in terms of the culture to which we go. The people may sit on the floor, sing songs to native rhythms and melodies, and look at pictures of Christ who is black or Chinese. The Church may reject democracy in favour of wise elders, or turn to drama to communicate its message. But, as we have seen, translation involves more than putting ideas into native forms, for these forms may not carry meanings suitable for expressing the Christian message. If we, then, translate it into native forms without thought to preserving the meaning, we will end up with syncretism – the mixture of old meanings with the new so that the essential nature of each is lost. If we are careful to preserve the meaning of the Gospel even as we express it in native forms we have indigenization. This may involve introducing a new symbolic form, or it may involve reinterpreting a native symbol.” (Glasser, 1976:58; quoted in Parshall, 1980:46-47)

The answer to syncretism, and the best defence against it, is to start from the centre of the Christian message: the life, death and resurrection of Jesus as the Word of God incarnate. Anything that militates against the centrality of this message is a rejection of Christianity itself. Whenever indigenization and contextualization lead to a diminishing of the centrality of the cross and resurrection of Jesus Christ, there is no longer a normal process of adaptation, but rather the denial of the Christian message itself. Syncretism can be countered by faithful use of the Bible and by recognition of the Bible’s supreme authority. When this is recognized, it becomes clear how wrong it is to add elements from other “revelations” to the biblical message. In addition to the use of the Bible, the historical teaching of the Christian church can also help to provide an answer to and a protection against syncretism. This historical teaching is found in the ecumenical creeds, such as the Apostle’s Creed, the Nicene Creed and Athanasian Creed, as well as post-reformation confessions and catechisms such as the Belgic Confession of Faith, the Westminster Confession and the Heidelberg Catechism. Although the historical teaching of the church is not on the same level of authority as the Bible, it is a dependable interpretation of the message of the Bible (Pretorius, 1987:133-134).

The black churches of the KOSH region still believe in ancestral spirits and consult traditional healers (see Figure 21, 22, p.186). To transform their syncretism, the black churches need to be taught by the Word of God to conform their traditional beliefs. They should cut off the adultery before God.

9.4 Teaching how to give biblically

Chikazaza points out that lack of teaching has been a major problem in the church worldwide. Maybe the missionaries failed to teach the Africans how to give biblically and this has cost the church heavily in failing to fulfil its goal because of being poorly resourced. He believes that when the church is properly taught the principles of scriptural giving, people's attitudes will be affected positively. The Word of God taught that practice will definitely produce fruit (Chikazaza, 1997:3). The people need to know that they must give to God and that this does not in any way buy their salvation, but is an act of appreciation to God for his love in giving the greatest gift ever given – His only begotten Son (Chikazaza, 1997:5). The Bible says,

“Give, and it shall be given unto you; good measure, press down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.” (Lk. 6:38, KJV)

We would do well to remember that we are all called by Scripture to give, expecting nothing in return. It is interesting to note that Jesus expounds the principles of generosity by teaching that we ought to give with no thought of gaining in the process. He exhorts his disciples not only to give but also to lend without expecting anything in return for their liberality. Oddly enough, Jesus does not limit our obligation to respond with a generous heart to circumstances in which we are dealing with loved ones who are in need. Instead, he commands that we be responsive also to needs manifested among those who are hostile to us – treating our enemies with the same generosity we extend to friends. He urged his followers to abandon their expectations of reward when others in need ask to borrow in order to meet the basic necessities of life. Jesus thus promoted *a radical altruism* rather than *a reasoned pessimism* when he taught his disciples how to manage their finances when faced by others less blessed than themselves (see, for example, Lk. 6:32-38).

Rowell suggests, “As a premise, I am suggesting that dependency need not be a problem, even when outside funding predominates, if Western contributions are made without strings being attached and if national leaders are able to assert themselves by taking their rightful role in casting vision and initiating ministry. If national leaders are truly autonomous and if they remain free from control exercised by more

well-provisioned partners, the negative realities we associate with dependency can be largely reduced without denying legitimately needed support for the poor” (Rowell, 2006:23).

Escobar observes that the *cooperative model* of mission activity, in which “churches from rich nations add their material resources to the spiritual resources of the churches in poor nations in order to reach to a third area”, is emerging as a key to the future of global missions (Taylor, 2000:34). Informed, careful, loving giving is a great blessing and has advanced the Gospel to every country of the world (Mission Frontiers Bulletin, 1997:24).

In the KOSH region, the black churches are still not financially independent because they don’t give offerings and tithes properly. Therefore, these churches need to be taught to give offerings through Bible study. Church councils should be aware of giving offerings and tithes properly and start to teach it. If they need somebody to teach it, they may ask the Afrikaans-speaking churches or mission committee or Synod committee to help in this regard.

9.5 Breaking through the spirit of poverty

We need to be creative and reject the spirit of poverty that has reduced the African to a beggar. We should come up with plans and programs to empower our people economically. The poverty mentality created in the minds of many Africans must die (Chikazaza, 1997:6).

9.6 Suggested actions against financial paternalism

Kornfield (1999:5-6) says that the greater the degree of paternalism from the West, the greater will be the danger of giving “another gospel” – a Western, materialistically orientated gospel –and not the biblical Gospel of our Lord Jesus Christ. He suggests the following action steps against financial paternalism:

1. Raise the consciousness of Western mission leaders to the need of requiring more in-depth training in cross-cultural communications. Many mission leaders and administrators have had little or no training in anthropology, especially in the light of being involved in cross-cultural situations 24 hours a day.
2. Raise the consciousness of Western missionary candidates to acquire in-depth training in cross-cultural communications (i.e., applied anthropology).
3. Raise the consciousness of churches in the West as to the inherent dangers of financial paternalism,

especially when it comes to never-ending support of national leaders, pastors, evangelists and seminary professors.

4. Raise the consciousness of Two-Thirds World churches and leaders regarding the dangers of financial paternalism as it relates to the Western cultural transplant. Again “he who pays the piper calls the tune.” There is often a close dependency relationship between financial donations from the West and Western imported programs, which in many cases are not contextualized to fit the cultures of the Two-Thirds World.

5. Raise the consciousness of churches from the West as to how they can help in terms of specific projects, such as properties and buildings, without absolving the local church from doing its part.

6. Raise the consciousness of Western missionaries so that they will be willing to live a lifestyle of identification with the people that God has called them to. Working with the disadvantaged, economically depressed peoples will require that most expatriate missionaries assume a much-reduced standard of living from what they had in the West.

7. Raise the consciousness of Western mission leaders to develop “Principles and Practices” for their missionary colleagues so that all will know how to act in a consistent, responsible manner regarding the material and financial needs of nationals and the national church.

In the KOSH region, the Afrikaans-speaking churches should be aware of the danger of financial paternalism. When the Afrikaans-speaking churches learn the culture of blacks and establish a good relationship with them, they can assist the Tswana-speaking churches with many resources besides finance. Thus, the Afrikaans-speaking churches can avoid the danger of financial paternalism.

10. TO CHANGE TO REAL UNITY

Paul teaches us that Christian unity is the creation of God, based on our reconciliation with God and with one another. This double reconciliation has been accomplished through the cross. When we live in unity and work in partnership, we demonstrate the supernatural, counter-cultural power of the cross. However, when we demonstrate our disunity through failure to partner together, we demean our mission and message, and deny the power of the cross. A divided church has no message for a divided world. Our failure to live in reconciled unity is a major obstacle to authenticity and effectiveness in mission (Padilla, 2011:77). The Spirit is the true change agent who could change the hearts and attitudes of people to unity

(Journal of Theology for Southern Africa, 1988:56). When Christians live in the reconciled unity of love by the power of the Holy Spirit, the world will come to know Jesus, whose disciples we are, and come to know the Father who sent him (Eph. 4:1-6; Col. 3:12-14; 1 Thes. 4:9-10; 1 Pt. 1:22; 1 Jn. 3:11-14; 4:7-21).

11. TO EMPOWER OWNERSHIP

As long as the church remains in the hand of outsiders it will continue to serve a foreign agenda that has been set externally. If you are not the boss you cannot make decisions. The autonomy of the church is very important in order for the church to exercise leadership and vision. You cannot talk of owning the vision of the church when you are financed externally. He who feeds you controls you. We need godly leaders to give vision and direction, men and women who know God and through whose influence the problems of tribalism, ethnicity, and denominationalism which beset our continent can be resolved to the glory of God (Chikazaza, 1997:7).

Domination often comes not only through persons but also through resources and how they are channelled. Frequently, large sums of money are poured into the work of a young church without a developed sense of stewardship and without it struggling to find its own authenticity and responding to its own call to responsibility. Many missionary-sending bodies believe in sending block grants of funds to daughter churches overseas on the assumption that this shows confidence in the daughter churches' leadership. Such funds become interchurch aid rather than assistance in missionary outreach. Sending funds in this way exerts and perpetuates mission domination of the church. Much of this risk would diminish if the aid were designated for evangelism, church planting and leadership training, requiring the church to be responsible for its own administrative cost and some of the service ministries which ought to become increasingly self-supporting (Cervin, 1977:73).

To empower ownership means the guiding of the local people to become aware of their own talents, potential, ability and power to change their situation. They should be allowed the necessary self-determination and responsibility to give contents and direction to the process of transformation (Van der Walt, 2006: 77).

12. REMEDY TO BREAK DEPENDENCY

12.1 Generating resources internally

Projects must encourage the development of a sense of self-worth in the local communities by generating

resources internally whereby local people can keep them going. This is why emphasis has passed from *development projects*, in which the agents tend to come from outside only to be replaced by further outsiders, to *empowerment* (or capacity building) in which local people are enabled to carry through and sustain the work themselves (Kirk, 1999:100).

12.2 Restructuring

When expensive structures that are set up are part of the cause of dependency, restructuring may be needed in order to break the bondage of dependency. Kritzinger, after describing the expensive structures of mission-established churches as compared to African Initiated churches, concludes:

“There is no way in which a church within a poor community can survive financially without radically recasting the inherited structures of their well-to-do western ‘mother’ churches. The present structures could only be perpetuated through the influx of enormous amounts of ‘foreign’ money. Such a church is doomed to a dependent existence, with everything it entails.” (Kritzinger, 2000)

In what areas restructuring would be needed must necessarily be decided by the church, based on needs and priorities. The mentioned distinction between what belongs to the essence of the church and what does not is a helpful one. Another distinction that could help lies at local church level and denominational level. Ministry aspects that are essential at local church level are not necessarily essential at denominational level. Worse still, if ministries at denominational level take away the need to have those ministry aspects at local level, they are hampering instead of helping the essence of the church. For example, youths need attention in the church. They need to be addressed with regard to their specific needs, temptations, challenges and opportunities. But if a denominational ministry takes over this task from the local churches, these churches lose an essential aspect of ministry.

When a church is planted (either by a church planter, a youth group or another church), who takes care of that church and makes sure that essential tasks are carried out? Full-time or part-time ministry? Does the money come from the mother church, the church at large or the newly formed church? Should time-spans be set for evaluation? (Hahne and Rijneveld, 2005:32).

12.3 Stewardship

Teaching about biblical stewardship is indispensable if a church is to be non-dependent. The organization International Steward focuses specifically on the teaching of stewardship as a means of breaking

dependency. Allen (2002) and Ingebretson (2002) see the development and teaching of courses on Biblical Stewardship in all curricula on all levels as a main role for theological training institutions. However, teaching stewardship in mission-established churches is hard, because of the presence of outside funds.

The Nigerian Methodist, Awo, discusses the matter of money for planting new churches:

“The third source of finance is the members of the newly planted church. Many church planters, in their bid to gain outside financial support, normally plead that the believers are new in faith and are poor. But remember the story of Elijah and the woman of Zarephat (1 Kgs. 17:9-16). The prophet made this woman give all she had, which resulted in sufficient supplies for all of them. This principle is still working today ... When people are not encouraged to give, with the excuse that they are poor, they are deprived of the opportunity to receive blessings from God ... If the idea is to plant a healthy church, then you must think of raising a giving church from the beginning. Remember, the initial teachings and impressions will determine the type of church that will grow” (Awo, 1995).

Chikazaza defends stewardship and shows its link to the African church of giving and hospitality:

“There has been talk that the African church is not a giving church and to some extent this has been accepted as fact. But I know for certain that the African is a natural giver ... Such talk that Africa is a poor continent is not only false but criminal ... Giving is in the root of African culture” (Chikazaza, 1997).

12.4 To develop commitment to accountability

There are three steps in developing a common commitment to accountability (Rickett, 2008:54):

Step 1: Check the way you think about accountability. Somehow, we wrongly think of it as a one-way street – accountability is something we get, not something we give ... It’s always about how to make the other guy accountable. So, the first principle is that accountability is a *two-way* street – which is the difference between partnership and paternalism.

Step 2: Discuss accountability with your partners. Because most of us recognize that accountability is necessary, we tend to assume that everyone understands it. To avoid this mistake, make accountability a subject of discussion early in the partnership. Start by asking your partners what accountability means to them. Discuss how it works in their culture and how it works in yours. Work through the following

questions together:

- What is the purpose of accountability?
- How is it usually practised in our respective cultures?
- What are the benefits of accountability?
- How is it abused?

Step 3: Write a joint definition and purpose of accountability. After you have reached a mutual understanding of accountability by discussing the questions in Step 2, define accountability and state its purpose for the partnership. This exercise leads naturally into identifying what it is you will be accountable for.

Building real partnership in missions of the KOSH region needs accountability between both churches. Without accountability, they cannot trust each other and have a good relationship.

12.5 To teach Western churches.

Western churches need to be taught to overcome the emphasis on dependency. The image of missions needs to be biblically redefined. The interests are not only for the receiving church but also for the giving church: the good feeling of doing good works, the image of the Good White Missionary, the organizations (both at home and abroad) that we have set up, the nice level of giving from our constituency that may decrease if we change their image. One major reason why the old image of missions is kept going and the Western churches are constantly urged to give more to dependent churches, is that it keeps their love for missions going. To break this or to inform them about realities like the dependency problem may decrease their love and enthusiasm for missions. Fran Patt of the US Centre for World Missions states boldly that mission boards will only change their mentality when the source dries up, because it is too tempting to continue pleasing the churches with the information they want to hear so that the funds continue to come (Hahne & Rijneveld, 2005:32-33).

“Now we step onto sensitive soil, but I also contend that for many American agencies and missionaries, until the source of funding and motivation for these types of ministries dries up, it will continue to be a sore temptation and subversion for both. Missionaries and agencies will continue to be tempted to draw from the huge resources of the North American church if that entity is still committed to spending their

funds in this way. If we are truly to end this cycle of abuse we must do more than “Just Say No.” We must dry up the source of the drugs (money)” (Patt, 1999).

Mission Boards may need to let their fear go that people will give less. Mission effort is not measured in money given. As one song says: “God can’t cash out State cheques in heaven. He needs you...” Incarnational presence is much more important than money (Howard, 1997:24-35).

Therefore, in missions of the KOSH region, the Afrikaans-speaking churches should be aware of dependency of the Tswana-speaking churches and be careful to give money.

12.5.1 The Western church’s Strengths (Bush & Lutz, 1990:63)

The Western church’s strengths which can complement the non-Western church’s efforts are as follows:

1. A history of the church which dates back to the first century. Though it has been marred by war, intrigue, misuse of power and disobedience, it also records heroes, martyrs and great church leaders, a heritage of experience upon which all can draw.
2. The history and development of missions, rich in victories as well as defeats.
3. The mission vision of the nineteenth and early twentieth century which has influenced Third World missions.
4. Training opportunities and institutions which have provided highly trained leaders for the church and missions.
5. Administrative skills and structures which non-Western ministries find themselves to be more and more in need of to function effectively.
6. Technology (such as radio, computers) which can expand the outreach of a ministry. Many Two-Thirds World countries are rapidly expanding their use of these technologies. Ministry leaders need technicians and training for their staff.
7. Sources of funding, though shrinking in the West, still represent about 80% of all “Christian money.” Western agencies have the advantage of contacts and networking with sources of funding. Other Two-Thirds World countries, such as Korea, are growing in financial strength, but have been restricted in

sending funds out of the country.

8. The vast majority of Christian books have been written and produced in the West. Until more Christian writers and publishers are developed in the Two-Thirds World, most Christian literature in the world will continue to come from the West or be translated from English.

9. Personnel needs are outpaced by the Two-Thirds World, but thousands of quality young people are available. They can receive some of the best missiological training in the world.

The Afrikaans-speaking churches in the KOSH region have resources to share with the Tswana-speaking churches, i.e. administration skills, professionals, trained and careered church or mission leaders, businessmen and -women's management ability, Christian literature, etc. If they share resources with the Tswana-speaking churches, the latter can stand up to be healthy and self-sustainable.

12.5.2 The Strengths of the church in the Two-Thirds World (Bush & Lutz, 1990:64)

The strengths of the church in the Two-Thirds World which can complement the missions program of the Western church are:

1. A more holistic worldview of God and the spirit world with a realistic awareness of the power of evil spirits.
2. A lively sense of miracles, of expectancy that God can and will intervene in nature when he chooses. One need only to read the stories coming out of China which describe the 30 years during which the church was cut off from all outside contact to recognize this truth.
3. Interdependent rather than individualistic, the church in the Third World has a deep sense of community and familial responsibility. Over and over the Philippians jailer's story is repeated as a man "and his house" move into the kingdom together.
4. The national leaders know their culture, worldview, language and customs, and can help us understand them. Nationals have insight that can avoid the mistakes and poor judgments we might make without them.
5. National Christian leaders bring fresh insights into and applications from the Word of God.

6. Most national Christian workers know how to practise simple life-styles. Not only can funds consequently be stretched to finance a larger program, but their example is a challenge to those of us in the West who has developed an over-extended lifestyle.

7. Its human resources are increasingly located in Africa.

8. The prayer life of many in the Two-Thirds World church is a challenge to our faith.

In missions of the KOSH region, the Tswana-speaking churches have strong factors (language, singing, communal cooperation and living at a more leisurely pace, etc.) with which to build real partnership so that they can contribute in missions.

13. MAIN CHARACTERISTICS OF PARTNERSHIPS TO CAUSE INSENSITIVITY

Kraakevik (1992:40) points out the main characteristics of partnership that cause insensitivity:

- Lack of proper training for the leadership.
- Partner agency expectations (they all have their own constituencies).
- Partnerships tend to take on a personality all their own.
- The goals are too grandiose.

14. THE HINDRANCES OF PARTNERSHIP

As we've looked at many models of partnership, the benefits and synergism have become obvious. But obstacles that hinder partnering remain (Bush & Lutz, 1990:174).

Many obstacles to true partnership have slowed the process. "The three-self principles continue to guide much of contemporary mission planning. They make an important point that young churches are equal and independent members in the worldwide community of churches. Today, however, many are arguing that we must move beyond autonomy to partnership. In the name of self-support, mission agencies too often withhold funds that would help young churches carry on effective evangelism. Our goal is not to establish isolated churches that work alone, but to sustain churches that share a unity of fellowship and a common mission to the world" (Hiebert, 1986:195).

14.1 False attitudes of superiority and fatalism

If we do not shed false attitudes of superiority and false belief systems, we will be a hindrance in cross-cultural partnerships and to God's work in the world (Lederleitner, 2010:52). Therefore, on the one hand a paternalistic attitude of superiority and domination from rich, powerful Western countries cannot be beneficial. On the other hand there is a passive attitude of fatalism and dependency from the poor. Both parties have to change and become real partners (Van der Walt, 2006: 77).

In missions of the KOSH region, to ensure real partnership between the Afrikaans-speaking churches and the Tswana-speaking churches, both churches should overcome the attitude of paternalism, fatalism and dependency.

14.2 Ethnocentricity of Western missions

The belief that "West is best" has blinded us to the values found in other cultures and to the realization that the truth of Scripture can be adapted to each culture, allowing each people to develop its own forms of worship and lifestyle. Appreciation of the beauty of God-given diversity in other cultures, and especially in the church, was difficult. Some early missions even segregated new believers from the rest of society in order to purify them. In the seventeenth century Cotton Mather encouraged the establishment of Christian towns among the North American Indians. He believed segregation and isolation necessary to a convert's growth to "ensure a more decent and English way of living."

14.3 Donor mentality

The overpowering resources of the West developed a donor mentality that is a hindrance to partnership. Missiologist Walbert Buhlmann says this Western donor attitude makes the Third World church "a kindergarten for Mother Church and a poor house for the exercise of her charity" (1977:23). The donors not only unwittingly caused jealousy between workers, but also usurped the church's role in making decisions about its missionaries' requests. Partnership would have avoided such pitfalls, but the mentality to give emotionally and personally often bypasses partnership agreements.

In missions of the KOSH region, the white churches should be careful to give money with a donor mentality. Donor mentality can spoil the black churches so that they don't take accountability. Therefore, the Afrikaans-speaking churches should develop the Tswana-speaking churches' responsibility by not giving to them fully and continually. Before they start to support the Tswana-speaking churches, they

need to plan and agree to gradually reduce support. This can help the Tswana-speaking churches to become self-sustainable.

14.4 The Two-Third World churches' dependency

Although Two-Thirds World church leaders recognized how the controls and resource power of the West had weakened the church, many could not let go, afraid to give up the security of outside funding. David Bosch describes an analogy of African farmers who set traps to catch baboons who are destroying their crops. They cut a hole in the top of a pumpkin just large enough to enable the baboon to squeeze his hand in. The baboon reaches in to get the delicious seeds, but is unable to get his clenched fist back out through the hole. It sits there helplessly, a prisoner of the pumpkin until the farmer comes to shoot it. It never realizes that all it has to do is to let go of the seeds! In order to keep the money and free mission personnel, national churches publicly accepted the dominance and control of the West, while in their own circles hotly complaining about paternalism (Bush & Lutz, 1990:39).

In missions of the KOSH region, the Afrikaans-speaking churches should not control but assist the Tswana-speaking churches as partners so that the black churches overcome dependency.

14.5 Independence

Nineteenth century mission leaders propounded the goal of missions to be to counteract the dominance of missions and the dependency of the national church. They feared that churches wouldn't develop as long as the Western missionaries were around. They believed that the national Christians would neither give nor trust God to supply their needs locally, as long as they could rely on Western funding. Overreacting, they failed to apply the biblical principles of "giving to those in need" to the conditions in the Third World ... The period of withdrawing personnel and funds from local churches was perhaps necessary in order to give the churches freedom to become independent and mature. Unfortunately it also separated the older and younger churches. Some national leaders found it difficult to work side by side in the same field with well-funded Western missionaries (Bush & Lutz, 1990:39-40).

Independence therefore also impedes building a real partnership. In missions of KOSH region, the Tswana-speaking churches and the Afrikaans-speaking churches should be independent but not isolated. However, at this moment, if the Afrikaans-speaking churches stop supporting the Tswana-speaking churches in need, the Tswana-speaking churches will feel isolation, therefore the Afrikaans-speaking churches should assist the Tswana-speaking churches until they become self-sustainable and take

responsibility in missions.

14.6 Disunity in the Christian world

In the late sixties a remarkable demonstration of partnership developed in West Africa. Disunity in the church has been with us since the time of the New Testament church when some said, "I follow Paul, another, I follow Apollos". Rather than seeing Christians to be one body, as Jesus prayed, within the world we more often see evidence of disunity such as weakness and hypocrisy. Both Western and non-Western churches have been slow to understand each other's heartbeat and reluctant to speak openly and candidly (Bush & Lutz, 1990:40-41).

Self-support is, wherever possible, really the soundest method of church economics. It is healthy for the church and for the mission, but there certainly are situations where self-support is not advisable and can make church growth nearly impossible. In such situations its presence does not necessarily imply the lack of an indigenous church; it is an independent variable within the pattern of the mission and church. All depends on how the problems are handled, and how the temptation to control church life through the manipulation of funds is resisted by the mission body. If foreign funds are handled in an indigenous way, they may still have their dangers, but they do not preclude an indigenous church. Examples of areas in which the younger churches can usually not be expected to be self-supporting are publication, Bible translation, education, health and medicine, and many other fields entirely outside the range of their economy. These are not indigenous activities, but they are valuable activities for many churches in the modern world. Whether or not such things enter into the life of a church in an "indigenous manner" is entirely dependent upon the way in which the changes take place, not the source of income. If the changes in the younger church society take place as the result of the fulfilment of a strongly felt need, and in a manner planned and executed by them for their own purposes and in their own way, the simple presence of foreign funds in the project does not destroy its indigenous character. On the other hand, it would be very easy to find many examples of self-supporting churches in which the basic indigenous character is not present. If the church makes its own decisions, without outside interference, as to how its funds shall be used, and does so on the basis of economic patterns natural to it in its own cultural setting, this church may be considered indigenous, even if funds are provided by an outside source (Smalley, 1967:148-149).

For the success of any project they should therefore regard each other as equals, realize their mutual dependency and work together. This requires dialogue, mutual respect, trust, real partnership and responsibility from both sides (Not only developing nations, but also the Western developers can be

responsible for failures.) (Van der Walt, 2006: 76).

15. TO AVOID PITFALLS OF PARTNERSHIP

Partnership like the indigenous model has many pitfalls. For example, partnership could become another name for paternalism if outsiders control decisions and set agendas. Under the guise of partnership a subsidy system is introduced which, in reality, is no more than the personal support model. Another limitation of partnership involves the difficulty of communicating across cultures to make authentic decisions and the fact that decisions are made differently in various cultures. The tendency today is to idealize partnerships without considering some of these very significant problems (Van Rheenen, 1996:198-202).

This provides a guide to the most common mistakes made in intercultural partnerships. If you know where the pitfalls lie, you can avoid them more easily. For each mistake, a remedy is suggested (Rickett, 2008:73-85):

Mistake #1 Assuming you think alike.

One quick way to get into trouble in a partnership is assuming others share your perceptions and expectations.

Remedy: Be explicit about your expectations and capabilities. To be clear about your roles, you need to talk about them – not just once, but repeatedly. Communicate to the point of over-communicating. How? Try the following 7 points approach:

1. Use guidelines. What essential things do you need to know to succeed in the partnership? Outline those items and agree that whatever else you might discuss, you'll always cover those critical factors.

2. Have regular discussions. Plan to talk monthly, bimonthly, or quarterly about your responsibilities in the partnership.

3. Inform your partner quickly. Few things will insult your partner more than first hearing important news affecting the partnership from someone else.

4. Ask for your partner's opinion. Your partner represents an important information base, especially on his region of the world. Treat him as a trusted advisor. This will win confidence and open opportunities

for discussion.

5. *Send short notes.* Regularly share with your partner such things as progress on joint projects, events in your organization, or personal milestones.

6. *Invite bad news as well as good.* Since this can be difficult in some cultures, the burden is on you to understand your partner's cultural style. Still, he needs to know that you can't work in a vacuum – you need to be made aware of a problem before it's too late.

7. *Relax together.* Spend casual time away from the ministry where conversation can become more intimate.

If churches in the KOSH region apply this, both churches' mission board members should have regular meeting monthly, bi-monthly or quarterly and share expectations which relate to their goal or vision. Also share opinions – not only positive but also negative things – so that the other partners are made aware of a problem before it's too late. Give your partners the opportunity to express their opinion and treat them as trusted advisors. This wins confidence and opens up opportunities for discussion. Don't make decisions about what should be done in your partners' work without consulting them. Don't portray a "boss" attitude of control over your partners' work. Make very sure that new staff members on the mission board or in the mission committee familiarize themselves thoroughly with the details of existing agreements. Inform both partners quickly. Few things will insult partners as much as hearing important news and developments of your work from sources outside of the partnership. Send short notes. Tell each partner about progress on joint projects, events in mission boards or urgent news and needs. Sometimes try by all means to have times of relaxation and fellowship away from the ministry, with both partners being able to converse to become more intimate. If the white churches in the KOSH region are aware of this pitfall (assuming they think alike), they can make sure of building real partnership through applications to remedy the situation.

Mistake #2 Promising more than you can deliver.

Remedy: Make sure that very clear and explicit agreements are made of what assistance will be given and received with regard to money and resources. Rather under-promise and over-deliver. Stick to what you do best. Take on only those projects that are within your grasp. If the margin for success is slim, you can take one of the following three approaches: (1) Make your apology and back out; (2) Recommend someone who is better suited to help; (3) Under-promise what you think you can deliver. If your capacity

to do the job is limited, make sure your partner knows it and encourage him to find other options.

When the black churches in the KOSH region expect help from the white churches, the latter should not promise to do it individually or verbally because when it is not achieved they can lose trust in each other. This could cause a breach in the relationship and impede the building of real partnership in missions. Therefore, when they under-promise and are able to deliver, they can maintain trust. In the case of a mistake, they should apologize so that they can maintain trust and good partnership in missions.

Mistake #3 Taking to the road without a map.

All ministries exist to achieve results. That's the purpose of being in ministry. A key to effective partnering is making hoped-for results explicit. In the absence of goals, the result of partnering tends to be activities that keep everybody busy, but that rarely meet expectations. Without goals, achievements are unstated, unplanned, and usually unknown.

Remedy: Establish clear-cut, achievable goals that make a difference. Establish goals for the relationship and for ministry impact. Even when the partner ministry as a whole has clearly stated goals, the cooperation and partnerships must also have goals. In partnering, merely stating goals is not enough. They must be goals that would make a difference and reflect the purpose of the partnership, are feasible, challenging, and underline the larger significance of the ministry of the Gospel. Goals that make a difference define the impact the partnership can have, an impact that could never be achieved without the partnership. Goals are the hoped-for results that make partnering worthwhile.

This pitfall can make missions in the KOSH region differ if churches are aware of it. To remedy it, both churches should have a goal to achieve. The goal will be self-sustaining and participated in by missions of the black churches. Therefore, the goal should be known to both churches and have real partnerships to achieve the goal.

Mistake #4 Underestimating cultural differences.

Succeeding at intercultural partnership requires some understanding of the worldview, ways of being, thinking and interacting, used by members of the partner ministry.

Remedy: There are three ways to build intercultural understanding, and all three are needed to reduce cross-cultural uncertainties.

1. Learn the culture. When you enter into cross-cultural partnerships, you just have to acquire knowledge of your own culture as well as the host culture. Unless you understand your own cultural frame of reference, you will not be able to understand why you react towards another culture in the way you do. Learning the host culture includes not only reading about general cultural patterns, but also observing and inquiring about what you see. By taking the role of a learner in the host culture, you'll also be winning friends and building relationships.

2. Build relationships. Genuine Christian ministry and successful partnerships in ministry are inconceivable without meaningful relationships. Progress in building relationships comes through spending time with people, sharing stories, exploring differences, and taking on practical hands-on tasks in the field together. It is in building the relationship that you will encounter differences. When you do, discuss them face-to-face. In this way you will build trust and mutual understanding.

3. Understand yourself. Although it's often overlooked, people who understand their own social style and personal tendencies are better equipped to adjust to cultural differences. By understanding themselves, they are able to anticipate their own responses to cultural differences. This allows them to manage stress and take advantage of particular properties of the host culture. In partnership, developing cultural awareness works both ways. Understanding cultural differences is a mutual responsibility.

Churches in the KOSH region also need to understand cultural differences between the Afrikaans-speaking churches and the Tswana-speaking churches. If cultural differences are disregarded, missions in the KOSH region will encounter trouble building good partnerships. Therefore, if both churches learn about the difference the whites and the blacks' cultures, they can reduce misunderstandings of each other's culture.

Mistake #5 Taking shortcuts.

Without carrying the burden of putting proper structures of accountability in place, missionaries and other workers involved in a partnership may become very skilful at writing letters and communicating with donors. As donors give support to solve problems, shortcuts are taken. Sometimes donors just want to provide support to build church buildings to enhance their own image. Missionaries build church buildings according to the donor's will. It is a shortcut to build church buildings without partnerships existing with local churches. When missionaries commence their ministry with any research, shortcuts can take place in missions.

Remedy: Develop evaluation procedures, and use them. Establish procedures for investigating new ministries and maintaining accountability with current partners. For example, look at a ministry through the following six lenses:

1. Study the priorities of the ministry and compare it with other Christian ministries in the area.
2. Look for agreement in basic theological positions.
3. Check out the ministry's reputation and relationship with local churches and other bodies of Christians.
4. Examine the ministry's financial situation and support base.
5. Identify specific goals and objectives of the ministry.
6. Analyze the structure and quality of the board of directors.

What you can learn about a ministry through each of these lenses is useful for maintaining the relationship, as well as qualifying a new ministry. The remedy of this pitfall is applicable to missions in the KOSH region. If the mission board checks out churches' situation and their financial state before it renders it support to the Tswana-speaking churches, they can avoid this pitfall.

Mistake #6 Forgetting to develop self-reliance and create and sustain dependency.

It is a mistake to underestimate the destructive potential of foreign aid. We must take great caution to ensure that the partner's self-reliance is not undermined. Self-reliance has three interwoven qualities: (1) Organizational self-determination; (2) Relational interdependence; (3) Financial independence.

A self-reliant ministry is capable of making its own decisions, collaborating with the larger Christian community, and surviving on indigenous resources. Self-reliance is undermined when one partner unilaterally interferes in the administration of the other, when a partner is handicapped in its relationship with local Christian bodies, or when one partner cannot survive without the other. The question of self-reliance comes with the money flow. The greater the proportion of funding from a single source, the less self-reliant the organization becomes. Although the partner had succeeded in planting hundreds of churches, it had become totally dependent on outside resources. While the mission organization achieved the main goal of the partnership, it has overlooked the importance of self-reliance.

Remedy: Include self-reliance in your goals for the partnership. A good rule of thumb is to provide no more than 30 percent of the partner's total income. A ministry that receives 70 percent of its support from local sources represents a healthy level of interdependence. Admittedly, this is not always possible. Start-up situations almost always turn these ratios around. Special situations or capital needs alter the ratio for a period of time. The point is to be aware of the impact and work purposefully toward a realistic target. From time to time, ask each other a series of questions:

1. In what ways is the ministry stronger and more effective now than when we entered into partnership?
2. What would happen if you were to dissolve the partnership today?
3. Would the partner be destroyed, crippled for life, or handicapped for a while?
4. What would it take for the partner to recover?

In the end, your goal is to enable the ministry so well that they are capable of growing without your assistance. In missions of the KOSH region, this pitfall and remedy can avoid forgetting self-reliance, creating and sustaining dependency as the process to be self-reliant is evaluated.

Mistake #7 Running a race with no end.

The easiest mistake to make in a successful partnership is to keep going with no end in sight. Long-term partnerships tend to make this mistake more than short-term, functional partnerships. Short-term partnerships are by definition goal-driven. When the goal has been achieved, the partnership is dissolved. A good example is the consultative relationship. Consultants and clients form a temporary partnership to solve problems, make decisions, and plan for the future. The consultative relationship is ended when the project has been completed. Although long-term partnerships may start with a clear picture of what is to be accomplished, over time the relationship tends to dominate. This is particularly true when the ministry is successful.

Remedy: Have an exit plan before you start. This is a polite term for withdrawal. It usually involves a gradual reduction of the financial subsidy. In some cases, other types of assistance, such as consultancy, actually increase to help the ministry fulfil its mission without outside financial investment. It usually involves a gradual reduction of the financial subsidy.

According to Synod mission policy, the GKSA has a good principle to follow the Scripture whereby

sending churches should look after mission churches to be self-sustainable and participate in missions alone. The GKSA had an exit plan before they start missions. However, this principle is still effective for churches in the KOSH region. Therefore, churches in the KOSH region can avoid this pitfall when they adhere to the above principle.

The researcher presents some models of partnership to compare with the G.K.S.A.

16. SOME MODELS OF PARTNERSHIP IN MISSIONS TO CONSIDER AND LEARN FROM:

16.1 SIM and ECWA model of partnership in missions (Hay, 1992:91-103)

SIM, begun in 1893 as the Sudan Interior Mission, officially has been to have a true biblical partnership in all of their church relationships. It is an evangelical, international, interdenominational mission society. The pioneers of SIM had a simple goal. They were challenged to penetrate new territory and to evangelize vast areas then totally untouched. They felt the burden of God to go to the interior of Nigeria with the gospel. They tried to find existing mission societies to send them but were unable to do so. They therefore went on their own with whatever support they could find. Their dependence was solely upon God. Its original statement of mission says: The purpose of SIM is to glorify God by evangelizing the unreached and ministering to human need, discipling believers into churches equipped to fulfill Christ's Commission. In keeping with its goal, SIM was used of God to start, in Nigeria, the Evangelical Church of West Africa (ECWA) and SIM are inseparable. It is true that ECWA did not become a separate legal identity until 1954. The first established church of a formal nature came in 1908 when the first converts were baptized. That is the true date that ECWA began (Hay, 1992:93-95).

Legal recognition for ECWA was granted by the British Government Nigeria in 1954, six years before Nigeria became independent. In 1976, SIM transferred full responsibilities for the ministries to ECWA. ECWA is now a mature church, a denomination in Nigeria, with more than 2,200 congregations. She continually assesses her own goals to determine how those fulfill the divine commission. ECWA church still felt the need of teaching for the Western missionaries so that they wanted to see seminary training upgraded to post-graduate level. However, ECWA is a mature, responsible church (Hay, 1992:95). SIM has always followed the policy of indigeneity. The church must be responsible and mature, well grounded in the Scriptures, capable of continuing growth and reaching out to others. The fact that ECWA is a responsible church is not an accident. The founding of ECWA was the fulfillment of early SIM policies.

There are times when it is legitimate for SIM and its supporting constituency to assist a financially weaker church in the same way that the young churches in the first century assisted the church in Jerusalem (1 Cor. 16:3; Hay, 1992:97). Included in SIM's strategy for Nigeria are the following goals for outreach (Hay, 1992:101):

- to have an increased missionary involvement in the Evangelism and Church Growth Department
- to assist in developing an integrated team approach in new areas as well as church areas
- to participate in urban evangelism
- to assist in missionary training for cross-cultural and foreign mission work
- to assist EMS in expansion

Part of SIM's goal in Nigeria, therefore, has been to establish a responsible church that is outgoing in its witness, and to help provide the leadership training and biblical stimulation that brings about its aggressive evangelism.

In 1948, the SIM West Africa Field Council established what was called *Jamiyyar Masu Bishara na S.I.M. cikin Afrika ta Yamma* (the S.I.M. Evangelista' Society of West Africa). The name was later changed to African Missionary Society which, in turn, has grown into EMS which is also a sodality, the missionary arm of ECWA which is a modality. EMS has developed into a vibrant missionary agency (Hay, 1992:103). Therefore SIM and EMS are determined to find ways to help ECWA become a church for the whole world (Hay, 1992:103-104).

This model will be a good example as partnership and interdependency in missions of the KOSH region. SIM did not want to establish their branches at mission field rather assisted for nationals to be indigenous. Therefore if churches in the KOSH region apply this principle, the black churches will be independent churches to be self-sustainable and participate in missions with responsibility.

16.2 Korean model of partnership in missions (Kim, 1992:127-139)

Nevius, a Presbyterian missionary called to China, further developed the principles of Venn and Anderson in his classic book *Planting and Developing of Missionary Churches*. His Nevius Plan, although rejected by his contemporaries in China, became the guiding principles for the mushrooming Christian movement

in Korea. These principles were: 1) Christians should continue to live in their neighbourhoods and pursue their occupations, being self-supporting and witnessing to their co-workers and neighbours. 2) Missions should only develop programs and institutions that the national churches wanted and could support. 3) The national churches should call out and support their own pastors. 4) Churches should be built in the native style with money and materials given by the church members. 5) Intensive biblical and doctrinal instruction should be provided for church leaders every year (Terry, 2000:484).

In 1905 the General Council of Protestant Evangelical Missions in Korea was formed with four Presbyterian missions and two Methodist missions. The purpose of the General Council was “to attempt cooperation in missions and as a result to organize one evangelical church in Korea.” The General Council contributed greatly in producing various united ministries in missions such as Bible translation, Publishing literature, and publishing a union hymnal. Medical, educational, and Sunday school projects were cooperatively implemented. The great Korean revival of 1907 had a number of significant influences on the Korean Church. Among them was a removal of hidden conflict between missionaries and the Korean Church leaders, and an increase of mutual understanding and cooperation between them. The Western missionaries had had an attitude of superiority towards the Korean people. Koreans, on the other hand, had tended to follow the Western missionaries uncritically. Through the revival, however, both parties confessed to bring sinners full of flaws and came to accept the others as partners.

Therefore if this model effect to missions in the KOSH region, the revival can effect to each church so that both churches repent the whites’ superiority, paternalistic attitude and the blacks’ inferiority attitude and dependent attitude to the whites. They can reconcile to break walls between the whites and the blacks.

The Korean church has been reawakened to missions since the 1970s. There was Expo74 which is crusade and Billy Graham preached Gospel. At that time 1 million people gathered in Yeosu Island of Seoul and all towns also held this crusade and held crusade through TV or radio. After that, revival happened at each local church. People gathered to listen the word of God and prayed and evangelized so that churches grew and they involved in missions and evangelism and church planting.

Korean missionaries were sent to 168 countries 17,697 people in 2008.²⁷ Yet cooperation and partnership in missions were not always properly implemented among the Korean Churches because there are so many denominations to missions competitively. Among the many problems the Korean Church has faced since the 1970s has been the spirit of denominational competition and discord in missions. Competitive

²⁷ www.kwma.org/gnuboard4/bbs/board.php?bo_table=s_058&wr_id=63 access date 2013. Oct. 14.

individualism has been the most critical factor in the Korean Church's involvement in missions. Missions were generally attempted separately; either individually, organizationally, or denominationally without any cooperation. The Korean Church could not cope with the newly arising missions' movement, and denominations began to lose credibility.

In the 1970s, Western mission societies began to enter Korea. They easily drew the attention of Korean missionary candidates because they were experienced, well organized, and seemed credible. Many Korean missionary candidates went out to the mission fields through these agencies. And a number of Koreans went out to the fields through their own denominations. Western mission societies certainly made positive contributions to the Korean Church. Missionary challenge, training, and placement all took place through them. Yet, the movement also had negative effects. The agencies made mission policies by themselves, without consultation with the Korean Church on such matters as recruiting, accepting, training, and placing. Legal and financial matters were also dealt with separately.

Unfortunately, it is often pointed out that while one Korean missionary works well in the field, two of them cannot work together. Inability to cooperate has become one of the most serious problems which Korean missionaries face. Maybe they were doing missions in a Korean style when they carried out mission tasks individualistically. There are lack of cooperation between the Korean Church and the field churches. Quite many Korean missionaries were sent out to the fields without having an agreement with the field churches so that they are not supervised in the field and they are their own bosses and become a hindrance. Lack of cooperation and discord among missionaries often provide heresies with opportunities to propagate and expand. When the doors for evangelism become closed or missionaries withdraw, missionaries discredited. Therefore unnecessary energy and money are wasted, and the effectiveness of missions is greatly lessened. Sometimes this even causes divisions in the nationals' churches. Accordingly, competitive individualism, authoritarianism, superiority complexes, strong personalities, immature spirituality, lack of mutual understanding, denominationalism, nationalism, theological differences, no experience of cooperation at home, inadequate training for the cross-cultural missions – these are all reasons given for no cooperation. However, items that should be cultivated for cooperation in missions are: personal maturity, spiritual maturity, obtaining a right view of missions, practicing cooperation and interchange between churches and mission societies, receiving cross-cultural missions training, and overcoming individual church centeredness.

On January 18, 1988, KPMF (the Korea Partnership Missions Fellowship) was formed with missions leaders from six major evangelical Korean Churches (denominations) participating. The purpose of

formation was to establish and maintain cooperation and partnership in missions. The purpose and rationale of the KPMF was stated as follows:

“Now that the Korean Church has entered into her second century, she badly needs to establish a cooperative relationship among denominations, establish a partnership policy with the Western mission societies, and also carry out partnership agreements with the field churches.”

The formation of the Korean World Mission Council after the Korean World Mission '88 held at the Billy Graham Center, Wheaton, IL, July 25-30, 1988, was a great boost to create and encourage a spirit of partnership in missions among the Korean Churches in the U.S.A. Since the formation of the Korean World Mission Council, the American Korean Churches have been actively and cooperatively engaged in world mission. The unity and cooperation of the Korean Churches have promoted missions in unprecedentedly significant ways. On June 25, 1990, a more comprehensive missions association was formed at the Somang Presbyterian Church in Seoul. The initial organizing members of KWMA include church and missions leaders from a wider scope of denominations and missions societies. The purpose of the KWMA was clearly stated in its preface as the following:

“In spite of spiritual growth, however, the Korean Church has been lacking in unity and mutual cooperation for effective missions. Hereby we establish the Korean World Missions Association in order to carry out missions through cooperation and partnership between the Church and the missions' societies. The KWMA should function as a center to provide the whole body of the Korean Church with up-to-date missions information, to provide training programs with qualified missions specialists, to provide a forum to discuss and build missions strategies, to provide a place and system to educate missionary kids, and to provide even a place and system to take care of missionaries on furloughs and retirement. Initial responsibilities to build such a real partnership missions association rest upon the Korean Churches which are willing to overcome self-centered and competitive heroism. A substantial encouragement and support, however, should come from the Western missions' societies. West-based missions' societies should encourage and help to develop Asia-based missions associations in each Asian country similar to their own missions' societies by providing missions materials and by loaning missions specials. The meaningful project of the KWMA is to hold a missions conference to evangelize the nation and the world since November, 1991 in Seoul, Korea. It will be sponsored by the Korean World Missions Association, the Korean World Missions Council in the U.S.A., and the Korean Christian Center.

This study will search the mission work of Korean missionaries to South Africa:

Korean missionaries have been doing mission work in Southern Africa since 1980s. According to Korean Association in South Africa, Korean missionaries to Southern Africa are about 350 people included wives of missionaries. There are about 250 missionaries included wives in South Africa in 2011 (Korean Association in South Africa, 2011). According to Korean Missionary Association in Southern Africa (2010, 381), 65 missionaries were sent to Southern Africa by local churches, 100 missionaries by denominational mission board, 70 missionaries by mission organization and 12 missionaries as tent making missionaries among 142 family missionaries (284 missionaries) in 11 countries.²⁸ 38% (108 missionaries among 284 missionaries) missionaries work for church planting or church ministry because mostly they are pastors.

Some Korean churches misunderstand as if missions are to build church buildings so that missionaries who were sent from those churches are also misled as if missions are to build church building and don't care to establish healthy churches. Korean missionaries to Southern Africa planted 600 churches and they supported to build 150 church buildings as full support or part of supporting (Oh, 2010:108). According to Oh's research, Korean missionaries to South Africa have difficulties to have partnership with local churches' pastors because local churches' pastors continue to ask financial supporting to them (Oh, 2010:108). Thus these local church pastors look at missionaries as money, are interested in buildings or property not in being trained as Jesus' disciples by the word of God. They do not depend on God rather depend on missionaries and money.

Meiring points that Korean missionaries should focus on supporting to build healthy churches as training local churches' pastors and leaders in the situation of South Africa's Christianity (in lecture at MTI in Seoul, 2006; quoted in Analysis of mission work of Korean missionaries in Southern Africa, Oh, 2010:92). According to Oh's research²⁹, local pastors of evangelical churches expect that Korean missionaries should do mission work for making discipleship and developing leadership (31.57%), relief ministry (26.31%) and church planting (15.78%). Majority of participants want Korean missionaries to assist local churches with training discipleship and leadership than church planting directly. Accordingly, he insists

²⁸ Family Number of Korean missionaries to Southern Africa: Namibia (2), South Africa (95), Lesotho (1), Madagascar (7), Malawi (5), Mozambique (6), Botswana (12), Swaziland (2), Angola (0), Zambia (6), Zimbabwe (6).

²⁹ His survey was lead to investigate on what local churches and church members expect Korean missionaries in South Africa to do. He surveyed pastors and leaders of Africa Evangelical Church (AEC) from 15th July 2006 to 30th October 2006. Quoted in Oh, Kyung Hwan. 2010. Analysis of mission work of Korean missionaries in Southern Africa. *In* Korean missionary association of Southern Africa. Yangji, Korea: Mokyang. p.93.

that Korean missionaries should try to do their effort as making discipleship and developing church leadership with the word of God and carry on partnership relationship as humble attitude to grow local churches through training local church pastors (Oh, 2010:93).

Roy (1997:23-24) pointed that “Good-intentioned, hard-working, zealous Koreans are going to other countries and "helping churches" and at the same time expanding their denomination. They are locating small, independent, indigenous churches; hiring the South Asian pastor, changing worship to a Korean pattern and making them part of their denomination. This leaves the church with the impression it cannot grow without foreign support”.

Therefore when Korean missionaries plant churches, they must be careful not just plant their own denominational or their own local churches or support to build church buildings with any kind of churches. For example, some missionaries plant churches and put churches’ name as sending churches’ name. The planted churches seem like their churches’ branches. There are many Africa Independent Churches in South Africa, some Korean missionaries involve in training pastors of Africa Independent Churches. However, if they plant churches and support to build church buildings with African Independent Churches, ironically they may support African Independent Churches to grow or have properties. Therefore the researcher suggest that Korean missionaries should involve in planting churches and make discipleship with evangelical churches or plant independent model churches to make discipleship and develop leadership as associating with other churches. Korean missionaries should also have holistic mission mind so that they may have partnership with local churches to overcome dependency financially as training to develop entrepreneurship as well. Therefore, when Korean missionaries involve in mission work in the KOSH region, they should be aware of those mentioned above.

17. CONCLUSION

The researcher examined some principles and possible pitfalls of partnership and interdependency in missions and ministries around the globe. Good partnerships require love, unity, sharing a common goal, an attitude of equality, open communication included mistakes and success and failure, stewardship, trust and accountability, a clear understanding of each partner functions, ownership, commitment, ongoing care and evaluation, praying together, cross-cultural understanding and a holistic mission mind. As we’ve looked at many models of partnership, the benefits and synergism have become obvious. But obstacles that hinder partnering remain. Many obstacles to true partnership have slowed the process. For example,

there are the attitude of superiority and fatalism, ethnocentrism, donor mentality, dependency and disunity etc. Partnership like the indigenous model has many pitfalls. This provides a guide to the most common mistakes made in intercultural partnerships. If we know where the pitfalls lie, we can avoid them more easily. For each mistake, a remedy is suggested.

These may contribute to implicate a critical analysis of the possibilities of the Reformed Churches in the KOSH region to develop partnership and interdependency as a holistic transformational model of missions in the contemporary Post-Apartheid South Africa.

CHAPTER 8

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The aim of this chapter is to summarize the findings and contribution with regard to the study. In the light of these findings this chapter will now endeavour to propose a model of partnership and some practical guidelines that may help all the churches to move towards partnership and interdependency as drawn from biblical principles and lessons learned from the empirical research done in the KOSH region.

1. INTRODUCTION

The main research question of this study as formulated in chapter 1 (p.13.) is to investigate the underlying factors that may have led to paternalism and dependency in the mission work of the Reformed Churches in South Africa by focusing on the KOSH region.

This investigation indicated that there was never a deliberate goal formulated by the churches involved in the KOSH mission to be paternalistic or dependent. Yet, the context of the apartheid era and worldviews of the members of some church members influenced all the churches to such an extent that signs of paternalism and dependency in the method of mission could be pointed out.

A key aspect of partnership in missions should be to nurture a young church to maturity and to be transformed from attitudes and practices of paternalism and dependency to those of real partnership and interdependency. To help accomplish such an aim, this study compiled principles and possible pitfalls for partnership, and the model and practical guidelines of partnership and interdependency based on biblical perspectives, and the evaluation of the findings that came out of the empirical research of the case study.

2. LESSONS LEARNED FROM DEFINITIONS, HISTORICAL DEVELOPMENT AND MISSIOLOGICAL REFLECTION ON PATERNALISM AND DEPENDENCY:

Paternalism may lead to continued support (i.e. funding, implements and instructions of the sending church or organization to the young church) flowing from the outside into the national churches. The attitude from the “inside” to keep on receiving and expecting financial support and the lack of taking initiative to become self-governing and self-supporting may cause a dependency syndrome in the missionary situation. However, there are also underlying issues at play such as attitude, worldview and culture. To break the dependency syndrome is difficult because of the external and internal impeding factors. Nevertheless it is possible when both parties submit themselves to the power and guidance of the

Holy Spirit.

The following closing statements can be made on the anatomy of paternalism and dependency in the missionary enterprise (Chapter 2, pp.52-54):

- Paternalism in missions, characterizes relations between individuals, or institutions and individuals, or between groups. The concept of paternalism is clearly intended to recall familial relationship, particularly those that traditionally exist between parents (or father) and child. So-called paternalistic relationships are those in which parents act on the presumption that they know better than the adults or older children what is best for the latter. It is for this reason that paternalism toward adults or older children is frequently regarded as offensive or insulting, hurtful and with a propensity to stunt growth (Chapter 2, p.18).

- Paternalism in missionary relationships occurs when Western missionaries and their sending churches and agencies consciously or unconsciously assume that they possess superior knowledge, experience, and skills and as a result exert on-going control over national churches and their leaders (Chapter 2, p.29). In many ways paternalism is in fact a form of domination. It was imposed by the colonial powers, but Christian missionaries practised it as well. Therefore, paternalism in missions has a negative connotation (Chapter 2, p.28).

- Dependency in missionary relationships can be defined as “the state of relying on someone or something or some institution”. Dependency in missions typically refers to a debilitating state of mind where we assume that we cannot accomplish what God has called us to do without foreign assistance. This results in the belief that our impoverished lot in life is fixed, and therefore continual appeals to outsiders are entirely justified (Chapter 2, p.20). One can distinguish unavoidable dependency from avoidable dependency, and “healthy dependency” from “unhealthy dependency”. The healthy dependency implies interdependency as mutual loving service to each other and co-operation in serving others, as opposed to mere “dependence on money” and “dependence on man”. The latter two are forms of “an unhealthy dependence” that hinders the new Christians to develop responsibility and Christian stewardship themselves. Sometimes dependency can also manifest in leaders of a young church who avoid to acknowledge their own failures of taking up responsibilities and constantly shift the blame to the missionaries or mission organizations (Chapter 2, pp.21-22).

- Paternalism relates to dependency. Historical efforts were made to overcome dependency by imposing a moratorium on new missionary activities and interventions in Africa. It is possible to break the dependency that paternalism holds, but certain factors make it difficult to reach a resolution. The cycle of

dependency is self-enforcing. All around the cycle there may be resistance against attempts to break the dependency. The on-going presence and availability of funds is the most serious factor that will make it extremely difficult to break the dependency. Therefore until the role-players overcome this syndrome of dependency through the power of the Holy Spirit, no amount of foreign funding from the IPM (International Partnership Movement) or any other resource will be able to solve the problem (Chapter 2, pp. 49-51).

It seems that the mission of the Reformed Churches of Southern Africa in the KOSH region has not been built as equal partnerships from the beginning. The white churches have provided in all the needs and totally supported the black churches financially since the beginning of the missional enterprise in this region. As a result, the white churches' mission work tended to be paternalistic and the black churches' response indicates total dependency on the white churches. It seems that these relationships made it difficult to build true partnerships between equals in missions and stunted church growth. The question may also be asked to what extent the white churches understood the need to make real disciples of Jesus Christ of the new converts gathered into the black churches. Another question is whether the missionaries from the white churches really understood the importance of servant leadership. The conclusion has also been drawn in chapter 5 (p.235) that the white churches seem not to have understood the importance of servant leadership.

3. LESSONS LEARNED FROM KEY *BIBLICAL* PERSPECTIVES ON MISSION, PATERNALISM AND DEPENDENCY

The following points of the biblical perspectives on mission, paternalism and dependency can be drawn from the consideration of key biblical passages in chapter 3 (cf. pp. 92-94):

- In Acts 15 Luke gives a detailed account of the Jerusalem Council. According to him, the whole debate was triggered by the claim of certain Judaizers that an individual could not be converted genuinely unless he is circumcised according to the custom of Moses (Ac. 15:1) (Chapter 3, p.58). James's conclusion amounted to this: all attempts to impose circumcision and its attendant legal obligations on Gentile converts must be refused. The council therefore decided that those from another culture should not be compelled to conform to the cultural patterns of the sending church (Chapter 3, p.59).
- In cross-cultural missions God's people should discern between core aspects of the Gospel and Christian ethics which all Christians should maintain, and issues that may be merely cultural traditions and not part

of the core issues of the Gospel. These cultural issues may become stumbling blocks to the progress of the Gospel. For example, Gentiles were not to eat meat offered to idols, because this became a stumbling block to Jewish-Gentile fellowship (Chapter 3, p.63).

- According to Romans 14, Paul refuses to take sides but simply wants each group to respect and love each other. Christians must therefore stop bickering over nonessential issues and realize that God accepts both sides. This is another critical reminder not to judge each other when we differ over nonessential issues. We must distinguish cardinal from non-cardinal issues. Cardinal doctrines (e.g., the Trinity, the deity of Christ and substitutionary atonement) demand discipline and an intolerant “test of the spirits” (1Jn. 4:1-3) on the part of the church (e.g., the Judaizers in Galatians and Philippians 4 or the heretics in 1-2 Timothy). Non-cardinal issues, however, require loving dialogue and tolerance (Osborne, 2004:363). (Chapter 3, p.63)

- According to the Bible, nurturing is equipping new Christians to become competent and mature in building up the body of Christ so that each part of the body uses its gift or gifts to enhance the whole (Chapter 3, p.67).

- Paul also uses the image of a father’s concern for his children to describe his pastoral care for the Thessalonians (1 Thes. 2:11-12). (Chapter 3, p.71) A good father encourages and provides guidance and leads his children to maturity to become a responsible Christian steward in God’s kingdom. Yet Paul did not claim ultimate authority over his spiritual children. He did not appoint himself as their father, nor was he free to act whimsically (as an earthly first-century father might), requiring of them what he wanted. Paul’s function as their Christian father rather was to train believers to “live lives worthy of God” (Chapter 3, p.74).

- Giving is not the issue to causing dependency as long as it goes along with instruction. It is rather the attitude as well as the way of giving in terms of paternalism and the receiving mentality that causes dependency (Chapter 3, p.84).

The Bible supports dependency on God and thereby accentuates the following aspects: self-reliance through trusting God providing in all needs (2 Cor. 8:1-5), rather than dependency on outsiders, a Christ-centred, incarnational attitude and the act of nurturing rather than paternalism. According to biblical guidelines as it was outlined in chapter 3 (pp. 92-94), the focus should not be on dependency on outside donors; a desire for self-support should be nurtured, caring for the needy and giving to the poor generously rather than receiving, and giving financial support for missions on a temporary basis.

However, it seems that the white churches and the black churches of the Reformed Churches of Southern Africa in the KOSH region have not applied these biblical principles to their mission partnership. As a result, the mission may have caused paternalism and dependency, in contrast to biblical perspectives.

4. LESSONS LEARNED FROM AN ANALYSIS OF THE ISSUES OF THE *ATTITUDE, CULTURE AND WORLDVIEW* THAT MAY BE CONDUCTIVE FOR PATERNALISM AND DEPENDENCY IN MISSIONS

When investigating the issues that may be conducive for paternalism and dependency in missions, the following conclusions can be drawn, based on the research that has been done in chapter 4 (cf. pp.145-150):

- Culture is the more or less integrated system of beliefs feelings and values, and the associated symbols, patterns of behaviour and products shared by a group of people. The heart of culture is the shared beliefs, feelings and values of a community of people. At its centre lies a worldview, that is, a general understanding of the nature of the universe and of the group member's place in it (Chapter 4, p.96).
- All decisions that a person makes are influenced by his/her worldview. From the invisible worldview flows the visible behaviour and products of culture. People's attitude and behaviour patterns are derived from their worldview. Each person's attitude is thus related to his/her culture and the worldview underlying that culture (Chapter 4, p.98).
- As a result of the brokenness and sinfulness of human existence and God's common grace, any culture, including that of Africans, contains good, less good and weak elements. If one admits to this basic fact, the way is clear to appreciate the good - and to link it with economic development as far as possible, so that those elements that are appropriate can be retained. At the same time, however, the negative elements have to be exposed, analyzed critically and be reviewed, eliminated or transformed. When this is applied in love, it cannot cause paternalism and dependency in missions. It rather leads to the enrichment and empowering of new Christians to become responsible Christian stewards in God's kingdom (Chapter 4, p.97).
- Biblically, human attitude degenerated with the fall, but by the grace of God in Christ it obtained the possibility of regeneration. Humans all became prone by nature to hate God and their fellow humans. People's love of God and of the neighbour and the inclination to care for God's creation turned into an attitude of self-love, hatred, selfishness and abuse. The only way of changing this degenerated human

attitude is through the total regeneration by the Spirit of God and the application of love as the fruit of the Holy Spirit. Such enacted love is an attitude flowing from the fruit of the Spirit and is built on unconditional trust and selfless offering of one's interests to a mutual partnership for the sake of the glory of God. Therefore love must become part and parcel of outreach in missions and of partnerships in missions (Chapter 4, p. 100).

- Western culture is typically a “doing” culture. Things must be done as effectively and efficiently as possible. Westerners are judged by what they have achieved. They find their identity in their occupation and achievements. In contrast, the culture of Africa is much more a “being” culture. According to this view, being is much more important than doing. Moreover, this form of “being” is first and foremost a “being together” – sociability (Chapter 4, pp.104-105). The Western approach to life is compartmentalized, disciplined and timetabled, whereas the indigenous culture manifests cohesion, uniformity and a much more leisurely approach to life (Fountain, 1978:827). The Bible teaches believers to view both sides in case of a contradiction, in order for missionaries (in this case) to understand both cultures to build real partnerships in missions (Chapter 4, p. 106).

- In the 19th century Europeans saw themselves as universally superior to the “lesser breeds” that existed without the Law. Thus Europeans understood themselves to be representatives of a civilization with whose modern development in the age of materialism and technical progress the indigenous people could not identify (Pakendorf, 1997:257). (Chapter 4, p. 108) Because of their superiority in these areas, Westerners are oblivious to their own weaknesses, and thus may perceive their culture to be as superior to other cultures. Tribal societies are characterized by strong social cohesion, emphasizing family, lineage and clan relationships. Tribalists who are critical of Westerners' intense individualism and lack of respect for elders, may perceive their own culture as *spiritually* superior (Van Rheenen, 1996:81-82). This mutual attitude of superiority cannot build sound relationships and partnerships in missions, especially where diverse cultures meet in the mission field. When missionaries demonstrate the incarnational and servant leadership attitude in imitation of Jesus (Mk. 10:35-45), it may break down the barrier of the attitude of superiority (Chapter 4, pp. 109-110).

- One of the clearest influences from the West is the growing materialism in Africa. Money and material well-being has seemingly become a semi-god. Economic activity, success or material gains have become ends in themselves. It has even led to massive corruption in states and churches. People are subordinating and exploiting others for economic purposes. Materialism and consumerism erode both traditional and Christian morals. In missions such forms of materialism can cause the clash of attitudes of superiority

versus inferiority between missionaries and the nationals. Handing out money in the missionary context may cause paternalism and dependency. If material giving is limited to missions, a crisis can develop that the national can depend on missionaries and foreign donations. In the light of this situation it is impossible for materialism to be part of real partnerships in missions. Materialism hampers the building of true partnerships in missions. When people depend on God to whom everything belongs, the gospel can break down the barriers of materialism in missions (Chapter 4, p. 111).

- Western individualism results in the overestimation of the individual aspect of a person and the underestimation of communal relations (Chapter 4, p. 112). The ultimate goal for believers is not Christian individualism, but the church as a body of believers who are interdependent. The goal of missionaries is not to establish isolated churches that work alone, but to sustain churches that share a unity of fellowship and a common mission to the world (Hiebert, 1991:195). As a result, Western individualism can impede the building of true partnerships in missions as a team (Chapter 4, pp. 112-113).

- Africans are spiritualistic rather than naturalistic, group-oriented (communal) rather than individualistic, fatalistic rather than optimistic, and past-oriented rather than present- or future-oriented. These traits of Africans can hamper progress towards partnership building. As a result, it can cause dependency in missions because the people do not focus on future development (Chapter 4, pp. 113-114).

- As a result of Africa's attitude of communalistic loyalty towards the group, Africans prefer harmony, social balance, equality and solidarity to individual economic performance. This is a stumbling block for economic development, seeing that it does not acknowledge and even suppresses individual initiative which is essential for development in a Western sense. This worldview may cause a lack of self-sustainability and may lead to dependency in churches. This communalism should, however, be evaluated positively in the case of Africa's emphasis on interpersonal relationships. It could connect to the biblical teaching of the collective character of the covenant and the church as an alternative community and thereby have a positive emphasis on interpersonal relationships and create a loving group identity in the church as the Body of Christ (Chapter 4, pp. 114-115).

- Africans allow too much time for social interaction; time is not utilized economically. In this sense African people spend an inordinate amount of "free" time on their own enjoyment. Due to a limited future perspective, little planning is done. Management, organization and maintenance suffer. Africans' nostalgia for the past does not provide a stimulus for development. In churches this often leads to poor planning and even insufficient maintenance of church properties (Chapter 4, pp. 116-117).

- The African worldview on richness and poverty also causes a stumbling block for sustainable development. Africans have a different view on affluence than their Western counterparts. According to Sizoo, “In Africa the notion ‘poor’ does not in the first instance mean to lack material means (food, housing, clothing etc.), but to be a ‘social orphan’, not to have social relations” (1995:15). Being rich would then imply having productive social relations with one’s fellow human beings and being prepared to invest money in such a relationship. This aspect of the African worldview may cause people to stop saving money for the future but rather to spend all they have on social relations. This results in churches experiencing financial shortages and continuous dependency on outside resources (Chapter 4, p. 119).

- According to the African worldview, women for the most part have to take a subordinate, second-rate position in relation to men and not only are women often oppressed by the male sex, but they are commonly subjected to various forms of violence. This attitude towards more than half of the people of the continent forms a problematic stumbling block on the way to development. The relationship between male and female traditionally was accepted as unequal. This tendency often causes the wrong type of partnership in missions. (Chapter 4, p. 125) The biblical concept of man and woman is that they are equal in being but they are different in function. Churches should be taught to change this African worldview on woman according to the Word of God so that men and women can experience real partnerships in the churches. If the churches in the KOSH region have this mind-set, they cannot build true partnership between men and women in the churches. The churches in the KOSH region should consider that this mind-set should be changed by the biblical perspectives on this issue (Chapter 4, p. 126).

- In a traditional society of Africans the older people are not only respected for their age and greater wisdom, but especially because they have a religious role to fulfil in that community. They serve as mediators between the ancestors and the younger members of the community. They have primary authority. In the modern, urbanized society, however, these roles are changing, seeing that elders are often discarded as unproductive and deemed to have played out their economic role in present society. It is necessary for missionaries to moderate different generation gaps to build true partnerships in missions (Chapter 4, p. 126).

- According to the African worldview of sin and punishment, sin can be committed by individuals or by corporate groups. Punishment for sin or wrong-doing is the duty of the in-group/blood community. Repentance and forgiveness are always accompanied by rituals. Such rituals normally entail public moral activities. Due to this worldview, people do not take personal responsibility for their wrong-doing or sin. They rather attribute these transgressions to the community. This worldview causes people to shun their

accountability so that it impedes the building of real partnerships in missions, built on the mutual acceptance of responsibility (Chapter 4, pp. 127-128).

- Africans' belief in the spirit-world causes fear and a fatalistic attitude of: "We can do nothing to improve our fate." Ancestor "worshipping" wastes valuable time (spent on different types of festivities) and money (to pacify the ancestor). This practice destroys personal responsibility, because the blame for misfortune is always shifted onto someone else. The powerful, omnipresent spirit world is inseparable from people's daily lives. It is also a very unpredictable world. Because of man's lack of power, the spirits have to be manipulated and pacified continuously. Most Africans live in fear of a host of spirits, and this fear causes the typical fatalistic attitude. Such an attitude makes it difficult to build a partnership in missions on sound spiritual foundations. The Gospel set people free from the bondages of "the power". In order to pave the way for healthy partnerships the victory of Christ over all evil spirits should be understood and proclaimed. He cancelled people's record of debt that stood against them, by overcoming it on the cross. He also disarmed the rulers and authorities by triumphing over them (Col. 2:14-15). Therefore in the KOSH region the churches need the gospel which set Christians free from bondages of the devil. It should be preached and taught to congregations so that they may not involve in African traditional belief, fear and fatalism. This mind-set of the Tswana-speaking churches' congregation may need to be transformed by more thorough discipleship training (Chapter 4, pp. 130-131).

- The African worldview on the concept of God can also be a stumbling block to real partnerships in missions. According to this view Africans perceive God to be distant and unconcerned about humanity's plight. This worldview of a distant Supreme Being is in contrast with the biblical worldview of a personal God who reveals himself, as is attested to by the Old and New Testament (Chapter 4, p.131). The religious life of Africans is, however, not an isolated experience focused on a single god. It forms an integral part of their communal life. The community does not only include living human beings, but also the spirit world of semi-gods and the ancestors or the "living dead". Important members of society who passed away are not really considered dead. They continue to play a decisive role in the lives of all the members of the clan and tribe. The ancestors - not a god or semi-gods - have to be revered to ensure the well-being of everybody in the community. Different kinds of mediators (e.g. witchdoctors) fulfil a crucial role. They provide the link between the living and the "dead". Hence Africans do not focus on a single god and their religious life forms an integral part of their communal life. People who have this view of their god can find difficulties with the biblical view of God. Therefore in the KOSH region, some Christians in the black congregations still rather rely on the intermediary of the spirit world than trusting God when they have difficulties. This worldview impedes to build partnership by trusting and obeying

God (Chapter 4, p. 132).

- The missionaries need to distinguish the Gospel and the culture. Otherwise, they will be in danger of representing their culture as “the message”. Not only should Christians separate the Gospel message from their own culture when they convey the Gospel, but they must also seek to express the Gospel in terms of the culture into which they enter. If missionaries translate the Gospel into indigenous forms without consideration to preserve the meaning, they will end up with *syncretism*: intermingling old meanings with the new so that the essential nature of each is lost. If, however, missionaries are careful to preserve the meaning of the Gospel even if they express it in indigenous forms, they follow a process of *indigenization*: respecting the different contexts for old and new meanings and thereby enhancing the nature of each form. In missions of the KOSH region, the Afrikaans-speaking churches and the Tswana-speaking churches need to understand the culture, worldview and attitude of the other party to build real partnerships in missions (Chapter 4, pp.137-138).

As it was emphasized previously, (Chapter 4, p. 137) one cannot postulate that African culture is correct and true, and Western culture wrong or vice versa. The two cultures are different and each has its strong and healthy aspects but both have also been influenced by sin and have in many ways deteriorated and incorporated evil and destructive elements. Neither one is fully right, nor totally wrong. Each culture contains aspects that is worthy and attractive, but at the same time also aspects which are not worthy and destructive of peace and justice and general well-being. Good and bad elements exist intertwined within every culture. Each aspect should be reflected on through the lens of a biblical worldview and be transformed according to biblical principles. In missions of the KOSH region, the Afrikaans-speaking churches and the Tswana-speaking churches should understand each culture’s strong and weak aspects. To build real partnerships between both churches, some aspects should be transformed by biblical principles.

In the missionary endeavour we have to deal with the tension line between the Scripture and our worldview. Just as our reading of Scripture shapes our worldview, our view in turn shapes our interpretation of Scripture. When considering how we break out of this hermeneutical circle, we must understand that we usually cannot do it. It sometimes takes a crisis regarding our worldview for such transformation to take place. Such a transformation is an inside-out process whereby the inward transformation of the heart and mind works its way outward. As missionaries we must at least be open to renewal and the potential of growth. We should allow the Spirit to challenge our own as well as the worldview of the receptors of the Gospel, correct and where necessary overthrow unbiblical aspects of our worldviews, so that we can build true unity, lasting relationships and sound partnerships in missions.

In the light of the extreme importance of good mutual understanding and communication of the background of partners in missions, and the vast differences in typical Western and typical African worldview and culture the conclusion has also been drawn in chapter 5 (pp.233-238) that the white churches in the KOSH region seem not to have sufficiently studied and understood the worldview of black Africans.

5. LESSONS LEARNED FROM THE *FIELD WORK* ON MISSION, PATERNALISM AND DEPENDENCY RELEVANT FOR THE STUDY OF THE REFORMED CHURCHES IN THE KOSH REGION IN SOUTH AFRICA:

The following conclusions of field work on mission, paternalism and dependency can be drawn, based on the research that has been done in chapter 5 (pp.233-238):

• The study of GKSA Synod policies

The principles outlined in missions' policies of the Synod are biblical. However, a policy system or practice is not enough. The Tswana speaking churches still need help to meet the criteria set out in the decisions and guidelines of the General Synod to receive assistance from the sustentation fund. There is not enough practical guidance in the Synod's policy to assist missions in the KOSH region. The decision of the Synod and the policy is not communicated enough to the churches in the KOSH region. There is also not enough effort of the church councils of the churches in the KOSH region to fulfil their own duty to read and study synod decisions in order to follow the agreed upon procedures of the Synod on these issues. The training for administration at Synod level still needs to be expanded widely, very often and close to local churches in the KOSH region (Chapter 5, pp.233-234).

The sustentation fund of Synod also does not make sufficient provision to satisfy the current needs of the Tswana-speaking churches. The Tswana-speaking churches don't have the ability to maintain and keep the church without more support from the Afrikaans-speaking churches. They need help in addition to the possibilities of assistance outlined in the sustentation fund. Therefore, the Tswana-speaking churches cannot become self-sustainable without more and ongoing support of the Afrikaans-speaking churches at this stage. If the Afrikaans-speaking churches abruptly terminate the support to the Tswana-speaking churches, the latter feel deserted by the former and the unity in Christ Jesus may be broken. Therefore, the relationship as family between the Afrikaans-speaking and the Tswana-speaking churches should be continued with support. Until the Tswana-speaking churches become more independent and self-

sustainable financially, the neighbour Afrikaans-speaking churches should bear the burden of that which the Tswana-speaking churches still lack (Chapter 5, p.234). Accordingly, to abruptly stop financial supporting of the Afrikaans-speaking churches to the Tswana-speaking churches causes the Tswana-speaking churches to feel that they have been cut off from fellowship from the Afrikaans-speaking churches in the KOSH region. There are difficulties to perform mission work as a partnership because it takes time to for the young churches to understand and know and process the systems prescribed by synod decisions. Therefore, the Tswana-speaking churches in the KOSH region still need to be trained to adapt to the system. The General Synod officially has unified the Tswana-speaking churches and the Afrikaans-speaking churches since the General Synod of January 2009, but the relationship of real heartfelt unity between the Afrikaans-speaking churches and the Tswana-speaking churches in the KOSH region are not being experienced (Chapter 5, p.234).

The policy of sustentation of the Synod shows a lack of understanding of different cultures and contextualization. Barriers (language, culture, political, and attitude) exist to form equal partnerships in missions between the Afrikaans-speaking churches and the Tswana-speaking Reformed churches. Therefore, both churches should overcome these barriers to establish equal partnerships in missions and need to share common burdens in Christian fellowship. The researcher suggests that they should have fellowship for unity, i.e. reconciliation through camps, seminars, conferences, etc. (Chapter 5, p.234-235).

The Tswana-speaking churches in the KOSH region have the mentality of just receiving, and show a lack of responsible stewardship and entrepreneurship. They, therefore, need discipleship training about sustaining themselves. They also still need to learn how to exercise stewardship on a regular base and try to establish community development and entrepreneurship in missions. Both the Afrikaans-speaking and Tswana speaking churches in the KOSH region lack understanding of each other's cultures, especially, and think mission is only to support the Tswana-speaking churches financially. They need to transform the concept of mission into that of a holistic mission which includes discipleship training (Chapter 5, p. 235).

• **Paternalism among the Afrikaans-speaking churches**

The Afrikaans-speaking churches in the KOSH region supported the Tswana-speaking churches financially, which may have contributed to the Tswana-speaking churches not accepting full responsibility for supporting themselves. As an example, the Tswana-speaking churches asked for financial assistance and Klerksdorp West, Klerksdorp, Orkney, Stilfontein and Klerksdorp North Reformed Church supported them financially. The Afrikaans-speaking churches in the KOSH region have helped to pay the pastor's

salary, the municipality's rates and taxes, and the telephone bill of the black church. This has led to the fact that half of the black churches' participants (see, Figure 3, p. 177) replied that the Afrikaans-speaking churches in the KOSH region had a positive attitude towards mission work before 1994 (Chapter 5, p.235).

However, even though the members of the Afrikaans-speaking churches in the KOSH region were not of the opinion that they had an attitude of superiority, the majority of their Tswana-speaking counterparts (72%, see Figure 47, p.199) responded that they perceived the whites to have such an attitude. Therefore it seems the Afrikaans-speaking churches in the KOSH region did not succeed to show love and support beyond the financial input and did not succeed to show respect and loving servant leadership toward the Tswana-speaking churches in the KOSH region. Accordingly, the black churches in the KOSH region revealed that they still felt the whites held the attitude of superiority. From this we may also assume that the general attitude of the apartheid-context, the feelings that the whites were acting as superiors have influenced the perceptions of the black Christians (Chapter 5, p.235).

• **Dependency of Tswana-speaking churches in general**

One of the reasons given by Tswana-speaking church members in the KOSH region why their churches are poor is because of the impact of apartheid on communities. By contrast, the Afrikaans-speaking churches in the KOSH region were not of the opinion that the Tswana-speaking churches are poor because of the impact of the legacy of apartheid (see Figure 4, p.177) (Chapter 5, pp.235-236).

Participants of Afrikaans-speaking churches in the KOSH region expressed the opinion that other important reasons why the Tswana-speaking churches are poor are that they spend too much money on funerals, cleansing ceremonies, tombstones and religious consultations with witch doctors. By contrast, the majority of the Tswana-speaking churches in the KOSH region did not concur with that view. Many of the people, however, responded that they indeed are still heavily involved in such traditional religious aspects (see Figure 5, p.178). Therefore this points to a spiritual weakness and a lack of faith in God. The problem is that members of the Tswana-speaking churches in the KOSH region do still overspend on such religious events. Such a state of affairs may lead to poverty and thus dependency. These findings of the vast different views of the white and black churches reveal that the whole issue of dependency is a complex issue that won't be resolved with a few simplistic answers. It is also clear that communication and mutual understanding must be improved (Chapter 5, p.236).

The Afrikaans-speaking churches and their Tswana-speaking counterparts in the KOSH region expressed the opinion that another reason for the poverty of the Tswana-speaking churches is that church members do not give offerings and tithes (see Figure 7, p.179). The majority of the Afrikaans-speaking and Tswana-speaking churches in the KOSH region expressed the opinion that the Tswana-speaking churches need the white churches' support because they are unable to sustain themselves yet (see Figure 2, p.176). It will hence take time for them to be independent financially because they are used to being dependent in this manner on the white churches. It is clear that the black churches will remain dependent until they change this receiving mind-set and become generous giving disciples of Jesus Christ (Chapter 5, p.236).

As a result, the finding of this research showed that, if the black churches in the KOSH region could be trained as Jesus' disciples and be taught to give offerings and tithes, these churches may overcome dependency in terms of balance and effect, according to the biblical principles. This may lead to a situation in which they would be able to sustain themselves financially (Chapter 5, p.236).

• **Partnership of the Afrikaans-speaking churches and Tswana-speaking churches**

All the churches in the KOSH region agree strongly on the principle of equality and that they form one body in Jesus Christ and should do mission work together across racial barriers (see Figure 9, p.180). However, both churches in the KOSH region responded differently to the question whether they are able to work together in reality as equal partners: The majority of the white churches' congregations answered positively, but the majority of their black counterparts answered negatively on this question (see Figure 1, p.176). This indicates that the black churches in the KOSH region still perceive the ensuing attitude of superiority of the white churches in the KOSH region as a barrier. Both churches in the KOSH region should therefore break the polarizing attitude of superiority and dependency on the white churches to build a real mutual partnership (Chapter 5, pp.236-237).

The black and white churches in the KOSH region answered differently on the need for combined services: the Afrikaans-speaking churches' congregations answered negatively, but the majority of the Tswana-speaking churches' members expressed a need for combined services between members of the black and white churches (see Figure 17, p.184). Both churches in the KOSH region feel strongly about taking up some responsibilities in their services as volunteers. This mutual response indicates that both churches have a mind for serving in the church context (Chapter 5, p.237).

Both churches in the KOSH region agree that the Afrikaans-speaking churches can support the Tswana-speaking churches, in other ways besides giving financial support (see Figure 8, p.179). Although the majority of the Afrikaans-speaking congregations indicated barriers of language, culture, attitudes and politics as an impediment to achieve unity, the Tswana-speaking congregations insisted that those barriers are of minor importance than the Afrikaans-speaking churches' congregations (see Figure 10-14, pp.180-182). However, half of the participants (nearly 50%) of both churches responded that they still distrust each other (see Figure 15, p.182). It is clear that there are stumbling blocks in the way to building a real partnership in which white and black Reformed churches in the KOSH region can function as equal partners. For instance, the churches have different perspectives on culture, worldview and attitude. As a result, both churches in the KOSH region need to understand the different cultures, worldviews and attitudes found among these members, and such attitudes need to be transformed to be conformed to biblical principles of unity and genuine fellowship among God's people (Chapter 5, p.237).

• **Concept of mission work**

Both churches in the KOSH region understand mission work as follows: to preach the Gospel in their area, testify about their faith to other people, reach out to people in their community, pray for the community, and to assist the needy (the poor, the sick, widows and orphans). However, many people also have the perception that mission work is only for selected persons like pastors or missionaries who have been chosen and trained, and have the gift to preach (see pp. 224-225). The concept of a transformational mission refers to the expansion of the kingdom of God with word and deed, telling and showing the Gospel of God's transforming grace. Therefore the churches' understanding of mission work should be changed to follow a holistic perspective on brokenness in the world, transcending the local context not only by preaching the Gospel but also through words and their deeds. In this way all members of both church groups should accept the responsibility for missions, and not only a group of selected missionaries or pastors (Chapter 5, pp.237-238).

Accordingly, a model of partnership and practical guidelines may be drawn through these outcomes.

6. LESSONS LEARNED FROM KEY *BIBLICAL* AND *MISSIOLOGICAL* PERSPECTIVES ON PARTNERSHIP AND INTERDEPENDENCY IN MISSIONS:

When investigating the biblical perspectives on the theme of partnership and interdependency in missions,

the following conclusions can be drawn, based on the research that has been done in chapter 6 (cf. pp.273-274):

- Partnership defines as an association of two or more Christian autonomous bodies who have formed a trusting relationship, and fulfil agreed-upon expectations by sharing complementary strengths and resources, to reach their mutual goal (Chapter 6, p.239).
- If Christians want to effectively work for Christ in missions, they should work *together*. Partnerships in ministry are most effective when they bring complementary gifts to the relationship (Bush and Lutz, 1990:62). The Scriptures emphasize partnership and interdependency in missions (Chapter 6, p.239).
- According to the Bible, we are all part of the Body of Christ. Therefore we must work together. Biblical scriptures use “partner” in several senses. It may refer to a spouse or marital partner (Mal. 2:14; 1 Pt. 3:7), a co-worker (2 Cor. 8:23; 1 Cor. 3:9; Phlm. 1:17), or a more general association (Prov. 28:24; Eph. 5:7) (Chapter 6 p.242).
- Healthy interdependency is a mandate for all members of the body of Christ. 1 Corinthians 12 is the primary passage about interdependency within the Body of Christ. Paul, our biblical illustration of a model partner in ministry, stressed the importance of different gifts, as he reminded the Roman Christians in Romans 12:5-6 (Chapter 6, pp.243-244).
- Paul expressed his special love for the Philippians using the term partnership (Phlp. 1:3-5). Paul and the Philippian Christians have been working together in partnership for the sake of the gospel. As Paul begins to deal with some of the problems he has heard about in Philippi, he reminds them in Philippians 2:1 that their fellowship in the Spirit is their source of victory. Partnership in the Spirit can be represented by the “third strand” in a cord that is not easily broken. The Holy Spirit indwells all of them, and therefore is available for guidance, strength, wisdom and comfort. The Holy Spirit helps them make right decisions and purifies relationships (Chapter 6, p.245).

We can research many issues in the Bible which are related to partnership: relationship of love for the needy in partnership, partnership in the reconciliation, partnership in the forgiveness, partnership as *Koinonía* (*κοινωνία*) = fellowship = sharing, partnership as mutuality and interdependency, interdependency with spiritual source and giving offering, partnership as an equality, partnership in the justice, partnership in God’s love, partnership in the unity, partnership in the stewardship, partnership in the gifts of administration, partnership as the incarnated attitude of Paul, partnership as the incarnated

attitude of Jesus (Phlp. 2:5-11), partnership in the accountability, partnership to serve one another, partnership in the self-reliance / self-determination .

Accordingly, the model of partnership in the Bible is more likely to empower the church rather than create dependency and control from outside. Therefore, partnership as a model and the practical guidelines of the mission of Reformed Churches in South Africa in the KOSH region can be drawn from these biblical principles.

7. LESSONS LEARNED CONCERNING PRINCIPLES OF PARTNERSHIP & POSSIBLE PITFALLS IN MISSIONS AND MINISTRY

The researcher examined some principles and possible pitfalls of partnership and interdependency in missions and ministries around the globe in Chapter 7. Good partnerships require love, unity, sharing a common goal, an attitude of equality, open communication included mistakes and success and failure, stewardship, trust and accountability, a clear understanding of each partner functions, ownership, commitment, ongoing care and evaluation, praying together, cross-cultural understanding and a holistic mission mind. As we've looked at many models of partnership, the benefits and synergism have become obvious. But obstacles that hinder partnering remain. Many obstacles to true partnership have slowed the process. For example, there are the attitude of superiority and fatalism, ethnocentrism, donor mentality, dependency and disunity etc. Partnership like the indigenous model has many pitfalls. This provides a guide to the most common mistakes made in intercultural partnerships. If we know where the pitfalls lie, we can avoid them more easily. For each mistake, a remedy is suggested (Chapter 7, pp.313-314).

These may contribute to implicate a critical analysis of the possibilities of the Reformed Churches in the KOSH region to develop partnership and interdependency as a holistic transformational model of missions in the contemporary Post-Apartheid South Africa.

8. A PROPOSED MODEL & PRACTICAL GUIDELINES FOR HEALTHY PARTNERSHIPS BETWEEN BLACK AND WHITE RCSA CHURCHES BY WHICH THEY COULD BECOME MORE EFFECTIVE INSTRUMENTS OF GOD'S MISSION IN POST-APARTHEID SOUTH AFRICA

8.1 The model of partnership

The proposal for a model of partnership and interdependency will first be drawn from key biblical and missiological perspectives on partnership and interdependency in missions.

8.1.1 Partnership in unity:

Scripture calls for believers to work together in unity (John 13:35, John 17:11, 1 Corinthians 12:4-17, Ephesians 4:1-16, and Philippians 1:27). (Chapter 6, p.258) Jesus' prayer is that "All of them may be one, Father, just as you are in me and I am in you. May they also be in us" (Jn. 17:21a; compare v. 11). The point of the prayer for unity is simply that all believers everywhere should be united with each other in their commitment to Jesus and to the Father. He views the unity of the disciples and their mission to the world as inseparable. His vision is that their unity with one another will send a message to the world that will bring people to faith in him and in the Father (Jn. 17:21b, see p. 241). God sent Jesus to the earth and Jesus, with all authority, sent his disciples to make disciples of all nations. Jesus promised that he will surely be with them (Mt. 28:20). Therefore, God and Jesus are united as one in their missions, and Jesus and his disciples also are one in their missions, i.e. Ephesians 4:3, 11-16 (Chapter 6, p.242).

To build effective partnerships between the Afrikaans-speaking churches and the Tswana-speaking churches they need to deepen their unity in Christ, because the goal of missions is not to establish isolated churches that work alone. To ensure real improvement in partnership between the Afrikaans-speaking churches and the Tswana-speaking churches, in missions of the KOSH region, all churches should overcome the attitudes of paternalism, fatalism and dependency. In the Post apartheid era it has become easier for both churches to share a more in depth unity and fellowship.

8.1.2 Partnership within the body of Christ:

One of Paul's ways to avoid paternalism seems to have been his care to view other persons in the church as his *συνεργός* (co-worker) in ministry (Rm. 16:21; 2 Cor. 8:23; Phlp. 2:25; 4:24; Phlm. 1, 24; Rm. 16:3, 9; Col. 4:11; 1 Cor. 16:16). In mission we are all co-workers – co-workers with God and co-workers with one another – on a global scale (quoted in Van Engen, 2001:26; Psalm 133:1; 2 Cor. 8:23; 2 Cor. 6:1; 1 Cor. 1:9; 1 Cor. 3:9; 1 Phlp. 1:5; 1Thess. 3:2) (Chapter 6, p.242).

1 Cor. 1:9 says the following: "God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful." Our partnership with Christ is a fellowship which demonstrates his life and reality to a watching world. He strengthens us and gives us spiritual gifts so that we are better able to serve him (Bush & Lutz, 1990:21). Therefore, we are in partnership with God and with one another (Chapter 6, pp. 242-243).

Therefore, the Afrikaans-speaking churches and the Tswana-speaking churches in the KOSH region

should bear each other's burden to be part of God's mission, because they are within the body of Christ and should build it together. The missional implications of reciprocity should be pursued.

8.1.3 Partnership in a relationship of mutual Christian love:

Love stands central in Christ's attitude towards humankind. This love should also be visible in the attitude of Christians (Mt. 10:8). Christians should pursue and practice love towards all people as part of their life before God. Together with faith, love is the character of the new life in Christ (Vorster, 2007:81). Christian love, which flows from the life of Jesus as the Christ, considers the interest of the fellow man as Jesus considered the interests of the sinner. Therefore, Christian love not only has a spiritual dimension, but should also be expressed concretely in the mutual interaction between people. Concrete love that cares for the interests of the fellow man must therefore repair the harm that was done through isolation in the past. Concrete harm and injury cannot be rectified with words only, but should be mended with a concrete act of reparation (Vorster, 2007:82). Without God's love, it is difficult to build real partnership because attitudes of superiority, paternalism and dependency can so easily take root (Chapter 6, p.258).

Real love should help people to become sustainable after some help, it is much better. The poor should stand up by themselves rather than depend on someone else continually. In Acts 3:6 Peter said to the beggar, "Silver or gold I do not have, but what I have I give you. In the name of Jesus Christ of Nazareth, walk." In verse 7 the narrator continues the story: "Taking him by right hand, he helped him up, and instantly the man's feet and ankles became strong." He used to sit begging at the temple gate. However, he was begging no more because he could walk without other people's help. The goal of mission work is not to help in such a way that people continually depend on somebody else who donates. Mission is to assist people to become self-sustainable. Therefore, new converts should become independent financially and become part of helping other people as well (Chapter 6, p.246).

Accordingly, when the Afrikaans-speaking churches and the Tswana-speaking churches love each other in Jesus Christ, they will establish sound relationships and build real partnerships. So the Afrikaans-speaking churches should help the poor Tswana-speaking churches in a responsible way with the goal of helping them to stand and walk with their own feet. The goals of the Afrikaans-speaking churches should be to assist the Tswana-speaking churches to become self-sustainable and take responsibility for themselves and others after they have received help to get on their feet.

8.1.4 Partnership in reconciliation:

Reconciliation as a principle and norm is the effectual blessings of redemption in Christ. The divine fruits of salvation are manifested in repentance, forgiveness, love, grace, peace, justice and reconciliation in our corrupted and perverted world. Primary biblical reconciliation narratives are found in Romans 5:8-11; Ephesians 2:11-18; Colossians 1:19-22 and 2 Corinthians 5:18-21. The apostle Paul mentions about three types of reconciliation which are rooted in the Cross of Christ, namely, (1) reconciliation between God and man (cf., for example, Lk. 8:13; Rm. 5:10, 11; 11:15; 2 Cor. 5:18-20 ; Eph. 2:16; Col 1:20-21; Heb. 2:17; 1 Jn. 1:9 and 2:2), (2) between God and creation, and (3) between man and man (Mt. 5:23-24; 1 Cor. 7:11), and creation (Turaki, 1997:120) (Chapter 6, pp. 246-247).

The reconciliation in Christ brings man back to God, but renews man's relationship with his fellow man and with the world (Vorster, 2004:273). As Schreiter argues, reconciliation without justice is a false reconciliation, because it tries to ignore the suffering of the oppressed (Schreiter, 1992:18-25, quoted in Langmead, 2008:8). The Lausanne Covenant (1974) stated the following about Christian Social responsibility:

“We affirm that God is both the Creator and the Judge of all. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he or she should be respected and served, not exploited” (Winter & Hawthorne, 1999:760) (Chapter 6, p.248).

Reconciliation implies an admission of guilt, humbling of oneself, regret, and then restitution. This is how it is applied in the Old Testament (Deut. 22:19; Ex. 22:4 and 22:16; De Vaux.1988:160). Reconciliation without restitution is without content. The advantaged person who wants to realize reconciliation in a cosmological sense has to be prepared for restitution. In so doing the servitude, self-denial and the willingness to make sacrifices, which is unique to the Christian attitude, is realized. On the other hand, the demand for restitution should not cause rejection, estrangement and division. It should be made in the spirit of a search for reconciliation. The claimant is also a servant and should be willing to sacrifice (Chapter 6, p.249).

In this regard, the Afrikaans-speaking churches need to reconcile with the Tswana-speaking churches regarding the issue of apartheid's legacy (Chapter 5, pp.157-160), while the black churches should forgive the whites for the wrongs of the past. Without forgiving each other as Christ has forgiven us (Eph. 4:32), no real reconciliation and unity will take place.

8.1.5 Partnership as *κοινωνία* = fellowship = sharing:

Κοινωνία is the term used for the New Testament church, the gathering of believers, and implies a completely new way of relating to each other that transforms former relationships (Gal. 3:28). It is obvious that this kind of equal relationship has always found a strong incentive in the “communion of goods” texts like Acts 2:42-45 and 4:32-35. The gospel is about the possibility of having *κοινωνία* within a context of inequality, as a togetherness of those who are diverse, locally and globally (Funkschmidt, 2002:570-571) (Chapter 6, p.250).

The Greek word *κοινωνία*, used for partnership in Philippians, can also be translated as “fellowship”. Lightfoot comments that this is far more than a friendly atmosphere in a public meeting. In Greek secular usage the word referred to marriage contracts and business relationships, agreements that involved sharing of privileges and responsibilities (Bush & Lutz, 1990:23) (Chapter 6, p.250).

κοινωνία commonly translated “fellowship” in the New Testament, means “that which we hold in common or have a share in”. Nevertheless, *κοινωνία* means much more than fellowship. It also means partnership, as in a common business venture. In this way Luke uses the related term *κοινωνός*, member of *κοινωνία*, for in Luke 5:10 we are told that the sons of Zebedee were *κοινωνοί* with Peter, meaning that they were business partners ... *κοινωνία* means first of all, not fellowship in the sense of good feelings toward each other, but real sharing of needs as well as resources. It is used in that sense throughout the New Testament, both in connection with material goods and other burdens. In Philippians 3:10, what the Revised Standard Version translates as “share his sufferings” actually says “know the *κοινωνία* of his sufferings”. (Chapter 6, pp. 250-251)

It is surprising that in the arguments put forward in 2 Corinthians 8-9 Paul does not mention the word “money”. For him the criterion for helping needy Christians is the manifestation of grace. The collection is the result of the grace of God. The relationship with God should be reflected in the relationship with each other. A sharing in Christ leads to a sharing with each other. This is what Paul calls “fellowship” or “community” (*κοινωνία*). It is a question of a community which includes both material and spiritual things. A church without this kind of community is no longer the body of Christ; it is spiritually dead (Nissen, 2007:119) (Chapter 6, pp.251-252).

The incarnation of our Lord is the foundation upon which Paul made his appeal for sharing our resources to help fellow Christians (2 Cor. 8:9). Sharing comes out of a heart of love and is in proportion to the ability to share (2 Cor. 8:12). For new Christians, the act of sharing outside the home church and giving

liberally to those who are culturally different and geographically distant becomes a fundamental and unforgettable lesson. Here is a simple case of predominately Gentile churches sharing with needy Jews because they are now brothers and sisters in Christ. Paul's appeal was not based on a written agreement with the home board or on a quota system levied on local churches. The appeal is for the self-giving spirit modeled by the incarnate Jesus (Gilliland, 1983:252) (Chapter 6, p.252).

Therefore, *κοινωνία* in the church, particularly in relations between the sending Church and the mission churches springing from the sending church's missionary endeavours, ought surely to be expressed in brotherly relationships.

8.1.6 Partnership as mutuality and interdependency:

The unbalanced view, of older churches always teaching and giving and younger churches always receiving and learning, came about historically. Christians, be they from the Third World or from the West, are all members of the one body of Christ, which we know consists of many parts of equal importance, which can only function properly if every member fulfils its appropriate function (1 Cor. 12:12-31; Eph. 4:16) (Chapter 6, pp.254-255).

Donors should not just look at what will be accomplished but as well to what fosters responsibility and reciprocity (see p.254). As long as partners see themselves as only channels for funds or other resources, the partnership remains immature. It is only when we become interdependent upon each other, each offering what the other needs, each receiving what the other gives, that the partnership is truly mature. A conscious relationship of interdependence is an antidote to paternalism and frees both parties to evangelize (Chapter 6, p.255).

Fellowship and cooperation with local Christians create a network of interdependency and, thus, of accountability. When a ministry is funded primarily from an outside source, its loyalty may shift to that source. Under those conditions, the ministry may become isolated and impervious to correction by local Christians (Rickett, 2008:68) (Chapter 6, p.256).

They have to learn from each other what it means to be a church of Christ in our world; and that in this process both older and younger churches can expect to have their ecclesiological convictions challenged. Those with abundance must share with those with little so that there are reciprocity and equality (*ισότης*, Rm 8:13-14; 9:12). Everyone "owes" love to others (Rm 13:8), and in this instance love calls for sharing the burden with those who have already shared what was theirs. We should commit to our mutual call to

the work of the Gospel, all the while “being like-minded, having the same love, being one in spirit and purpose” (Phlp. 2:2). Only then will we gain the discernment and courage to act like true brothers and sisters in Christ (Rickett, 2008:47-48). (Chapter 6, pp.256-257)

For the success of any project, the churches should therefore regard each other as equals, realize their mutual dependency and work together. This requires dialogue, mutual respect, trust, real partnership and responsibility from both sides.

8.1.7 Partnership as equality:

The foundation of this equality is the creation of man according to the image of God. All people are thus equal before God. This principle is further unfurled by the doctrine that God’s grace and judgment shines upon all people; that His providence is valid for all; that all people are part of the calling, sin and heritage of the first Adam; that the sacrifice of Christ is sufficient for all people and that the Spirit provides everyone with moral sense that enables people to keep good order; that the sacrifice of Christ and the special assistance of the Holy Spirit is only effective for those who embrace Christ in faith, does not spring from the inherent qualities that man may have, but out of God’s grace. Therefore the one may not lift himself above another. Because all people are equal before God, people should treat each other as equals as well. Equality does not mean similarity, because people differ in their gifts, talents, language, culture and gender. However, diversity does not revoke equality (Vorster, 2007:79) (Chapter 6, p.257).

The churches should respect each other, recognizing the sacrifice of Christ that unifies us, instead of discriminating and disregarding others who are as much a part of the body of Christ as we are.

8.1.8 Partnership in the stewardship & accountability:

Teaching about biblical stewardship is indispensable if a church is to be non-dependent. The organization International Steward focuses specifically on the teaching of stewardship as a means of breaking dependency (see pp.292-293). Stewardship is the biblical stance from which we should view the responsibility to manage the resources God has entrusted to us (Mt. 25:14-30). There is no absolute right of private property. The biblical view of creation means that human beings have been made stewards of what belongs fundamentally to God: “The land [the basic means of production of the time] shall not be sold in perpetuity, for the land is mine; with me you are but aliens and tenants” (Lev. 25:23; also Ex. 19:5; Ezk. 46:18). Human beings have been set within creation to “till it and keep it” (Gen. 2:15) that is to care

for it with tenderness, sensitivity and sympathy so that it will yield enough for every living being (including animals) (Chapter 6, p.260).

Stewards must be faithful to accomplish the will of their masters (1Cor. 4:2) (Chapter 6, p.261). To associate yourself with Jesus is also to take on the responsibilities He expects from you. Those who are sensitive to his return and their accountability to him will serve him faithfully. God will richly reward the faithful. Those who take this accountability less seriously will be judged according to their deeds. Those who never really responded to the Master and ignored his return by doing the opposite of what he asked for will find their place among the unfaithful (Chapter 6, p.262).

Mutual accountability is an integral aspect of Christian stewardship (1Cor. 4:2; Rm. 14:12) (Chapter 6, p.271). Accountability does not imply mistrust. “Accountability, as the flip side of trust, is built into these agreements. It is difficult to trust anyone who is unwilling to be accountable; however, it is also humiliating to be accountable to someone who does not trust us. Accountability is scriptural. No one could fault Paul for honesty and integrity. Yet he rejoiced that the churches had appointed ‘a brother’ to travel with him when he carried a substantial gift for the Jerusalem Christians who were experiencing hardship. Paul recognized the need for accountability, especially in the eyes of people who might suspect a misuse of funds” (Lutz and Bush, 1990:56) (Chapter 6, p.269).

Accountability works best when each partner’s performance is assessed on the actual outcomes (Rickett, 2008:58). Accountability is inherently a part of healthy Christianity. Accountability reminds all of us that God is watching, he is taking note, and on the Day of Judgment we will all have to give an account for everything we did, everything we said and every decision we made about how we used resources. Nothing will be hidden. All will be out in the open. Accountability is what God designed to enable us to learn from one another, coach each other and grow into maturity in Christ (Lederleitner, 2010:127-128; cf. 1 Cor. 4:5) (Chapter 6, p.270).

Building real partnership in missions of the KOSH region needs accountability between both churches. Without accountability, they cannot trust each other and have a good relationship. Therefore, teaching about biblical stewardship is indispensable if a church is to be non-dependent.

8.1.9 Partnership as the incarnated attitude:

Paul introduced Jesus incarnated on earth in Philippians 2:5-11 (Chapter 6, p.264). Partnership is *kenotic* (*εκενωσεν*: self-emptying, made himself nothing; Phlp. 2:6-8) in order to achieve *κοινωνια*, through its

identification with Jesus and the marginalized in societies. Therefore it is more than what we presently know as networks of cooperation. It requires a higher degree of mutual commitment (Duncan, 2007:56) (Chapter 6, p.264).

As a result of his abasement Christ took on the nature of a servant. The word used for servant is the same word used for a slave (*δουλος*) (Chapter 6, p.264).

This imagery is also found in Romans 1:1 and 1 Peter 2:16. The slave was full-time in service of his owner and had limited freedom according the will of the owner ... The ethical implications of Christ's act of servanthood are abundant. This act implies that Christians, as part of their servanthood in service of Christ, should treat one another as Christ treats them (see pp.264-265). Christ was the servant, not the soldier. Our motivation should be that of a servant in keeping with the example of Christ (Phlp. 2:1-11). Christians, therefore, must be peacemakers, not warriors. Christ humbled him by taking on a complete human nature. One can conclude that just as Christ humbled himself, Christians should always be prepared to be the least, to be willing to make sacrifices for higher and morally advanced purposes.

Paul also had the incarnated attitude to save people (see pp. 265-266). In verse 1 Cor. 9:19, he speaks of having made himself a slave to all people. This was an overarching humility. It allowed him, as a highly educated Jew, humbly to present Christ to a runaway slave whom he later came to regard as an intimate friend (Phlm. 16). Paul saw the great gospel message as applicable to all men throughout the world. He longed to see Christianity take deep root in the soil of every culture. It was not to be just a foreign import. To attain this goal Paul became "all things to all men" (Parshall, 1980:35-37) (Chapter 6, p.266).

The examples of Jesus and of Paul show us that in respect to culture, the messenger must change, rather than the hearer of the message. The Scriptures indicate that the message of Christ must be spelled out in a cultural time-space setting. Christ must become incarnate in many cultural forms. Paul made Christ incarnate in Gentile like form in order to reach Gentiles (Bjork, 1997:29) (Chapter 6, p.267).

Christians should be willing to lay down precious preferences, even positions and possessions in order to reconcile. Accordingly, the Afrikaans-speaking churches and the Tswana-speaking churches should lay down their positions and insistences so that they make peace and harmony in missions.

8.1.10 The goals of missions partnerships: (Chapter 6, pp. 272-273)

"To equip the saints for the work of ministry ... until all of us come ... to maturity, to the measure of the

full stature of Christ” (Eph. 4:12-13).

As mission partners, we need to grow together because then we grow into the fullness of the stature of Jesus Christ. The size of the head does not change. The lordship of Jesus Christ, Christ’s rule, the kingdom of God, does not change. And as the church grows, it is the same church. It was not less church before it grew, nor is it more church after it has grown. But as it grows, it reflects to the world more completely, more clearly, more thoroughly the one who is the head of the church. It grows toward matching the “whole measure of the fullness of Christ”. It grows because of Christ’s work through the Holy Spirit, looking to the day when Christ will “present here to himself as a radiant Church, (the bride) without stain or wrinkle or any other blemish, but holy and blameless” (Eph. 5:26-27).

The Afrikaans-speaking churches and the Tswana-speaking churches should formulate goals and objectives to achieve. The goal will be self-sustaining and participated in by missions of the black churches. Therefore, the goal should be known and embraced by both churches and have real targets and objectives to achieve the goal.

8.1.11 Partnership in the self-reliance / self-determination: (Chapter 6, p.272)

Self-sufficiency begins by acknowledging the all-sufficiency of Christ. Only God is self-reliant. The rest of us must be God-reliant. To be self-sufficient does not mean to be independent of Christ or the rest of His body. In this conception, the “self” of self-sufficiency is not egoism. Rather, it is personal responsibility. And “sufficiency” is not independence; it is having enough to meet your needs using your own capabilities. A self-sufficient (or self-reliant) organization grows and develops because through its own capabilities it can meet its needs. Self-reliance - not to be confused with independence - is necessary in order to fellowship and collaborates with the larger Christian community. Every ministry relies on an array of resources, whether they are local, national, or international resources. The precise location of those resources is less important than how they impact a ministry’s selfhood and faithfulness to God.

Self-determination is the capacity of the ministry to make its own decisions and chart its own course. When aid is imposed, self-determination is violated. This is true whether the aid is given naively or is given to coerce the partner. A partner ministry may feel compelled to accept aid when it senses that refusing would jeopardize the relationship, especially when the funding partner provides a large portion of the ministry’s total income. In this relationship, the funding partner holds the power of implicit veto.

The ratio of internal funding to external funding is a measure of financial self-reliance. As a rule of thumb,

a ministry should have more income from sources within its own region (internal funding) than from sources outside (external funding). The issue in self-reliance is not the amount of money supplied to a ministry, but the proportion of its internal to external income. When most support comes from within the region, it represents a healthy degree of interdependence.

The goal is to increase the ratio of internal to external funding, which requires serious effort by both partners. The first milestone is the point where the lines cross, that is, when internal funding surpasses external funding. After that, it's a matter of keeping the momentum going and diminishing the impact of external funding. Enabling the ministry to increase the ratio is an essential aspect of developmental partnering - and the surest route to self-reliance (Rickett, 2008:47-48). To empower ownership means the guiding of the local people to become aware of their own talents, potential, ability and power to change their situation. They should be allowed the necessary self-determination and responsibility to give contents and direction to the process of transformation (Van der Walt, 2006: 77).

In missions of the KOSH region, the goal of missions between the Afrikaans-speaking churches and the Tswana-speaking churches should be capable of growing without outside support financially.

8.1.12 Partnership in integral mission:

Jesus' ministry was not only intended to preach the good news but also to preach it to the poor, namely the physically poor. His ministry also included healing of the blind, release for prisoners, and freedom for the oppressed. His ministry was therefore balanced with word and deeds. In applying this principle, missions in the KOSH region should include deeds of caring for the needy and the sick, coupled with the preaching the Gospel (Chapter 6, p.285).

In missions of the KOSH region, the Afrikaans-speaking churches and the Tswana-speaking churches should implement the concept of holistic missions with "social deeds" and "spiritual" dimensions. The Gospel is not only for saving souls, but also for expanding the kingdom of God on earth with good deeds (Matt 5:16). Therefore, when both churches reach out to the needy and the sick, God will be glorified and the kingdom of God will be extended. If both churches do mercy ministry for the community, they can build a transformational partnership model in the KOSH region.

In the KOSH region, the Afrikaans-speaking churches can assist the Tswana-speaking churches with resources besides finances. Both churches in the KOSH region can build a partnership by sharing other resources. The black churches of the KOSH region still believe in ancestral spirits and consult traditional

healers (see Figure 21, 22, p.186). To transform their syncretism, the black churches need to be taught by the Word of God to conform their traditional beliefs. They should cut off the adultery before God.

8.2 Practical guidelines

As a result of this study, the following practical guidelines as recommendations will be presented.

8.2.1 To set goals of missions partnerships:

All ministries exist to achieve results. That's the purpose of being in ministry. A key to effective partnering is making hoped-for results explicit. In the absence of goals, the result of partnering tends to be activities that keep everybody busy, but rarely meet expectations. Without goals, achievements are unstated, unplanned, and usually unknown. Therefore, churches in partnership need to establish clear-cut, achievable goals that can make a difference. Goals for the relationship and for ministry impact have to be formulated. Even when the partner ministry as a whole has clearly stated goals, the cooperation and partnerships must also have goals. In partnering, merely stating goals is not enough. They must be goals that would make a difference and reflect that the purpose of the partnership, are feasible, challenging, and underline the larger significance of the ministry of the Gospel. Goals that make a difference define the impact the partnership can have, an impact that could never be achieved without the partnership. Goals are the hoped-for results that make partnering worthwhile.

Accordingly, both churches should set goals of missions for their partnership, which should be known to all churches, and involve real partnership.

8.2.2 Discipleship training:

All the churches should undergo a maturing process through discipleship training. Members of the Afrikaans-speaking Reformed churches and their Tswana-speaking counterparts need to be trained and equipped as Jesus' disciples to evangelize. Members need to be trained to fulfil teaching roles in Sunday school, youth groups, men's and women's leagues, etcetera. When there is a lack of training to make members disciples, such members will not be able to serve in missions projects. Some members of the Tswana-speaking churches do still believe in ancestral spirits and venerate these spirits. They also send their youth to initiation schools that are steeped in a pagan African Traditional worldview. The majority of the Tswana-speaking churches in their responses expressed that they are negative about remaining ATR practices but a significant percentage of them acknowledged that they still entertain elements of African

Traditional Religion and consult traditional healers. These traditional beliefs in ancestral spirits may cause dependency and hamper the building of a true partnership with the white Afrikaans-speaking churches who stand opposed to any veneration of spirits.

The Tswana-speaking churches do still perceive the white members to act superior to blacks. Therefore all churches should attempt to break this mind-set of “superior” and “inferior” by teaching their members to live by the Holy Spirit (Gal. 5:16-18) who produces spiritual characters bearing the fruits of the Spirit (Gal. 5:22-23), in order to build an equal partnership in the Lord.

Therefore all church members should be taught all that Jesus taught us and should be trained to obey the Word of God.

8.2.3 Helping each other:

The Afrikaans-speaking churches may assist the Tswana-speaking churches until the latter churches become self-sustainable and take responsibility themselves. However, caution and wisdom should be displayed when the Afrikaans-speaking churches assist the Tswana-speaking churches financially. It should not be a permanent arrangement, but rather managed jointly and through mutually agreed processes and be phased out over a period of time. The churches together may make plans to reduce the percentage of support each year. A good example to consider is the Partners International’s policy: “We typically provide only about 20% of the total income of an indigenous partner ministry, and almost never more than 35% except in disaster relief situations. If we withdrew it, they would slow down but not collapse. We don’t control these ministries. We only try to help them enhance the effectiveness of their own vision and ministry only at their initiative. We don’t lure them away from anyone. They are not our employees. They are our partners” (Bennett, 1997:25).

In missions of the KOSH region, the white churches should be careful to give money with a donor mentality. Donor mentality can spoil the black churches so that they don’t take accountability. Therefore, the Afrikaans-speaking churches should develop the Tswana-speaking churches’ responsibility by not giving to them fully and continually. Before they start to support the Tswana-speaking churches, they need to plan and agree to gradually reduce support. This can help the Tswana-speaking churches to become self-sustainable.

Therefore, in general, young churches that are established through mission outreach of older churches may temporarily need support from outside. At the initial stage of young churches, the missionary has to

lead and do the work himself. These churches depend on outside donors and help, even though they cannot make decisions by themselves at this stage. This may take 3-5 years. During this period, the missionary should try to evangelise people and train them to be disciples so that the churches will have leaders. It may be suggested that they plan 10 years ahead until young churches become financially independent, being able to sustain themselves. When the churches have leaders, the missionary cooperates with the churches' leaders as partners. This could happen after 5 years up to 10 years. The churches make a budget plan every year and reduce outside donors according to their income every year. However, this can happen differently due to each church's financial situation. Some churches will be independent financially after a few years and other churches may take longer. Nevertheless, when the churches make yearly financial plans to be independent from initiating the churches, and build leaderships, the churches may overcome the danger of dependency.

Then, both churches should develop a true partnership by mutual support which implies more than just through financial means. When churches establish a sound partnership, they could share various resources, besides finances, depending on their talents. For example, some people who play musical instruments can teach other talented persons, some can help develop church choirs or worship teams, churches can share Bible study materials or Christian literature. There are many other resources (such as clothes, shoes, toys, some tools) to consider, or the churches can share techniques to do administration or launch fund-raising projects etcetera. Many churches support other churches by delivering items to sell; the church can increase its income through bazaars. Business men in both churches can teach church members how to generate profit as well. Both churches can help each other e.g. if each church creates a chart on which the names of unemployed people seeking jobs are listed, as well as a list of employers' job requirements, this may help to give more people employment. In this sense churches can help each other and build a sound partnership through mutual support. New outreach projects through evangelistic campaigns can be planned and implemented together.

Therefore the Afrikaans-speaking churches should transform their attitude from merely giving money (donor-mentality) to sharing other resources. The Tswana speaking churches should transform their attitude of just receiving financial support to be open to learn skills from the Afrikaans speaking churches. Such a change of attitude on both sides would make these churches real partners in ministry. The Afrikaans-speaking churches in the KOSH region have resources, besides finance, to share with the Tswana-speaking churches. The Tswana speaking churches should develop a learning attitude. Then administration skills, professional skills, trained church or mission leaders, businessmen and -women's management ability or Christian literature can be shared. If the Afrikaans-speaking churches share

knowledge resources with their Tswana-speaking counterparts, the latter can grow to become more healthy and self-sustainable. The Tswana-speaking churches in turn may help the Afrikaans-speaking churches to develop sound relationships in their missions. In missions of the KOSH region, the Tswana-speaking churches have strong factors (language, singing, communal cooperation and living at a more leisurely pace, etc.) with which to build real partnership so that they can contribute in missions.

Whites have an older technological tradition, a developed society and they value individual life. However, churches from an African viewpoint have gained many characteristics for which their counterparts from a Western viewpoint could envy them, for example their sense of community and familial responsibility, their talent for music and rhythm, their ability to listen to one another and to talk things through. In the black's society they have developed co-operation structures which Westerners urgently need for survival. Young people form the majority in the Tswana-speaking churches. If the Tswana-speaking churches are concerned about children and young people's ministry, young people will become young leaders for the Kingdom of God. The Tswana-speaking churches could build young Christian leaders if they invest more time and resources in their young people and provide more training opportunities. These churches can nurture and send more young leaders into missions projects. The black youth in South Africa are efficient in language use: many can speak a number of official languages and thereby contribute to missions to other races.

Thus, blacks and whites can complement each other as human beings. That is how God intended it to be (Loubser, 1987:169). Without the other, each would be much poorer – in both a physical and a spiritual sense. Therefore when both churches assist each other through their unique gifts and talents, they can build stronger partnerships.

8.2.4 Commitment to accountability:

To be real partners, the Afrikaans-speaking churches and their Tswana-speaking counterparts should develop a commitment to transparency and accountability. Partners should demonstrate trust and accountability (see p.280). In the case of a mistake, they should apologize so that they can maintain trust and good partnership in missions (see p.303).

To build mutuality and interdependence by co-operation, both churches should work for transparency. When black churches in the KOSH region expect help from the white churches, the latter should not promise to do it individually or verbally because when it is not achieved they can lose trust in each other. This could cause a breach in the relationship and impede the building of real partnership in missions.

Therefore, when they under-promise and are able to deliver, they can maintain trust. The black churches should keep all records in order, and not, as some churches do, lose the records of church statistics, church history and finances. They should prepare their own budget, reveal it clearly and take responsibility for their expenditure.

8.2.5 *To teach how to give offerings and tithes generously:*

The Tswana-speaking churches still do not enjoy financial independence because they do not generously give offerings and tithes properly to support the ministry of the church (see Figure 7, p.179). The lack of sacrificial and generous giving of the churches may show a very serious indication of shallow faith commitment to Jesus Christ. Thus, if believers of these churches have a deeper experiential understanding of the core of Gospel and their commitment to God, their sacrificial giving just becomes the overflow of gratitude to God as with the Macedonians (2 Cor. 8:1-5).

Therefore these churches' members need to be taught to be biblical disciples through Bible studies. These churches should not just maintain the churches, but develop a new zeal for reaching the unreached through partnerships. Both churches need to be aware of and instructed on generously giving offerings and tithes as part of biblical discipleship. Church councils should be aware of the biblical principles concerning offerings and proper tithing, and begin instructing members in this conduct. If they need teachers or instructors, they may ask the Afrikaans-speaking churches, mission committees or Synod committees to assist them in this regard.

Both churches can arrange to establish and organize a mission board and work towards developing a sound missionary relationship through this structure. By sharing their blessings, needs and news, the churches can begin building real caring partnerships. Through mutual discussion and agreements the Afrikaans-speaking churches may arrange to teach, from the level of Sunday school children to adults on weekends, or they may support and guide some Sunday school teachers. Small-group leaders from the Afrikaans-speaking churches may assist the black churches to establish small-group Bible studies in the black churches by teaching the members of their Tswana-speaking counterparts.

The Tswana-speaking churches need to be taught that a "ticket fee" for church membership is not what offerings are about; the Tswana-speaking church's members misunderstand the notion of offerings and tithes due to this fee idea and thus think they did their duty after paying a monthly ticket fee (see Figure 36, p193).

8.2.6 To build church-to-church relationships:

Both churches need to build church-to-church relationships in a partnership of joint missions to the world. First of all, building a sound relationship between the churches is crucial to do mission work in such a partnership. Reciprocal visitations by each church's elders or mission committee, with feedback, can help to establish good church-to-church relationships. If the churches create more opportunities to communicate with and understand each other, they may become close to one another and do mission work together in a sound partnership.

The relationship must be one of independence but not isolation. The Afrikaans-speaking churches should assist the Tswana-speaking churches to be independent financially, but not to isolate themselves. The Tswana-speaking churches should be independent in their finances. They should determine their own financial administration, be self-supportive, propagate their standpoints and be able to theologize about issues they encounter in their own context. True partnership would stem from both churches that act independent. The Afrikaans-speaking churches should not control, but assist the Tswana-speaking churches to overcome their dependency on their Afrikaans-speaking counterparts and thereby become real equal partners in the missionary endeavour to establish new ventures to reach the unreached

8.2.7 To establish own mission boards or mission committees at local churches:

There is a need for mission boards or mission committees at local churches, in which both congregations may participate on an equal basis. Local churches may establish their own mission boards or organize mission boards with neighbouring churches. The mission board or mission committees at local churches may elect a number of committee members and they may plan together for mission work in new and unreached areas in the KOSH region. Both churches' mission board members should have regular meetings, monthly, bi-monthly or quarterly and share expectations which relate to their goal or vision. Also share opinions – not only positive but also negative things – so that the other partners are made aware of a problem before it's too late. Give your partners the opportunity to express their opinion and treat them as trusted advisors. This wins confidence and opens up opportunities for discussion. Don't make decisions about what should be done in your partners' work without consulting them. Don't portray a "boss" attitude of control over your partners' work. Make very sure that new staff members on the mission board or in the mission committee familiarize themselves thoroughly with the details of existing agreements. Inform both partners quickly. Few things will insult partners as much as hearing important news and developments of your work from sources outside of the partnership. Send short notes. Tell each

partner about progress of joint projects, events in mission boards or urgent news and needs. Through these, ownership and commitment will be stimulated among facilitators (Chapter 6, p.301).

The committee members may motivate their congregations for missionary activities and sometimes may have mission outreaches together or hold a mission week to teach their members about missions or mission events. This may happen together with a joint church bazaar for fundraising. In the same way the committees of both churches may invite missionaries to testify about their mission work and hold presentations about the mission field. When such mission boards are organized and if they need help in this regard, they may ask the Synod committee to assist them. The mission committee under the Synod may perform the following actions: motivate local churches to do mission work in a joint venture with the local churches' mission boards. They may also organize applicable programmes such as regular mission conferences, a mission forum or seminar, an outreach for evangelism or a mission trip. In this way the other churches in the region may assist the local churches.

8.2.8 *To develop an attitude of equality:*

Partners should develop an attitude of equality, which requires that they respect each other, listen to each other and learn from each other. Therefore both churches need to develop a different culture and worldview through biblical principles. Especially the Afrikaans-speaking churches need to be more informed about African culture and worldview than the Tswana-speaking churches need to learn about a Western culture and worldview (see Figure 13, p.182). The two parties in a partnership should avoid dominance of one over the other. To build a real partnership, the Tswana-speaking churches should change their attitude from a receiving-mentality to one of reciprocal mutuality with the Afrikaans-speaking churches. The Tswana-speaking churches should also rid themselves of traditional religious beliefs and the custom to consult witchdoctors, very elaborate funeral practices and purification rituals if they want to avoid overspending and become financially independent. The Afrikaans-speaking churches should rid themselves of paternalistic attitudes, which entail a feeling of superiority and a donor mentality.

The fact that both black and white churches responded negatively on the idea of a chosen race that has been predestined to be more important in God's eyes than other races provides a good basis to build stronger relations of mutuality and unity. Therefore it seems that both churches have a sound biblical mind-set about all people being equal before God and can enjoy an equal partnership before God. However, in reality, some members in the Tswana-speaking churches still perceive the whites as being superior to blacks. Therefore both churches should try to identify and break this remaining unbiblical

mind-set of some races or groups being “superior” and others “inferior”. This could be done through clear teaching and proclamation of the Gospel of God’s grace so that they can build a partnership of being equal in the Lord.

8.2.9 To create open communication in unity:

Effective partnerships require open communication in unity. Since misunderstanding can easily arise in cross-cultural communication, it is essential that partners communicate frequently, freely and personally in order to avoid miscommunication. Keeping finances and decision-making processes secret, will simply lead to distrust and misunderstanding. Partners should be open with each other if there are to build mutual trust. Therefore both churches need to hold regular meetings to communicate with each other, also on sensitive issues and pray with each other. If possible, they may from time to time attend each other’s worship celebrations and communion to celebrate real union in Christ. Sometimes try by all means to have times of relaxation and fellowship away from the ministry, with both partners being able to converse to become more intimate.

The majority of members of both churches have never been in a church service that consisted of other races, or in a community composed of different races (see Figure 58, p.204). Therefore in order to build sound partnerships with people of other races, they should also from time to time experience combined church services or stay in a community with people from different races for a time. However, the Afrikaners do not seem to desire combined services (see Figure 17, p.184), perhaps because they do not enjoy the style of the service with different songs, tunes and languages. Thus, when the committees organize combined services, they should take into account the different worship styles.

Both churches responded positively to accepting a minister or a church member from other races and working together across racial barriers (see Figure 50, 51, pp. 200-201). It seems that the majority of members of both churches don’t have racial prejudices with regards to accepting a pastor from a different racial background. In light of this, both churches can build a good relationship and work together across racial barriers as a team with a strong partnership. A starting point could be that, as the financial ability of the white churches are (and in the future will also be) declining and the financial ability of the black congregations are increasing, a pastor could be called to minister in both the white and the black congregations as it is already happening in the Reformed Church Randburg.

8.2.10 To break through many barriers:

Challenges of barriers such as language, culture, attitude, worldview, politics and a generation gap still remain in the churches in the KOSH region. These barriers impede the building of a real partnership in Jesus Christ. Especially the Afrikaans-speaking churches responded more negatively than the Tswana-speaking churches to questions about these barriers. Although the majority of the Afrikaans-speaking churches' congregations indicated barriers of language, culture, attitudes and politics in the way to achieve unity, the Tswana-speaking churches insisted that those barriers are of minor importance. However, nearly half of the participants (The Afrikaans-speaking churches: 46%, the Tswana-speaking churches: 48%, see Figure 15, p. 183) of both churches responded that they still distrust each other. Therefore there are stumbling blocks of distrust in the way of building a real partnership in which the white and black Reformed churches co-operate as equal partners.

Even though the whites are not of the opinion that they hold an attitude of superiority, the majority of blacks responded that they perceived the whites to have such an attitude. From this it would seem that some Afrikaans-speaking churches were not sensitive enough and did not succeed to show love and support beyond their financial support. They, therefore, did not manage to show respect and loving servant leadership toward their Tswana-speaking counterparts. Some blacks seem to be insensitive about the fear of the whites and did not take steps to make them feel safe in the black environment.

Both churches thus need to understand the different cultures, worldviews, fears and attitudes between them and their conduct towards each other need to be transformed into sensitive loving caring attitudes according to biblical principles. Those issues should be discussed with and taught to students at the theological seminary, as well as to church pastors, church elders, church deacons and church members at local churches or on classis or Synod level.

8.2.11 To follow the concept of holistic mission:

Both churches should understand that mission is not just about giving or receiving, but sharing in God's work everywhere in the world. Jesus' ministry was not only intended to preach the good news to the affluent or middle class people but also to deliver this message to the poor, which included showing compassion for the physically poor. His ministry also included healing for the blind, release for prisoners, and freedom for the oppressed. In Jesus' ministry words and deeds were integrated. In applying this principle, missions in the KOSH region should include deeds of caring for the poor, needy and the sick, as well as preaching the Gospel. Both churches responded positively to help those in need and the poor. Therefore if these churches minister jointly to people in need, including the poor and the sick, they can

bring more people to the Lord and thereby expand the Kingdom of God.

8.2.12 To depend upon God:

Both churches should be equally dependent upon God and show commitment to fulfil his purposes. If both churches really trust in God, this attitude can help to make a difference in their financial situation. The Tswana-speaking churches especially may overcome the poverty induced by the expenditures involved in the participation of traditional religious rites, consulting witchdoctors, and their financial dependence on the Afrikaans-speaking churches, if they would prayerfully put all their trust on God. The latter may also encourage the Tswana-speaking churches to depend on God, not on their Afrikaans-speaking counterparts, for all their financial needs. This could be accomplished through holding Bible studies in small groups, prayer meetings, and discipleship training for elders, deacons and church leaders – all of which may cultivate the spirituality of and godliness of church members.

8.2.13 To provide mutual encouragement and prayer:

Both churches should provide mutual encouragement and prayer as a vital aspect of real Christian partnership. Both partners in this venture should organize prayer meetings i.e. morning or evening prayer meetings, women's prayer meetings during the week, or prayers during home cell (small group) meetings. Both churches may encourage their members to pray for specific matters and encourage the members to intercede in prayer for the churches' preachers, the churches and church members and challenges in the communities and even the country..

Both churches may share prayer requests monthly or quarterly, and conduct intercessory prayers at meetings. Sometimes they may have prayer meetings together and pray for people and churches' needs, the ministries of both churches, as well as for national and overseas missions and missionaries. The churches can have a joint prayer ministry in a real partnership through these events. In this way they can keep their unity in Jesus Christ and depend on God who provides in their needs. Both churches can praise God for prayers that are being answered. By praying together for each other and for missions, they may build a real partnership in the Lord with the aim of establishing a sound partnership in missions.

8.2.14 To reach out to the blacks who moving into previously white only suburbs

The Afrikaans-speaking churches in the KOSH region need to evangelize the blacks who are moving into the areas that were previously designated for whites only, as it is happening in other parts of South Africa.

The Afrikaans-speaking churches may introduce special multi-ethnic and multi cultural services for them. The churches may have English services for the multi-racial or hold Tswana services with interpretation if needed. It will be good if Afrikaans-speaking churches' services for a multi-racial congregation in these areas are also done in partnership with black Reformed churches in the area. It may be introduced or announced to the Tswana-speaking churches in the vicinity so that they can send their relatives and friends to attend such services that have been started and are conducted in the previously white only suburbs. The Tswana-speaking churches may also assist their Afrikaans-speaking counterparts by providing personnel or resources for such multi-racial' or Tswana services.

8.2.15 Investing in the youth (Next generation):

We can deduce that the Afrikaans-speaking churches have a larger communication gap between the youth and the elderly than the Tswana-speaking churches (see Figure 16, p.183). Thus, the gap between the youth and the elderly in the Afrikaans-speaking churches may cause a crisis with the Afrikaans-speaking youth leaving the church. Later on, the Afrikaans-speaking churches' old people and the Tswana-speaking churches' young people may face a communication gaps, which could impede the creation of unity and mission partnerships between the churches (see p.183). Accordingly, the Afrikaans-speaking churches need to support and build up the youth (next generation) and invest more effort to communicate with them and facilitate opportunities for black and white young Reformed people to get to know each other and experience unity in Christ.

9. RECOMMENDATIONS FOR FUTURE RESEARCH

- It is recommended that research about paternalism and dependency and partnership and interdependency should be studied in different places in South Africa.
- It is recommended that research for partnership among the sending church, the supporting churches, the sending mission board, the missionaries and the co-workers should be studied.
- It is recommended that the impact of the South African Government's National Development Plan for new emerging cities and its possible implications for new mission ventures and church planting and possible new partnerships may have.
- It is recommended that research for the strategy and partnership relationships between missionaries who were sent to South Africa from other countries and the GKSA should be conducted. The extent of

partnerships that has been kept between missionaries from other countries and the GKSA should be researched. It should be researched what may perhaps be transformed in the strategy of missions of GKSA for partnerships between missionaries from other countries and the GKSA. Through this research a model and practical guidelines of partnership between the GKSA and missionaries from other countries can be found.

- It is recommended that research for the strategy of partnership for internal and overseas missions of the GKSA should be studied, because partnership for overseas missions of the GKSA was not researched in this study. Therefore, future research regarding partnership for internal and overseas missions in the GKSA could be explored. In this regard a GKSA missions' strategy of internal and overseas missions can be formulated.

10. SUMMARY STATEMENT

The GKSA established one unified General Synod among the black and the white churches at Potchefstroom on January 2009. However, paternalism and dependency continue in many ways in the relationship between the white churches and the black churches. So, the GKSA needs a new strategy for missions to overcome paternalism and dependency. This study will be one step towards it. Practical guidelines of this study may motivate the black and the white churches in the GKSA to form better and stronger partnerships. When the black and the white churches become united in a real, incarnational partnership, the black churches may become self-sustainable and take responsibility for mission work. Also, both churches can do mission work together and expand the kingdom of God in Africa and all over the world. When the black and white members of the GKSA churches truly live out their unity in Jesus Christ, the world will acknowledge them as Jesus' disciples and the GKSA will be a good example of faithful missions. We need to pray continually for building real partnerships between the black and the white churches, and for revival in the GKSA. The HOLY SPIRIT will break through and break down all barriers so that everybody will enjoy the kingdom of God.

“*[After all]* the kingdom of God is not a matter of *[getting the]* food and drink *[one likes]*, but instead it is righteousness *[that state which makes a person acceptable to God]* and *[heart]* peace and joy in the Holy Spirit” (Rm. 14:17, AMP).

LIST OF ANNEXURES

Annexure A: The Afrikaans-Speaking Churches' Result of the Survey Questionnaire

B. Read the statements below carefully. Decide how much you agree with each statement.

Not at all(1), To a lesser extent(2), To an extent(3), To a large extent(4)

		1		2		3		4		Total No.
		%	No.	%	No.	%	No.	%	No.	

B1	Both the Afrikaans-speaking and Tswana-speaking churches can work together as equal partners in taking the Gospel to non believers.	6	11	5	9	29	55	60	113	188
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I categorize answer (1), (2) as negative reply and answer (3), (4) as positive reply.

Positive Answer: 89%, Negative Answer: 11%

B2	The Afrikaans-speaking church should continue to support the Tswana-speaking church financially.	11	20	23	44	45	85	21	40	189
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Positive Answer: 66%, Negative Answer: 34%

B3	The Afrikaans-speaking church had a fairly good attitude in its support for the Tswana-speaking church.	3	6	9	17	51	94	37	68	185
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Positive Answer: 88%, Negative Answer: 12%

B4	The Tswana-speaking churches are poor because of the history of apartheid.	36	66	34	62	20	36	11	20	184
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Positive Answer: 31%, Negative Answer: 70%

B5	The Tswana-speaking churches are poor because church members spend far too much on funerals and cleansing ceremonies and tombstones.	10	18	17	32	31	56	42	76	182
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Positive Answer: 73%, Negative Answer: 27%

B6	The Tswana-speaking churches are poor because church members consult Witch doctors (inyangas or isangomas) that cost them money.	12	21	22	39	27	47	39	69	176
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Positive Answer: 66%, Negative Answer: 34%

B7	The Tswana-speaking churches are poor because church congregations are not very willing to give whole tithes and offerings.	8	13	28	49	33	57	32	55	174
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Positive Answer: 65%, Negative Answer: 36%

B8	Besides financial support, the Afrikaans-speaking church can also support the Tswana-speaking church with other resources.	5	9	15	27	50	92	31	58	186
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Positive Answer: 81%, Negative Answer: 20%

B9	The Tswana-speaking church and the Afrikaans-speaking church are equal in Jesus Christ and form one body.	2	4	2	4	10	19	85	155	182
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Positive Answer: 95%, Negative Answer: 4%

B10	There is a language barrier, which makes it more difficult to achieve unity between the Afrikaans-speaking and the Tswana speaking church.	4	8	10	18	40	73	46	85	184
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Positive Answer: 86%, Negative Answer: 14%

B11	There is a cultural barrier, which makes it more difficult to achieve unity between the Afrikaans-speaking and the Tswana speaking church.	3	6	13	24	34	64	51	97	191
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Positive Answer: 85%, Negative Answer: 16%

B12	Certain attitudes create a barrier between the Afrikaans-speaking and Tswana-speaking church, making it more difficult to achieve unity between them.	4	8	18	33	45	85	33	62	188
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Positive Answer: 78%, Negative Answer: 22%

B13	Different world views create a barrier between the Afrikaans-speaking and the Tswana-speaking church, making it more difficult for the churches to have unity.	4	7	15	27	46	84	36	66	184
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Positive Answer: 82%, Negative Answer: 19%

B14	There are still political barriers between the Afrikaans-speaking and Tswana-speaking church, making it more difficult for the churches to have unity.	6	11	22	40	41	77	31	58	186
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Positive Answer: 72%, Negative Answer: 28%

B15	The Afrikaans-speaking church and the Tswana-speaking church distrust each other.	16	30	38	71	29	54	16	30	185
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Positive Answer: 45%, Negative Answer: 54%

B16	There is a communication gap between the youth and the elderly in my church.	6	11	25	46	42	79	28	52	188
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Positive Answer: 70%, Negative Answer: 31%

B17	There is a need for combined services for both Tswana-speaking & Afrikaans-speaking church	47	86	22	41	19	35	12	21	183
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	members.									
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Positive Answer: 31%, Negative Answer: 69%

B18	The Tswana-speaking Churches should now start to support Afrikaans-speaking churches that have become poor and cannot sustain their pastor or ministry any longer.	38	67	28	50	20	35	14	24	176
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Positive Answer: 34%, Negative Answer: 66%

C. Your participation as church member. Indicate the activities you engage in and how frequently.

Never (1), Sometimes (2), Often (3), Always (4)

		1		2		3		4		Total No.
		%	No	%	No	%	No	%	No	

C8	I read the Bible.	1	2	5	10	28	54	66	126	192
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Positive Answer: 94%, Negative Answer: 6%

C9	I study the Bible.	6	11	20	39	32	63	42	83	196
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Positive Answer: 64%, Negative Answer: 26%

C10	I attend Sunday services.	2	3	2	3	29	56	68	130	192
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Positive Answer: 97%, Negative Answer: 4%

C11	I attend prayer meetings.	64	104	23	37	7	12	6	10	163
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Positive Answer: 13%, Negative Answer: 87%

C12	I attend the small-group meetings such as Bible study groups.	50	94	19	36	10	19	20	38	187
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Positive Answer: 30%, Negative Answer: 69%

C13	I preach the gospel to the people around me.	4	7	32	60	37	70	27	50	187
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Positive Answer: 64%, Negative Answer: 36%

C14	I testify about my faith to other people.	2	3	17	32	39	73	43	80	188
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Positive Answer: 82%, Negative Answer: 19%

C15	I give a full tenth of my income to the church.	17	31	30	55	32	58	20	37	181
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Positive Answer: 52%, Negative Answer: 47%

C16	I give an offering at the Sunday collection.	5	9	2	4	11	20	83	156	189
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Positive Answer: 94%, Negative Answer: 7%

C17	I give additional donations to the church.	10	18	28	51	30	55	33	61	185
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Positive Answer: 63%, Negative Answer: 38%

C18	I pay a 'ticket fee' for church membership.	80	114	6	9	6	8	8	11	142
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Positive Answer: 14%, Negative Answer: 86%

C19	I serve in the church.	45	77	13	23	10	17	32	55	172
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Positive Answer: 42%, Negative Answer: 58%

C20	I take up some responsibilities in my service to the church.	6	10	23	39	28	48	43	74	171
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Positive Answer: 71%, Negative Answer: 29%

C21	I reach out to people in my community.	5	9	28	52	39	72	27	50	183
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Positive Answer: 66%, Negative Answer: 33%

C22	I regularly pray to God for myself.	1	2	3	6	22	42	74	139	189
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Positive Answer: 96%, Negative Answer: 4%

C23	I regularly pray to God for my family.	1	2	3	5	17	32	79	150	189
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Positive Answer: 96%, Negative Answer: 4%

C24	I regularly pray to God for the community.	2	3	10	19	24	44	64	118	184
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Positive Answer: 88%, Negative Answer: 12%

C25	I help people in their needs in my community.	2	4	24	45	37	68	37	68	185
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Positive Answer: 74%, Negative Answer: 26%

C26	I help the poor.	4	7	28	51	38	69	31	57	184
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Positive Answer : 69%, Negative Answer: 32%

C27	I care for the sick or HIV/Aids patients.	54	95	23	41	12	21	10	18	175
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Positive Answer: 22%, Negative Answer: 77%

C28	I help the widows/orphans.	19	35	38	69	22	39	21	37	180
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Positive Answer: 43%, Negative Answer: 57%

D. Answer as Yes or No

		Yes		No		Total No.
		%	No.	%	No.	

D1	There are races that are superior above the others.	22	38	78	137	175
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D2	Some races are elected while the others are not.	17	29	83	144	173
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D3	Some races are blessed by God but some are cursed.	6	11	94	161	172
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D4	I will accept a pastor or a minister from a different race as my pastor at our church.	60	108	40	71	179
D5	I will accept a person from a different race to be a member of our church.	80	142	20	35	177
D7	Christians should do mission work together across racial barriers.	85	148	15	26	174
D8	Do you want your church to get support from outside donors?	58	98	42	71	169
D9	Do you want your church to support other churches?	92.5	160	7.5	13	173
D10	Does (or did) your church have an income generation or a fundraising project?	68	115	32	55	170
D11	Do you believe God supplies in all your needs?	96	172	4	7	179
D12	Have you been in a church service where most of the people are from another race?	38	67	62	110	177
D13	Have you been in a community where most of the people are from another race than your own?	29	50	71	123	173
D14	I'm willing to do work at my church without receiving salary for it.	93	166	7	12	178

Annexure B: The Tswana-Speaking Church's Result of the Survey Questionnaire

**B. Read the statements below carefully. Decide how much you agree with each statement.
Not at all(1), To a lesser extent(2), To an extent(3), To a large extent(4)**

		1		2		3		4		Total No
		%	No	%	No	%	No	%	No	

B1	Both the Afrikaans-speaking and Tswana-speaking churches can work together as equal partners in taking the Gospel to non believers.	34	12	26	9	14	5	26	9	35
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Positive Answer: 40%, Negative Answer: 60%

B2	The Afrikaans-speaking church should continue to support the Tswana-speaking church financially.	27	10	19	7	24	9	30	11	37
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Positive Answer: 54%, Negative Answer: 46%

B3	The Afrikaans-speaking church had a fairly good attitude in its support for the Tswana-speaking church.	23	8	23	8	26	9	29	10	35
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Positive Answer: 55%, Negative Answer: 46%

B4	The Tswana-speaking churches are poor because of the history of apartheid.	24	9	8	3	11	4	57	21	37
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Positive Answer: 68%, Negative Answer: 32%

B5	The Tswana-speaking churches are poor because church members spend far too much on funerals and cleansing ceremonies and tombstones.	57	21	5	2	11	4	27	10	37
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Positive Answer: 38%, Negative Answer: 62%

B6	The Tswana-speaking churches are poor because church members consult Witch doctors (inyangas or isangomas) that cost them money.	67	24	11	4	11	4	11	4	36
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Positive Answer: 22%, Negative Answer: 78%

B7	The Tswana-speaking churches are poor because church congregations are not very willing to give whole tithes and offerings.	29	10	12	4	15	5	44	15	34
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Positive Answer: 59%, Negative Answer: 41%

B8	Besides financial support, the Afrikaans-speaking church can also support the Tswana-speaking	23.5	8	9	3	26.5	9	41	14	34
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	church with other resources.								
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Positive Answer: 67.5%, Negative Answer: 32.5%

B9	The Tswana-speaking church and the Afrikaans-speaking church are equal in Jesus Christ and form one body.	8	3	3	1	22	8	68	25	37
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Positive Answer: 90%, Negative Answer: 11%

B10	There is a language barrier, which makes it more difficult to achieve unity between the Afrikaans-speaking and the Tswana-speaking church.	41	14	9	3	26.5	9	23.5	8	34
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Positive Answer: 50%, Negative Answer: 50%

B11	There is a cultural barrier, which makes it more difficult to achieve unity between the Afrikaans-speaking and the Tswana-speaking church.	36	13	16.7	6	30.5	11	16.7	6	36
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Positive Answer: 47.2%, Negative Answer: 52.7%

B12	Certain attitudes create a barrier between the Afrikaans-speaking and Tswana-speaking church, making it more difficult to achieve unity between them.	33	12	17	6	19	7	31	11	36
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Positive Answer: 50%, Negative Answer: 50%

B13	Different world views create a barrier between the Afrikaans-speaking and the Tswana-speaking church, making it more difficult for the churches to have unity.	41.7	15	5.6	2	25	9	27.8	10	36
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Positive Answer: 52.8%, Negative Answer: 47.3%

B14	There are still political barriers between the Afrikaans-speaking and Tswana-speaking church, making it more difficult for the churches to have unity.	40.4	19	0	0	10.6	5	49	23	47
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Positive Answer: 59.6%, Negative Answer: 40.4%

B15	The Afrikaans-speaking church and the Tswana-speaking church distrust each other.	42.9	15	8.6	3	20	7	28.6	10	35
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Positive Answer: 48.6%, Negative Answer: 51.5%

B16	There is a communication gap between the youth and the elderly in my church.	47	17	5.6	2	16.7	6	30.6	11	36
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Positive Answer: 47.3%, Negative Answer: 52.6%

B17	There is a need for combined services for both Tswana-speaking & Afrikaans-speaking church	19.4	7	11.1	4	33.3	12	36.1	13	36
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	members.									
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Positive Answer: 39.4%, Negative Answer: 30.5%

B18	The Tswana-speaking Churches should now start to support Afrikaans-speaking churches that have become poor and cannot sustain their pastor or ministry any longer.	44.7	21	19.2	9	8.5	4	27.7	13	47
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Positive Answer: 36.2%, Negative Answer: 63.9%

C. Your participation as church member. Indicate the activities you engage in and how frequently.

Never (1), Sometimes (2), Often (3), Always (4)

		1		2		3		4		Total No.
		%	No	%	No	%	No	%	No	

C1	I believe it is absolutely necessary for young boys to attend circumcision school in order to become real men.	81	39	0	0	6	3	13	6	48
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Positive Answer: 19%, Negative Answer: 81%

C2	I believe it is absolutely necessary for young girls to go initiative school in order to become real women.	84	38	4	2	2	1	9	4	45
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Positive Answer: 11%, Negative Answer: 88%

C3	I believe in the ancestral spirits and I venerate them.	26	10	29	11	3	1	42	16	38
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Positive Answer: 45%, Negative Answer: 55%

C4	I consult traditional healers when I have problems or when bad luck seems to have struck me or my family.	44	17	26	10	8	3	23	9	39
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Positive Answer: 31%, Negative Answer: 70%

C5	I have visions at night which tell me to speak to the ancestral spirits so that I can get power and help from them to solve problems.	41	15	22	8	5	2	32	12	37
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Positive Answer: 37%, Negative Answer: 63%

C6	I spend a lot of money on funerals, cleansing ceremonies and the unveiling of a tombstone.	23	8	34	12	9	3	34	12	35
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Positive Answer: 43%, Negative Answer: 57%

C7	I spend money on beer parties.	62	23	22	8	0	0	16	6	37
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Positive Answer: 16%, Negative Answer: 84%

C8	I read the Bible.	6	2	9	3	11	4	74	26	35
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Positive Answer: 85%, Negative Answer: 15%

C9	I study the Bible.	11	4	11	4	8	3	70	26	37
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Positive Answer: 78%, Negative Answer: 22%

C10	I attend Sunday services.	10	4	0	0	18	7	72	28	39
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Positive Answer: 90%, Negative Answer: 10%

C11	I attend prayer meetings.	25	9	22	8	14	5	39	14	36
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Positive Answer: 53%, Negative Answer: 47%

C12	I attend the small-group meetings such as Bible study groups.	14	5	32	12	8	3	46	17	37
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Positive Answer: 54%, Negative Answer: 46%

C13	I preach the gospel to the people around me.	39	14	33	12	3	1	25	9	36
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Positive Answer: 28%, Negative Answer: 72%

C14	I testify about my faith to other people.	29	10	14	5	9	3	49	17	35
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Positive Answer: 58%, Negative Answer: 43%

C15	I give a full tenth of my income to the church.	20	7	31	11	11	4	37	13	35
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Positive Answer: 48%, Negative Answer: 51%

C16	I give an offering at the Sunday collection.	15	5	6	2	24	8	55	18	33
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Positive Answer: 79%, Negative Answer: 21%

C17	I give additional donations to the church.	19	7	30	11	8	3	43	16	37
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Positive Answer: 51%, Negative Answer: 49%

C18	I pay a 'ticket fee' for church membership.	21.6	8	8.1	3	2.7	1	67.6	25	37
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Positive Answer: 70.3%, Negative Answer: 29.7%

C19	I serve in the church.	13.2	5	10.5	4	13.2	5	63.2	24	38
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Positive Answer: 76.4%, Negative Answer: 23.7%

C20	I take up some responsibilities in my service.	13.	5	5.4	2	13	5	67.	25	37
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	ce to the church.	5				.5		6		
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Positive Answer: 81.1%, Negative Answer: 18.9%

C21	I reach out to people in my community.	18.4	7	7.9	3	10.5	4	63.2	24	38
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Positive Answer: 73.7%, Negative Answer: 26.3%

C22	I regularly pray to God for myself.	8.3	3	5.6	2	0	0	86.1	31	36
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Positive Answer: 86.1%, Negative Answer: 13.9%

C23	I regularly pray to God for my family.	11	4	0	0	3	1	86	31	36
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Positive Answer: 89%, Negative Answer: 11%

C24	I regularly pray to God for the community.	10.5	4	10.5	4	2.6	1	76.3	29	38
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Positive Answer: 78.9%, Negative Answer: 21%

C25	I help people in their needs in my community.	16.7	6	19.4	7	16.7	6	47.2	17	36
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Positive Answer: 63.9%, Negative Answer: 36.1%

C26	I help the poor.	16.7	6	27.8	10	27.8	10	27.8	10	36
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Positive Answer: 55.6%, Negative Answer: 44.5%

C27	I care for the sick or HIV/Aids patients.	32.4	12	16.2	6	18.9	7	32.4	12	37
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Positive Answer: 51.3%, Negative Answer: 48.6%

C28	I help the widows/orphans.	24	9	19	7	27	10	30	11	37
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Positive Answer: 57%, Negative Answer: 43%

D. Answer as Yes or No

		Yes		No		Total No.
		%	No.	%	No.	

D1	There are races that are superior above the others.	72	26	28	10	36
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D2	Some races are elected while the others are not.	31	10	69	22	32
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D3	Some races are blessed by God but some are cursed.	19	7	81	30	37
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D4	I will accept a pastor or a minister from a different race as my pastor at our church.	79	31	21	8	39
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D5	I will accept a person from a different race to be a member of our church.	87	33	13	5	38
D6	I agree with the custom of ' <i>lobola</i> ' (gifts to take someone's daughter as a wife).	92	35	8	3	38
D7	Christians should do mission work together across racial barriers.	95	35	5	2	37
D8	Do you want your church to get support from outside donors?	79	30	21	8	38
D9	Do you want your church to support other churches?	86	31	14	5	36
D10	Does (or did) your church have an income generation or a fundraising project?	81	30	19	7	37
D11	Do you believe God supplies in all your needs?	94	34	6	2	36
D12	Have you been in a church service where most of the people are from another race?	40	15	60	23	38
D13	Have you been in a community where most of the people are from another race than your own?	27	10	73	27	37
D14	I'm willing to do work at my church without receiving salary for it.	98	46	2	1	47

Annexure C: Interview Questionnaire for the Afrikaans-Speaking Churches

1. What do you think of the white churches' mission work among black people and their relationship with the black churches during the apartheid era?
2. How should mission work be transformed in the post-apartheid era?
3. Do you think the white churches and the black churches can do mission work together, united and as equal in Jesus Christ?
4. What barriers are there between the white and the black churches in the field of mission work?
5. Do you think the black churches can sustain themselves without the white churches' support?

Motivate your answer.

6. How can the white churches assist the black churches in other ways that do not involve financing them?
7. What is your concept about mission work?

Annexure D: Interview Questionnaire for the Tswana-Speaking Churches

1. What do you think of the white churches' mission work among black people and their relationship with the black churches in the apartheid era?
2. How should mission work be transformed in the post-apartheid era?
3. Do you think the white churches and the black churches can do mission work together, united and as equal in Jesus Christ?
4. What barriers are there between the white and the black churches in the field of mission work?
5. Do you think your church can sustain itself without the support of white churches?
6. If your church is not able to sustain itself financially, what do you think is the reason for your church's shortage of financial resources?
7. What is your concept about mission work?

Annexure E: Income and supporting finance of G. Kos Aksie to the Tswana-speaking churches

Some churches' records are similar but different so that audience may be confused. Therefore, the researcher extracted records from files of G.Kos Aksie in order to prevent audience from confusing.

Year (1991-2006)	1991 (Oct. 1990–Dec.1991)		1992	1993
Income	Klerksdorp	R 5,504.00	R 5,982.20	R 8,862.10
	Klerksdorp-North	R 7,331.00	R 8,760.00	R 14,115.20
	Klerksdorp-West	R 6,235.00	R 7,784.33	R 11,989.20
	Orkney	R 3,483.00	R 4,154.98	R 6,375.90
	Stilfontein	R 1,526.00	R 3,754.50	R 9,859.50
Income Total		R 24,079.00	R 30,436.01	R 51,201.90
Outcome	Jouberton	R 10,661.00	R 12,505.00	R 17,111.00
	Khuma	R 10,320.00	R 9,460.00	R 13,630.00
	Kampong (Orkney)	R 1,000.00 (Bibles)	R 8,049.00	R 20,088.00
	Extra	R 720.00 (Pension. Sister Matlakala)	R 720.00 (Pens. Sister Matlakala)	R1,440 (Pension. Sister Matlakala)
Outcome Total		R 22,701.00	R 30,734.00	R 52,269.00

	1994	1995	1996	1997
Klerksdorp	R 9,300.00	R 10,224.28	R 26,450.00	R 26,500.00
Klerksdorp-North	R 15,530.50	R 17,073.08	R 17,550.00	R 17,250.00
Klerksdorp-West	R 13,528.00	R 14,871.68		
Orkney	R 7,120.00	R 7,827.20	R 7,250.00	R 7,750.00
Stilfontein	R 8,099.00	R 8,903.44		
Extra				Khuma-R49.00 Donation-R 179.30 Rent- R598.57
Income Total	R 53,578.00	R 58,899.68	R 51,250.00	R 68,891.38
Jouberton	R 19,319.00	R 22,462.00	R 23,611.00	R 25,630.00
Khuma	R 15,030.00	R 16,437.00	R 18,640.00	R 23,087.13 + R 9,713.51 (Pastor's debt)
Kampong(Orkney)	R 19,205.67	R 20,000.00		
Extra	R 720.00 (Pension.			R24.29(Bank cost)

	Sister Matlakala)			
Outcome Total	R 54,274.67	R 58,899.00	R 42,251.00	R 58,454.93

G.Kos Aksie income budget had been assigned to the churches as follows:

G.Kos Aksie income budget of 1994

Klerksdorp 209 members * R44.50 = R 9,300.50

Klerksdorp-North 349 members* R44.50 = R 15,530.50

Klerksdorp-West 304 members * R44.50 = R 13,528.00

Orkney 160 members * R44.50 = R 7,120.00

Stilfontein 182 members * R44.50 = R 8,099.00

G.Kos Aksie income budget of 1995

Klerksdorp 209 members * R48.92 = R 10,224.28

Klerksdorp-North 349 members* R48.92 = R 17,073.08

Klerksdorp-West 304 members * R48.92 = R 14,871.68

Orkney 160 members * R48.92 = R 7,827.20

Stilfontein 182 members * R48.92 = R 8,903.44

G.Kos Aksie income budget of 1996

Klerksdorp 529 members * R50.00 = R 26,450.00: After Klerksdorp-West Reformed Church and Klerksdopr Reformed Church combined as Klerksdorp Reformed Church, members became 529.

Klerksdorp-North 351 members* R50.00 = R 17,550.00

Orkney 145 members * R50.00 = R 7,250.00

G.Kos Aksie income budget of 1997

Klerksdorp 530 members * R50.00 = R 26,500.00

Klerksdorp-North 345 members* R50.00 = R 17,250.00

Orkney 155 members * R50.00 = R 7,750.00

Stilfontein 177 members

Jouberton 233 members

Khuma 130 members

	1998	1999	2000	2001
Klerksdorp	R 24,349.50	R 22,350.00	R 25,150.00	R 23,952.50
Klerksdorp-North	R 17,150.00	R 17,050.00	R 17,100.00	R 17,580.00
Orkney	R 3,525.00	R10,875.00	R 7,450.00	R 7,550.00
Khuma	R 361.30	R 325.39	R 400.00	R 50.00
Donation for church mortgage	R 8,789.25	R 3,200.00		R 1,326.47
Extra	R 1,025.85 + R 10,436.45 (Previous balance)	R 640.76+R29.60 + 690.00+R954.31	R573.43+R1500.00(Refund loan)+ R390.00+R9,103.64(Previous balance)	R5,900.00 (Sponsor for rent house of Ds. Mohlpki)+ R11,329.27 (Previous year balance) +R586.61 (Rent)
Aksie 2000				R 11,612.89
Income Total	R 65,637.35	R 56,898.81	R 61,667.07	R 79,887.74
Jouberton	R 37,095.31	R 9,952.10	R 5,222.47	R 29,565.36
Khuma	R 27,563.52	R 27,375.13	R 29,784.48	R 38,266.98
Aksie 2000		R 7,466.16	R 10,830.00	R 6,217.00
Extra	R 194.77	R 3001.78	R 4,500.85	R555.18+R1,569.17
Outcome Total	R 64,853.60	R 47,795.17	R 50,337.80	R 76,173.69

G.Kos Aksie income budget of 1998

Klerksdorp 480 members*R50.00

Klerksdorp-North 356 members*R50.00

Stilfontein 160 members* R50.00

Orkney 155 members*R50.00

21. Sept. 1998 year G.Kos Meeting – Ministers/ Klassis Wolmaranstad

Khuma-Ds. Stemmer

Jouberton-Ds. Mohloki

Stilfontein/Orkney-Ds. Viljeon

8.1. Khuma lidmate 161

8.2. Jouberton members 230

G.Kos Aksie income budget of 1999

Klerksdorp 487 members*R50.00 = R 24,350.00

Klerksdorp-North 341 members* R50.00 = R 17,050.00

Orkney 147 members*R50.00 = R 7,350.00

G.Kos Aksie 2000

This was town ministry. At that moment the ministry was for domestic workers in the town. There was bible study on Saturday and afternoon service on Sunday. Expenditure of this ministry was supported for preacher's transport fee and thanks.

	2002	2003	2004	2005	2006
Klerksdorp	R23,732.55+R 10,000.00(loan)	R 36,765.56	R 28,741.10	R 41,538.00	R 38,528.00
Klerksdorp- North	R 26,389.52	R 7,080.00	R 6,280.00	R 30,788.00	R 32,594.00
Orkney	R 6,900.00	R 10,752.00	R 6,699.00	R 9,976.00	R 9,718.00
Donation	R 23,543.00	R300.00 + R1,200.00 (Sponsor for rent	R400.00(Sponsor for rent house of Ds. Mohloki)+	R 1,000.00	R 1,000.00

		house of Ds. Mohloki)	R1,081.55+R500.00		
G.Kos Aksie 2000 (Town ministry)	R 11,490.00	R 8,703.92	R10,000.00+R305.55(collection)	R 3,600.00	R10,000.00
Extra	R340.20(rent)+R3,737.49(previous year credit)+R1,200.00 (Sponsor for rent house of Ds. Mohloki)	R4,354.32(previous year credit)	R2,209.87(previous year credit)+R1.30(interest)	R400.00(previous year credit)	R2,631.80
Income Total	R 107,782.76	R 69,161.69	R 56,218.37	R 87,302.00	R 94,471.80
Jouberton	R 54,814.42	R 35,269.10	R 34,706.50	R 41,026.00	
Tigane					R 62,864.00
Khuma	R 37,615.75	R 16,846.85	R 9,862.36	R 41,225.00	R 44,850.00
.Kos Aksie 2000 (Town ministry)	R 9,100.00	R 10,048.00	R 8,250.00	R 3,600.00	R 5,000.00
Extra	R 6,252.59 (balance)	R 1,700.37(bank cost) (loan)+R2,209.87.00 (surplus balance)+R3,087.50	R1,671.54(surpluss balance)+R1,447.97(bank cost)+R280.00	R1,451.00 (surplus balance)	-R18,243.00 (shortage)
Outcome Total	R 107,782.76	R 66,951.82	R56,218.37	R 87,302.00	R 112,714.00

G.Kos Aksie required income budget of 2003

G.Kos Aksie 22nd Mar. 2005 10.finance 10.1. :

“The income of G.Kos Aksie for the 2003/4 financial year was R69,161.69 and the expenditure was R66,951.82 preserving a surplus for the 2004/5 years of R2,209.87.”

By G.Kos Aksie Budget 2003 period from 1st Mar. 2003 to Feb. 2004, according to 2003 Almanak:

Klerksdorp 528 members*R84.00 = R 44,352.00

Klerksdorp-North 368 members*R84.00 = R 30,912.00

Orkney 128 members*R84.00 = R 10,752.00

By G.Kos Aksie 2003/4 State of income and outcome from 1st Mar. 2003 to 28th Feb. 2004, those are presented above.

G.Kos Aksie required income budget of 2004 (G.Kos Aksie 22nd Mar. 2005 10.finance 10.3.)

The numbers of congregation were assigned by 2004 Almanak,

Klerksdorp 496 members*R77.00 = R 38,192.00

Klerksdorp-North 361 members*R77.00 = R 27,797.00

Orkney 116 members*R77.00 = R 8,932.00

Stilfontein 95 members*R77.00 = R 7,315.00

According to table, 2003 and 2004 income and outcome had been reduced. Because the Khuma church pastor Stemmer was supposed to get salary (R27,600.00), pension (R3,675.00) and Des. Bonus (R1,800.00) . Expenditure for Khuma should be over R20,000.00 at least. And Klerksdorp-North had due to pay R27,797.00 but she only paid R7,080 (2003), R 6,280.00(2004). Therefore, the researcher assumes that Klerksdorp church gave to Khuma church directly not through G.Kos Aksie.

G.Kos Aksie required income budget of 2005

Every member will be due as follows:

Klerksdorp 483 members*R86.00 = R 41,538.00

Klerksdorp-North 358 members*R86.00 = R 30,788.00

Orkney 116 members*R86.00 = R 9,976.00

G.Kos Aksie required income budget of 2006

Klerksdorp 448 members*R86.00 = R 38,528.00

Klerksdorp-North 379 members*R86.00 = R 32,594.00

Orkney 113 members*R86.00 = R 9,718.00

G.Kos Aksie doesn't touch Tswana-speaking churches' income and outcome of their own budget. Therefore, they use income of offerings, donations and ticket fee by themselves and they don't need to report them to G. Kos Aksie. Let's see some examples:

State of Gereformeerde Kerk Jouberton about income and outcomes from 1st Jan. 2004 – 31st Dec. 2004

Income		Outcome	
Previous year balance	R 5,405.85	Bank cost	R 369.30
Jan.	R 965.70	Municipal water/light	R 5,729.19
Feb.	R 996.07	Cups	R 226.79
Mar.	R 1,403.10	Grass cutting	R 100.00
Apr.	R 2,320.50	Almanake (Church directory year book)	R 600.00
May.	R 391.90	Petrol	R 800.00
Jun.	R 2,437.80	Badges	R 3,704.72
Jul.	R 829.37	salary	R 9,300.00
Aug.	R 2,325.05	Visitation cost	R 300.00
Sept.	R 1,010.15	Supporting for seminary student	R 250.00
Oct.	R 1,125.27		
Nov.	R 868.42	Total	R 21,380.00
Des.	R 1,388.55	Balance	R 87.73
Total	R 21,467.73		

State of Gereformeerde Kerk Khuma about income and outcomes from 3rd Mar. 2004 – 28th Feb 2005

Income		Outcome	
Previous year balance	R 614.62	Bank cost	R 341.33
Mar.	R 200.00	withdrawal	R 1,535.00
Apr.	R 100.96	Balance	R 1,883.43
May	R 500.00	Total	R 3,759.76
Jun.	R 30.00		

Jul.	R 250.00		
Aug.	R 383.28		
Sept.	R 291.35		
Oct.	R 336.14		
Nov.			
Des.	R 903.32		
Jan. 2005.			
Feb. 2005.	R 147.67		
Credit interest	R 31.13		
Total	R 3,759.76(?)		

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