

**Music ministry in the missional worship service of the  
Dutch Reformed Church in South Africa**

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## Foreword

It is with deep gratitude that I would like to thank the Lord our God, the sending fountain of love, for introducing me to the missional church. My journey as a musician has been enriched with the knowledge of, and being included in mission. I could clearly see God's hand in this research throughout the past four years and His grace has carried me through very difficult times during this period.

Along the road, there are individuals who also contribute to the formation of one's character, both in academic terms and at a personal level. Then there are individuals who lend emotional support and support by merely showing an interest in your work. Without this support, the road would have been difficult, if not an impossible endeavour.

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It is with humility that I submit this thesis and in prayer that it will contribute insight towards worship and liturgy for the church, enabling faith communities to experience and communicate God's love and grace in a new voice.

Soli Deo Gloria et Gratia!

April 2013.

***To Belinda***

## ABSTRACT

This thesis investigated the approach to, and the conducting of worship services in ten missional faith communities of the Dutch Reformed Church in South Africa during the period 2004 – 2009. It investigated the shift in theological paradigm (towards mission) taking place in the Dutch Reformed Church from 2002 onwards, and the effects thereof on liturgy and music in the worship domain.

In order to contextualise the liturgical developments emanating from the case studies, the history and liturgy of the Dutch Reformed Church in South Africa were traced back to the early Dutch pastors arriving with the first settlers at the Cape Colony in 1652. The historical events leading to the Dutch Reformed Church being labelled as the state church and its sanctioning of the apartheid ideology were placed in perspective as a result of the successes of missionary work in South Africa.

The missional paradigm was unpacked according to the *missio Dei*. God is the primal agent in mission and calls His church into mission, and sending the church to restore society. Created in the *imago Dei*, human beings have a responsibility towards contextual society in everyday life. Missional worship therefore becomes a paradigmatic way of life. God is the focal point in worship and liturgy: it is all about God.

The core of the research revolves around the ten missional faith communities, eight of which were part of the initial Southern African Partnership for Missional Churches project. Unstructured interviews were conducted with pastors, musicians and persons involved in the focussed missional activities within these congregations. Having an insider's perspective on the project, the researcher included his own narrative in order to further underline the changes taking place in the worship domain.

Liturgy in the faith communities under investigation was found to be shifting towards ecumenical models: the gathering, the service of the Word, the service of the Table, and the sending. A trend to celebrate the Eucharist/Holy Communion more frequently than the tradition dictated was also noted in the communities. In

general, a more creative approach towards the planning and execution of liturgy has been observed – this freedom allowing for the Holy Spirit to move the faith community during worship, and was vastly different to the cognitive historical liturgy.

The music ministry has developed into a new paradigm from the historical role of the organist. Music was found to become a focal point, manifesting as liturgical art, pointing towards God and enabling the faith community to meet God in worship. This led to the change in the role of the church musician in terms of scope and spiritual/religious value. The shift towards leading the liturgy and shaping the faith community through music has been noted – thus establishing a music ministry.

The Eucharist/Holy Communion is presented as a metaphor, the underlying basis for a model in music ministry. Music ministry is now defined under the theological lens as being sacramental in nature. In closing, recommendations are made to address the re-education of church musicians and theologians to deal with the theological changes taking place in worship.

***Keywords:***

**Missio Dei;**

**Missional church;**

**Missional worship;**

**Liturgical music;**

**Praise and worship;**

**Music ministry.**

## ABSTRAK

Hierdie proefskrif ondersoek die benadering tot en die uitvoering van aanbiddingsdienste van tien missionale geloofsgemeenskappe van die Nederduitse Gereformeerde Kerk in Suid-Afrika gedurende 2004 – 2009. 'n Ondersoek is gedoen in die teologiese paradigmaskuif (na missie) wat vanaf 2002 in die Nederduitse Gereformeerde Kerk plaasgevind het en die uitwerking daarvan op liturgie en musiek binne die erediens.

Om die liturgiese ontwikkelinge vanuit die gevallestudies te kontekstualiseer, word die geskiedenis en liturgiese oorsprong van die Nederduitse Gereformeerde Kerk in Suid-Afrika teruggevind in die aankoms van die predikante en eerste setlaars aan die Kaap in 1652. Die geskiedkundige gebeure wat daartoe gelei het dat die Nederduitse Gereformeerde Kerk die apartheidsideologie sou kondoneer en eventueel as staatskerk bekend sou staan is in perspektief geplaas as 'n sukses van missionêre sendelinge in Suid-Afrika.

Die missionale paradigma is verduidelik volgens die *missio Dei*. God is die primêre agent in missie en roep Sy kerk in missionale aksie, en stuur die kerk om herstel te bewerkstellig in die samelewing. Die mens, as skepsel in die *imago Dei*, het 'n verantwoordelikheid in die kontekstuele samelewing binne die daaglikse lewe. Missionale aanbidding word dus 'n paradigmatische wese van bestaan. God is die fokus in aanbidding en liturgie: Dit handel alles oor God.

Die kernaspek van hierdie navorsing fokus op tien missionale gemeentes, waarvan agt deel was van die Southern African Partnership for Missional Churches projek. Ongestruktureerde onderhoude is gevoer met predikante, musici en persone betrokke by die gefokusde missionale aktiwiteite van hierdie gemeentes. Die navorser het ook sy eie narratief ingesluit vanuit die binnekring-perspektief om die ontwikkelinge in die aanbiddingsdiens weer te gee.

Daar is 'n beweging na ekumeniese modelle in terme van liturgie gevind: die bymeekaarmaak van die gemeenskap, die Woorddiens, die Tafeldiens, en die uitsending. 'n Neiging na 'n meer gereelde gebruik van die Heilige Nagmaal as wat die tradisie was, is opvallend vanuit die betrokke gemeenskappe. Oor die

algemeen is die benadering meer kreatief ten opsigte van die beplanning en uitvoering van liturgie – hierdie benadering laat meer ruimte vir die werking van die Heilige Gees gedurende aanbidding en radikaal anders as die heersende meer kognitiewe tradisie binne die Nederduitse Gereformeerde Kerk.

Musiekbediening het ontwikkel in 'n nuwe paradigma vanuit die historiese perspektief van die orrelis. Daar is bevind dat musiek 'n fokuspunt binne liturgiese kuns geword het – dit dui op God en lei die geloofsgemeenskap om God binne die aanbidding te ontmoet. Hierdie aspek gee aanleiding tot die verandering in die rol van die kerkmusikus in terme van omvang van werk, sowel as die spirituele of geloofsbegeleiding. Die verskuiwing na die lei van liturgie en die vorming van 'n geloofsgemeenskap deur musiek is vasgestel en dui dus op 'n musiekbediening.

Die Heilige Nagmaal is voorgestel as 'n metafoor wat ook dien as onderliggende begroning vir 'n musiekbedieningsmodel. Musiekbediening kan nou ook deur 'n teologiese lens onder sakramentale funksie ressorteer. Afsluitend word aanbevelings gemaak om die heropleiding van kerkmusici en teoloë te fasiliteer om die veranderinge in die praktyk op te vang.

***Sleuteltermes:***

**Missio Dei;**

**Missionale kerk;**

**Missionale aanbidding;**

**Liturgiese musiek;**

**Lofprysing en aanbidding;**

**Musiekbediening.**

## LIST OF ACRONYMS

CI	Church Innovations Institute
DRC	Dutch Reformed Church in South Africa (also NG Kerk)
GOCN	Gospel and our Culture Network
GSDRC	General Synod of the Dutch Reformed Church
LMS	London Missionary Society
NGK	see DRC
NIV	Holy Bible: New International Version (2008)
NP	National Party
NRC	Netherdutch Reformed Church of Africa
PMC	Partnership for Missional Church
SACLA	South African Christian Leadership Assembly
SAPMC	Southern Africa Partnership for Missional Churches
URCSA	Uniting Reformed Church of South Africa (also VGKSA)
USA	United States of America
VGKSA	see URCSA
VOC	Dutch East India Company
ZAZG	Zuid-Afrikaansche Zending Genootschap

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# **CHAPTER 1**

## **INTRODUCTION, PROBLEM STATEMENT AND AIMS**

# CHAPTER 1

## INTRODUCTION, PROBLEM STATEMENT AND AIMS

### 1.1 INTRODUCTION

The revision of liturgies, worship services and hymnals in the Protestant church has been part of its existence since the Reformation. Dakers (1984:4) describes this as being a continuous process that can be seen as happening over the past three hundred years. He further states that a parallel between the church and the secular world can be drawn, where we have seen more change and development in the past thirty (now more than fifty) years than in the preceding three hundred. If change in the church does not keep pace with developments in the world, as an institution only focusing on its past and its traditions, it will continue to exist in isolation, become irrelevant and eventually, disintegrate (Dakers, 1984:5).

The understanding of the Calvinist-Reformed theology (or neo-Calvinism) has “determined the very nature, identity and calling of the church over decades” (Mouton, 2007:4).<sup>1</sup> It is therefore not surprising that a change of direction within the church would come after 1994, as reflected in the following decision of the General Synod of the Dutch Reformed Church (GSDRC):

...The General Synod assures members that the church’s change in viewpoint with regards to Apartheid was influenced by a greater awareness of the true disadvantage of the largest segment of the country’s population because of the apartheid politics... The General Synod undertakes to try to do its critical and prophetic task better than in the past with reference to the political situation in the country... (NG Kerk, 1994:2).<sup>2</sup>

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<sup>1</sup> Translated from the original Afrikaans: “het vir dekades die wese, identiteit en roeping van die kerk bepaal” (Mouton, 2007:4).

<sup>2</sup> Free translation from Afrikaans: “...Die Algemene Sinode verseker lidmate daarvan dat die kerk se verandering in standpunt met betrekking tot apartheid beïnvloed [sic] is deur 'n groter bewuswording van die werklike benadeling van die grootste deel van die land se bevolking deur die apartheidspolitiek ... Die Algemene Sinode onderneem om in die toekoms sy kritiese en profetiese taak met betrekking tot die politieke situasie in die land beter as in die verlede te probeer verrig...” (NG Kerk, 1994:2).

The search of the contextual relevance in which the Dutch Reformed Church (DRC) had found itself led to the Declaration of Calling of 2002.<sup>3</sup> According to Mouton (2007:5), the Declaration of Calling enables members of the DRC to empower others and to make a difference in their contextual societies. It also enables members to see God as the Creator at work in civil society. He further argues that God as triune God is love—this being the only stable ground adopted by the church (Mouton, 2007:5). This is a clear indication that the Declaration of Calling started a formation of the missional vocation in the DRC. Momberg (2005:7) refers to a challenge that each congregation and her leadership has to become focussed in the *missio Dei* and the *missio ecclesiae*, thus living God's will in the world.

The importance of music in the church has always been valued. St. Augustine of Hippo's famous quote, "He who sings well, prays twice",<sup>4</sup> clearly supports this statement. Even the carrying elements of the gospel through music in liturgical context and its value to facilitate change and/or renewal are elements that are being rediscovered by several churches of various denominations today.

In the history of church music in South Africa over the past century, we find a continuous polarisation of church musicians who promoted quality in the church hymn, both in text and melody. On the other hand, the church members were in dire need of expressive music that related to their emotions, needs and social conditions. Hefty arguments on this topic were already being debated in the 1960's, especially with a series of four articles published by Jacques Malan in the Afrikaans journal, *Standpunte*.<sup>5</sup>

The Dutch colonists brought their official hymnal from the Reformed Church, consisting of the Datheen versifications<sup>6</sup> and melodies of the Genevan Psalter

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<sup>3</sup> The complete Declaration of Calling of the DRC was drawn in 2002 and published with amendments in 2004. A revision was made in 2007 to incorporate values from the season of listening (Mouton, 2007:5).

<sup>4</sup> Translation from Latin: "Qui bene cantat, bis orat".

<sup>5</sup> Translation: View points. See Malan (1961:22).

<sup>6</sup> The versifications of Datheen were used in the Cape Colony until 1775, when the later version of 1773 was adopted from the Netherlands.

(d'Assonville, not dated). The Evangelical Hymns<sup>7</sup> were also taken over by the church in South Africa in 1814, thus broadening the scope of the oeuvre in worship material (Cillié, 1983:31). With the arrival of the British and Scottish missionaries and pastors under the British regime, there was an influence of Anglican, Methodist and Presbyterian Church music.<sup>8</sup> Even the American Sankey movement found its way across to the early church in South Africa by means of separate hymnals, *Die Halleluja*,<sup>9</sup> *Kinderharp* and *Zionsliederen*,<sup>10</sup> and it was probably the sentimentality in these hymnals that was the source of most of Malan's objections. These hymnals featured strongly during the Pietistic movement of especially the Murray brothers, Andrew and Charles, both pastors in the DRC from Scottish descent (Cillié, 1983:33; Strydom, 1994b:121-122).

The publication of the new hymnal<sup>11</sup> for the DRC and its sister churches in 1978 was the fruition of an ideal of the church musicians to rectify the official church music literature, an aspect that fanned the debate. Against the growing polarisation, the church is constantly searching for a midway (Strydom, 1982:15, 17-18).

The General Synod of the Dutch Reformed Church (GSDRC) of 1982 realised "that there is a need for a more informal and relaxed song in the idiom of the youth ... Therefore the Synod of 1982 commissioned this collection [*Jeugsangbundel* (1984)] and insisted that it be prepared as soon as possible" (Jeugsangbundel, 1984: Foreword, no page numbers).<sup>12</sup> Smuts, chairperson of the commission states clearly in the Foreword to this publication that the aim of the publication is

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<sup>7</sup> These hymns were added to the Psalms under the title *Evangelische Gezangen*, and consisted of Dutch religious poems and translations of German chorales. Melodies were amongst others, contemporary of the time in the Netherlands.

<sup>8</sup> This statement is supported by the appearance of melodies such as *Amazing Grace* and CRIMOND.

<sup>9</sup> The first version of this publication appeared in 1903 as *Halleluja Liederen voor Zondagscholen, strevers-en jongelingen, vereenigingen, conferenties en bijzondere diensten*. It was compiled by the Rev. C. Murray, together with Dr. A. Murray (Halleluja, 1903:title page).

<sup>10</sup> Translation: The Alleluia, Children's Harp and Songs of Zion.

<sup>11</sup> This hymnal was published under the title *DIE BERYMDE PSALMS in gebruik by die drie Afrikaanse kerke, t.w. die Nederduitse Gereformeerde Kerk, die Nederduitsch Hervormde Kerk van Afrika en die Gereformeerde Kerk in Suid-Afrika, saam met DIE EVANGELIESE GESANGE in gebruik by die Nederduitse Gereformeerde Kerk en die Nederduitsch Hervormde Kerk van Afrika*.

<sup>12</sup> Free translation from Afrikaans: "dat daar 'n behoefte bestaan aan 'n meer informele en ontspanne lied in die idioom van die jeug... Sinode in Oktober 1982 opdrag gegee dat hierdie bundel [*Jeugsangbundel* 1984] so spoedig moontlik voorberei moet word" (Smuts, 1984:v).

not to be in competition with the existing hymnal and that its intended use is not for worship services, but rather for informal gatherings, camps etc. (Jeugsangbundel, 1984: Foreword, no page numbers).

This publication marked the beginning of the worship wars<sup>13</sup> era in the DRC. The content of *Jeugsangbundel*<sup>14</sup> did in fact address the initial purpose of the publication to such an extent that a strong movement arose for its use during worship services. At the same time, new media for accompaniment of these songs also came to the fore in various congregations. Up to this point, only the pipe organ was recognised as the official instrument for worship services. We can therefore see the emergence of a broader music worship movement. There were attempts to counter this new movement, but it only fed the resistance. The result was that it grew more and more. With the exception of a few congregations, virtually all DRC congregations had music groups that consisted of various combinations of instruments to serve the needs of the youth.<sup>15</sup>

Taking the decision of the GSDRC of 1986 into consideration, it is evident that the church had reached a crossroads with regard to its music. The synod gave further instruction that a new official compilation be commissioned. This new compilation had to include material from *Jeugsangbundel* (1984), *Die Halleluja* and music focusing on the youth with a contemporary impact (Sing onder Mekaar, 1989:v). *Sing onder Mekaar*<sup>16</sup> was released as a trial compilation to test the various styles of hymn or church song types in congregations, with the possibility of including them in the new official hymnal that was being prepared. The GSDRC of 1990 furthermore commissioned a song book “for the youth and children of the church” (Jeugsangbundel 2, 1993:iii). *Jeugsangbundel 2* was released in 1993 and included songs of various traditions. The aim of this song book was, as with *Sing onder Mekaar*, to serve as an experimental “compilation for use in the church,

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<sup>13</sup> Byars (2002:8-20) discusses the worship wars phenomenon in depth and argues that it has been in existence for many centuries.

<sup>14</sup> Translation: Songbook for the youth

<sup>15</sup> This statement is made from my own experience in the field during this period. It can be supported by Dressel (2001:5) in the publication of *Kitaarbegeleiersboek 2002* (Guitar Accompaniment Book). More than half of the psalms and hymns from *Liedboek van die Kerk* (Hymnal of the Church) appear with guitar chord-symbols. According to Dressel, this project was done specifically for the needs of the youth.

<sup>16</sup> Translation: Sing amongst one another. This title refers to Paul's words in Ephesians 5:19.

during worship services and during all other church and religious gatherings” (Jeugsangbundel 2, 1993:iii).

The parallel between the friction in the church music circles and the political instability between 1985 and 1994 in South Africa is notable to me, as both were questioning the authority of the governing structures of the time. This did in fact force the leadership of the church to rethink its official policy regarding the church music and the future thereof. In preparation of the new official hymnal of the DRC, the GSDRC of 1994 requested the Psalm Commission to investigate all possibilities to “ensure truly singable melodies for the versification of the Psalms” (NG Kerk, 1994:511 translated), and “urgently requests the Psalm Commission to be mindful that the melodies of the Psalms be in service to the text, and that the content and message of the song would live in the church, bearing in mind the contemporary<sup>17</sup> idiom and that it not yet again be semi-Genevan” (NG Kerk, 1994:515 translated).

A radical transformation in worship styles in the DRC arose during the 1990s. The church became much more aware of the individual’s need to be served in a certain worship style. It is important to “emphasise that church music is about worship. All other considerations are subordinate to this” (Ludik, 2008:10 translated).

This is an important statement that changes the traditional view on the individual’s experience during a worship service. Ludik continues to state that there is a lack of space for greater diversity in church music. “There are in fact enough common elements to prevent fragmentation” (Ludik, 2008:16 translated). “The taste and culture of the members must be taken into account” (Kruger, 2007:651 translated).

A model accepted by the DRC in practical-theological context is the four spirituality types as defined by Ware (1995:30). The traditional worship style, which the DRC used as its mould, portrays a pure cognitive and formalistic approach. In accordance with this, the music within the liturgical context portrayed these cognitive attributes to a large extent. With the awareness of the diverse spirituality

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<sup>17</sup> Van der Westhuizen (1991:11) notes the incorrect use of the term ‘contemporary’ (Afrikaans: *eietyds*). What is actually meant here is a ‘light’ or ‘popular’ idiom. He states that the implication here is a more relaxed presentation and could even identify ‘hit-parade music’.

types, it is important to take note of the liturgical use of music during worship services in support of these principles. The needs of members of an emotional, mystical or practical experience during worship services, are now also receiving attention during the planning of liturgy. This broadening and support of diversity in styles can impact positively on the congregation (Jankowitz, 2006:32).

Concerning the diversity of the members and the culture around worship itself, Byars (2002:18) states that “worship that is readily accessible to the culture can easily be captured by the culture. Worship that resists the culture can easily find itself completely off the radar screen of people who live in that culture”. This is also the view that John Calvin (1509-1564) harboured in the sixteenth century concerning the worship service (Strydom, 1994a:76-77). Strydom (1994b:52) states that the culture is very much part of the church itself and that it cannot distance itself from it: in its liturgical doing, the church creates culture.

Many DRC congregations apply American models to their structures and worship styles. An example of this is the Willow Creek-model in South Barrington, IL, USA. According to Byars (2002:17), Willow Creek is described as one of the best examples of the church successfully bringing the Gospel into the context of a contemporary culture. He states that this model is studied, researched and applied by churches worldwide.

All the developments in worship services, new approaches towards liturgy and different means of experiencing God, together with a missional theological realignment, have implications for the application of music. These impacts are currently receiving little attention on a scientific level. There has to be a change in the views of church musicians, and a new approach towards the training of church musicians which is currently not in touch with the developments in the field. The training of both church musicians and theologians in missional liturgy and missional church music is a dire need in the South African community. All these issues led to the research question relevant to this thesis.

## **1.2 RESEARCH QUESTION**

### **1.2.1 Main research question**

What does music ministry in the missional worship service of a DRC congregation entail?

### **1.2.2 Sub-research questions**

- What are the characteristics of a missional worship service?
- Which characteristics do the existing models of music programmes in missional congregations in South Africa display?
- What is a suitable model for a missional DRC congregation with regards to transformation into a music ministry?

## **1.3 RESEARCH AIMS**

### **1.3.1 Main research aim**

The main aim of the research is to describe music ministry within the current day missional DRC congregation's context.

### **1.3.2 Secondary research aims**

The secondary research aims are:

- to determine and describe the missional characteristics within the liturgy of the worship service;
- to describe existing models of music programmes within the missional congregations in South Africa;
- to develop a suitable model for music ministry in a missional DRC congregation.

## **1.4 CENTRAL THEORETICAL ARGUMENT**

A missional approach in Practical Theology has implications for the application of music in the worship service. The worship service is a focal point within the existence of the missional church. Music has an important and integral role to play in liturgy within the process of transformation towards the missional church.

## **1.5 RESEARCH METHODOLOGY**

The methodology followed for this research is qualitative in nature.

Babbie and Mouton (2001:53) describes this qualitative paradigm as "[an] attempt always to study human action from the insiders' perspective". This method emphasises observations of the reactions of groups, and include unstructured interviews and the analysis of information closely related to the research field. The phenomenological point of departure was followed to identify and understand the new field of music ministry within the worship domain.

Unstructured interviews were conducted with clergy and musicians in ten missional DRC congregations, in which the participants had to narrate their missional journey. "In the narrative approach, the agenda is open to development and change, depending on the narrator's experiences" (Hollway & Jefferson, 2001:31). I furthermore present my own narrative in Chapter 5, providing an insider's perspective on the transformation taking place in the worship domain in two missional faith communities. Congregations or faith communities were identified by two key-figures within the Southern Africa Partnership for Missional Churches, Dr. Frederick Marais and the Rev. Danie Mouton. Data from these two persons were also used to document the process of transformation in the DRC in South Africa.

Elliott (2005:6) highlights the following themes with regard to the use and understanding of narratives in social research:

- "An interest in people's lived experiences and an appreciation of the temporal nature of that experience.
- A desire to empower research participants and allow them to contribute to determining what are the most salient themes in an area of research.

- An interest in process and change over time.
- An interest in the self and representations of the self.
- An awareness that the researcher him- or herself is also a narrator".

The narrations from the participants yielded clear results in terms of the historical, transformational and current situations within worship in the faith communities. I had a list of basic information needed during the interviews. In conclusion to the interviews, I would ask for the additional information, taking care not to disturb the flow of the interview.

## 1.6 RESEARCH PARADIGM

Hendriks (2007:1002) argues for a "correlational-hermeneutical approach" within the missional paradigm. The missional paradigmatic church is contextually focussed in praxis. "Its only foundation is the grace that it receives from a Triune, active God" (Hendriks, 2007:1002). A further unpacking of the missional paradigm will be presented in Chapter 3.

## 1.7 TERMINOLOGY

During my research I have found that a dualism exists in the use of the Afrikaans words *missionêr* and *missionaal*, although these terms are used interchangeably in official publications of the DRC.<sup>18</sup> Taking all the arguments presented in Chapter 3 into account, this is confusing, as the term *missionêr* points towards 'missionary', i.e. 'mission-minded', whilst the latter refers to a church with mission as the very core of its existence. Therefore, I suggest that a congregation that declares its doctrines on the *missio Dei* will be a *missionale gemeente*, even though it might be in its beginning stages of transition or transformation. It is my point of view that a missional church will never cease to transform, as God as Creator is actively creating and transforming His own creation, and has been actively participating throughout the history of mankind.

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<sup>18</sup> The publications, *Vir die erediens — 'n handleiding* (2007. Wellington: Bybel Media. 289 p.), and *Handleiding vir die erediens* (2010. Wellington: Bybel Media. 367 p.), refer to worship services that are missional in nature or character, as *missionêr*, whilst it should in fact be *missionaal* to clearly distinguish between the two distinct types. Both of these publications are official liturgical handbooks of the DRC. It is important to note that press reports on the GSDRC of 2011, clearly adopted this view on the terminology and defines a missional congregation as one who sees itself and its members as 'sent' in their daily lives, and bringing God's grace in and to a broken world (see Jackson, 2011:15).

The next chapter will investigate the history and liturgical origins of the DRC. It will also present the facts that led to the shift towards the missional paradigm and the formation of the Southern African Partnership for Missional Churches.

## **CHAPTER 2**

# **THE MISSIONAL MOVEMENT IN THE DUTCH REFORMED CHURCH**

## CHAPTER 2

# THE MISSIONAL MOVEMENT IN THE DUTCH REFORMED CHURCH

### 2.1 INTRODUCTION

This chapter will give a brief overview of the history of the DRC. It will contextualise the apartheid ideology and the DRC's relationship with state as background to the Declaration of Calling, a realigning of theology towards a missional approach. It will also discuss the DRC's contact with the Church Innovations Institute (CI) and involvement with the Partnership for Missional Church™ (PMC) based in the USA, and the formation of the Southern Africa Partnership for Missional Churches (SAPMC).

### 2.2 SURVEY OF THE DRC IN SOUTH AFRICA

The DRC has a total membership of 1 074 765, 1 602 ordained ministers or pastors serving 1 158 congregations, arranged into 144 presbyteries or circuits.<sup>19</sup> There are ten regional synods of which nine are within South Africa and the tenth in the neighbouring country, Namibia.<sup>20</sup> The regional synods have full jurisdiction over their affairs. All the regional synods constitute the General Synod which meets every four years (NG Kerk, 2010b).

The Cape Synod was initially the only synod of the DRC. Churches in the other territories constituted their own synods: Natal in 1864, Orange Free State in 1865, and Transvaal in 1866, although a different type of General Church Assembly had already been formed by the latter in 1853. There were various efforts to unite the different synods after the establishment of a political union in 1910, all of which were unsuccessful. The long awaited ideal to unify the different DRC synods was realised in 1962 with the constitution of the GSDRC, a year after South Africa

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<sup>19</sup> All figures quoted as at 8 Nov. 2012.

<sup>20</sup> Namibia (formerly known as German-West Africa and later South-West Africa) was under the administration of South Africa after World War II until its independence in 1990.

declared its independence from Britain and became a Republic (Hofmeyr & Groenewald, 2002:198; NG Kerk, 2010d).

A number of different indigenous churches were established out of the missionary activities of the DRC and the *Zuid-Afrikaansche Zending Genootschap (ZAZG)*.<sup>21</sup> After 1948, when the National Party came to power, and because of its alliance with the DRC, relationships with these churches, later uniting in the liberation theology, were seriously hampered by the Apartheid theology. Since its inception, the GSDRC would become quite instrumental in the relationship between church and government (NG Kerk, 2010d).

During the last decades of the 20<sup>th</sup> century the DRC paid serious attention to the relationship between church and society. This resulted in the publication *Kerk en Samelewing*<sup>22</sup> (1986 and 1990) and eventually led to the DRC's official rejection of the Apartheid theology in 1998 (NG Kerk, 2010d).

Church unification with the Uniting Reformed Church in Southern Africa, the Dutch Reformed Church in Africa and the Reformed Church in Africa as an ideal has gathered momentum since 1994, although a lot of work still has to be done. The DRC currently has broad ecumenical relations. At the time of submission of this research, the DRC had applied for full membership of the World Communion of Reformed Churches.<sup>23</sup> Within the African context, the DRC is also represented on the Alliance of Reformed Churches in Africa and the Southern Africa Alliance of Reformed Churches (NG Kerk, 2010a).

### **2.3 THE FIRST CHURCH AT THE CAPE COLONY**

The DRC in South Africa has a long tradition dating back to the arrival of the first Dutch colonists at the Cape in 1652. This colony was intended as a refreshment station on the sea route to the East, enabling ships to restock on food and various other supplies. Under the authority of the Dutch East India Company<sup>24</sup> (VOC), a

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<sup>21</sup> Translation from Dutch: South African Missionary Society

<sup>22</sup> Translation: Church and Society. See NG Kerk, 1990.

<sup>23</sup> See [http://www.ngkerk.org.za/index.asp?bodyType=as\\_ekumeniese](http://www.ngkerk.org.za/index.asp?bodyType=as_ekumeniese) Date of access: 8 Nov. 2012.

<sup>24</sup> The Dutch East India Company was known as the *Vereenigde Oost-Indische Compagnie*.

trading company, pastors and chaplains from the Reformed Church<sup>25</sup> of the Netherlands and *zieketroosters*<sup>26</sup> were recruited and employed to serve the company's staff. The *zieketroosters* and pastors were therefore subservient to the VOC (Brown, 2002:12). They did not see their role as being one of outreach to the indigenous peoples<sup>27</sup> of South Africa.

The spiritual revival in Britain, with John Wesley in particular as a leading figure, soon rolled over to the colonies. Starting with Pastor Helperus Ritzema van Lier, born in the Cape Colony and pastor of the DRC congregation in Cape Town from 1786 to 1792, this impact can also be noted. Missionary outreach to the local population and to slaves became a focus of pastors and their congregations, especially from 1788 onwards. Van Lier stressed that the mission of the church was to bring the Gospel "to the heathen" (Gilliomée, 2009:96).

Slavery, as elsewhere in the world, was a firmly entrenched system in civil society and slaves<sup>28</sup> were passed on from one generation to another. According to Gilliomée (2009:12), the impact of slavery "fundamentally changed the Cape's history". This had an impact on hierarchy within civil society, and "transformed the social ethos". Both the children of free burghers and slave children grew up together and would play together, but the burgher child as an adult would be the master or mistress, while the slave child would still be a slave (Gilliomée, 2009:50). The burghers feared that educating slaves would render them uncontrollable, and from this aspect it can be noted that paternalism in society was dominant at the time (Gilliomée, 2009:97).<sup>29</sup>

The Moravian missionaries returned to the Baviaanskloof area (Genadendal) in 1792 to resume the work done by Georg Schmidt from 1737 to 1744. "Their approach was quietistic with a strong emphasis on discipline in social behavior [sic]" (Gilliomée, 2009:98). They did not promote social equality (*gelykstelling*), nor

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<sup>25</sup> The Reformed Church of the Netherlands is known today as the *Nederlandse Hervormde Kerk*.

<sup>26</sup> *Zieketroosters* can be translated as "comforters for the ill".

<sup>27</sup> The indigenous peoples included the Khoikhoi and free blacks.

<sup>28</sup> Slaves were imported from Angola, Dahomey (West Africa), Madagascar, Mozambique, Batavia, Ceylon, as well as slaves from the East African coast bought from ships *en route* to America.

<sup>29</sup> After 1808, this was often a contentious issue, especially since slaves could claim their freedom once they were baptised (Gilliomée, 2009:99).

were they activist in their approach, but according to Giliomee (2009:98), their teachings were often misunderstood or misinterpreted, and had some disastrous implications. This is presumably the reason why Schmidt was deported from the Cape Colony back to Germany in 1744.

When England took over as the colonial power in 1795, there was an influx of missionaries from various missionary societies such as the London Missionary Society<sup>30</sup> (LMS) (1799) and the Rhenish Missionary Society (1829) (Giliomee, 2009:97-98). During this period there was also an influx of Scottish Presbyterian pastors into South Africa, as the ties with the Netherlands had been cut off by the British-ruled government (NG Kerk, 2010d) and a huge number of Scottish missionaries were in the ranks of the LMS (Walls, 2002:260). These pastors had a keen heart for social missionary and ministry work, especially if one takes into account that they had to leave their homeland and learn to speak, read and write a new language.<sup>31</sup> They were often at loggerheads with local farmers about the treatment meted out to the workers on the farms, and could not understand that the DRC “was so little concerned that the vast majority of the slaves and Khoikhoi had not been converted to the Christian faith” (Giliomee, 2009:99). The missionary societies started farming communities around the churches they pioneered, amongst others at Genadendal and Wuppertal and many of the early missionaries became agitators for rights and freedom for the indigenous peoples and slaves.

With Johannes van der Kemp and Michiel Christiaan Vos<sup>32</sup> in the lead, the first independent missionary society *Het Zuid Afrikaansch Genootschap*, later called the *Zuid-Afrikaansche Zending Genootschap* (ZAZG) was formed. “The ZAZG’s focus was not exclusively on slaves, but on all backward people, whites and free blacks, without any color [sic] discrimination” (Giliomee, 2009:97). This did not always endear them to local white farming communities. Slaves who were

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<sup>30</sup> The London Missionary Society (LMS) was formed in 1795 and was affiliated with the Dutch Missionary Society (based in Rotterdam), which was established in 1797. Johannes van der Kemp, a founder member of the Dutch Missionary Society, joined James Reid with two other LMS missionaries to arrive in Cape Town in 1799.

<sup>31</sup> With the Scots mainly being from the Presbyterian denomination, apart from the language issues, they were from the same Calvinist tradition as the original Dutch immigrants.

<sup>32</sup> Vos was a DRC pastor in the parish of Roodezant, later called Tulbagh, north of Cape Town. He advocated the importance of missionary activities to his congregation, thus also meeting with resistance from the burgher communities.

baptised and confirmed had access to all the worship services and Communion,<sup>33</sup> although this aspect was one of the contentious issues amongst church members: “[T]he Reformed Church showed no enthusiasm for bringing large numbers of non-European converts into the congregation” (Giliomee, 2009:99). With the ending of slave trade in 1808, fewer burghers would bring their expensive slaves to be baptised and confirmed. As slaves saw Christianity as the religion of their owners, a vast number of them turned their back on Christianity and turned to other religions such as Islam. The government repealed the ban on Christian slave trade in 1812, but this had little effect on the viewpoints of the burghers (Giliomee, 2009:100).

While dominating the ranks of the ZAZG, the DRC wanted to maintain control over the missionary work done by its members. The ZAZG on the other hand, did not want the DRC to control or confine its missionary activities, nor was it willing to part with its Lutheran members. Then there was the matter of inducting the baptised slaves into congregations – an issue that remained unresolved. The outcome was that the missionary societies organized their followers into separate congregations or parishes. This pattern would remain as a model, even though the DRC would change its policy on the missionary work by leaving this up to the ZAZG, other missionary societies and to the English churches, with the induction of its converted members into their own congregations (Giliomee, 2009:100-101).

The split of the church along racial lines was thus actually due to the success of many pastors and congregations in reaching out to the indigenous peoples and slaves during the 18<sup>th</sup> and 19<sup>th</sup> centuries, and as a result of the birth of so many separate congregations for these new converts. In spite of this split, missions continued to be seen as central to the church’s task and identity. In fact, most of the mission work done up to the end of the 20<sup>th</sup> century could be classified as belonging to ‘churches with missions’ and not ‘missional churches’.

Guder (1998:6) defines churches with missions during the Christendom era as being ecclesiocentric. All activities of the congregations were focused inwards

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<sup>33</sup> According to Giliomee this was the official policy of the Reformed Church in Cape Town (2009:99).

towards maintenance, and mission being only one of the programmes of the Western church. Mission activities were aimed at unchurched or pagan communities where missionaries were sent by the church to bring the gospel and some other benefits of western civilisation. Mission on the other hand, is not just a programme. "It defines the church as God's sent people" (Guder, 1998:6). Keifert (2006:166) adds by stating that "[a] missional church focuses on being mission, not just doing mission".

## **2.4 THE DUTCH REFORMED CHURCH AND ITS JOURNEY WITH APARTHEID**

For more than a century, the DRC had a leading role to play in the climate and sentiments among the Afrikaner-<sup>34</sup> or Boer nation in the political arena in South Africa. This can already be noted with the Anglo-Boer War from 1899-1902. As the Union of South Africa (1910-1961) and part of the British Commonwealth of Nations, and especially during the outbreaks of World Wars I and II, this was also the case. The fact that the DRC had its main membership composition from Dutch and Scottish descent pointed towards a looming disaster when Britain gave its support to the Allied forces against Germany in World War I. Sentiments were both for and against the British-ruled government for their stance on this matter, as Germany had been a strong supporter of the former independent Boer states, the *Zuid-Afrikaansche Republiek* (Transvaal) and the *Republiek van Oranje-Vrijstaat* (Orange Free State). It can also be noted that the government often turned to prominent church leaders within the DRC to calm the sentiments of the nation in order to avoid political uproar (Brown, 2002:164).

### **2.4.1 Apartheid Theology and the National Party**

The apartheid ideology and theology was born from the success of the missionary work done by the DRC and ZAZG and various other missionary societies that led to the birth of separate congregations for the various race groups.<sup>35</sup> Segregation

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<sup>34</sup> *Afrikaner* is used within the context of white Afrikaans speaking South Africans from Dutch or European descent.

<sup>35</sup> This is the accepted viewpoint of the latest published research on the construction of apartheid. There are, however, other older views, such as the account of Saul Dubow in his article,

had existed in South Africa as the official government policy since 1910, a policy which was accepted and underwritten to a certain degree by all the ethnic and cultural groups. Education was already fully segregated by 1920 (Giliomee, 2009:456). Giliomee (2003:375) suggests that a pastor and main mission strategist of the DRC, G.B.A. Gerdener, together with N.P. van Wyk Louw (a prominent literary figure), Albert Geyer, Phil Weber, Piet Cillié (all consecutive editors of *Die Burger*)<sup>36</sup> and Hendrik (H.F.) Verwoerd constructed the model for apartheid in a sophisticated manner. It is an undeniable fact that the rise of the Afrikaner nationalism as a reaction to British imperialism and the modernisation of the Cape Colony also had a key role to play.<sup>37</sup>

The two existing Afrikaner political parties, the *Afrikaner-Party* and the *Herenigde Nasionale Party* went into an election agreement in 1947 and came out victorious in the 1948 elections to seize political power. In essence these two parties had no conflicting views on political issues, although conflicts in the inner circle amongst various personalities remained. However, this conflict did not remain for long, as its leader, D.F. Malan would declare a unity and the formation of the new National Party (NP) on 22 October 1952. In Malan's words in Rustenburg the year before, he displayed his ideals toward freedom and unity amongst the Afrikaner people:

Without freedom, a nation will perish, but freedom without unity will inevitably lead to powerlessness and humiliation and can become a curse on a nation. Where freedom and unity however coexist, it can be a blessing and lead to power (Malan, 1959:235).<sup>38</sup>

Malan was a prominent figure within the rise of Afrikaner nationalism. He became aware of the social and cultural values and especially the identity of the Afrikaner nation while studying towards a doctorate in Theology at the University of Utrecht, Netherlands which he obtained in 1905. Here he came into contact with the

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Afrikaner Nationalism, Apartheid and the Conceptualization of 'Race' in *The Journal of African History*, Vol. 33, No. 2 (1992), pp. 209-237.

<sup>36</sup> Translation: The Citizen. This was the first Afrikaans newspaper in South Africa.

<sup>37</sup> The main sources on Afrikaner Nationalism, *The Afrikaners: biography of a people* by Hermann Giliomee, and The rise, fall and legacy of apartheid by Eric Louw can be consulted for further reading on this subject matter. See Bibliography for publication details.

<sup>38</sup> Free translation from the original Afrikaans: "Sonder vryheid vergaan 'n volk, maar vryheid sonder eenheid lei onvermydelik tog ook weer tot magteloosheid en vernedering, en kan as sulks dan ook vir 'n volk 'n vloek word. Waar egter vryheid en eenheid saam bestaan, daar kan dit tot 'n seën en tot 'n krag wees" (Malan, 1959:235).

ousted presidents of the former Boer States, S.J.P. Kruger<sup>39</sup> and M.T. Steyn.<sup>40</sup> Both of these figures made an impression on him and it was especially the relationship with M.T. Steyn that formed his views on political and cultural affairs with regard to the Afrikaner identity. On his return to South Africa in 1905 and while pastoring congregations in Middelburg (Transvaal), Montagu (Cape Province) and Graaff-Reinet (Eastern Cape Province), he became deeply aware of the poverty amongst the Afrikaner people. Within church circles he strived to uplift the Afrikaner by means of education, missionary work and care for the aged, apart from promoting Afrikaans having its rightful place as an official language within the South African society. Furthermore, he also shared the vision of unity between all the DRC synods within the four colonies in South Africa<sup>41</sup> and South-West Africa (Namibia) with some of his predecessors (Botes, 2002:188).

A year after the constitution of the National Party in 1914, Malan became the first editor of the newspaper *De Burger*.<sup>42</sup> The decision to take up this position was critical to him as he knew this meant the end of his career of choice, i.e. being in service to the church (Malan, 1959:32). This editorship would be quite significant to his political career, as it would be used to advocate the nationalist ideals for the Afrikaner. It is therefore not surprising that he was soon to be elected to the executive management of the National Party. After the general elections in 1924 he received a seat in cabinet while still under the leadership of J.B.M. Hertzog and the ruling South African Party. He was also instrumental in the amendment of the constitution to recognise Afrikaans together with English as the official languages, replacing Dutch (Botes, 2002:188-189).

In my view, it was critical that the executive council of the NP appointed Malan as their candidate for leadership due to his background and especially his links with the DRC to establish a bond between state and church. Malan's approach in the formation of the identity of the Afrikaner and the Afrikaner nationalism was formed

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<sup>39</sup> S.J.P. (Paul) Kruger was the president of the *Zuid-Afrikaansche Republiek* (South African Republic – the former Transvaal) until the end of the Anglo-Boer War (1903).

<sup>40</sup> M.T. Steyn was the president of the *Republiek van Oranje-Vrystaat* (Republic of the Orange Free State) until the end of the Anglo-Boer War (1903).

<sup>41</sup> At this point in time the five synods were autonomous. It was only in 1962 that the General Synod of the DRC was constituted.

<sup>42</sup> *De Burger* is still published in the Western and Eastern Cape regions to this day as *Die Burger*.

from a religious perspective: “An awareness of calling, when led in the right way, is indispensable for any people [or nation], just as it is for any individual person” (Malan, 1959:240).<sup>43</sup> Here we can already note that in the view of the National Party, the principle of governing was that of a theocratic state.<sup>44</sup>

Louw (2004:34) argues that apartheid as a racial ideology aimed against blacks and other people of colour was never part of Malan’s agenda. The principal aim of the ideology was to unite the Afrikaner nation and to free South Africa from the Anglicisation of the British rule. This statement I find to be accurate, as in Malan’s book, *Afrikaner-volkseenheid en my ervarings op die pad daarheen* (1959), he nowhere mentions any issues with regard to black, coloured or Asian communities. The recurring theme throughout this work is the dominance of British rule. It was only from 1955 under Prime Minister J.G. Strijdom that the ‘black issue’ came to the fore (Louw, 2004:34). The foundation had thus been laid for each of the communities to ‘develop’ within their own context and according to their own ‘abilities’, self-governing and determining their own future.

H.F. Verwoerd was the third prime minister under the NP government, subsequent to Strijdom’s death in 1958. Under his rule the racial issues playing out in society due to the apartheid policy came under international scrutiny with especially events such as the Sharpeville massacre leading to widespread criticism of apartheid.<sup>45</sup> Paul Sauer and Eben Dönges, both leaders within the Apartheid government, started doubting certain aspects of its policy and voiced their concerns with Verwoerd. True to his character and paternalistic ruling style, Verwoerd stood by his view and declared that there would be no shifts in his policy (Giliomee, 2009:522-4).

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<sup>43</sup> Free translation from the original Afrikaans: “Roepingsbewustheid, mits dit in die regte bane gelei word, is vir enige volk onontbeerlik, net soos vir enige individuele mens” (Malan, 1959:240).

<sup>44</sup> It is furthermore notable that Malan’s choice of words is also that of a missional nature, although in a different context.

<sup>45</sup> The Sharpeville massacre occurred on 21 March 1960 when members of the South African Police Force panicked during a Pan-Africanist Congress march against the pass laws, and killed 69 Black Africans.

The Afrikaans-speaking churches' delegates<sup>46</sup> to an ecumenical conference organised by the World Council of Churches and held at Cottesloe, Johannesburg in 1960, accepted and signed the resolutions put forward by the conference.<sup>47</sup> The council hoped that this could bring about change in Verwoerd and his government's strong stance on racial issues. According to Giliomee (2009:528), Verwoerd reacted by stating in 1961 that these were the views of individual church men<sup>48</sup> and that the "churches themselves had not yet spoken". A secret circular followed amongst all divisions of the *Broederbond*<sup>49</sup> stating that the Cottesloe resolutions were not affiliated to any specific church until they had been accepted at the synod level of the respective churches (Giliomee, 2009:528). Synods (Transvaal and Cape) of the DRC and the Netherdutch Reformed Church of Africa<sup>50</sup> (NRC) held in 1961 after the Cottesloe Consultation rejected the concluding document and as an outcome these churches decided to resign from the World Council of Churches (Abid, 2010a). "All of the Afrikaans churches until 1986 refrained from any criticism of apartheid" (Giliomee, 2009:528).

The *Ras, volk en nasie dokument van die Ned. Geref. Kerk oor rasse- en volkereverhoudinge*,<sup>51</sup> a policy document accepted by the GSDRC in 1974 contained justifications for apartheid based on the Old Testament. The point of departure within this report was the parable of the tower of Babel as the paradigm and basis for ethnic diversity. *Ras, volk en nasie* claimed to address social injustices, human rights and self-determination for groups and individuals, as was the case with all the other churches. The report elicited very strong reaction, especially from theologians such as Jaap Durand, an Afrikaner theologian and Allan Boesak, a theologian from the coloured community. Another voice that started coming out in the 1970s against the apartheid theology was that of Bishop Desmond Tutu, a clergyman in the ranks of the Church of the Province of South

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<sup>46</sup> These delegates included senior pastors and theological professors from the Cape DRC, the Transvaal DRC and the Netherdutch Reformed Church of Africa.

<sup>47</sup> See Appendix A.1 for the complete resolution of the Cottesloe Conference.

<sup>48</sup> It is interesting to note that these representatives were subsequently marginalised within the ranks of their own churches.

<sup>49</sup> Translation: Fraternal Society. Many prominent Afrikaner pastors, academics and figures in civil society in general, were members of the *Broederbond*.

<sup>50</sup> The Netherdutch Reformed Church of Africa is known in South Africa as the *Nederduitsch Hervormde Kerk van Afrika*.

<sup>51</sup> Translation: Race, people and nation document of the Dutch Reformed Church on race and people relations. This report is available in Afrikaans in Appendix A.2 (Abid, 2010b).

Africa (Anglican Church in SA) (Giliomee, 2009:559, 565; Gaum, 2002:208). *Ras, volk en nasie* drew international attention from amongst others the Swiss Protestant Church Federation, who invited a delegation of leaders from the DRC to Switzerland in April 1979 to discuss the theological implications in the content of this document (Gaum, 2002:208).

The DRC had therefore become instrumental in condoning the apartheid ideology by sanctioning its principles on Biblical grounds. Gerdener, one of the main Apartheid constructors from a missiological perspective, stood critical towards the government about the late 1950s in the way in which the model was being implemented (Giliomee, 2009:519), as it had deviated dramatically from its initial intentions.

Taking all of the above facts into consideration, it becomes clear that the cognitive, paternalistic governing style of Verwoerd would set the scene for the NP government and furthermore, for the paternalistic apartheid theological style of the DRC through the 1970s. It also seems as though through Verwoerd's doing, the *Broederbond* became a more powerful and influential organisation in all spheres of life, including that of the church.<sup>52</sup>

#### **2.4.2 Organised reaction against apartheid from the Christian communities in South Africa**

Amongst the continuing political unrest in the country, various groups in the Christian community started to voice their opinions in an organised way. These groups were of various denominations, but strong criticism also came from theologians within the ranks of the DRC itself.

The South African Christian Leadership Assembly (SACLA 1) met from 5 to 15 July 1979 in Johannesburg.<sup>53</sup> The document arising from SACLA 1 represented a major stance against the main stream ideological point of view of the DRC and its sister churches of the 1970s. SACLA 1 included pastors and members of the DRC and various other denominations, displaying a good representation of cultures and

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<sup>52</sup> See Giliomee, 2003:391.

<sup>53</sup> See Appendix A.3 for the SACLA 1 programme and outcomes.

communities from the diverse South African society. What all attendees of SACLA 1 had in common was the confession of Jesus Christ as the Son of God and with the church as the Body of Christ, to restore the injustices in the South African community (Sacla 1, 2010). The Executive Committee of SACLA 1 was chaired by Prof. David J. Bosch, Professor of Missiology at the University of South Africa at the time and someone who would later become one of the most respected scholars on missiological research texts. SACLA is still in existence to this day, addressing the major problems in the current South African society, such as HIV and AIDS, violence, racism, poverty and unemployment, sexism, family in crisis, and crime and corruption.<sup>54</sup>

Apart from the SACLA 1 document, the following documents have been provided by the DRC Archival and Information Services, Stellenbosch. They are included in this section for the sake of comprehensiveness: the Theological Declaration (1979), the Reformation Day Witness (1980), Stormkompas (1981), an Open Letter (1982), the Kairos Document (1985), the Belhar Confession of 1986 (the first draft occurred as a result of the *status confessionis* from the World Alliance of Reformed Churches in 1982), and the Rustenburg Confession (1990).

The *Broederkring*<sup>55</sup> was a movement consisting of pastors, laymen and academics from four of the Reformed Churches in South Africa.<sup>56</sup> The aims of this movement were originally to work towards unity in the church in one body and to examine the “prophetic role of the church in the light of the oppressive legal structures” (Abid, 2010c). The *Broederkring* issued a Theological Declaration<sup>57</sup> as a statement of faith for their members in 1979.

On 31 October 1980 (Reformation Day) eight academics, all ordained pastors of the DRC, published a ‘Witness’ document known as the Reformation Day

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<sup>54</sup> See Appendix A.4 for recent activities on SACLA 2.

<sup>55</sup> The *Broederkring* (translation: Brother Circle) is currently known as the *Belydende Kring* (translation: Confessing Circle). The *Belydende Kring* delivered a statement at the Truth and Reconciliation Committee on 18 November 1999. The contents thereof can be viewed at <http://web.uct.ac.za/depts/ricsa/commiss/trc/belytest.htm>.

<sup>56</sup> The four churches include the ‘daughter churches’: the Reformed Church in Africa (Indian community), the DRC in Africa (Black community), the DR *Sendingkerk* (Coloured community) and the DRC as ‘mother church’.

<sup>57</sup> See Appendix A.5.

Witness.<sup>58</sup> The document addresses the unnecessary racism and friction between ethnic groups and pleads with the DRC to dwell within Christ and His commandments as found in the Gospel. It furthermore pleads for unity in the recognition of all peoples as part of the body of Christ within the power of God's love and renewing grace (Abid, 2010d).

*Stormkompas*,<sup>59</sup> a critical document containing 44 theological statements regarding the role of the DRC in South Africa, its ideology and the inclusion of many of its members and pastors as prominent figures in the *Afrikaner Broederbond*, was published in 1981. It explains the following aspects in church, state and societal life according to the Gospel:

- what the church is and under whose authority it functions;
- the Christian's role and criticism of the social distinction of the time;
- reconciliation in South African society and the DRC's lack in efforts thereof;
- unity within the DRC family, and the questionable existence of DRC's for groups of different ethnicity;
- the lack of missionary activities, an aspect which is a legacy of the DRC's history in South Africa, and in place thereof, the middle class Afrikaner defending the DRC's actions to maintain the *status quo*;
- the role of the church towards the state according to the Gospel and justice in society;
- the social witness of the church and the DRC's lack of responsibility thereof in the special circumstances in South Africa;
- the segregation in society, the church and the Afrikaner's role in the apartheid policy, and the harm that it is causing in the society;
- the activities of the *Afrikaner Broederbond* and the involvement of various pastors and members of the DRC therein;
- the young generation searching for political guidance, and the DRC's "entanglement" with the NP, hindering to guide them properly;
- change in South Africa in the church of Jesus Christ (Abid, 2010e).

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<sup>58</sup> See Appendix A.6.

<sup>59</sup> Translation: Storm Compass. See Appendix A.7.

It is understandable that this document created quite a stir within the ranks of the DRC community and I find it ironic that it is aptly titled *Stormkompas*.

On 8 June 1982, 123 white pastors and theologians of the DRC family made a statement in the form of an open letter (Abid, 2010f).<sup>60</sup> They criticised apartheid legislation with its implications amongst others, leading to forced removals, while acknowledging that they were part of white society that accepted the evils thereof. These signatories rejected apartheid in the church and as the foundation for political ground, and pledged themselves to work and pray for justice within the South African society.

The DRC received a major blow when it was expelled together with the NRC from the World Alliance of Reformed Churches when this body declared a *status confessionis* on the theological justification of apartheid during its convention in Ottawa in August of 1982. The Dutch Reformed Sendingkerk<sup>61</sup> also put their voice towards the *status confessionis* as declared in Ottawa later in the same year, as its synod resolved during the session in October 1982 (Smit, 2002:212-213; Urcsa, 2011c):

- Because the secular gospel of apartheid threatens the confession of reconciliation in Jesus Christ and the unity of the Church of Jesus Christ, the Dutch Reformed Sendingkerk in South Africa declares that it establishes a *status confessionis* for the Church of Jesus Christ. (A *Status confessionis* means that we view this matter as an affair where it is impossible to disagree without seriously endangering the integrity of our communal confession as Reformed Churches.) [sic]
- We declare that apartheid (separate development) is a sin, that the moral and theological justification thereof is a ridicule of the Gospel, and the continuous disobedience to the Word of God is theological heresy” (Abid, 2010g:1071).<sup>62</sup>

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<sup>60</sup> See Appendix A.8.

<sup>61</sup> Translation: Mission Church

<sup>62</sup> Free translation from the original Afrikaans: \*Omdat die sekulêre evangelie van Apartheid ten diepste die belydenis van versoening in Jesus Christus en die eenheid van die Kerk van Jesus Christus in sy wese bedreig, verklaar die N.G. Sendingkerk in S.A. dat dit vir die Kerk van Jesus Christus 'n Status Confessiones [sic] daarstel. ('n Status Confessiones [sic] beteken dat ons hierdie saak as 'n aangeleentheid beskou waaroor dit onmoontlik is om te verskil sonder om die integriteit van ons gemeenskaplike belydenis as Gereformeerde Kerke ernstiglik in gevaar te stel.) \*Ons verklaar dat apartheid (afsonderlike ontwikkeling) 'n sonde is, dat morele en teologiese regverdiging daarvan 'n bespotting van die evangelie is en dat sy volgehoue ongehoorsaamheid aan die Woord van God, 'n teologiese kettery is (Abid, 2010g:1071).

The Dutch Reformed Sendingkerk's synod further clarified that both the church and the political regime were in serious conflict with the theology and confessions given to it by the DRC. Included with this document was the first draft of a confession, later to be finalised and officially adopted as the Belhar Confession<sup>63</sup> on 26 September 1986 (Urcsa, 2011a; Urcsa, 2011b; Smit, 2002:213). The Dutch Reformed Sendingkerk made an urgent call on the DRC "to confess its guilt for providing the moral and theological foundations of apartheid" (Giliomee, 2009:620). After the former DRC in Africa accepted the Belhar Confession as confessional document, it joined the Dutch Reformed Sendingkerk in 1994 to form the new Uniting Reformed Church of South Africa (URCSA).

After the Belhar Confession, a number of other meetings within the ecumenical community of church leaders followed. The National Initiative for Reconciliation was a meeting of church leaders from 47 denominations, held in Pietermaritzburg from 10 to 12 September 1985. The majority of the representatives were convinced that the South African church as a whole should be led by the Holy Spirit, under the Spirit's guidance as a diversity of many church denominations but as unified in the body of Christ, making a difference in South African Society. The meeting resolved that a delegation would address State President P.W. Botha on various political issues. A document in the form of a statement of affirmation was drawn on the final day (Abid, 2010i).<sup>64</sup>

Another document dating from 1985 within the Christian community is the Kairos Document,<sup>65</sup> accompanied by 156 signatories from over 20 South African denominations. The Kairos Document (Kairos Document, 1985; Abid. 2010h) is a formal theological critique on the South African political crisis and the role of the 'State Theology' and 'Church Theology' in the condoning of apartheid (Kairos Document, 1985: Chapter 2; Abid, 2010h). It also addresses the militarisation of the state and the loss of lives in the country during the State of Emergency.

The major turn-around for the DRC came at the GSDRC in 1986, and finally in 1990 when the assembly "declared that the church was open to anyone

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<sup>63</sup> See Appendix A.9.a and A.9.b.

<sup>64</sup> See Appendix A.10.

<sup>65</sup> See Appendix A.11.

regardless of color [sic]" (Giliomee, 2009:620) and that racism is a sin that no man or church may defend or practise (NG Kerk, 1990:17). A policy document, *Kerk en samelewing*<sup>66</sup> was prepared in which the GSDRC "gave the first courageous steps to shake off an unfortunate image of the DRC" (NG Kerk, 1990: foreword).<sup>67</sup> Some of the more liberal members demanded a stronger stance, stating that the church should acknowledge that it had acted out of malign in designing and condoning the apartheid model of the 1930s and 1940s. The synods of both 1986 and 1990 refused to make such a declaration, stating that "some of those who promoted apartheid also had good intentions" (Giliomee, 2009:621; NG Kerk, 1990:39). When the first indication came from the GSDRC in 1986 that the church's doors were open to anyone regardless of race, a conservative group in support of the apartheid model prepared a document, *Faith and Protest* (1987).<sup>68</sup> The result of this was that a total of 60 pastors and 30 000 lay church members broke away from the DRC to form the Afrikaans Protestant Church (Giliomee, 2009:621).

The GSDRC of 1990 resolved that a delegation should have a separate meeting with State President F.W. de Klerk. This meeting took place on 6 September 1990 at the Union Buildings in Pretoria. According to the Minutes of the GSDRC (Abid, 2010l:3-4),<sup>69</sup> the agenda of the delegation consisted of the concern of the church about the spiralling of violence from both left- and right wings, and the minimum requirements that the DRC would see in a possible new constitution. During the discussion the following remarks were made:

- 1) the recognition of the supreme authority and guidance of the almighty God;
- 2) complete freedom of religion for all who believe in this God, together with the freedom and opportunity to preach the Gospel, and the right to celebrate religious festivals;

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<sup>66</sup> Translation: Church and society. The first edition was published in 1986 and the final revised edition was published in 1990.

<sup>67</sup> Free translation from the original Afrikaans: "die eerste moedige tree gegee om 'n ongelukkige beeld van die Ned Geref Kerk [sic] af te skud" (NG Kerk, 1990: Voorwoord).

<sup>68</sup> This document is not included in the Appendix as it will not contribute to the critique on voices against apartheid from the Christian community, but still justifies the apartheid theology as one based on Scripture. The document is available for viewing at <http://www.ngkerk.org.za/abid/amptelikestukke.asp?page=5>

<sup>69</sup> Abid, 2010l: the date reference is correct. The lower case character for referencing is used throughout this document and in this case is used for the letter L. All six occurrences thereof are used consistently.

- 3) honour and respect for Christian values and norms, also by the State;
- 4) the possibility of religious education in educational institutions according to recognised doctrines of the Christian churches;
- 5) justice as norm for laws and the enforcement thereof;
- 6) the right to free association of groups and peoples, especially with regard to religious and cultural values;
- 7) the acceptance of responsibility towards all inhabitants of South Africa, also on moral terms.

De Klerk took serious note of the matters and requested in closing that the delegation pray for him and the government (Abid, 2010l:4).

In November 1990, acting on the initiative of State President De Klerk, a significant church conference was held in Rustenburg, Transvaal. Delegates from 85 South African churches attended this conference and this was in fact one of the most representative church conferences ever held, promoting reconciliation in South Africa. The Rustenburg Churches Conference was an important event, especially in the history of the DRC, as it publicly confessed its support of apartheid.<sup>70</sup> Archbishop Desmond Tutu accepted the confession in a spirit of forgiveness (Giliomee, 2009:621; Abid, 2010k: Preamble).

After consultation with the church leaders, De Klerk could prepare the white voters and called for a referendum in 1992. With this he needed to receive a mandate from white South Africans to enter into negotiations with relevant organizations towards achieving a democratic state. This was achieved with a majority vote of 69 per cent in favour of the negotiations (Giliomee, 2009:634). The first democratic elections were held in April 1994.

The historical facts and the DRC's view on its role in the theocratic state conform to a pattern that Roxburgh (2005:12) points out, viz. where the Bible is read as an authority for the justification of policies and principles. It is clear that the same theological pattern occurred in South Africa that also occurred in North America and Europe. Until the turning point in 1986, the DRC and the dominant white

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<sup>70</sup> See Appendix A.12.

Afrikaans-speaking South African Society was modelled within “a debased, compromised, derivative form of Christianity that is not the gospel of the Bible at all” (Roxburgh, 2005:12). The first years of a new democratic state also brought about a time of crisis in identity for the DRC as the next section will outline.

## **2.5 THE DRC AND THE POST-APARTHEID IDENTITY CRISIS**

In the Agenda of the GSDRC of 1998 (Abid, 2010l:5), theocracy in the light of the DRC’s tradition of faith is set out in terms of the Reformed Confession. It is furthermore noted that the historical view of this aspect has come under pressure since 1994 under the current political dispensation. It is also clear that the minimum requirements that the delegation set to former State President De Klerk in 1990 did not take shape in practice.<sup>71</sup> The questions arising in this new dispensation was how the theocratic confession of the DRC fitted in with the current secular and more liberal democratic system, how the Reformed Christian can identify with a political system so different from his confession, and how this would affect the DRC’s co-operation with government on a social level (Abid, 2010l:4). Within the paradigm of the DRC’s understanding of theocracy, the state had to choose for the Christian faith against all other religions. The Bill of Human Rights, on the other hand, assured that all people in South Africa have the right to freedom of religious expression, thus including all religions: “[e]veryone has the right to freedom of conscience, religion, thought, belief and opinion (South Africa, 1996: Chapter 2, 15.1).

From the documentation of the GSDRC of 1998 (Abid, 2010l) it is evident that the DRC was at crossroads with its own identity and its historical and current role within the government of South Africa. Together with this came the emergence of post-modernism in the South African society which among other aspects questioned the power of authority. How was the church to lead its members into a new dispensation where its traditional faith values were obscured by a secular democracy, while its past had been built on a theocratic model? These were

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<sup>71</sup> See page 27 above for these minimum requirements.

similar issues affirmed by Mouton (2010)<sup>72</sup> when he stated that from his own experience in his pastoring congregation, the traditional values and theological praxis had come to an end during the late 1990s. He elaborated that this was also the case in many other congregations where these issues were also raised by their pastors. A new vision was necessary for congregations to map out new routes for the church (Mouton, 2010). This clearly indicates that the issues that the DRC congregations dealt with at the time at grass roots level were similar to the broader theological questions and challenges facing the GSDRC.

The answers to the crisis arose during the discussions of the GSDRC as paraphrased from the Minutes of the GSDRC of 1998:

- the synod maintains as within the Reformed Confession, that all authorities are instituted by God and strive towards good and oppose evil, and that all Christians are called to be loyal and good citizens as far as obedience to God permits;
- the synod maintains the confession that the church of Jesus Christ is foreign to this world, but citizens of God's Kingdom. This means amongst others, that service to our neighbours and other people in the society should be more than that is normally required by the authorities;
- the GSDRC resolves as its conviction that true obedience to God and true service to one's neighbour is only possible where believers are secure in their identity in Christ. Congregations are therefore called to:
  - study the report and to reflect anew on the meaning of the sojourn of the church within the current dispensation;
  - actively live God's Kingdom through their deeds and testimony in the secular society;
  - ascertain in renewed earnestness with our catholic tradition as formed in the ecumenical confessions, together with the reformed tradition as found in the formularies of unity, all as an expression of our identity in this world;
  - humbly and thankfully acknowledge the current situation as an opportunity that God grants to His church to serve Him in honour of His name and to the glory of His Kingdom. (Abid, 2010:12)<sup>73</sup>

The extract above clearly sets the scene for the Declaration of Calling which appeared for the first time in the Minutes of the GSDRC session of 2002 (NG Kerk, 2002:604). The shift in the theological paradigm taking place here is also towards that of a missional identity for the church.<sup>74</sup>

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<sup>72</sup> Mouton is currently serving in a full-time position as Director: Facilitation for Congregation Transformation (Direkteur: Gemeentebegeleiding) in the Regional Synod of the Eastern Cape of the DRC.

<sup>73</sup> Free translation from the original Afrikaans document.

<sup>74</sup> See Chapter 3 for discussion on mission.

Considering the contextual history of the DRC up to this point, this is a major paradigm shift taking place within the church itself. It is also clear that the DRC had lost power in terms of its historical co-operation with the state. A radical redefinition of its purpose was emerging within the GSDRC of 1998 and with the Declaration of Calling placed as the focal point in the GSDRC of 2002.

## **2.6 THE DECLARATION OF CALLING**

The Declaration of Calling of the GSDRC first appeared in 2002, with amendments following in 2004 and the final official version in 2007.

### **DECLARATION OF CALLING: GENERAL SYNOD 2007<sup>75</sup>**

We realise anew that God calls the Dutch Reformed Church through His Word and Spirit to belong to Him. Christ, the Head of the Church, sends us to obey our calling and to devote ourselves:

- a) *To learn to know, with a teachable spirit, the will of God through his Word and to live accordingly in the challenging and complex world in which we live.*

We are convinced that only the gospel of Jesus Christ can place people on a path of redemption, reconciliation and living hope. Therefore we wish to proclaim the Word of the Lord at all times, whether convenient or inconvenient, to act as prophets, and to bear testimony everywhere to the hope that lives within us.

- b) *To continually listen to one another in love, and to grow in our trust of one another.*

Aware of our diversity, we commit ourselves to greater unity between congregations, to the re-unification of the family of the church, as well as to the strengthening of our ecumenical bonds. We wish to work together with all other Christians to create safe spaces within which we can speak truthfully to each other and continue to do so.

- c) *To live compassionately with others.*

We are called by God as part of his body in Africa. We are grateful for all positive developments in our continent, including the rapid growth of the Christian faith. There are also many tragic reports of violence, crime, poverty, famine, and the repercussions of HIV/Aids. We express our sympathy with the many victims of the above, and wish to collaborate in the healing of humans, animals and the environment. God calls and sends his church to make a difference. We assure all authorities of our prayers.

- d) *To be open in our unconditional service in this world.*

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<sup>75</sup> See Appendices A.13.a, A.13.b and A.13.c for the official Afrikaans versions of the *Roepingsverklaring* of 2002, 2004 and 2007.

We wish to take hands with all other Christians in order to build up our societies and alleviate distressing circumstances. We, as congregations and leaders, wish to encourage, accompany and equip each other with love to become involved with the healing of our countries. We are available and committed to be of service to communities. We thank the Lord for the dedication of members and the numerous positive actions which are reported from all over. As sent believers we are the salt of the earth and light for the world. We stand in the service of the coming of God's Kingdom.

We bow before the Lord. We are here. We are His church. We are the people He sends.

To God all the glory! (NG Kerk, 2010c)

The missional language emerging from the Declaration of Calling is very clear. Although a discussion on mission will follow in Chapter 3, I wish to single out certain key words and phrases from this document which is commonly associated within the missional context:

- God calls
- through His Word
- Spirit
- Christ, the Head of the Church
- Christ sends us
- our calling
- learn
- the will of God through his Word (and to live accordingly)
- listen to one another in love
- grow in trust
- re-unification of the family of the church [as representation of the Body of Christ on earth]
- compassionately
- called by God as part of his body in Africa [social context]
- make a difference
- unconditional service in this world
- take hands with all other Christians
- build up societies
- alleviate distressing circumstances
- healing

- service to communities
- sent believers

With the emergence of a missional paradigm in the theology of the DRC, the church had found a new sense of direction, embedded in a practice of theology which was now based on the true nature of God as found in His Word, seeking God's will for His people and a diversity of communities beginning to serve one another in love. It is further clear that a new sensitivity with regards to social context had also emerged in this document, an aspect for which South Africa was prepared for the implementation of missional partnerships.

In the next section I will give a brief overview of the PMC and discuss how the DRC and the CI were connected to form the first partnership for missional churches in Southern Africa.

## **2.7 CHURCH INNOVATIONS INSTITUTE AND PMC NORTH AMERICA**

The CI, based in St. Paul MN, USA, had its beginnings when Patricia Taylor Ellison (Director: Research at the CI) met Patrick Keifert (President: CI) in 1989 and started working together on research projects and training in congregations. It was initially known as the Lutheran Leadership Institute, later the Grayling Institute and from the mid-1990s the CI. The CI was initially housed on the campus of the Luther Seminary in St. Paul MN, but moved off campus to maintain an identity for inter-denominational co-operation. The PMC models have been developed over the years since 1988 and are housed and presented by the CI. The CI is involved with various research projects and the studying of partnership churches, congregations and ministries. "It's a theologically framed, social-scientific approach to doing congregational studies" (Taylor Ellison, 2010). It also houses research material on congregations in the Church Future Finder Database.

The PMC<sup>76</sup> had its beginnings as a result of the missional conversation taking place amongst Keifert and other theologians during the late 1980s,<sup>77</sup> when he did

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<sup>76</sup> The PMC was initially known as the Project for Worship and Evangelism, and then Partnership for Congregational Renewal (Keifert, 2006:18-19).

<sup>77</sup> According to Taylor Ellison (2010) it was in 1988 or 1989.

a presentation for the synod of Lutheran congregations on the East Coast, USA (the Delaware–Maryland Synod). Subsequent to the synod meeting, the first cluster<sup>78</sup> was formed when a number of interested pastors and key lay leaders in Lutheran congregations in that synod area started implementing what Keifert and his colleagues in the missional conversation “had formatted but never formalised” (Taylor Ellison, 2010). The first cluster morphed into three or four generations as other congregations saw how the process was bringing about change, joining into new partnerships, and thus transforming the new generations of congregations. The important components of sharing and mentorship were built into the partnership right from the beginning. Taylor Ellison remarked going back year after year, working with a new generation of leaders and that she could notice how the new generation was tutored and mentored by the previous generation that had gone through the process. “That was wonderful to see ... leadership kind of ... just blossom and flow out” (Taylor Ellison, 2010).

Wherever the partnerships were planted in the various regions, local synods or dioceses took notice of the changes taking place in their specific area. As a result the lead pastor of the cluster would be hired out to become part of the diocese on the judicatory staff. PMC was convinced that if they were now training people for the judicatory staff, they could start building relationships with the staff at the various judicatory levels, and eventually request for 50 per cent of one of the staff members’ time. This could be used to start building capacities not only at congregational level, but also one level higher in the church’s structure. The practice therefore became to go through the judicatory staff and in collaboration with them, to identify twelve congregations to set up a cluster.

While the PMC in the USA was spreading out from the East Coast to the West Coast, the first international cluster was formed in Winnipeg, Canada. At this point the PMC started grouping the American clusters inter-denominational ones and were getting interest into the aspects of crossing boundaries and co-operation amongst various denominations. The North American PMC took a hiatus in 2000

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<sup>78</sup> A cluster is a partnership normally consisting of about 12 congregations within the PMC. The congregations are geographically arranged together to enable frequent consultations and feedback meetings.

while Keifert was on sabbatical in South Africa.<sup>79</sup> Staff at CI, involved with the organisation of the PMC, had decided to regroup, retool and redo the materials based on the experiences drawn from congregations in practice (Taylor Ellison 2010).

During his time in South Africa, Keifert, together with Coenie Burger, Frederick Marais and other theologians began to consider the possibility that such a partnership project would work in our context. A lot of interest was shown from various theologians within the region. The group realised that it was imperative to set up the clusters inter-denominationally and cross-culturally (Taylor Ellison, 2010). This aspect would be foreign to the work done by CI up to that point, as new challenges would immerge in the Southern African context, especially with the cross-cultural boundaries and bearing the historical background in mind that was specific to the context.

The next section will consider the events leading up to the formation of the first clusters in Southern Africa and what the impact on the local church communities was.

## **2.8 SOUTHERN AFRICA PMC**

A number the South African theologians<sup>80</sup> visited CI in St. Paul MN in March/April 2003. After meeting with CI, the group split up to visit some of the congregations involved in the PMC. During their time in the USA, they saw some very successful cases, but also some less successful cases (Mouton, 2010). In Mouton's (2010) view, the PMC model was the best theoretically framed implementation of systematic theology in congregations for the South African context that they could find, "and as a result of that, ten congregations ... decided it is time to start a Partnership for Missional Churches in Southern Africa" (Marais, 2009).

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<sup>79</sup> According to Marais (2009), Keifert met Coenraad (Coenie) Burger "in the dawn of the new millennium" at the Center for Theological Inquiry in Princeton NJ, USA. Burger is the Director and Coordinator of BUVTON Research, a centre for continual theological training and research at the Faculty of Theology, University of Stellenbosch. Burger invited Keifert to Stellenbosch University for a sabbatical in 2000.

<sup>80</sup> These theologians were: Gordon Dames, Andrew Esterhuizen, Frederick Marais, Danie Mouton, Marius Nel, Jannie Swart, Hannes Theron and Pieter van der Walt. This information was supplied via e-mail correspondence from the Communitas offices in Stellenbosch.

Andrew Esterhuizen was elected as chair of the committee. The first PMC cluster in Southern Africa was formed in 2004 with Cape Town as its base with the first official meeting held in November 2004 in Somerset West, Cape Town at the DRC Helderberg congregation (Taylor Ellison, 2010; Marais, 2009). During my interview with Mouton (2010), he commented that four clusters were formed simultaneously in the Western Cape, Eastern Cape, Gauteng and Western Transvaal, with Southern Cape following more or less a month thereafter, and that Keifert himself came to South Africa to train the cluster leaders. In my opinion, this seems to be the most probable scenario and that the official launch can then be considered to have taken place in Somerset West.

Keifert came to South Africa for the launch of the first partnership and was taken on a countrywide tour to introduce the concept. As a result, five regions decided to form clusters: Western Cape, Southern Cape, Eastern Cape, Gauteng and Namibia. In retrospect, "it was as if God has [sic] prepared congregations for this missional vision in Southern Africa" (Marais, 2009). Five clusters were formed, the clusters met three times a year, equating to fifteen cluster meetings per year. "Pieter van der Walt and ... the listening team had to produce listening or reading reports, ... it was hectic" (Marais, 2009). Fifty to sixty reports had to be generated every two weeks. A cluster was also formed in Windhoek, Namibia, and interest in the Southern Africa Partnership for Missional Churches (SAPMC) grew to such an extent that clusters were forming all over at the same time (Taylor Ellison, 2010). Taylor Ellison (2010) remarked that she was forced to work with some of the leaders to enable them to keep up with the reading material because of the situation. Some of the clusters had 16 congregations grouped together and all were reaching the interviewing stage at the same time. This implied that all of the interviews' reading reports had to be read at the same time. "It was just a boom" (Taylor Ellison, 2010).

With regards to setting up the clusters in the SAPMC, Taylor Ellison (2010) remarked:

In South Africa it was almost imperative to cross ... not just denominational lines, but racial-ethnic lines as well ... if you could get three URCSA churches, three DRC

churches and maybe a Methodist church working together, doing the same thing, it gave body, ... it gave a kind of energy to the process.

The composition of clusters helped people to cross boundaries right within the cluster meetings, let alone within their communities. A common value for these participants was their acceptance of the value of the Gospel and the fact that they could all meet and talk together over the Gospel, “which had never happened for a lot of those people before. It was a beautiful thing to behold” (Taylor Ellison, 2010). Mouton (2010) identifies this as a challenge in the methodology of the PMC process as it is based on a western paradigm and does not take other cultural nuances into consideration. The initial composition of partners seemed to be heavily weighted towards traditional ‘white’ church communities, although this weighting changed as the project continued.

According to Marais (2009) there were key factors that emerged from the beginning:

- listening and sharing;
- affirming one another as partners;
- recognising the work of the Spirit;
- being in the space of discernment, to listen intently;
- being open to what God is up to.

A design team was formed that met after every round of cluster meetings to prepare material for the next meeting. This team would figure out what to do next. “It was a very steep learning curve for us all” (Marais, 2009). They had prepared by reading all the text books and material, although practice had proven that it was totally different to lead a congregation on a new journey. The design team took great care to figure out how to work out the route and “how to inculturate the journey for the South African context. Although we tried to focus on what God is doing and up to, our default still was [sic] to try to figure out what we should do” (Marais, 2009). According to Marais the design team had to learn the following three important aspects with regards to leading and guiding a congregation:

- discernment;
- understanding what God is up to;
- participating in what God is up to.

Marais (2009) remarked that the first two years of the SAPMC were exciting, being part of the leadership team was a daunting experience as they did not know for certain where the process would lead them “and if it would work” (Marais, 2009). Inviting congregations on a journey that they themselves had not been on before was difficult. “We were pulled to this vision. It is as if there was a bigger Hand directing us” (Marais, 2009).

Although feeling discouraged at times, the leadership team was sure that the missional vision was the appropriate vision for the Southern African context at the time. The ‘real conversation’ started when Marais admitted his uncertainty and not having all of the answers about the partnership and the partnership process during a pastors’ meeting in the Western Cape. The moment broke when they as partners could listen intently to one another and help each other discover how God was working through their vulnerability. “That was the turning point” (Marais, 2009). Realising that it was not people who took congregations on a journey, but the “Holy Spirit leading us when we dwell in the Word, listen to each other when we gather in the faith community” (Marais, 2009).

The team realised that within all the clusters the transformation they were waiting for had already started to take place – once you let the Holy Spirit work through Dwelling in the Word and Dwelling in the world. “[T]he work of the Spirit is a reality in our present in every local setting” (Marais, 2009). He mentioned that he could start to see the Spirit moving people, although they might still not realise it themselves. When trying to analyse what was happening, it would disappear. He started using the missional language and paradigm, and to “expect that God is at work ... every time” (Marais, 2009).

Three years into the partnership, the missional culture had settled within the participating groups. New clusters joined the partnership, with two new clusters forming in the Western Cape and Gauteng. Bible Media, the official publication

house of the DRC, joined in on the project by means of a financial grant for translation and the printing of material. The Faculty of Theology at the University of Stellenbosch joined in by developing a masters' programme in theology to build missional leadership capacity (Marais, 2009).

“Then we hit the second wall: We could not build enough capacity in the management office to run the partnership: our money was dwindling” (Marais, 2009). The team realised that they needed to rethink operations. They had to carry on working on a voluntary basis and empower the regions to take control of their own affairs. The contracts of people on this project had to be terminated. “It was painful ... In Africa we realised we need [sic] to learn how to build missional systems without money” (Marais, 2009). The implication was “to build networks of people to carry the vision, not as an extra thing that they are paid to do, but as part of what they are ... are [sic] already doing. That is where we were forced to inculcate missional thinking and practices into our existing systems” (Marais, 2009). This process of inculturation was necessitated due to the lack of funding (Marais, 2009).

Marais (2009) describes the unfolding of the narrative of SAPMC as “a journey of people who try to understand where and how God’s reign is breaking in, and how we are continuously being converted by the breaking in of the reign of God” (Marais, 2009). Reflecting on the unfolding of the journey, he identifies four conversions that need to take place:

- 1) ecclesial conversion from church to God who owns the harvest – mission is an attribute of God (Bosch, 1991:391);
  - *Who is the primal agent at work and who is participating?*
- 2) from fixed ideas about God towards a journey with God where He intended to go;
  - *It is not about understanding God, it is about journeying with God. We should be “continuously converted” from our fixed ideas about God to expect to be surprised about the unknown.*
- 3) from power to vulnerability;
  - *According to Luke 10:3 “Go! I am sending you out like lambs among wolves” (Bible, 2008). The missional vision challenges you towards a handing over of power, leaving yourself vulnerable in the process.*

4) from the ordinary to the extraordinary.

- *According to Luke 10:8 “When you enter a town and are welcomed, eat what is set before you” (Bible, 2008). This is the practice of Dwelling in the world, reflecting how God is present in our everyday lives – He is.*

Marais (2009) remarks that the God questions should continuously be asked: in humility, about the reign of God into historical events, into the everyday lives of ordinary people, and into congregations in Southern Africa. “It really is not our history. It is not our church. It is not our Kingdom. It is God’s story with us. It is God’s Kingdom, and of course, it is God’s people” (Marais, 2009).

These conversions are also significant to the application of music in the worship of missional congregations, as I have found in my own journey/transition from a traditional towards a missional paradigm. This aspect I have also noted in the case studies presented in Chapter 4.

## **2.9 SUMMARY**

This chapter investigated the origins of the DRC in the very beginnings of western civilisation in Southern Africa. It provided a historical survey of the establishment of mission churches and the DRC’s involvement in missionary work throughout the South African region. It furthermore documented the DRC’s journey with apartheid the formation of the apartheid ideology (and the later theology) and the establishment of the DRC being labelled as the state church. The various reactions from the church communities, both within Southern Africa and from abroad, were also documented.

Documentation of the period leading up to democratisation in 1994 and the four years thereafter was presented showing the movement from a theocratic, apartheid ideology and theology, towards one with a lack of clear vision and relevancy in a secular democratic civil society. The process of the realignment in theology towards that of a missional paradigm was presented by the Declaration of Calling as published by the GSDRC in 2002, 2004 and 2007, and placed as a focal point in the DRC’s existence.

CI's involvement through the PMC was described and how, together with Southern African theologians, the formation of the SAPMC was initiated and the reaction thereof within the Southern African context discussed. Key values and conversions within the partnership project were identified.

In the next chapter I will investigate the missional paradigm and worship within the pre-SAPMC context and the movements taking place into the missional paradigm.

## **CHAPTER 3**

# **CHARACTERISTICS OF A MISSIONAL WORSHIP SERVICE**

# CHAPTER 3

## CHARACTERISTICS OF A MISSIONAL WORSHIP SERVICE

### 3.1 INTRODUCTION

In this chapter I will unpack the concepts of mission, a missional church, and a missional worship service. I will also look at the worship service when the *missio Dei* is the focal point. The liturgical history of the DRC will also be discussed to contextualise the impact of mission theology thereon. For the purpose of this research, it is not my intention to engage in an elaborate theological discourse on mission. There are numerous credible academic sources in this regard.<sup>81</sup> I merely wish to state my understanding of mission, as supported by a number of these sources and for purposes of underscoring the purpose of this research.

### 3.2 DEFINING MISSION

Bosch (1991:1) states that until the 16<sup>th</sup> century, the term *mission* was used exclusively “with reference to the doctrine of the Trinity”, God the Father sending the Son Jesus Christ to the world and Father and Son sending the Holy Spirit to the world. “Since the 1950s there has been a remarkable escalation in the use of the word ‘mission’ among Christians” (Bosch, 1991:1). He further clarifies by stating that it “had a fairly circumscribed set of meanings”. Some of these include the sending of missionaries, the region in which these missionaries did their work, even the ‘agencies’ that sent out these missionaries and could even mean the non-Christian world or mission field. Bosch (1991:1) summarises that the term mission “presupposes a sender, a person or persons sent by the sender, those to whom one is sent, and an assignment”. Here we find the principle of authority. In the history of the church and especially in the Roman Catholic Church, the authority was understood to be vested within the church to expand its domain. The

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<sup>81</sup> These sources include among others, Bosch, D.J. 1991. *Transforming mission*; Newbigin, L. 1989. *The Gospel in a pluralist society*; Guder, D.L. 1998. *Missional Church*; and Hirsch, A. 2006. *The forgotten ways*.

question remains whether it is God who has the ultimate authority in sending/calling.

According to Guder (1998:4), “mission means sending”. Guder further states that throughout the Bible the theme of this activity of God has been central in human history. This view is also shared by Newbigin (1995:39).

### **3.2.1 *Missio Dei***

Bosch (1991:389) and Newbigin (1995:18) state that there has been a shift in the understanding of the term *mission* over the past 60 to 70 years to refer to God’s mission. It was at a conference in Willingen of the International Missionary Council in 1952 that the concept of the *missio Dei* surfaced for the first time. “Mission was understood as being derived from the very nature of God” (Bosch, 1991:390). Mission was then contextually seen within the doctrine of the Trinity as opposed to ecclesiology and soteriology. Whereas the traditional view of God the Father sending the Son and Father sending the Holy Spirit, the view now also included “Father, Son, and Holy Spirit sending the church into the world” (Bosch, 1991:390). Newbigin (1989:119) states that one cannot over-emphasise the fact that the beginning of mission is not our action, “but the presence of a new reality, the presence of the Spirit of God in power”. In Paul’s letters he sees himself as a messenger sent by Jesus, “called and sent by one greater than himself” (Newbigin, 1995:19). According to Guder (1998:4) “the ecclesiocentric understanding of mission has been replaced during this [20<sup>th</sup>] century by a profoundly theocentric reconceptualization [sic] of Christian mission”. Bosch unpacks this element further by stating that mission is a movement from God to the world and that the church owes its mere existence because of God’s love and sending nature. The origin of mission is in the heart of God, with the triune God being a “fountain of sending love” (Bosch, 1991:392). God loves people, and therefore there is mission. Bosch (1991:393) further states that it would be unthinkable to “revert to a narrow, ecclesiocentric view of mission”.

According to Guder (1998:4) the reorientation of theology “is the result of a broad biblical and theological awakening” and has impacted on a new and “fresh”

understanding of the gospel. He also states that God's purpose and character "as a sending or missionary God redefines our understanding of the Trinity" (Guder 1998:4). According to Chester and Timmis (2008:156) a missional approach to the gospel also gives the opportunity to rethink which elements of what we believe "do belong to the gospel and which in fact belong to our culture".

Guder (1998:5) states that the Western church has focused on survival and institutional extension and has "tended to shape and fit the gospel into its cultural context", this being the legacy of Christendom. The era of Christendom is dying (Barrett and Hobbs, 2004:x). Keifert (2006:35) grieves for the loss of Christendom: its culture with the education in liturgy, catechisms, traditions and its music. He further states that "healthy grieving makes possible seeing the New Missional Era for what it is: God's invitation to join in this new adventure in the life of God and the world, gospel, church, and culture" (Keifert, 2006:36). It is all about God: "This is God's mission, not ours" (Keifert, 2006:37). This view is also shared by Roxburgh (2005:11).

### **3.2.2 Defining a missional church**

Roxburgh (2005:11) states that the term 'missional' was first clearly articulated in the book *Missional Church: a vision for the sending of the church in North America*, published in 1998. It had its beginnings in the written work of Bishop Lesslie Newbigin, a missionary in India for more than thirty years. Newbigin found, after retiring in the 1960s, that the church he had left behind in England some thirty years earlier had changed dramatically. He noticed that the greatest challenge for the Gospel was no longer to reach the unchurched communities, but rather re-converting the American and European West which "rapidly lost its Christian identity" (Roxburgh, 2005:11). What had previously been the focus on God and His purpose for the world had become a focus on the need of the individual, how God could serve him and how the Gospel could be adapted and interpreted for the current context (Roxburgh, 2005:12).

If we take the *missio Dei* as a point of departure, the *missiones ecclesiae*<sup>82</sup> have to be in service of the *missio Dei*. Bosch (1991:391) states that the mission of the church is to focus on God, to point towards God and not for merely work towards planting churches and saving souls. The church is the representative of God in the world. Barrett and Hobbs (2004:x) adeptly defines a missional church:

A missional church is a church that is shaped by participating in God's mission, which is to set things right in a broken, sinful world, to redeem it, and to restore it to what God has always intended for the world. Missional churches see themselves not so much sending, as being sent.

Wright (2006:23) adds that it is an invitation and command and that it is an initiative from God for the restoration of justice in His creation. This same principle is also reflected in Roxburgh and Boren (2009:94), stating that God sent himself, He is therefore His own missionary. They furthermore see God as creating the initiative to join in the restoration of His creation. Here we clearly find the sending nature of God's calling and invitation for us to participate in His "preferred and promised future" (Keifert, 2006:64).

According to Keifert (2006:166), the term missional church appeared during the 19<sup>th</sup> Century and was borrowed by the GOCN<sup>83</sup> movement. In order to fulfil God's mission, there must be a church. "[A m]issional church invites churches to engage with others in mission rather than sending persons or money elsewhere, avoiding this engagement" (Keifert, 2006:166). He further states that there is a strong emphasis on *being* mission, rather than *doing* mission.

The 'missional' concept was indeed one which resounded with many Christians and church leaders alike. It opened up the conversation to what it means to be 'Christian' in the present day, and acknowledged the fact that Europe and North America were now "primary mission fields" (Roxburgh, 2005:12).

Minatrea (2004:ix,5-6) describes the traditional church as being the gathering of people "for religious ceremonies", closely knit together as a family. The tradition

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<sup>82</sup> The plural form of *missio* is used to identify the various missions or missionary activities in which the church may be involved as applied by Bosch (1991:391).

<sup>83</sup> The Gospel and our Culture Network (GOCN) in the USA has similar bodies in conversation on the work done (and encouraged) by Lesslie Newbigin in the United Kingdom, Australia, New Zealand and South Africa.

was such that new members accepted the Christian way, and then were taken into these faith communities in order to become part of the faith family. He further states that a certain type of *lingua franca* would also be assimilated, such as “members calling others ‘Brothers’ or ‘Sisters’ even though they are unrelated” (Minatrea, 2004:6). This was the case until the middle of the 20<sup>th</sup> century, when technological media started to enter the homes/personal space of average Americans [and the rest of civilisation]. With the influence of mass media, such as warfare being reported on a daily basis, the church also felt the pressure of this media- and globalization impact on communities, together with the rise of other religions to the fore (Minatrea, 2004:6). This traditional model of church is what Minatrea (2004:ix,5) refers to as *maintenance* oriented.

The missional church on the other hand, Minatrea (2004:10-11) explains adeptly as “centered [sic] in ‘being and doing’ [rather] than ‘sending and supporting’”. This does not exclude the support for other workers in the mission field, but rather that every individual of a faith community is ‘sent’ [or called] within his individual and communal context. “Mission is therefore participative rather than simply representative” (Minatrea, 2004:11). He identifies the following characteristics of a missional church:

- The missional church emphasizes ‘being’ and ‘doing’;
- the missional church is ‘participative’;
- the missional church perceives mission as ‘the essence of its existence’

(Minatrea, 2004:11).

Minatrea (2004:11) identifies the ‘mission-minded’ church as one that emphasizes ‘sending and supporting’, is ‘representative’, and “perceives mission as ‘one expression of its ministry’”. Guder (1998:6) states that the church's challenge is “to move from church with mission to missional church”. In my opinion this is still a reality in the DRC with regard to the true identity of mission as one aspect of the ministry, as opposed to mission being the central and focal point in the church’s existence. I have experienced this unfortunate reality in church council meetings, presbytery meetings and in conversations with a number of pastors throughout

South Africa. Congregations often have the perception of being missional, although they reflect these 'mission-minded' characteristics.

At the time of writing this thesis, the missional church movement is only starting partially in Europe, and South Africa has become a major role player with its journey into the missional and PMC processes (Taylor Ellison, 2010).

The following section will discuss worship in the missional paradigm, taking the elements as identified above into consideration.

### **3.3 DEFINING WORSHIP AND LITURGY**

The history of Christian worship has a very rich tradition spanning many centuries and spreading rapidly throughout the Roman Empire in various cultures since the first mission journeys of Paul and the apostles. Wainwright (2006:8) argues that Romans 16 “provides in ‘mystery’ a basic category for the understanding and practice of Christian worship... also another in ‘glory’”. He clarifies that God’s glory “is the sheer ‘godness’ – the deity – of God, which is love” (Wainwright, 2006:8). The fact that humankind is created “in the image of God (as *imago Dei*)” (Wainwright, 2006:9), has significant implications on the “theology of worship and for liturgical performance” (Wainwright, 2006:9).

Wainwright (2006:9-28) further explores certain principles<sup>84</sup> based on the *imago Dei*. These are:

- Made for communion with God;
- made for life in society; and
- made to administer the earth.

In Wainwright's view, these three principles have a deeper meaning in the liturgical realm:

When culture is viewed as co-operation with the Creator, the congruity among the three understandings of humankind as *imago Dei* that find concentrated embodiment in Christian worship becomes especially apparent, for such co-

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<sup>84</sup> These principles are also identified and reflected upon by Buchanan (2007:211).

operation is a form of the communion with God for which the human being is made ... liturgy affords the opportunity for human beings to 'discover meaning' and 'make sense' of their lives in the world—provided always that the anthropological and cosmological categories be embraced within a divine transcendence that, according to the Christian faith, is the gracious being and action of the Triune God (Wainwright, 2006:27).

Barrett and Hobbs (2004:xii-xiv) identify “Worship as Public Witness” as one of the eight patterns of a missional church. In this pattern, God’s presence and His promised future is celebrated by the community with joy and thanksgiving. Stutzman and Hunsberger (2004:103) argues that in worship, the missional calling of the church is to keep the focus on God, resisting temptations to do otherwise.

If we take the understanding of mission and the *missio Dei* as discussed above into the context of worship, it naturally leads to God being the focal and central point in worship and liturgy: it is all about God. If God is present within us (the ‘being and doing’ of mission) and participates in mission in the world as Creator, God is also present in liturgy. As the following text illustrates, God will be present in His creation, His kingdom:

Luke 17:20b-21: ... Jesus replied, “The kingdom of God does not come with your careful observation, nor will people say, ‘Here it is,’ [sic] or ‘There it is,’ [sic] because the kingdom of God is within you” [sic] (Bible:1601).

Buchanan (2007:210) describes liturgy<sup>85</sup> as being “‘service’ in both a social and a religious sense”. In history, the term had become a fixed order or form in worship. Liturgical origins lie in a combination of “God’s revelation and human psychology” (Buchanan, 2007:210). Saliers (1994:145) states that excellence in the performance of liturgy is not sufficient without the participation in the "mystery of God's self-giving to the church". This, what he terms second level of participation, is crucial for the liturgy to succeed (Saliers, 1994:145).

The early Christian church developed an order of weekly meetings on the first day of the week, and, as was the case with Judaism, a sense for the festivals during the year. Weekly meetings were, apart from baptisms and the Lord’s Supper, characterised by forms of greeting and blessing of one another, praising and

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<sup>85</sup> Buchanan (2007:210) identifies the term liturgy as originating from the Greek noun *leitourgia*, originating in classical times as service to the state. He clarifies that the term is applied in the New Testament as defined above.

praying to God, repeating the teachings of Jesus, and “affirming their creedal convictions” (Buchanan, 2007:210). Buchanan (2007:210) identifies another important aspect of the early liturgy: the musical and artistic content therein. Songs were sung; poems were recited, both from the inherited psalter from Judaism and the creation of new compositions. This follows on the instruction by Paul in his letter to the Ephesians, chapter 5:19:

Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, ... (Bible:1832).

Buchanan (2007:210) further suggests that apostolic and post-apostolic liturgies had a considerable element of liberty and openness for movement of the Spirit. He states that, when liturgy and mission meet, there is often a drop in a formal liturgical structure “in favour of what is seen as a more enticing quality to their worship” (Buchanan, 2007:211), this being the case in most Western post-Christendom congregations. If worship within the congregation is firstly a gathering of believers, its liturgy will often for example include creedal statements. This very aspect will immediately exclude the outsiders (Buchanan, 2007:211). The very same could be said for the inclusion of Holy Communion/the Eucharist in liturgy where outsiders are not informed as to the ritual symbolism.

The church gathers and performs liturgy in order to ‘form’ people for mission. Saliers (1995:172) identifies a gap between liturgy and social life. He agrees that liturgy and worship should form intention and action (Saliers, 1995:172). This does not only include personal discipleship, but rather taking ownership in society at large, societal structures and the worldwide church, together with a concern about God’s creation and the environment. All of these aspects will impact on the liturgy, once the true sense of mission is grasped within the faith community (Buchanan, 2007:211). Buchanan (2007:212) identifies certain key factors for missional worship:

- It must be culturally adapted for the specific contexts;
- it must be expressed in the language and ceremonial of the people; and
- it will incorporate existing customs in both music and structure/design.

These factors, when taken into the performance of liturgy, will not break in against the gospel. Buchanan (2007:212) identifies this as the 'incarnational principle' which culminates in contextual liturgies. Liturgy, and all the people worshipping and participating in liturgy, should be culturally resonant. This thus includes both the use of liturgical language and music, and any art form used during worship (Buchanan, 2007:212). Schattauer (1999:17) states that visual stimulation as a form of communication in mass media has increasingly been utilised, and is critical to the liturgy's ritual and symbolic communication. This was not the case in the past where the spoken word was used as the dominant form of communication.

With all the factors as discussed above, it is clear that skilled leadership in a missional congregation's worship services is of the utmost importance to ensure dynamic liturgy, as "it cannot be simply read from an inherited book" (Buchanan, 2007:212). It is furthermore a responsibility of the leadership to facilitate the worshiper in a meeting with God, a task that cannot be entered into lightly, as Labberton points out:

What's at stake in worship? Everything. That's what's at stake in worship. The urgent, indeed troubling, message of Scripture is that everything that matters is at stake in worship. Worship names what matters most: the way human beings are created to reflect God's glory by embodying God's character in lives that seek righteousness and do justice. Such comprehensive worship redefines all we call ordinary. Worship turns out to be the dangerous act of waking up to God and to the purposes of God in the world, and then living lives that actually show it

(Labberton, 2007:13).

In the following section, I will take all the points of view as discussed above into account in order to define general characteristics or principles in missional worship.

### **3.4 PRINCIPLES IN MISSIONAL WORSHIP**

The discussions in sections 3.2 and 3.3 above can lead us to identify the following characteristics of missional worship:

- it focuses on God as the primal agent. The Triune God is at the centre of all worship events;

- it will never break in against the Word of God and movement of the Holy Spirit;
- Jesus Christ is Head of the Church (not churches) — "a holy catholic church"<sup>86</sup> — thus a clear ecumenical implication;
- it is participatory. It is not a one-way narrated dialogue. Worshipers participate in praise to the Triune God, His glory and grace —this praise can be in various forms;
- it is a public witness where the faith community expresses its beliefs and reasons for existence in an open, public domain;
- it acknowledges God's sending nature and His invitation to participate in the restoration of His creation and His 'preferred and promised future';
- it has both a religious and a social implication. It sees mission as core to its existence and forms both the faith community and the individual into being mission, rather than consciously only doing mission in their contexts. We can therefore state that missional worship becomes a paradigmatic way of life — not only during worship service events;
- it will be culturally resonant. This means that the use of liturgical language, rites, music, symbols, media, art and liturgical spaces will not be foreign to the worshipers or visitors within the community;
- it is dynamic in nature. It will never stagnate into formalistic and prescribed orders that are set and foreign to the cultural environment.
- it will be inviting and welcoming to the faith community and to the outsider;
- it requires skilled leadership in all aspects in the planning and execution of liturgy.

These principles mentioned above have been identified as characteristic elements of missional worship in the consultation of literature, and will be applied to evaluate the cases presented in Chapter 4.

The following section will investigate the liturgical origins and history of the DRC and contextualise the role of music within the liturgical history. The transition in official liturgy towards that of a missional paradigm will also be investigated.

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<sup>86</sup> This reference is taken from the Apostles' Creed, the earliest confession of the Christian church.

### **3.5 THE HISTORY OF LITURGY AND LITURGICAL MUSIC IN THE DRC**

The worship service has been a focal point throughout the history of the DRC. In determining the liturgical origins, one has to trace it back to the Dutch Calvinist tradition, this being the tradition that was carried over to the Cape with the arrival of the first Dutch colonists.

#### **3.5.1 European origins**

Klaassens (2006:463-465) gives a historical survey of "the cradle of Dutch Calvinism" (Klaassens, 2006:463) and the formation of liturgy in the Netherlands during the 16<sup>th</sup> century, stating that Dutch protestants fled to England and later returned to the East Frisian coast (Germany), all due to policies of the ruling authorities at the time. Klaassens (2006:464) states that Peter Datheen (1531-1588) "had an enormous influence on the developments in the Dutch Reformed liturgy". He published his own translations of the Genevan metrical psalms of Clément Marot in 1566, together with the Heidelberg Catechisms and various other liturgical formularies. These liturgical books soon spread beyond his own congregation to reach other Dutch-speaking congregations. There were also other influences on the Dutch Reformed liturgy: firstly, the constant correspondence with John Calvin in Geneva; secondly, theologians from Heidelberg; and thirdly the Lutheran Württemberg order, and we can conclude that the texts of the Dutch Reformed tradition "are therefore not exclusively of Calvinistic origin" (Klaassens, 2006:464). There were no official liturgical books containing prayers and liturgical orders that were sanctioned by a general synod until 1619 (Klaassens, 2006:465).

Klaassens (2006:465) constructs an order of service dating from the 16<sup>th</sup> century according to articles from the Synod of Dordrecht, dating from 1574:

1. Scripture reading and the singing of a psalm
2. Votum (Ps. 124:8)
3. Prayer
4. Singing
5. Sermon
6. Prayer

7. Reading of the creed
8. Singing
9. Blessing (Num. 6:24)

According to Klaassens (2006:465), this order remained almost the same until the 20<sup>th</sup> century, apart from the fact that the creed was replaced with the Ten Commandments, and the creed moved to the afternoon service. The Eucharist/Holy Communion was celebrated every second month. This was not the case in all congregations, as some only celebrated the Eucharist once a year. The reason for this was that a more solemn atmosphere and awareness of the suffering of Christ started dominating the Eucharist, as opposed to the celebration of the redemption of sin in Christ (Klaassens, 2006:465).

The singing of Datheen's translations of the Psalter was mandated at the national synod of Dordrecht in 1578. The singing of hymns was permitted, although only the Psalter was allowed during the main service on Sundays. The evening prayers on weekdays were abolished, as Sunday had to remain as the central point in liturgical practice. The national synod of Dordrecht which was held during 1618-1619, was sanctioned by the government, "because the Reformed Church had become the national church" (Klaassens, 2006:465). This synod adopted the former decrees by regional and national synods and officially adopted Datheen's liturgical order. It further decreed that the singing of hymns was not allowed and organ playing during the service was also not permitted. Barnard (1985:377) states that apart from the Psalter, a few scripture-based hymns were allowed. A significant decision of this synod was the sanctioning of a Dutch translation of the Bible which was published in 1637 and known as the *Statenvertaling* (Klaassens, 2006:465).

The congregational song during liturgy was characterised by poor vocal participation — this being the reason why many church councils ordered pipe organs to support congregational singing. The liturgical use thereof, however, expanded beyond the mere accompaniment of the congregational song (Klaassens, 2006:467).

### 3.5.2 Early liturgy in the Cape Colony

The liturgical form of the 17<sup>th</sup> century, official Psalter and the *Statenvertaling* were brought over to the Cape by the Dutch colonists in 1652. It was the custom that the pastor/minister only entered the church building after the "few liturgical elements—such as reading of the scriptures, the Ten Commandments, the creed, and the didactic forms for baptism and eucharist" (Klaassens, 2006:466) had been dealt with in a pre-service. The pastor would then say a prayer and deliver the sermon. Strydom (1994b:98-99) states that the terms *worship service* and *sermon* became synonyms. All other liturgical elements were dealt with as being pre-service formalities that needed to be cleared out of the way in order to focus on the sermon, the character of the worship service being that of a one-sided, teaching monologue and bleak in terms of the participatory role of the congregation (Strydom, 1994b:99, 102). Even the reading of the scripture was separated from the sermon, and the scripture was placed in service of the sermon (Strydom, 1994b:98, 102).

The national synod of the DRC in the Netherlands in 1817 acknowledged a new resistance towards the use of Datheen's liturgical forms and therefore decreed that the use thereof was optional, leaving a state of "liturgical freedom" (Klaassens, 2006:467). It is not clear whether this aspect impacted at all on the DRC in the Cape Colony.<sup>87</sup>

Strydom (1994b:103) constructs a typical liturgy of the morning service in Dutch churches and in the DRC at the Cape<sup>88</sup> as follows:

1. Votum and Blessing
2. Singing of a psalm
3. Reading of the Ten Commandments
4. Reading of the Creed
5. Scripture reading

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<sup>87</sup> The efforts of the GSDRC in 1976 to construct a uniform liturgy was probably due to the variances in liturgical form that occurred throughout South Africa. This could possibly be the start of this free movement in liturgy.

<sup>88</sup> According to Strydom (1994b:137), this order remained in the Afrikaans-speaking churches of the Reformed tradition, originating from the Netherlands for the greater part of the 20th century.

6. Elaborate prayer
7. Collect
8. Singing of a psalm
9. Sermon (with possible singing of one or more psalms in between)
10. Prayer of thanksgiving
11. Singing of a psalm
12. Benediction

Barnard (1985:377-378) states that the developmental trends occurring in liturgy in the Netherlands also occurred in the Cape Colony.<sup>89</sup> These trends included the shift towards the centrality of the sermon during a worship service, and the adoption of the new rhymed Psalter<sup>90</sup> in 1775 (Strydom 1994b:137, 146; Barnard, 1985:378).

### 3.5.3 Hymnody at the Cape

The first official hymn book of the DRC in the Netherlands, the *Evangelisch* [sic] *Gezangboek*<sup>91</sup> (Klaassens, 2006:467), was officially used in the Cape Colony for the first time in 1814. This hymnal included translations of German Pietistic poets and the English Methodists, as well as one hymn text of South African origin,<sup>92</sup> composed by ms. C.A. van Lier (Strydom, 1994b:146; Barnard, 1985:378). Congregations that did engage in English worship services were mandated by the Synod of 1870 to use the *Presbyterian Hymn Book* as well as the hymn book, *Hymns for Divine Worship* (Barnard, 1985:379).

The influx of Scottish pastors in the Cape Colony during the 1860s brought about the incorporation of hymns by Isaac Watts, John Wesley, Charles Wesley, and John Newton amongst others. These hymns were translated into Dutch and used extensively during Sunday School classes and other youth meetings. The liturgy of

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<sup>89</sup> The congregations at the Cape were under the church law of the DRC in the Netherlands until the first synod meeting at the Cape in 1824.

<sup>90</sup> Klaassens (2006:467) states that Dutch poets, musicians and theologians contested the rhyme quality of the Dathen Psalter. It was the Dutch government that ordered a church commission to modernise the texts. The result was the 1773 Psalter translation.

<sup>91</sup> The *Evangelisch Gezangboek* was the first official book that included hymns together with the psalter for liturgical use. This hymnal was published in 1807.

<sup>92</sup> This particular hymn, *Moet gij steeds teen onspoed strijden* is translated into Afrikaans and appears as *Moet jy stry teen moeilikhede* in *Liedboek van die Kerk* (2001).

the DRC, however, was left untouched and Dutch remained the official liturgical language (Barnard, 1985:380).

The singing of the isometric psalter also became a contentious issue at the Cape. Voices of protest against the unsingable melodies were often raised during synodial debates, the first being in 1852, and this aspect eventually leading to the publication of *Halleluja! Psalmen en Gesangen der Ned. Geref. Kerk van Zuid-Afrika* in 1883 (Strydom, 1994b:147).

The Dutch-speaking (DRC) community at the Cape had two important principles guiding their Reformed faith and social life. These were firstly, the *Statenbijbel* [sic], including marginal notes or references, the rhymed psalter and hymns, the confessions of faith, the catechisms and the liturgical formularies – all in one publication, and secondly, publications of sermons which were a popular reading source for the community. It was only in 1933 that the *Statenvertaling* was replaced by the first Bible in Afrikaans (Van Zijl, 2002:82-83). This edition was replaced by the 1983-edition which is still used to this day.

Following in the wake of the first Afrikaans Bible, the first official hymnal of the DRC in Afrikaans, the *Psalms en Gesange*, was inaugurated on Reformation Sunday, 29 October 1944 (Van Zijl, 2002:82-83; Psalm- en Gesangeboek, 1944:v-vii, viii-xiii).

In the Preface of the Music Committee to the *Psalm- en Gesangeboek* of 1944, we can note that there were already issues regarding the singability and the melodiousness of several melodies in the oeuvre of the church music during the period leading up to 1944. This is the reason why the music committee substituted a substantial number of melodies from the Dutch psalter that were 'difficult to sing'. Only 83 of the original Genevan psalm melodies were retained in the hymnal (Psalm- en Gesangeboek, 1944:ix-x).

In the Preface to the revised edition of *Koraalboek vir Psalms en Gesange*,<sup>93</sup> published in 1956, the music committee states that its ambit was to revise the harmonic usage or language and to make the accompaniment more interesting. The committee did not see fit to harmonise the Genevan melodies in a modal style – which would be the correct approach in stylistic terms –, as this would be too foreign to the 'ear' of the members of congregations. The committee furthermore did not want to change any of the melodies, or harmonise melodies in a modern idiom, but rather stayed within the character in musical language to which the church had grown accustomed (Koraalboek, 1956:5-6). On this aspect it is certainly important to note that the instrumental (organ) music of the preceding period had been characterised by that of "typical romantic cliché music" (Strydom, 1994b:155 translated) which could include secular works as well as Voluntaries from the American and British traditions, and also Sankey songs (Strydom, 1994b:155). Strydom (1994b:155) states that this situation changed from the middle of the 20<sup>th</sup> century onwards due to the contact with the liturgical music in the Netherlands and Germany, as many organists undertook further studies in these countries. The knowledge and experiences of these organists brought about a change in the approach and application of music in the liturgy (Strydom, 1994b:155).

#### **3.5.4 Official liturgy in the DRC in South Africa until 2007**

Barnard (1985:381-382) states that a number of theologians<sup>94</sup> wrote independent works on the renewal of liturgy during the 1950s. With the minutes of the GSDRC of 1966, 1970, 1974 and 1978 containing reports on liturgical renewal, it was, however, only in 1976 that the first official publication on liturgy of the DRC in SA, *Die Kerkboek*,<sup>95</sup> was published. This publication was supported by *Die Erediens, Handleiding by die Kerkboek*,<sup>96</sup> also published in 1976.

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<sup>93</sup> Free translation: Chorale Book for the Psalms and Hymns. This is the version used by the organist for the accompaniment of liturgical singing. The original edition was also published in 1944.

<sup>94</sup> These theologians included, among others, E.A. Venter, H.D.A. du Toit, J.A. Heyns and A.P. Treurnicht.

<sup>95</sup> Free translation: The Church Book

<sup>96</sup> Free translation: The Worship Service, handbook to the Church Book

In the Preface to *Die Kerkboek* (1976), the General Commission for Worship Services states that the aim of this publication is to avoid randomness, and to create an own identity within the liturgical services of the DRC. It furthermore requested all pastors and church councils to adhere to the guidelines (*Die Kerkboek*, 1976:i).

The orders of service as published in *Die Kerkboek* (1976) are as follows:

### Order 1

1. Votum
2. Blessing
3. Singing of a psalm of praise or praise hymn
4. Reading of the Law
5. Humiliation and confession of sins
6. Proclamation of grace
7. Confession of faith
8. Singing of a psalm or hymn
9. Scripture reading
10. Singing of a hymn
11. Prayer
12. Sermon
13. Prayer
14. Collect
15. Closing hymn
16. Benediction

With regards to the functions of the church choir, the following decisions by the GSDRC appear under Order 1:

1. to support congregational song;
2. to play a leading role in the learning of new repertoire;
3. to participate in antiphony;
4. to support liturgical practice from one movement to the next; and

5. to officiate together with the congregation and to elaborate thereon, taking care not to function as an item

*(Die Kerkboek, 1976:3,4).*

A second order of service is given, omitting item 10 (singing) and interchanging items 9 and 11, i.e. prayer before the Scripture reading.

When the Holy Communion would be celebrated once every three months, it would appear after the sermon in the following order:

Order 1:

1. Votum
2. Blessing
3. Singing of a psalm of praise or praise hymn
4. Reading of the Ten Commandments
5. Humiliation and confession of sins
6. Proclamation of grace
7. Scripture reading (preceded by prayer in order 2)
8. Singing of a hymn (omitted in order 2)
9. Sermon
10. Singing of a hymn (optional)
11. Reading of the complete formulary for Holy Communion
12. Singing of a hymn
13. Prayer of blessing
14. Reading or communal confession of faith
15. Institution and distribution of bread and wine
16. Communion
17. Prayers of praise and thanksgiving
18. Collect
19. Closing hymn
20. Benediction

*(Die Kerkboek, 1976:6).*

Apart from the two Sunday morning liturgies, two orders for evening services also appeared.<sup>97</sup> It is clearly notable that the two orders for morning and evening services are virtually identical, with the exception of the opportunity for questions and discussions being inserted in the evening service, and the reading of the Law, humiliation and confessions of sins, and the proclamation of grace being optional in the evening services. The latter instance became the norm in many congregations. This statement is supported by the publication, *Die erediens — 'n handleiding by Die Kerkboek*,<sup>98</sup> where it is stated that the evening services should be used as a vehicle to move towards a less formal and clinical approach in the worship services, and to invite an active participation from the faith community during worship services (*Die Erediens*, 1976:28).

Except for the use of the church choir, no reference is made to liturgical instruments and the application thereof during the worship service. From this aspect we can clearly deduce that the status quo was maintained with the organ being used as liturgical instrument.

In the closing section after the orders of services and the variants thereof, there is a final section in which the GSDRC is quoted by stating that all congregations are obliged to adhere to the decisions on liturgy as made by the GSDRC (*Die Kerkboek*, 1976:14).<sup>99</sup>

The set orders display a formalistic, cognitive approach which was a strong characteristic in the DRC during the *apartheid* era. No room was left for movement within the liturgy as set out by the GSDRC. This was clearly an attempt to maintain uniformity and control within the congregations.

An important development can be noted in the Preface to *Die Kerkboek* (1983), the second official publication on liturgy and formularies by the GSDRC. The orders of service for the word service which did not include the celebration of the Holy Communion as it appeared in the 1976 publication were seen to be incomplete. The only complete service was that which included both the Word

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<sup>97</sup> See *Die Kerkboek* (1976:5).

<sup>98</sup> Free translation: *The worship service — a guide to The Church Book*.

<sup>99</sup> I am of the opinion that this significant statement underlines the general tendency in terms of the patriarchal ideology of the DRC as discussed in Chapter 2.

Service and the Service of the Holy Communion. The orders of services, as appeared in *Die Kerkboek* (1983), are as follow:

The complete service:

Congregational singing, organ music and/or silent prayers

Announcements

1. Votum
2. Blessing
3. Praise hymn
4. Reading of the Ten Commandments/Greatest Commandment
5. Humiliation and confession of sins
6. Proclamation of grace and retention
7. Singing of a hymn
8. Prayer (interchangeable with 9.)
9. Scripture reading (interchangeable with 8.)
10. Sermon (could be preceded by a hymn)
11. Singing of a hymn (optional)
12. Reading of the formulary for Communion
13. Singing of a hymn
14. Confession of faith
15. Prayer of blessing
16. Institution and distribution of bread and wine and Communion
17. Praise
18. Prayers of thanksgiving, worship and intercessions
19. Collect
20. Closing hymn
21. Benediction

(*Die Kerkboek*, 1983:3).

Morning service without Communion:

Congregational singing, organ music and/or silent prayers

Announcements

1. Votum
2. Blessing
3. Praise hymn
4. Reading of the Ten Commandments/Greatest Commandment
5. Humiliation and confession of sins
6. Proclamation of grace and retention
7. Confession of faith
8. Singing of a hymn
9. Prayer (interchangeable with 10.)
10. Scripture reading (interchangeable with 9.)
11. Sermon (could be preceded by a hymn)
12. Time for discussion or questions on occasion
13. Baptisms/confession of faith for new members/induction of clergy/marriage
14. Prayers of thanksgiving, worship and intercessions
15. Confession of faith (interchangeable with 7.)
16. Collect
17. Closing hymn
18. Benediction

(*Die Kerkboek*, 1983:4).

The orders for the evening service, with and without Holy Communion, are set exactly as for the morning services, with the exception of points 4 to 8 above being optional.<sup>100</sup>

In this edition on official liturgy of the DRC, we can clearly note the grouping of the prayer, scripture reading and sermon (points 8-10 of the complete service and points 9-11 of the services without communion) moving towards a liturgical unit, as

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<sup>100</sup> See *Die Kerkboek* (1983:5).

opposed to the 1976 orders where the Scripture reading was separated from the sermon. This could probably have been a move away from the dominance of the sermon in liturgy over the Scripture reading. Furthermore, the prescribed orders left little room for flexibility in the liturgy.

Another important aspect is the designation of the organ as liturgical instrument — this is the first time that it appeared in an official publication of the DRC. My interpretation of this aspect is that the beginning of the worship wars, as discussed in Chapter 1, was already evident in congregations of the DRC. The date of publication (1983) of this book is in accordance with the worship wars phenomenon, and in my opinion this was then an attempt from traditionalists to counter the contemporary movement in the liturgical music.

The next publication, now titled *Handboek vir die erediens van die Nederduitse Gereformeerde Kerk*,<sup>101</sup> was published in 1988. According to the working committee, the change of title was due to the changes and developments that had taken place within liturgy since the unification of the DRC in 1962. A stronger liturgical cognisance rose in congregations and necessitated more liturgical flexibility. This is the reason why more options for all the various liturgical orders were included in this publication (*Handboek vir die erediens*, 1988:1).

The various orders of liturgical services, as appeared in *Handboek vir die erediens* (1988), are as follow:

The complete service in review:

1. Votum
2. Blessing
3. Praise hymn
4. Reading of the Ten Commandments/Greatest Commandment
5. Humiliation and confession of sins
6. Proclamation of grace and confession of sins

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<sup>101</sup> Free translation: Handbook for the worship service of the Dutch Reformed Church.

7. Confession of faith\*<sup>102</sup>
8. Singing
9. Prayer at the opening of the Word/epiclesis
10. Scripture reading
11. Sermon
12. Prayers of thanksgiving, worship and intercessions
13. Confession of faith\*
14. Collect
15. Closing hymn
16. Benediction

\* An opportunity for questions and discussion may occur after the sermon at point 11.

Variants or alternatives are given for points 4-8 and 9-11 that can be used on occasion by the following:

4. Reading of scriptures on sin and guilt
5. Humiliation and confession of sins
6. Proclamation of grace (and sometimes retention)
7. Confession of faith\*
8. Reading of the Ten Commandments/Greatest Commandment as rule of gratitude
- 8a. Singing

AND

9. Prayer at the opening of the Word/epiclesis
10. Scripture reading
11. Singing
- 11a. Sermon

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<sup>102</sup> The correct placement of the confession of faith is after the sermon, acting as an answer from the congregation. It can, however, be placed at the other places as indicated.

During a service with Holy Communion, points 12-16 will be replaced by the following, and points 17-22 added:

12. Singing (optional)
13. Reading of the formulary for Holy Communion
14. Singing (optional, whilst the table is being prepared)
15. Confession of faith\*
16. Prayer of blessing at the Communion
17. Serving and communion
18. Praise
19. Prayer of thanksgiving
20. Collect
21. Singing
22. Benediction

*(Handboek vir die erediens, 1988:9-10).*

Four alternative orders are listed for morning services with Holy Communion and four alternatives for morning services without Holy Communion.<sup>103</sup> These are not listed as they are not centrally placed in *Handboek vir die erediens*.

The evening service uses the same liturgical order as for the morning service, except that points 4-7 are optional (*Handboek vir die erediens, 1988:19*). The general character of the evening liturgy is one with an emphasis of more freedom, away from the "stark form of the morning service" (*Handboek vir die erediens, 1988:40*). It is also stated that the morning service found its stark character from spiritual decline and other motives than "healthy Biblical spirit" (*Handboek vir die erediens, 1988:40*). This statement strengthens the argument on the patriarchal history of the DRC as posed in Chapter 2.

With regards to the liturgical music, the use of the church choir and other non-congregational singing is also addressed in *Handboek vir die erediens*.<sup>104</sup> The emphasis on the liturgical role and function of the choir is yet again stressed as of

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<sup>103</sup> See *Handboek vir die erediens* (1988:11-18).

<sup>104</sup> These guidelines are in fact decisions as condoned by the GSDRC of 1986.

the utmost importance. It is also seen as an opportunity where members of the congregation can bring their gifts in service of the faith community. Again, as in the previous edition, the function of the choir to assist in the learning of new repertoire for the congregation, to carry the congregational song and to act in an antiphonal function is underlined. Should there be an individual item by the choir during the liturgy, there must always be a clear liturgical function, e.g. as a praise response where the congregation would normally sing a praise hymn. Co-operation between organist-choirmaster and the minister/pastor in the planning of worship services is recommended to ensure a meaningful flow and construction in the liturgy. In closing, the GSDRC requested the church councils to give more attention to congregational singing, the amount of time allocated in a worship service, and even before and after the service, to stimulate the liturgical music and enhance the festive character of the worship service and the impact thereof of their religious life (*Handboek vir die erediens*, 1988:53-55).

It is important to note that, apart from the one reference to the organist-choir master, there is no reference to liturgical instruments of any kind. The assumption can be made that, either the committee dealing with liturgy wanted the status quo to remain, or did not want to engage in the worship wars that were rampant at the time. One has to bear in mind that this was also the period of political transition to a democratic state, with the DRC's search for a clear vision as discussed in Chapter 2.

### **3.5.5 Missional movement in liturgy of the DRC: a new approach**

Only 19 years later did the successive edition to *Handboek vir die Erediens* appear in 2007 under yet a new title, *Vir die erediens — 'n handleiding*.<sup>105</sup> The fact that such a long period had passed before the next publication, is most probably due to the political shift in power, and the DRC's longing for a sense of direction within the changing environment as discussed in Chapter 2. The influence of the Declaration of Calling had an indelible impact on liturgical praxis.

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<sup>105</sup> Free translation: For the worship service— a guidebook.

Looking at the content of this publication, it immediately becomes quite clear that a totally new approach was being followed. In the Preface to *Vir die erediens*, the committee states that it had a vision of ecumenical co-operation between churches in mind. When looking at the general liturgical characteristics of the various Christian denominations, four broader phases can clearly be identified:

- The Gathering
- The service of the Word
- The service of the Table (*Tafeldiens*)
- The Sending

(*Vir die erediens*, 2007:13).

This is an important shift within the DRC's former steadfast paradigm. We can interpret this development as a flow from the shift in theological paradigm, towards that of mission, given the broader structure in ecumenical vision in the liturgy. The choice of terminology is also far less formal as had been the case in the past, e.g. *Votum* is now replaced with *word of commencement* and *Praise hymn* is replaced by *Praise and worship*. This aspect of liturgical language is also in line with the characteristics of the missional paradigm as identified in section 3.4.

With regard to the liturgical orders, these are no longer defined as set orders. The elements of the worship service are listed and discussed, and suggestions are given to vary the forms thereof. This allows for liturgical freedom and the possibility to vary the liturgy on a constant basis. This is an aspect which is in line with the principles of missional worship, as discussed in section 3.4.

The following elements are listed below with brief summaries as they appear in *Vir die erediens*.

#### 1. Word of commencement (votum)

The Word of commencement can be said, sung, be in prayer or by means of a dramatic portrayal. Examples of responsorial formularies are given.

## 2. Blessing

The Blessing can be said. Three examples are given, of which one is of a responsorial nature.

## 3. Praise and worship

This element can be said by means of Scripture readings or responsorial acclamations of praise, or in song. The following guiding principles are listed:

- it should be according to Biblical principles;
- it must be in accordance with the church's confessions;
- it must be best suited for the character of the worship service;
- it should not cater for everyone's musical preference, as it is impossible to include all musical styles in a worship service. Each congregation should find its own musical style or combination of styles for worship services;
- each worshipper should be able to meet God during a worship service.

## 4. Silence (a new element)

Silence can be used effectively before the word of commencement, after the Scripture reading, at the Communion and during silent prayers. It can alternate with suitable meditative music (Taizé community) — not limited to *Liedboek van die Kerk* (2001). The liturgical silence points towards a missional alignment. A translation of Mother Theresa of Calcutta's view on silence is included.

## 5. The Law

According to liturgical intentions and planning of the worship service, this element can occur in several places during the liturgy. It can consist of the Ten Commandments, the Great Commandment, other Scriptures or a responsorial formulary, which is given.

## 6. Confession of sins

This element is considered to be at the heart of the Gospel and should always be contextualised within God's grace. It should be planned carefully, developed creatively, alternated and executed compassionately. Preferably, the congregation

should be included as a whole. It can be sung, be Scripture readings or responsorial formularies, of which an example is given. The use of symbolic acts, e.g. members engaging by cleansing their hands in water or rubbing in salt, is recommended.

#### 7. Proclamation of grace

The Proclamation of grace can be placed at any point during the liturgy, although Calvin chose to place it before the sermon. It can be sung, by means of Scripture readings or as a responsorial formulary, of which an example is given.

#### 8. Commitment or consecration

This element can be placed meaningfully after the proclamation of grace, the sermon, baptism or before the sending. The emphasis should be on commitment to the risen Lord through the fulfilment of the Holy Spirit in faith communities. It can be sung or in responsorial formularies, of which examples are given.

#### 9. Confession of faith

The confession of faith can be placed in the gathering phase, in response after the sermon and therefore acting as a transition towards Communion. The public confession of faith is an opportunity for the community to confess, together with believers, their unity in the worldwide church of Jesus Christ. It can be sung, said (Apostolic-, Nicene- and Athanasian Creeds, and a Spanish confession are listed) or in a responsorial formulary, of which examples are given.

#### 10. Scripture reading

This element should be an individual liturgical element and should not be seen as leading up to the sermon — the reading of Scriptures is already preaching by the Holy Spirit. It can be read, sung or by means of dramatization. Psalms can also be sung or read in a responsorial manner.

## 11. Sermon

This element should bear the different spiritual types of members in mind, just as the other elements of the liturgy. It should inspire the listeners into action. The sermon can be enhanced by dramatizations, art, symbols, illustrations, testimonies and the use of media.

## 12. Prayers

This element can be said, sung or be present in silent contemplation. The congregation can stand, sit or kneel. It can also be done individually, in groups or in responsorial form, of which an example is given.

## 13. Greeting of peace

This element can be either formal or informal. It is most suited at Communion. It can be sung, said or in responsorial form, of which an example is given.

## 14. Sacraments

God acts through the sacraments and calls the community into communion with one another and in the world. The Protestant tradition views the Eucharist/Holy Communion and Baptism as sacraments. Holy Communion should be celebrated more regularly — Calvin pleaded for a weekly celebration thereof during the Reformation. Older Eucharistic prayers can be used effectively. The basic elements of the Table Service are:

- prayers,
- institution of the Holy Communion,
- eating of the bread and drinking of the wine,
- songs and words of praise,
- and thanksgiving.

## 15. Testimonies

The church's existence has through the ages been dependent on testimonies of the first believers and these should therefore be included in worship services. This element can be placed at the gathering, Scripture reading, sermon or at the Table Service (Communion).

## 16. Offering

This element is part of the congregation's response to the Word of God — a thanks-offering for God's gifts. It is a symbol of the believer's spirit of sacrifice. Historically, the offering took place in the transition towards the Holy Communion, but in the earliest Reformed services it was placed after the sermon and can occur at any stage in the worship service.

## 17. Announcements

At a practical-theological level, the announcements build a bridge between the world, faith and the worship service, and between the weekly activities of the congregation and the worship services. It can be placed after the word of commencement, after the sermon, before the prayers of intercession, after the offering, and before or after the Benediction.

## 18. Benediction

Examples are given of various forms of blessings, among which is an old Franciscan blessing and a responsorial formulary

*(Vir die erediens, 2007:18-49).*

For the first time in the history of the DRC, formularies for the Ministry of Baptism, the serving of Holy Communion, Confession of faith for adult believers, and the solemnisation of marriage appear in English. The previous editions only appeared with the Afrikaans versions. With the awareness of ecumenical co-operation, there also appears a substantial section on the liturgical year in the church. Explanatory

notes, together with a complete break-down of the liturgical calendar, are given as an aid to liturgists (*Vir die erediens*, 2007:191-282).

Looking carefully at the liturgical elements, it is quite clear that the missional paradigm shift in liturgy has already taken place:

- the four stages or phases in liturgy that are present;
- the embracing of various musical styles (musical language, social and cultural context);
- the inclusion of various art forms, media and symbols;
- the use of symbolic acts;
- a new approach to the use of the liturgical elements as a direction towards social context; and
- a broad new ecumenical realignment

(*Vir die erediens*, 2007:18-49).

The presentation of the liturgical elements together with the freedom within the compilation of the liturgy clearly displays the ecumenical approach followed by the DRC, and these are again in line with the missional worship principles.

Other key factors in this publication that arise anew, are the first signs of acknowledgement of different spiritual types<sup>106</sup> in worshipers, and, eventually, different styles in the application of music in the worship service. It is especially within the use of symbols and certain rites, such as found under point 6 above, and the incorporation of silence as a time of contemplation. This is in line with missional worship principles.

With regard to the application of music in the worship service, it is stated that each congregation should find its own musical language that is appropriate for its own context within liturgy. Music as a medium in worship is associated with a specific context and culture, and one specific style cannot be forced onto a community (*Vir die erediens*, 2007:21,22). This could include more than one musical style,

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<sup>106</sup> See 3.5.6 below.

although care should be taken in their application (*Vir die erediens*, 2007:22). This aspect clearly reflects a serious development in the former organ-dominated view on liturgical music from the level of the GSDRC. A clear sensitivity towards context is displayed for the first time — this being in line with the missional worship principles.

The fact that the various elements,<sup>107</sup> as set out above appear virtually unchanged, except for the addition of sub-elements and examples<sup>108</sup> of complete liturgies for different types of services in *Handleiding vir die erediens* (2010), clearly indicates that the DRC had found a vehicle to accommodate the diversity in liturgical order and styles in a unifying manner. This is quite a progressive shift, given its historical and prescriptive past as discussed in section 3.5.4 above. All the indications clearly point towards the missional paradigm in liturgy.

Guidelines with regard to what is termed a 'missional worship service' are included in this publication. The four phases in ecumenical liturgy, and, therefore also missional liturgy as discussed above, feature strongly in these guidelines:

- the Gathering
- Service of the Word
- Service of the Table
- Sending

Within the gathering, a hospitable reception of all visitors and welcoming of strangers without making them feel uncomfortable, is of the greatest importance. It is recommended that experimenting with different art forms, such as poetry, movies, drama, dance and especially music for the call to worship, could enhance and act as an invitation into the worship phase (*Handleiding vir die erediens*, 2010:227).

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<sup>107</sup> These elements are not listed again, as this would be a duplication of the 2007 publication.

<sup>108</sup> These examples include, among others, complete liturgies for a contemplative worship service, a worship service portraying the liturgical year, music services for Christmas and Easter, and an ecumenical liturgy.

Missional service of the Word is positioned to invite 'strangers' to become part of God's kingdom in the world. This could join with the feelings, needs and context of the secular individual (*Handleiding vir die erediens*, 2010:228).

The Service of the Table is to be approached with great care. Strangers to the union in Jesus Christ could experience the Holy Communion as an alienation to the aim of this type of liturgy. Suggestions are further made to alternative forms of symbolic commitment, such as the lighting of candles, writing down of prayers, and creating opportunities for discussion and intercessions (*Handleiding vir die erediens*, 2010:228).

The Sending phase should communicate possible future contact sessions very clearly, giving the worshipper an opportunity to come back into the worship sphere (*Handleiding vir die erediens*, 2010:228).

### **3.5.6 Ware's Christian Spirituality typology**

Four different types of Christian spirituality have been identified by Corinne Ware (1995:37-45) as Head, Heart, Mystic and Kingdom spiritualities, based on the philosophies and ideas of Urban T. Holmes (originally published in 1980). Ware developed the spirituality wheel and a testing instrument, by which the spiritual preferences of both individuals and faith communities as a whole can be tested and analysed with equal success. The results yield a tendency or preference in both groups and/or individual towards a specific spirituality type, although it will not necessarily dominate all the relevant aspects within the specific spirituality type.

Ware's typology has been favoured by the DRC congregations throughout South Africa. Theologians, such as Dr. Breda Ludik have been active in assisting congregations with discovering their spiritual types — this also being the case in my congregation in Port Elizabeth amidst a worship war furore in 2006. The result of the consultation was an understanding of members' individual preferences and the preferential spirituality of the congregation as a whole. The outcome was a more holistic approach in viewing the need to include the various spiritual types or elements into the body as a whole, an inclusivity in the four types being needed and being of equal importance within a faith community. It is therefore not

surprising that these elements need to be taken into consideration with the planning of liturgy.

Figure 1 is a schematic representation of the Spirituality Wheel as developed by Corinne Ware (1995:30).

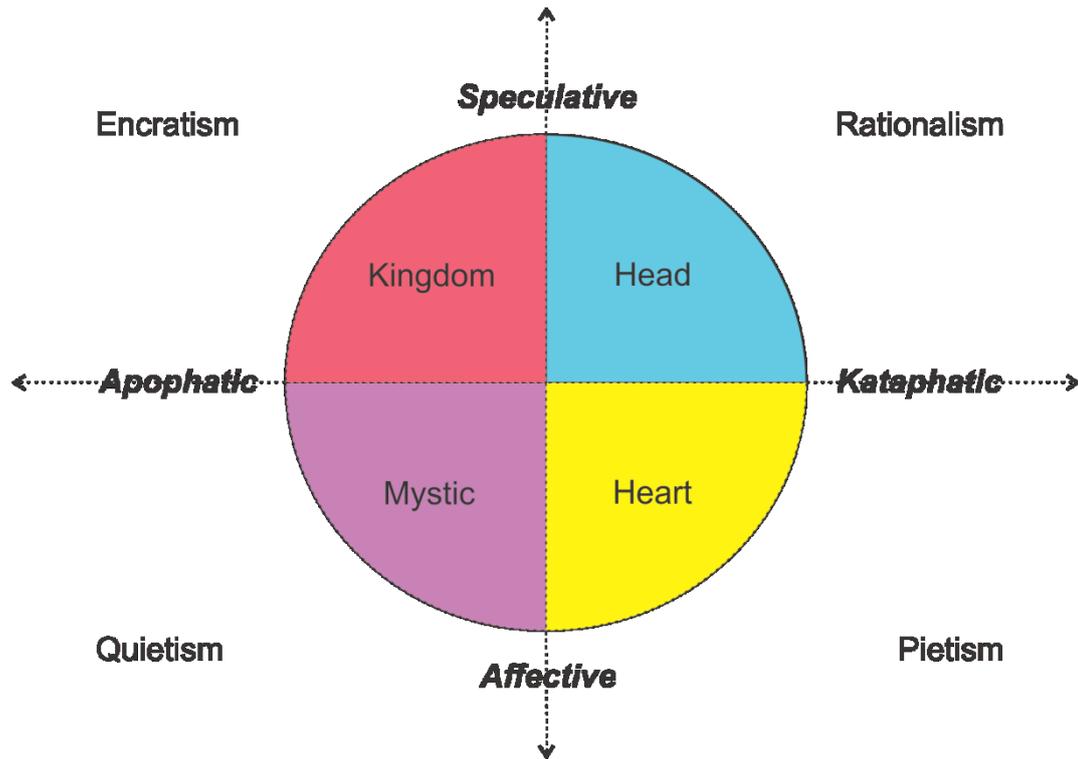


Figure 1: Ware's Spirituality Wheel (slightly adapted)<sup>109</sup>

Two scales or axes are constructed denoting Speculative and Affective (vertical) on the one hand, and Apophatic and Kataphatic (horizontal) on the other. Ware (1995:31) describes the Speculative-Affective scale as a method of acquiring knowledge: either through rational thinking (cognitively) or by accessing feelings. The horizontal scale denotes the conceptualisation of God. This could be either God as mystery (apophatic) or God as "revealed and knowable" (kataphatic) (Ware, 1995:32).

<sup>109</sup> I have extended both the X- and Y-axes to denote a further expansion in the four polar fields. Four extreme phenomena can be found beyond the *circle of sensibility*: Rationalism, Pietism, Quietism and Encratism. For further reference, see Holmes (2002) and Ware (1995).

The Speculative/Kataphatic or Head spirituality is a cognitive spiritual type, with intellect and reasoning as a strong characteristic. Sermons need to be theologically grounded, liturgy structured and programmes of the faith community worked out in the finest detail (Ware, 1995:37,38). The music for this group has to reflect the same theological content with strong and bold melodies underlining the structure. This is the typical spiritual type of the theological paradigm — and liturgy — of the historic DRC.<sup>110</sup>

The Affective/Kataphatic or Heart spirituality is not pure cognitive and reasoning or a "head-trip" (Ware, 1995:39), as was the case with the Head spirituality. The concreteness and centrality of the Word are the foundation, together with the compassionate and charismatic approach in order to attain holiness in life. In this group the 'feeling' during corporate worship, and especially in the music, is of the utmost importance (Ware, 1995:39).

The Affective/Apophatic or Mystic spirituality places a strong emphasis on "union with the Holy" or hearing God, rather than speaking to God. This group lies within the feeling or experience part of the scale, but in a different way to the Heart spirituality. Characteristics of this spirituality type are contemplative, introspective, intuitive and often mystic (Ware, 1995:41). The music associated with this group will facilitate the contemplative, introspective and mystic elements, often toned down and of a more 'silent' nature. A good example of this group is the music from the Taizé faith community.

The Speculative/Apophatic or Kingdom spirituality is described by Ware as usually being the smallest group of the four different types. It consists of a "mystic, apophatic experience coupled with an intellectual mode... deeply focused, [an] almost crusading type of spirituality" (Ware, 1995:43). According to Ware, this spirituality is more focussed on the individuals' need, not necessarily affiliated to a specific denomination, simply obeying God and "to witness God's coming reign" (Ware, 1995:43). This group has a passion, and often assertion to see

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<sup>110</sup> Holmes (2002:126) describes Calvin as being a rationalist "who rejected pilgrimages, fasting ... and other ascetical practices". To Calvin, love was perceived as a cerebral and cognitive attribute, rather than affective. Holmes furthermore argues that Calvin was contradictory in his writings and teachings. His followers failed to understand this aspect (Holmes, 2002:127).

transformation in society. As with the worship experience, the music needs to move and mobilise this group into action.

The circle of sensibility as found in Figure 1 denotes the healthy tension between the various spirituality groups, all being of equal importance and in balance with one another. Finding the position of an individual or faith community furthermore affords the opportunity to grow towards the opposite quadrant. It can also make one aware of the quadrants on either side of the dominant type. Ware (1995:45) states that worship needs to be planned in order to include the needs of more of the various spirituality groups "without losing the central identity of the group". There is no hierarchy within the typology with all groups being of value, "yet all are different" (Ware, 1995:45).

One cannot deny the fact that tension between these spirituality groups must have been a strong contributing factor in the worship wars that occurred in the DRC. Another fact is that this tension often realises in the liturgical music and the application thereof. We can therefore assume that music as a language — or medium — to carry an individual's worship experience has grown significantly to the fore.

### **3.5.7 Developments in liturgical music in the missional worship service**

After the inauguration of *Liedboek van die Kerk* in 2001, the GSDRC of 2002 condoned the decision that further development in the liturgical music in a more contemporary style for use in the DRC, should be investigated. This decision led to the start of an era in which not only contemporary liturgical music in the DRC blossomed, but also eventually liturgical music in a classical idiom (NG Kerk, 2002:614).

According to the Minutes of the GSDRC (220:614), a need was expressed for Afrikaans worship music in a contemporary idiom, hence the start of *FLAM's* activities in 2004. The immediate result was that indigenous Afrikaans gospel and contemporary music, together with ecumenical contemporary music with Afrikaans texts (such as presented by e.g. Hillsong United and Michael W. Smith), was included in the electronic hymn project. The success of *FLAM* was so notable that

the same ambit was also given for the development of church music in a classical sphere, and led to the start of the activities of *VONKK* in 2007. The aim of *VONKK* was to expand and broaden the base of existing classical worship music. This in turn led to the inclusion of ecumenical music in Afrikaans and also attention to a broader music base,<sup>111</sup> e.g. for the mystical elements in worship services —these shifts are a strong indication towards inclusivity within the missional paradigm.

If one examines the available material from *FLAM* and *VONKK*, it is clear that there is a sensitivity towards the different spiritual types as portrayed in the music styles. The work presented on the various web sites<sup>112</sup> includes arrangements and musical enhancements to render the performance equally successful in a variety of styles and with varying accompaniments. One can thus see an understanding of the issues in congregations with regards to available musicians, especially in rural areas, and the commitment of the GSDRC to support this project on a continuous basis.<sup>113</sup>

The procedure of the e-hymnal or open hymnal system has the advantage that new works can be added constantly without the financial implication of reprinting hymnals and/or supplementary music compilations. Worship material is readily available for downloading from the websites, ensuring immediate distribution to faith communities.

### **3.6 SUMMARY**

This chapter investigated and defined the term *mission* with God as the central or primal agent and as sending figure in Whom all authority is vested. God as the Triune God and sending fountain of love, sent His Son, Jesus Christ, and the Holy Spirit. Mission therefore exists because God loves people. This new awakening in theological paradigm leads to a fresh understanding of the Bible. This sending nature of God furthermore leads to a fresh understanding of the Trinity, and the sending or calling nature within the Triune God.

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<sup>111</sup> See <http://www.vonkk.co.za/MeerOorVonkk.asp>

<sup>112</sup> See <http://www.flam.co.za> and <http://www.vonkk.co.za> for further information.

<sup>113</sup> I am in the favourable position to be a full-time member of the *VONKK* committee and have worked together with *FLAM* on occasions. This gives me the insider's perspective on the activities of both these committees.

In the past the Gospel had been applied to fit the cultural situation, this being the legacy of Christendom. This new approach leads to Biblical discernment in order to find God's true intentions. The sending nature of God is the central reason for the church's existence.

It was found that the western church had lost its identity due to the social or contextual interpretation of the Bible that was not necessarily in accordance with the true intentions of God. It had declined into maintenance-orientated, close-knit communities that were closed to outsiders. Their understanding of mission was to send people out into communities, or to provide funding for the sending of people.

The missional church, on the other hand, is focused on 'being' and 'doing' rather than 'sending' and 'supporting'. This implies that mission has a participative action, and that mission is the core of the church's existence. The challenge of the church in the current day is to move from a church with missions to being a missional church. South Africa is at the forefront in the missional movement with the conversion or reawakening towards the true identity according to Biblical principles taking place.

With regards to worship, it was stated that the human being is created in the *imago Dei*, which is love. This has significant implications for worship and for liturgical performance. Worship has been identified as a public witness in patterns or characteristics of the missional church. God's presence and His promised future is placed as a focal point in worship and liturgy.

Worship has furthermore been characterised as a paradigmatic way of life. Service in and to society in both a religious and social sense is a core element in worship. This is also reflected in the early worship and liturgy of the Christian church. Early liturgy contained a considerable amount of freedom and openness for movement by the Holy Spirit.

The centrality of the gospel is the key to worship. None of the liturgical acts or rites will break in against the gospel or movement by the Spirit. Liturgy must be culturally resonant, in both the liturgical language (language, music or any other elements) and art forms used during worship, in order for worshipers to relate to.

The following characteristics of missional worship have been identified:

- it focuses on God as the primal agent. The Triune God is at the centre of all worship events;
- it will never break in against the Word of God and movement of the Holy Spirit;
- Jesus Christ is Head of the Church (not churches) — a holy catholic church — thus a clear ecumenical implication;
- it is participatory. It is not a one-way narrated dialogue. Worshipers participate in praise to the Triune God, His glory and grace —this praise can be in various forms;
- it is a public witness where the faith community expresses its beliefs and reasons for existence in an open, public domain;
- it acknowledges God's sending nature and His invitation to participate in the restoration of His creation and His 'preferred and promised future';
- it has both religious and social implications. It sees mission as core to its existence and forms both the faith community and the individual into being mission, rather than consciously only doing mission in their contexts. We can therefore state that missional worship becomes a paradigmatic way of life — not only during worship service events;
- it is culturally resonant. This means that the use of liturgical language, rites, music, symbols, media, art and liturgical spaces will not be foreign to the worshipers or visitors within the community;
- it is dynamic in nature. It will never stagnate into formalistic and prescribed orders that are set and foreign to the cultural environment.
- it will be inviting and welcoming to the faith community and to the outsider;
- it requires skilled leadership in all aspects in the planning and execution of liturgy.

The liturgical history of the DRC has been traced back to the cradle of Dutch Calvinism. The work and contributions of Peter Datheen were identified and other influences investigated. An official liturgical form from the earliest Dutch Synod (Dordrecht in 1574) was set out as the basis from which liturgy in the Netherlands,

and eventually the Cape Colony, would evolve. Due to the solemn identity or character of the Eucharist, it declined into celebration to as little as only once per year, although some congregations celebrated it more frequently. This too would impact on the Eucharistic praxis of the later DRC in South Africa.

The official liturgical music for the main Sunday morning service was identified as the Psalm-versifications by Datheen, although hymns were allowed during other gatherings. Poor vocal participation in congregations in the singing of Datheen's psalms necessitated the re-introduction of organs into churches in support of congregational song.

The liturgical praxis of the DRC in the Netherlands was carried over to the Cape Colony with the arrival of the first Dutch colonists in 1652. The history and development of liturgical order in the DRC at the Cape were documented from their earliest forms, together with the hymnody. The prominence of the sermon (over Scripture) was highlighted and would also become the basis for justifying later ideological grounds.

With the recognition of Afrikaans as official language, the new Bible translation also led to the publication of the first hymnal in Afrikaans in 1944. Here it was already notable that the quality and content within the body of liturgical music was not at all above suspicion. Several South African organists were trained in Europe from the 1960s onward and were exposed to liturgical music on the continent. This had a dramatic influence on the quality of liturgical music in South Africa and brought about a change in the approach and application of music in liturgy.

The first official publication by the GSDRC was in 1976. Orders of service for various services were given, also in the following publications to display the structure and formalism in liturgy. The important aim of uniformity within liturgy of all DRC congregations was clearly visible in all of the official publications in use until 2007.

The shift in theological paradigm by the *Declaration of Calling* towards mission also impacted in the approach towards liturgy. This has clearly been proved by the official publications of the GSDRC of 2007 and 2010. A broader, ecumenical

approach towards liturgy was now followed, where no set form is given for a liturgical service, rather than liturgical elements being listed in the publications. Four general phases or stages in ecumenical liturgy were identified:

- the Gathering;
- Service of the Word;
- Service of the Table (sacraments); and
- Sending.

The movement away from the cognitive past in liturgical praxis is furthermore clearly noticeable in the publications. This development included the use of symbols, rites and liturgical acts to enhance worship services. These new features point towards an inclusivity of various spirituality types, and in turn, a strong shift into the missional paradigm.

Corinne Ware's *Spirituality Wheel* has been identified as a favoured instrument by DRC congregations throughout South Africa. The four different spirituality types were identified and discussed with regards to the individual and the faith community as a whole. All four types need to be included in order to ensure healthy tension within the community.

The developments in liturgical music after the inauguration of *Liedboek van die Kerk* in 2001 were noted. The work of *FLAM* and *VONKK* was contextualised within the ecumenical, and again, within the missional paradigm.

In Chapter 4 I will report on the narrative interviews done with a number of missional congregations of DRC congregations involved in mission during the period leading up to 2009.

## **CHAPTER 4**

# **MUSIC MINISTRY AND LITURGY IN THE MISSIONAL WORSHIP SERVICE: CASE STUDIES**

## CHAPTER 4

### MUSIC MINISTRY AND LITURGY IN THE MISSIONAL WORSHIP SERVICE: CASE STUDIES

#### 4.1 INTRODUCTION

This chapter presents all the narratives from my sample population. The sample population of thirteen congregations was advised by the Rev. Danie Mouton and Dr. Frederick Marais, two key figures in the Western and Eastern Cape regions of the SAPMC. With the exception of two congregations of which I heard via other contacts in the DRC circles, all were part of the SAPMC. I have decided to omit three of the cases as they will not contribute new insights to the presented case studies.

Due to the fact that the SAPMC initially started in the Western and Eastern Cape regions, with most of the congregations taking part in these areas, my case studies are focused on these two regions.

#### 4.2 METHODOLOGY

Interviews were conducted during the course of 2010 with the pastors and the musicians or leaders responsible for the worship groups. The interviews were conducted in a free, unstructured form, allowing for storytelling in a comfortable and inviting environment, and if any further clarification was needed, I would in closing pose questions to the relevant parties. I had a trial interview with a pastor who is also a musician to ensure that all the information needed would be clear from my choice of method. All the information had to be narrated, as I decided not to observe any of the worship services — this would provide clear detail and I would be able to assess the data without any prejudice. DVD recordings of these interviews are available on request for perusal.<sup>114</sup> They have not been included in the presentation of this material, as they span a duration of more than 22 hours of

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<sup>114</sup> Excerpts of the interviews can be viewed on the DVD included in Appendix E. The complete interviews are in my own library for safe-keeping and can be requested via e-mail at [colin.ccmusic@gmail.com](mailto:colin.ccmusic@gmail.com).

viewing time, and the interviews were conducted in Afrikaans. For the sake of anonymity, the cases have been named for reference and geographical reasons, although the identities of the participants are not disclosed.

With regard to the body language of some of the participants, it was clearly that a certain amount of aloofness existed initially, transforming into an often passionate participation. In some cases there was furthermore a caution in terms of certain traditionalist views or choice of music as used in the congregations during worship. This can probably be ascribed to my traditional background as an academic and church organist, and the participants not being aware of the transition in paradigm that I had undergone in my own journey.

I have structured the data according to topical headings that were identified as relevant to the narratives. These are:

- 1) Background
- 2) History
- 3) Missional involvement
- 4) Worship – musical style and organisation
- 5) Worship – logistics
- 6) Worship services
- 7) Closing reflection

The seven headings were not disclosed to the participants. This allowed for a comfortable conversation with all participants during the interview process. The closing reflection is my own synopsis on the relevant headings during the conversation. Including all the material that was narrated during the interviews would be a cumbersome task for the purpose of this study.

#### **4.3 CASES STUDIES OF MISSIONAL CONGREGATIONS IN SOUTH AFRICA**

The narratives are presented in the order in which the interviews followed. There is no other rationale behind the ordering.

### 4.3.1 Case Study 1: Vredelust-gemeente

Demography: Urban, Boston, Cape Town Metropole

Worship style: Contemporary

Participants: Pastor and music director

#### 4.3.1.1 Background

This congregation was not part of the SAPMC, but was included in the report due to its missional focus and the difference that this faith community is making in the area of involvement. The faith community's values are built on skills transfer, empowerment and community development. This is central to the community's activities by putting worship into action through serving.

Although the [music in] worship style is not the only means by which the congregation defines itself as being contemporary, it still remains a central element.

#### 4.3.1.2 History

The *Vredelust* faith community finds itself within a historically white middle class neighbourhood. With the abolition of the Group Areas Act in 1991, more people of colour moved into the area.

Transformation began within the worship environment during 1997-1998. Vested in a traditional style of worship as a DRC congregation with liturgy and hymnody, a transition was made towards a contemporary worship style. In this case, the traditional worship component was left unchanged by transformation and still carries on in the same way.<sup>115</sup> Described as being an exciting experience, although uncertain about the road ahead, the contemporary worship started off in

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<sup>115</sup> The traditional worship component (formal/classical worship service), in this case the 'older' members, constitutes 10 to 15% of the members in the faith community. As far as I could establish, the traditional ministry is not as actively involved in the missional activities of the contemporary ministry.

the sanctuary with singers — in this case children —, together with piano and guitar accompaniment to lead the worship.

A new venue for worship was needed, one that enhanced the contemporary style more than the traditional sanctuary. The faith community moved into the adjacent existing church hall in the complex; the hall was eventually rebuilt into a modern auditorium with suitable sound and video equipment in support of the contemporary idiom.

The first official contemporary band started leading worship in 2000, but a limiting factor soon realised: the leader of the band had no music training and could not read music. This placed a developmental constraint on the musicians and the worship music as a whole.

The current director of music was appointed in 2003. She has formal training in classical music and comes from a family with strong theological ties. Although formally trained as an organist, she felt the need to worship in a contemporary style, this allowing her to be more expressive during worship services. She joined Vredelust-gemeente while still a music student and attended worship regularly.

When approached to head the music ministry, she had no experience or training in directing contemporary music. The phenomenon of contemporary bands in churches in their area was still very new, if it existed at all. Thus, they could not learn from existing DRC congregations as to their experiences in this worship style. Only informal courses were presented by other parties in contemporary idioms. The problem was however that these presenters were not qualified, trained or equipped with the necessary knowledge to do this kind of training, as they were merely working from their own experiences in the field. The music team had to strategize in order to find their own style — one that is relevant and suitable for the context.

#### 4.3.1.3 Missional involvement

While building a relationship with the pastor of their future partner faith community in Khayelitsha, a former black township, a needs assessment was done in order to

find out where Vredelust-gemeente could make a difference. A strong emphasis and need were voiced for supplementary education. Building a relationship and trust took a long time, given the historical past between the two communities and differences in culture.

*Vredelust* decided to adopt a high school in Khayelitsha within the partner faith community and initiated supplementary education on Saturdays in Mathematics, Accountancy, Life Skills and English. This ongoing education is done voluntarily by members of the *Vredelust* faith community.

The school building was upgraded by 550 members of both faith communities. This upgrading took the form of cleaning the school grounds, laying gardens, painting class rooms and buildings, and other maintenance work that was needed.

A further need was also expressed to empower musicians within the partner faith community to lead worship during services. The current estimated population of Khayelitsha is 2 million people, with limited opportunities for music training available to serve the community.

A strategy was put in place to form a music school which was to be housed in the adopted school building until the new complex of the faith community in Khayelitsha could be completed:

- Primary school children would learn the recorder — this will teach the basic music knowledge and principles of notation and theory on an instrument that does not have a significant financial implication. *Vredelust* sponsored recorders for the interested learners who then had full-time access to the instruments for practising and performance purposes. The learners' progress is assessed on a continuous basis and if satisfactory, they will then move on to guitar or keyboard lessons, once both commitment and the requisite musical knowledge are in place;
- High school learners would learn the guitar. Instruments were sponsored by a partnership congregation in the USA. These instruments are kept at the school where the learners have access to practise;

- Young adults, who have an income, would learn the keyboard due to the financial implication of an instrument. *Vredelust* was investigating the possibility to find sponsorships for instruments.

The participants explained that empowering a community that is poverty-stricken is a huge challenge. One must build an understanding for the social values and circumstances, and eventually make shifts in paradigms. This aspect also becomes a key issue in the adaptation of methods in music teaching.

#### 4.3.1.4 Worship — musical style and organisation

The pastor described the worship music as being of the best quality in the world, stating that he travels abroad quite frequently and visits various churches and partner churches on these occasions.

The director of music described their style as being 'light rock'. They currently use a component of Afrikaans worship songs, together with material from Hillsong United<sup>116</sup> and other origins.

Together with 12 of the musicians, the director of music attended a Hillsong Conference to study their style and presentation method. This equipped and enabled her to comfortably work within the contemporary idiom, as Hillsong had acquired a reputation of note with their music ministry in this style.

Until 2009 the [musical] style of worship was exclusively modelled on Hillsong United (Australia). Hillsong United planted a congregation in 2009 in the Cape Town area and this aspect made the director of music quite nervous. They realised that they had to find an idiomatic style and fresh approach, something that would make them unique and relevant in their context. This is the reason why they introduced a component of Afrikaans songs in their repertoire and started

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<sup>116</sup> Hillsong United began as a contemporary, youth ministry band of the Hillsong Church in Australia during the 1990's. Their influence have marked various original Gospel songs, such as *Shout to the Lord*, many of which are now also part of the *Flam* oeuvre in the DRC. Hillsong United's music has impacted worldwide in the contemporary Gospel idiom.

including new material, other than the Hillsong repertoire, into their own body of worship music.<sup>117</sup>

There are currently two groups leading the worship, each core between eight to ten members strong. Together with these musicians, violinists and saxophonists would join in, depending on their availability. Four backing vocalists would be used to fill in voices. Each of the groups would be fixed and lead the worship every alternate Sunday. This enables the groups to bond and form a sense of community and fellowship within the group itself. In the past they had more than two groups, but this had the effect that they could lead the worship too infrequently. The decision was made to keep only two worship groups, as this enhanced the dynamics within the group and the dynamics towards the congregation.

All the musicians have to be members of the congregation. Outside musicians were recruited before *Vredelust* had complete bands. This posed a problem within the worship domain in the sense that these musicians would only seek a performance platform. The pastor stated that in their view the musicians have to drive the vision of the faith community and attend worship when they are not leading it. The worship teams need to confess the missional values — and live them — this being the only way in which the missional values can be transferred onto the faith community. It was stated in no uncertain terms that the musicians have a passion and strong sense of ownership for their ministry.

Preparation time is on a Thursday evening for the Sunday morning worship service. A final technical rehearsal is done on the Sunday morning at 07:30.

After the first morning service, the group leads the worship for the second service and retire for communal breakfast and fellowship. Preparation for the evening services would start after the second service until 13:00. The music director explained that if one takes the time involved into account, total commitment is

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<sup>117</sup> When asked whether I could assist in providing suitable Afrikaans material for worship music, I referred the director of music to *Flam's* website (<http://www.flam.co.za>). I received feedback at a later stage that they were excited about the variety and quality of the material available on the website.

essential. When they invite new members to participate in the music ministry, the amount of time dedication needed is often a deterring factor.

#### 4.3.1.5 Worship — logistics

The pastor and the director of music would meet every Wednesday morning to discuss the planning and themes for the following two Sundays' services, together with an intensive evaluation and reflection of the previous Sunday's services. This enables them to plan ahead if special elements are needed that would require more time and/or preparation, and to leave room for adjustments to the liturgy where needed.

The director of music stated that, in her view, the key to a successful service is flow. Timing for all media inserts is of the utmost importance, each of the role players knowing exactly what should happen where and when, especially if minor changes took place to the run sheet.<sup>118</sup> They had to invest a lot of money in equipment and software that would allow them to switch between different features during the worship service. This would ensure the highest quality presentation and media experiences during the worship services. Excellence in the worship service is of the utmost importance.

Apart from the music team, there is also a technical team for all media requirements. This team consists of camera, video-editing, computer-operating, lighting and sound production groups. An important philosophy that Vredelust-gemeente practises, is to empower volunteers in the individual groups to ensure a constant flow of expertise.

The role of the director of music is more than just that of attending to the music component. She is responsible for the compilation of the 'run sheet' and to add creative elements in the worship service, which may include prayers, poetry, visual images, video clips and dances. There is, however, another worship service co-ordinator tasked with the execution of all the required elements within the run sheet.

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<sup>118</sup> The term run sheet was used during the interview, fitting in with the contemporary approach and language. It could also be replaced with liturgy or order of service.

Reacting to a question posed on the role of a worship leader, the pastor said that they have a rule that no talking during the worship will occur. The musicians' roles are to serve in music and not to talk — they have to be in contact with God and seen as facilitating the contact between God and the congregation. This can be seen as a priestly or Levitical role. There have been exceptions to this rule, with one of the leaders focusing the worshipers on a specific aspect as this will normally not be more than 20 seconds during a 20 minutes worship session. The pastor may sometimes intervene by doing a Scripture reading or prayer, although this will not be planned ahead or be the rule — this will occur under the guidance of the Holy Spirit.

According to the pastor, the worship service is not the time for personal worship for the musicians while serving, as they have to be in touch with the congregation at any given point in time. If the congregation is not on the same level as the worship team, they need to be helped and guided in order to meet God.

#### 4.3.1.6 Worship services

There are currently [in 2010] four worship services on a Sunday. One of the worship services is conducted in English to serve the community within the case's context. Preceding the interview, a fifth service had also started off-campus a week or two earlier in a neighbouring suburb in Durbanville.

With regard to the order of a typical service, it was stated that a surprise element is very important to their community. There is a pattern that would more or less remain the same, but the congregation should not know what to expect next.

The service would start with an upbeat video and music intro of 60 to 90 seconds, focusing the congregation's attention on the service that is about to start. It could include worship principles, focusing the congregation towards praise. This clip can be used for a period of up to six weeks. The worship music will pick up from this video-clip without any announcements, and the congregation will rise automatically, entering into a twenty-minute praise session.

The praise session will be followed by a greeting and welcoming, normally done by the service co-ordinator who is a staff member, followed by a news-clip, which is the faith community's activities and any other announcements on video. Should the pastor not deliver the sermon, he could officiate with the greeting and welcoming. An offering will normally be done during the news-clip.

The offering will be followed by a bridge, either a worship song, a liturgical dance, a performance song, or revisiting one of the previous songs from the praise session. The function of the bridge is to focus the congregation towards the sermon that follows. After the sermon, the music would start again, affording time for ministry. Altar calls can occur during which attendees can react on the sermon and possibly be served individually. These can be intercessions for the sick, rededications or people who give their hearts to the Lord. On one occasion they had a sermon on 'taking a stand on justice'. This leads to between 60 and 80 people rising and commencing forward in reaction. The altar call was identified as an important moment during the worship service and can take up to twenty minutes, unless there are serious time constraints that dictate otherwise. During this time, music will be applied to engage the congregation in song, by an individual serving with a solo or an instrumental interlude.

Another way in which the service could be constructed, is to divide the praise session in two, the first two worship songs at the beginning (after the media-clip), and the second group after the sermon. The second session will then act as a response from the congregation on the sermon. The music director mentioned that she thought the best structure was that a song be sung, or e.g. a dance between all the main sections of the sermon, rendering an interactive structure in the sermon. Implementing this structure needs careful preparation and planning well in advance and does not always realise in practice due to time constraints.

Holy Communion is served every three weeks. In order to help with the normal distribution of bread and wine, members will rise individually and proceed to the liturgical area for the Communion. This will normally happen during the praise and worship session, accompanied by music and congregational song. They do vary the Communion in creative ways, but this is the method used most frequently.

Subsequent to the interviews conducted with this case study in 2010, I had the opportunity in 2011 to meet a former saxophonist of Vredelust-gemeente by mere coincidence. She explained that the joint worship services with the partner faith community in Khayelitsha were initially conducted in a much freer form than the normal 'structured' services. When the partner communities worship together, the two worship groups of the different communities would lead the worship together.

Worship music will be chosen that is known in both communities. The rehearsals will be limited to the bare minimum if there was time at all due to various factors, and it would not be foreign for a worship session to occur without the complete group rehearsing at all. The partner group would start a specific song — with limited musical ability — and the rest of the group would search for the key and join in with the music. This is a much freer and spontaneous approach.<sup>119</sup> Opportunities would also be given for the various music groups to serve with a specific song.

The music director explained that the key element among the musicians in the different communities is building relationships and trust. The fact that all are musicians is already a mutual ground and communal meeting point, as musicians 'speak' the same language, although in different dialects or styles, but the same language none the less. It is therefore not surprising that music was a key factor when the building of the initial relationship and eventual partnership with the partner church in the black community. Meeting on an equal level was crucial to the relationship-building as there had to be a mutual meeting ground and not a top to bottom dispensation. This philosophy is still practised on a continuous basis.

#### 4.3.1.7 Closing reflection

This narrative made me realise that the missional paradigm is more than merely a philosophical paradigm. It is an actual way of life with service to the community and an active participation in restoring and maintaining God's creation. A message that came across clearly was that a human being does not have a choice when

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<sup>119</sup> The pastor and director of music commented that the spontaneity of the partner group also has an influence on their groups. This leads to a much freer experience and a more relaxed and welcoming atmosphere during worship services.

born into a certain community or culture — this is the luck of the draw. It is our duty as a faith community to assist our fellow human beings in need and to empower these communities in their specific needs.

Music is a universal language — it is a binding factor which enables us to cross boundaries and find a mutual ground. We need to focus on the dialects within the language in order to find the common meeting point. In this instance I would like to refer to the text in Paul's letter to the Philippians (Chapter 2:3):

"Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves" (Bible,1840).

This certainly has an influence on the way in which we approach any activities in the community. It emphasizes not a top-down approach, but rather an approach of at least equal ground. Being 'sent' implies 'to serve'. If you serve, you have to consider the person 'being served' as better than yourself. This is quite a paradigmatic shift if one takes the historical tradition of the DRC in terms of church music into account.

Subsequent to the interview, I had the opportunity to visit the high school on the Saturday following the service referred to. The nurturing and supportive environment in which the music lessons took place, was met with enthusiasm from the learners. I could immediately assess that the project, although only running for eight months, already heading towards a success.

After attending some of the lessons, we walked towards a municipal playground where the partnership also does development work. Here, adults were busy coaching young children in sports skills — cricket and soccer on this particular day. Technical aspects of the sport were demonstrated by the adults and the particular technique then practised by the children, again in a very safe and supportive environment. I noticed that a pick-up truck (bakkie) was parked on the field and up-beat contemporary music was playing.<sup>120</sup>

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<sup>120</sup> In a following conversation with the pastor and the director of music, I enquired about the loud music on the bakkie. They explained that the music is used to attract the youngsters in the community. This ensures participation from the community and sets the table for the activities to take place.

During the coaching sessions I had the opportunity to speak to some of the coaches. I was struck by their commitment, enthusiasm and warm-heartedness. After the sports coaching, all the children were called towards the bakkie. They received sandwiches and cold drinks, after which a twenty-minute session on life-skills and safety started. One of the Xhosa-speaking interns at *Vredelust* led this session. From the response of the children, I could deduce that they attended the coaching sessions regularly, as they were fluent in the responses to the calls of the leader.

What is the relevance to this study? It all starts with the music. The loud music that is played on a Saturday morning is an indication that something is happening at the municipal field. This is an attraction factor for children and teenagers in the community. Now, here we can observe the phenomenon where music is utilised in an 'attractional' sense. This is often the case in faith communities when trying to establish a style of worship to 'attract' people to their worship events, and eventually into the faith community. These faith communities are then driven to measure their success in the number of attendees and the level of participation during worship.

This narrative has key concepts arising from it that are relevant to this research. This faith community has discovered the power and importance of music. In the partnerships that they have formed, music plays a crucial role in building relationships, trust and empowering the community of involvement. It is a tool that can be used to build bridges across cultural divides. *Vredelust* realised this and has used this aspect to reach the opposite end of the socio-economic sphere. Along with this aspect, comes an awareness of social justice and restoration. Apart from the music ministry, members of the faith community have become involved in other areas in the Khayelitsha community where there is need. This service of the *Vredelust* community is a characteristic of their missional calling towards restoration. They are aware of the contextual divides and their relevance in the community.

In the worship domain, *Vredelust* strives towards excellence in all role players in the liturgy. In their view, this ensures a facilitation of a meaningful event for the community to meet God. This in turn directs the community outwards into mission.

### **4.3.2 Case Study 2: DRC Joubertina**

Demography: Rural, Eastern Cape

Worship style: Traditional

Participant: Pastor

#### **4.3.2.1 Background**

Situated in the rural area of the Langkloof in the Eastern Cape, the little town of Joubertina, nestled between the Kouga and Tsitsikamma Mountains has very little cultural significance. The town is rather isolated in the sense that the nearest towns are more or less 40 kilometres to the east and to the west. Thus, few of the town's people have any exposure to the neighbouring DRC congregations. A long-standing tradition of farming communities for especially the export of fruit to markets abroad, the community historically consisted mainly of white farmers and coloured labourers, as is still the case.

#### **4.3.2.2 History**

The Joubertina DRC is more than 100 years old. One of the farmers in the district set out a piece of land for the establishment of the town, on the condition that a liquor store would never be built. The town developed over the years and eventually the Kloof Hotel with an adjacent liquor store was built just outside the town's boundary to the west. This is important information in the community's narrative, as this issue would become the faith community's calling to restoration.<sup>121</sup>

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<sup>121</sup> The account on the issue regarding the liquor store, was given to me in an interview with the Rev. Danie Mouton, coordinator of the relevant cluster (Mouton, 2010).

When starting his ministry in Joubertina, the pastor mentioned that the congregation also joined the SAPMC at the same time. In hindsight, he thought this was probably a mistake, as he was a newcomer in the community and the SAPMC process brought about serious changes in structures in the congregation. Members of the faith community questioned why these changes were necessary and various new efforts towards change were often met with resistance. Eventually the council and members of the congregation bought into the SAPMC process.

#### 4.3.2.3 Missional involvement

One of the outcomes of SAPMC was that the number of different activities in the congregation had shrunk. Being part of the SAPMC helped this faith community to focus on one specific thing. The one problem identified as a severe pain in their context, is the abuse of alcohol. People's lives and eventually families are destroyed due to the effects thereof.

This led to the start of the *VALK*-project,<sup>122</sup> engaging farmers and the community as a whole to address alcohol abuse and dependency. At the time of the interview (October 2010), the project had already been running for three years. The project serves the wider population in the Langkloof, beyond Joubertina's municipal boundaries. Holiday programmes are presented for school-going children.

Living the missional values, becomes a blueprint of faith communities. This is also the case here in the Joubertina DRC where a businessman in town has the practice of providing a time of devotion at the start of each day with all his workers. On one of these morning gatherings, French tourists arrived to fill up their vehicle for the day's travelling ahead. Climbing out of the vehicle and stretching their legs, they heard people singing wholeheartedly. Following the sound, they embarked on an amazing find as to be seen on the video-clip on the CD-ROM in Appendix C (track 1). This footage was made by the tourists and ended up on the internet. The Joubertina community was unaware of this, until someone stumbled upon it by

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<sup>122</sup> *VALK: voorkoming van afhanklikheid in die Langkloof*. Free translation: prevention of dependency in the Langkloof. This project also addresses other types of chemical abuses or dependency. *Valk* is the Afrikaans word for *falcon* or *hawk*.

accident. When these workers visited during a worship service, the video-clip was shown to the congregation as testimony to living mission.

Yet again, the worship music heard by the tourists initially allowed for an attractional value. The eventual outcome was unthinkable that the video could take such a small and secluded community into the realm of the world wide web — a testimony for all to see.

Another insightful story from this faith community in Joubertina is about one of the oldest members in the congregation, Mr. Beethoven Ferreira.<sup>123</sup>

On a Sunday morning in January 2008, after arriving home from the worship service, Mr. Ferreira, or uncle Thoven as he is widely known, was brutally assaulted in his farmhouse. He survived the assault and took a few weeks to fully recover, as he was 85 years old at the time. With the community of Joubertina in a furore over the incident, Mr. Ferreira wrote a letter to the church council and in no uncertain terms stated that if they let this incident turn the faith community off the missional track, he would alter his will and withdraw his bequest to the church, and summarily cease his membership and association with the DRC.

This is quite a radical shift in paradigm if one takes into account that this person from the older generation, coming from the Apartheid ideology, could take such a strong stance for transformation within his community.

#### 4.3.2.4 Worship — musical style and organisation

The general music worship style is still executed in a traditional manner with organ accompaniment. Material from *Liedboek van die Kerk* will be chosen by the pastor, who normally attends to the liturgy. When worship services with specific themes are planned, the liturgy will be planned by or together with the other parties involved. Music may then be chosen according to these specific groups' needs.

In the pastor's view, music spans a high percentage of the worship service. He stated that the impact thereof is thus crucial. If the organ playing is of a high or low

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<sup>123</sup> The account regarding the incident with Mr. Ferreira and the subsequent developments was given to me by the Rev. Danie Mouton, coordinator of the relevant cluster (Mouton, 2010).

standard, it has an irreversible effect on the congregation's worship experience. The pastor stated that music has the ability to cross boundaries. He cautiously<sup>124</sup> mentioned that they would e.g. also use a hymn from *Die Halleluja* — thus also crossing a boundary in a certain sense.

A band will be put together from time to time and on special occasions for praise and worship style, but this is a huge effort due to various limiting factors.

#### 4.3.2.5 Worship — logistics

There is only one worship service on a Sunday — the morning service. The evenings are used for either Bible School, council meetings or services on farms or small group meetings. The rationale behind the morning service is due to the fact that the largest component of members of the congregation comes from the farming community. Travelling time is therefore an issue to consider.

During the five years prior to the interview, an interdenominational workgroup for liturgy existed. This workgroup consisted of the pastor, the URCSA pastor, the pastor of the Congregational Church and the pastor of the Apostolic Faith Mission Church. Not only could the texts be dealt with in a round table, but in liturgical terms they could also learn from one another from the different traditions.

The Joubertina DRC congregation has regular feedback on the VALK-project during the worship services. Workers and participants in this project constantly give feedback to the members of the faith community.

During events of testimony on the VALK-project, the individuals will testify how alcohol had influenced their lives and how change took place. Communal celebration will then take the form of the singing of praise songs known to both communities or the visiting community will lead in praise with their own songs. The congregation could then join in spontaneously in praise.

When worship services with certain themes are planned, e.g. a service with intercessions for the sick, or for the final year school children, the pastor would

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<sup>124</sup> I could notice that the participant felt uneasy naming this example, as the use of these hymns in the DRC had been a contentious issue from a traditionalist's point of view.

visit the relevant parties and ask them to construct the service in the manner that they want and with the music of their choice. This would not necessarily be only members of the congregation, as he mentioned that the final-year school class consists of members from various denominations and cultures. The fact that different people or groups also contribute to construct the liturgy, also brings a fresh element into the liturgy. It is therefore impossible to remain in the same format.

Prior to a group visiting, the pastor would meet with the group in order to work out the logistics around the liturgy. If songs are to be sung together, these would then be decided upon.

The pastor sees part of the congregation's mission in the fact that they listen to all the age groups in the faith community, and that they take them seriously.

#### 4.3.2.6 Worship services

The normal attendees during worship are the traditional faith community, although worship is open to anyone to attend. The reason for this is the geographical spacing between the communities. This geographical spacing is a legacy of the segregation during the apartheid era. It will, however, be different when a choir from the coloured community is invited to participate during worship. All the friends and family will then attend.

The structure of liturgy is usually according to the four ecumenical phases as identified in Chapter 3. The pastor follows the Lectionary and uses supporting material for ministers, as made available by *Communitas*.<sup>125</sup>

The first half of the worship service is sensitive to the primary school children, 'children friendly' in the words of the pastor. Following the LP3 Sunday Schooling programme, the first half of the service is devoted to teach the children. Worship songs and the use of liturgical language is chosen to fit the profile of this age group. The LP3-programme includes a complete liturgy for the first section,

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<sup>125</sup> *Communitas* is a centre based in Stellenbosch for the further education and training of pastors in congregations.

PowerPoint slides and songs that fit with the theme. These songs may include *Liedboek van die Kerk* hymns, other well-known children worship songs, or new texts written for existing melodies. The integral concept of the LP3-programme fits the values of this faith community's vision. Once the programme for the day is completed after the first 30 minutes of worship, the children leave the service and the sermon starts. The rest of the service is then aimed at the adult group.

#### 4.3.2.7 Closing reflection

A notable factor in this case is the total shift in paradigm taking place within the minds of this faith community, especially with regards to the incident with Mr. Ferreira. This testimony proves the turnabout taking place in a rural area in a faith community that is God- and Word-centred.

Here we have a community that is secluded and seemingly unimportant. It only took one of the members to live the missional principles and bring the whole community to wider attention on the internet. This portrays how the community has taken its worship into action in the everyday lives of the faith community and touching the lives of others. We can therefore say that this faith community is active in its worship (participating) and has claimed the confession thereof as a public witness. Worship is seen as an open, inviting act with a strong emphasis on hospitality, and, thus shaping the community into mission.

### **4.3.3 Case Study 3: DRC Kareedouw**

Demography: Rural, Eastern Cape

Worship style: Traditional/transforming

Participants: Pastor, Director of Music, members of music ministry and missional project leaders

#### 4.3.3.1 Background

The Kareedouw DRC is geographically situated in the Langkloof, the same region as Case 2. This congregation mainly consists of members from the fruit farming

community. Kareedouw DRC is known for the fact that the fourth State President under the apartheid government, B.J. (John) Vorster's grave is located in the church grounds.

This town is linked by secondary road to the picturesque Tsitsikamma area along the eastern coast.

Being part of the initial SAPMC project, this case is a good example of a faith community on a journey — uncertain of the road ahead, but seeking God's will on the road.

#### 4.3.3.2 History

This faith community is also vested in a traditional worship style, applying the policies in terms of liturgy and music of the DRC in strictest detail. One of the participants had already been a member of this congregation for 18 years prior to the interview, and could attest to the rigidity of services and liturgy over that period of time.

Kareedouw DRC was not left untouched by the 'worship wars' era and this is where a lot of tension arose within the worship community. The traditionalists would not tolerate any other means [music] within the worship environment and this group included the organist. On the other hand, members in this community felt that there was no room for their spiritual type and that they felt uncomfortable in the worship services. This was still the case in the preceding three years or so.

The outcome was that many of the members of the congregation left the faith community to seek a haven elsewhere. Others decided to start small groups within the faith community where they could have their own style of worship with their own music.

Sunday worship changed with the arrival of the current pastor in March 2008, and also the new organist/music leader. An openness to new ideas, a sensitivity towards different spiritual types, and a break from the former rigidity were aspects that started coming to the fore. Some of the members who had left this faith

community under the previous dispensation returned and even people who did not have any religious affiliation started attending worship services. Although still finding it difficult to keep all the members of the congregation happy, there has been a change in the mindset to accommodate differences within the faith community.<sup>126</sup>

The participants mentioned and agreed that external opportunities also played an important role in the mindsets of groups within the faith community. Many members attended the Hadassah, Daniel and Mighty Men Conferences. The effects of these conferences on the individuals' and groups' lives powered a new impetus into the faith community.

Music is seen as an important and integral part of liturgy, being a vehicle in which the worshiper can experience God's presence. The pastor referred to the traditionalists within the faith community's 'musical religiousness'. The aspect he clarified is this group's tradition and perception of liturgical music, and being a constant process to educate the faith community into new approaches.

#### 4.3.3.3 Missional involvement

The faith community's involvement in mission already started 12 years prior to the interview. Although not formalised within the activities of the congregation as a whole, the small groups that started in reaction to the unaccommodating policy of the church council were getting involved in the communities around them.

The first activities started from a Bible study group. Some of the women in the faith community wanted to transfer handwork and craft skills to people of the coloured community. These skills started with needlework and embroidery, to be more specific.

As a result of the embroidery project, a vegetable garden, a nursery school, a library and a community feeding project followed spontaneously. Another

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<sup>126</sup> These differences furthermore include people of other groups, sexual orientation and opposite or even lesser repute.

partnership came about when members of the Moravian faith community<sup>127</sup> in the area were contacted to assist with the finishing of the embroidered materials. This has developed into a sustainable business with the products being sold worldwide. Ecumenical ties with the Moravian community followed with groups from both faith communities visiting one another for worship occasions.

The Kareedouw DRC became part of the SAPMC pilot project due to the fact that many missional activities were already taking place at grassroots level within the community. The problem, however, was that the structures within the congregation and the management structures within the church council did not allow for the process to fully develop. The PMC concept was only grasped by a select few members of the congregation. This led to members of the faith community empowering themselves with the knowledge, and becoming involved in their context. Once the activities started growing, the church council had to make provision for the management thereof, and, eventually changing its management model.

Regular feedback is given on all the community operations, this being done by means of a printed information sheet and with supplementary testimonies during worship events.

#### 4.3.3.4 Worship — musical style and organisation

The pastor stated that the choice of hymns for liturgy would be done randomly in the past — he himself being guilty of this practice. This is no longer the case. The music in liturgy has to form a coherent role in the experience of God in worship.

The choice of music would be determined by the type of worship service taking place. Events for various groups, such as the elderly, youth, children etc. are arranged on a continuous basis. The music will then be chosen within these themes. At the time of the interview, the music was still fairly traditional, although they have started to bring in new elements such as accompaniment with piano and/or guitars. The need was furthermore expressed for arrangements to utilise

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<sup>127</sup> The Moravian community is situated on the coastal side of the Tsitsikamma Mountains at Clarkson. This was one of the original German missionary communities dating from the first half of the 19<sup>th</sup> century.

the organ in a more contemporary idiom, thus shifting towards more of a praise and worship type of approach. In their view, there is a perception that the organ can only function in a specific [traditional] idiom. The participants were certain that this is not an unrealistic expectation. A need to move towards a praise and worship style was also expressed.

Quality is an aspect that was identified by the group as an important element. This allows for a member of the congregation's heart to be touched by the creative moment. It was furthermore stated that when executed 'correctly', the medium will ensure contact with God's Spirit. Excellence makes a difference in the congregation's worship experience. It is therefore important to devote ample time for planning and preparation. They stated that they are all team members and equal partners.

The participants stated that they have to be realistic with regards to their context, with the limitations in terms of the instrumental skill within their community always dictating what the options are for use in worship services. There have been occasions where groups were put together for leading worship, together with the organ filling in where parts were needed.

#### 4.3.3.5 Worship — logistics

The Kareedouw DRC has a workgroup tasked with the planning of liturgy and the careful assessment of worship services. Being aware of the tradition and the various expectations of members of the faith community, this group is sensitive to the inclusion of elements during the worship service to meet the needs of the four different spirituality types.<sup>128</sup> The workgroup has a weekly meeting which is open for anyone to attend, and contribute to the planning of the upcoming service, or to give feedback on the past worship event.

There is only one regular worship service on a Sunday morning, with a Sunday evening worship service once per month. The evening worship services will be devoted to the youth, to testimonies or be contemplative in character.

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<sup>128</sup> The terminology used during the interview made it clear to me that the participants were well informed on the subject matter.

Using no suggested forms or the Lectionary, the pastor explained that the liturgy of the worship services is constantly changing. The elements of a 'Reformed liturgy' will always be present though. The way in which these are presented will vary from service to service.

The participants mentioned another important aspect: they do not regard the number of people attending worship as a measurement or a significant indicator. For them, the mere occasion of a facilitation of an experience with God and the Holy Spirit is the key and central factor.

#### 4.3.3.6 Worship services

The missional focus in this faith community allows for an element of diversity within the worship services — thus bringing new people in their context into the worship domain. An example of this aspect was given of a classical guitarist who lives in their area. This person had no affiliation with any faith community. He was asked to play a classical work during one of the worship events, this eventually happening on a more frequent basis. The guitarist was so touched by the spiritual influence that his playing had on members in the faith community, and also on himself as being accepted unconditionally, that he is now a member of this community.

The participants described the worship services as being inviting to strangers. They often have visitors in the worship services. On one occasion, a visitor from Namibia (a person of colour) was so moved by the sermon and the inviting atmosphere that he testified during the offering in a spontaneous way. The reaction from the faith community was one of embrace, rather than resistance. This would be a typical reaction from the faith community, a reaction that would have been unheard of a few years before.

It was articulated clearly that the worship experience is determined by the individual's attitude.

#### 4.3.3.7 Closing reflection

In this case study we find the mission activities starting with the individual members and developing upwards into the congregation's management structures. This was an unavoidable change, even though it seems that the church council initially tried to resist this change.

The narrative proves that when God is actively working and His Spirit starts to move a community, change and constant change is inevitable. If one resists the change, it will take place in other ways — even where one would not expect it.

The missional paradigm is constantly changing this community, a process of change that they embrace. A welcoming approach in all aspects of life is followed within this community, this also being the case towards me during the interview. This hospitality is also an element that they recognise in their worship – towards all people attending, both members and visitors.

It was stated that each of the elements in liturgy has a function, with these elements ensuring a meeting with God, thus focusing the worship around God and His presence. Various instruments (or combinations thereof) are employed depending on the availability of musicians. The incorporation of different spirituality types and preferences among the members indicates a clear sensitivity towards the compilation of liturgy. These aspects ensure the liturgy to be dynamic in nature.

#### **4.3.4 Case Study 4: DRC Port Elizabeth Central (Anchor of Hope)**

Demography: Urban, city centre, Eastern Cape

Worship style: Contemporary/traditional/transforming

Participants: Pastor, music leader, and outreach co-ordinator

#### 4.3.4.1 Background

This faith community was not part of the SAPMC project. It has a unique missional story that makes this faith community exemplary in a missional paradigm.

#### 4.3.4.2 History

Originally a congregation consisting of about 2000 members, the DRC Port Elizabeth Central served a community from different socio-economic backgrounds, including among others, the former University of Port Elizabeth's campus and student hostels.

With the decline in population within in the city centre and the university moving to the current Summerstrand Campus, the congregation soon saw its membership steadily declining. New congregations were formed on the former official boundaries of the faith community. Crime and drug dealing soon became a reality in the area — this eventually becoming the core to the faith community's mere existence.

The pastor started his ministry at this faith community about 18 years prior to the interview. It was evident to him that financial challenges had faced this congregation from the beginning of his tenure. The pastor commented that transformation was initiated about seven years before the interview, but the resistance from members made it clear that the time for change was not right. With numbers dwindling even further, it became clear that closing the church's doors was a looming reality.

#### 4.3.4.3 Missional involvement

This faith community's involvement in mission started about four years prior to the interview. One of the church's members lives in a low-income, dangerous block of flats in the area. There are people of all nationalities living around her, even Nigerian drug dealers operating their businesses from the premises. In a conversation with the lady's son, the pastor was asked why they always visited white unchurched, Afrikaans-speaking people and not any foreigners. The pastor

was shocked by the suggestion and reacted that the son should go visit them, as this was his calling. They soon realised that they had no choice but to go and visit the area in question and speak to the 'other' people.

A group from the faith community embarked on a visit that totally changed their frame of mind. They immediately realised that the need in the community was overwhelming — even among drug dealers — and this was God calling. As soon as the Nigerians saw the group carrying Bibles, they invited them into their spaces. They had an openness, and the pastor knew that it was God's will for them to work in the community.

One of their members was talking to a foreigner in the street. All of a sudden he was surrounded by listeners who reacted so positively to his message, that he felt guided to arrange a movie evening in their church sanctuary. They invited all the people they met, together with a black faith community that was using the church hall for worship services. At the showing, the sanctuary was packed with faces other than the normal 'white' community. After the movie, there was an "altar call"<sup>129</sup> and nine Nigerians went forward. They turned to the Lord.

The pastor and his group soon realised that a serious problem was emerging. What should they do with all of the converts? The faith community is Afrikaans-speaking and they could not be served in their traditional way of worship. The Nigerians were adamant to attend their services, as they were converted by this faith community. The short-term solution was to have translators available for the new 'members'.

Soon afterwards, another evening for outreach and evangelism was arranged. On this occasion, two Zulu-speakers were converted. They attended worship the following Sunday, and brought a Tswana-speaking person along. Four of the Nigerians also attended the worship service that morning. The implication was that more and more people started attending the worship services who did not understand the language.

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<sup>129</sup> The quote denotes the actual words and finger movements of the pastor during the interview.

Apart from the language, the liturgy and traditions were so foreign to the newcomers that serious decisions had to be made. The first decision was with regards to the music.

This community followed a traditional Sunday morning worship with organ accompaniment and hymns, and a Sunday evening service with guitar accompaniment. The decision was made to switch to guitar accompaniment and music with English texts for the morning worship, as well as the evening worship. The liturgy had to be structured in a totally different way, as the newcomers did not grasp what the different elements were about and what they meant.

This faith community has transformed into a new 'face', with 80 to 90 per cent of the worship services in English. During the time of the interview, this faith community had concluded an official vote in the faith community to change its name to "Anchor of Hope". They acknowledge that the missional process is a constant journey, unsure of what the future holds for the faith community.

#### 4.3.4.4 Worship — musical style and organisation

With the attendance of more and more foreign members to the worship services, the decision was taken to utilise the English music repertoire. The worship is in essence in a praise and worship style, moving away from their traditional liturgy. Their worship music is in a contemporary idiom. The music is sourced from the Christian Television broadcasts, other faith communities, the internet and iWorship.<sup>130</sup>

The participants attended worship at various other faith communities to learn from them. They found that the other communities focused more on praise, than on worship. For this community, the worship element is an important focus and forms the largest part of the music in a worship service. During an average praise and worship session of five songs, one or two songs will be in a praise character, while three or four will be worship songs. The accompaniment is done by the music

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<sup>130</sup> iWorship is an internet based data base source for amongst others, the downloading of accompaniment tracks. See [www.worshiphousemedia.com](http://www.worshiphousemedia.com) for further reference.

leader on guitar. Afrikaans services are conducted with organ accompaniment in the traditional way.

#### 4.3.4.5 Worship — logistics

The planning of liturgy is done separately under the guidance of the Holy Spirit. The pastor does not communicate any theme for the upcoming sermon with the music leader. They both agreed that God has surprised them constantly in the way that the music and the sermon complement each other from Sunday to Sunday.

There is no set structure for the repetition of songs or parts thereof. The participants agreed that they would be sensitive for the Holy Spirit during worship. This could also be with the inclusion of a prayer or Scripture readings, which will not be planned ahead of time.

The communal singing is not merely a way to fill a timeslot as was the case in the past. It is described as being true praise and worship, with the music facilitating a way in which the faith community can meet God. The music leader explained that he devotes a lot of time to the planning of the praise and worship sessions, viewing prayer as an preparation for finding God's will and opening up to the guidance of the Holy Spirit for the music.

#### 4.3.4.6 Worship services

The faith community gathers in fellowship with tea and coffee in the sanctuary before entering into worship. Members have the option to take their coffee or tea to the pews. It was mentioned that the atmosphere is very hospitable, very different from the formal rigidity of the past.<sup>131</sup>

The announcements follow during the collection of an offering. The music leader will then start with the praise and worship session of five songs. This will be followed by the sermon. The sermon is placed centrally at the core of this faith community's Sunday worship. This is therefore seen as the main element in the

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<sup>131</sup> It was mentioned that, in their view, the DRC's tradition was not characterised by an inviting liturgy.

service. A song could be sung during the sermon, but this is not the rule. In closing, a song will also be sung by the congregation.

This faith community has also extended ecumenical ties with another church that shares their complex. The evening service on a Sunday will be with this faith community in the sanctuary. The two communities share worship on these occasions on Sunday evenings.

#### 4.3.4.7 Closing reflection

Towards the end of this interview, an important discussion among the participants arose which I thought to be of great value and necessitated inclusion:

- Music ministry is a great responsibility, as it is entrusted to a person or group to lead people in worship into the presence of God. This is therefore a weighty task which should not be taken lightly.
- The person or group leading the worship has to be in touch with God. In order for this to be so, you need to have a strong relationship with God.

In closing, the pastor also commented that the worship service should be a time for celebration of God's deeds in the community. It is in the midst of this celebration that they can think in new ways of being part of the Body of Christ, without any constraints of tradition or set practices. God being placed at the centre of this faith community is a central theme in all of their activities, including worship.

In this case study we see important characteristics arising from the narrative. There is a strong sensitivity towards their context. With the demography of the membership changing, this demography also having a serious implication on the way in which worship take place (language, structure, and singing), the change was embraced by this faith community. These contextual changes had an influence on the liturgical language and the way in which the faith community defined itself.

The liturgy is dynamic, as the liturgists are constantly aware of movement through the Holy Spirit. Various elements thereof are not planned ahead of time and are

entrusted to God during worship. The community is in a constant phase of giving testimony through God's work in their context. Through this element they define their confession of worship as public witness.

In my view, there is also another lesson to be learnt from this narrative: God's time. Transformation started when it needed to happen, not earlier when people in this faith community wanted it to happen.

#### **4.3.5 Case Study 5: DRC George-Bergsig**

Demography: Urban, Western Cape Province

Worship style: Contemporary/Traditional

Participants: Pastor, music co-ordinator, organist

##### 4.3.5.1 Background

This faith community is 37 years old. Three of the current four pastors have been serving this congregation since 1990, the fourth colleague joining the team in 2006. With a membership total of about 3000, this faith community can be termed a mega-church. The George-Bergsig congregation was part of the first SAPMC cluster in the Southern Cape area.

##### 4.3.5.2 History

With the popularity of the *Jeugsangbundel* (1984) spreading, the faith community utilised this publication during the evening services on Sundays in the late 1980s. The accompaniment was done by piano and guitar, together with vocalists leading the worship.

An effort towards renewal in worship was launched during the early 1990s, as the pastor and his wife, who is currently the music co-ordinator, both have a gift and a keen heart for worship. They soon realised that members of the faith community had different needs for expression during worship — this leading to their discovery of the different spirituality types.

Another flow from the renewal in worship was the compilation of a songbook for worship and for use in small groups. A third of the contents in this book consisted of English worship songs. This aspect did meet resistance within the community, but the positive contribution thereof during worship events was overwhelming. The material included in this book was, amongst others, translations into Afrikaans from *Songs of Fellowship*, English songs for teenagers, music from the Taizé faith community, songs from Lynnwood Ridge's faith community in Pretoria, and selected hymns from *Die Halleluja*.

During 2000, a delegation of heart-spirituality members went to visit faith communities in the greater Cape Town area in order to explore the various possibilities of worship in this style. The realisation was conclusive in the sense that they had to give this ministry back to the members. An agreement was reached with a school close to the church complex for the use of the hall. The pastor mentioned that the only requirement was that they [the pastors] needed a minimum of 10 to 15 minutes for preaching. Within three months, the services were filled to maximum capacity. These worship events were brought back into the main sanctuary in 2005, and are currently called the Alternative worship service.

The faith community acquired a data-projector for the sanctuary in 2001 — this coincided with the inauguration of *Liedboek van die Kerk*. In their views, the switch to a projection of the texts and music made a positive impact on the congregational singing during worship. People were not looking down into the hymnals (and in the process straining their vocal boxes) as in the past, but were looking up and enabling their voices to sing less strenuously.

#### 4.3.5.3 Missional involvement

Although being part of the first SAPMC cluster in 2004, this faith community did already engage in mission before this time. The small or cell groups were active and one of the prime stories arose from one of these groups.

A member of one of the cell groups expressed that God laid it on his heart to start a Sunday schooling project, which also provided soup and bread in the

disadvantaged community of Themba lethu. Fundraising for the project was started with a set target of R100 000.

With R70 000 already raised for the project in the traditional ways, a decision was made to organise a golf day. At the end of the day, a German guest golfer asked what the occasion for the fundraising was about. After being informed, he made a donation of R50 000 towards the project, resulting in R20 000 more than the initial aim.

At the time of the interview, the Sunday School project had already been running for 10 years. There are four women responsible for the teaching, while teams arrange the food for the children. These people are all part of the George-Bergsig faith community.

The same member who had had the vision to start the Sunday School had the idea to make a difference in one of the children's lives. They decided to choose the child whose attendance at the Sunday School was best. Visiting their home, the individual was shocked at the dilapidated state of the shack in which the child and his mother lived. He took pictures and took it back to the faith community and did the presentation during a worship service. After the worship service, people approached him with enough materials, manpower and donations for the house to be restored. Even curtains, carpets and granite kitchen tops were added to the corrugated iron house in Themba lethu.

Another project that was undertaken from this same cell group is a Christmas shoebox. The shoeboxes are handed out with a name and age of a child supplied. Individuals can take a box and fill it with gifts, something to eat or other necessities for the children, and decorate the box in the spirit of Christmas. There are 85 of these boxes that are then distributed among the children.

During the SAPMC process, the George-Bergsig DRC learnt to focus their mission. They identified the population within the age group of 18 to 30 years as the group for the faith community to focus on in their mission. The management structure of the church council was furthermore streamlined and the number of

people on the council reduced. In the Discipleship process, a general deepening of spiritual growth was also identified as occurring in the faith community.

One of their strengths that emerged from the process is worship services as a public witness. It is therefore an important element that all their worship opportunities must be invitational towards outsiders. The pastor stated that many seekers have found a home with their community, and ascribes this to the fact that their services are inviting in nature.

The participants admitted that the group they are trying to reach in their mission, is a difficult age group and that they have only had limited success up to the time of the interview.

#### 4.3.5.4 Worship — musical style and organisation

There are currently three worship services in this faith community: the formal or traditional worship service, an alternative worship service and a youth service.

The formal and alternative services are on a Sunday morning; time slots for these two services alternate every three months. The youth worship service is on a Sunday evening, although this is not the only group attending the evening services. It was articulated that people up to the age of 80 years attend the youth services.

Formal or traditional worship has remained with organ accompaniment on a Sunday morning. The way in which the organ and music is applied in liturgy, though, is not in the formalistic tradition of liturgy in the DRC. The music in the formal worship is not merely to fill the liturgy, but for the worshipers to experience God through the music.

The alternative worship services are in a contemporary idiom. Technology plays an integral role in this service, especially the use of video, lights and sound clips. It was stated that in their view, all technological sources are to be utilised in the same way in which the media uses it. This is an aspect to which the post-modern

individual has grown accustomed to, and why should it not form part of worship if it can enhance the worship experience of an individual?

At the time of the interview, there were two bands serving in the alternative worship services. Each band led the worship every alternate Sunday. The two groups consist of members of the faith community that serve in the gift of music. It is an asset that they have a large congregation, as many people have music training.

Auditions for the groups are held annually, and twice per year when people are needed in the ministry. The music co-ordinator mentioned that they feel the need to involve young members of the faith community already at school level, thus also ensuring a training platform that enables them to serve elsewhere later in their lives.

The youth worship services have their own band to lead the worship every week. Apart from the music groups, this community also has a dance group that is frequently used in liturgy. This group has existed for a period of 18 years prior to the interview. The dance group serves in the wider George area in faith communities and for Christian conferences.

#### 4.3.5.5 Worship — logistics

Planning for liturgy in a worship service starts on a Monday, when the pastor gives a theme or text to the music co-ordinator. The pastor may sometimes suggest one or more hymns or worship songs for the liturgy. From then onwards the planning of the praise and worship rests with the music co-ordinator.

All the aspects of a worship service where the community meets are given away into different ministries. These will typically be e.g. an information table with ministry opportunities, sound, camera, music and the collection of offerings. All persons involved here take ownership of the individual ministries and oversee the weekly programme in the individual ministry. These can include video-clips of projects and/or activities within the community, feedback on these activities, or new needs identified by people in the faith community.

#### 4.3.5.6 Worship services

The George-Bergsig community sees a worship service as an opportunity for the community to celebrate what God is doing within their community and as individuals. Within each worship service, a time slot is allocated where the individuals can go to a microphone and testify what God meant to them during the previous week, or where they could witness God's work in the community.

The typical worship service is planned within the four ecumenical phases in liturgy. Emphasis falls on hospitality in the gathering of community. Tea and coffee are served before the worship commences. This contributes to the fellowship within the faith community.

A strong element that came to the fore in the interview is the experience of God during worship, be it in the communal singing, or in preaching/teaching.

The evening services also display the same hospitable character. It was mentioned that after the praise and worship session, "anything can happen though".<sup>132</sup> An example was given of the Sunday evening service prior to the interview, where a Nooma DVD<sup>133</sup> was viewed with a discussion following. This emphasised the informal character of the meetings.

All the services are focused outwards into the community. The worship services empower the individual towards mission during the coming week.

#### 4.3.5.7 Closing reflection

In this case we find a transformation in liturgy in the early beginnings of this faith community's history. The mere fact that the need towards true worship and the expressive qualities of the music in the language of the context was already defined early in its existence, transformed the community into mission.

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<sup>132</sup> The pastor used these words to imply that there is extreme freedom in the method and mode of using the teaching element for the youth services.

<sup>133</sup> These DVD recordings are by the American preacher, Rob Bell. Short sermons are recorded and aided by video footage of everyday life scenarios to enhance the sermon. The production thereof is done in a contemporary idiom.

Music is an active and important part of this case's identity. It has a forming function by which the participants define the congregation's worship experience — experiencing God in communal singing.

In this faith community, the members of the community have taken ownership of the various ministries and run them in an effective and responsible way. This is a prime example of the decentralisation of power or control — most often a difficult aspect to address in a congregation in the transformation towards a missional paradigm.

Worship is focused on God, with active participation by the faith community. The participants experience the worship events as culturally resonant, with a strong emphasis on hospitality – this effectively forming the community in the gathering before services. Testimonies and calls for participation in missional events are done during worship services on a regular basis, this pointing towards the public witness and worship in action drive of the faith community.

The sense of empowerment plays an important role with the role players in worship – from the youth ministry to the technical crew. This is a prime form where the leadership strive towards excellence in worship and empower the parties involved to fully function within their respective fields.

#### **4.3.6 Case Study 6: DRC Stellenbosch Moedergemeente and Kruiskerk**

Demography: Urban, university town, Western Cape

Worship style: Traditional/contemporary

Participants: Pastor, music co-ordinator for *Kruiskerk*

##### 4.3.6.1 Background

The DRC Stellenbosch *Moedergemeente* was founded in 1686, thus a congregation that participated in virtually the complete history of the DRC in South Africa. Vested in a rich tradition, the *Moederkerk* or *katedraal*,<sup>134</sup> as it is known by

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<sup>134</sup> Translation: Mother Church; Translation: Cathedral

the students, has an attendance of full services in both the morning and evening worship. The membership of about 5000 in 2010 (at the time of the interview) includes the contemporary ministry (*Kruiskerk*) and the formal worship (*Moederkerk*).

This interview focused more on the music and liturgical aspects within the congregation due to the limited time the participants had available. This congregation has a rich tradition and reputation of high quality liturgical music.

#### 4.3.6.2 History

The pastor explained that the 15 to 20 years prior to the interview had seen two major processes in the congregation. The first was the student component in the Stellenbosch *Moedergemeente* that formed a categorial congregation, named the *Studentekerk*.<sup>135</sup> Being on a rather isolated island, the *Studentekerk* also had various traditions, such as e.g. the student choir.

The second process followed on the process of democratisation in 1994, where Afrikaans faith communities became disillusioned with the DRC's support of apartheid and the demise of obvious membership and loyalty towards the church. It is therefore not strange that the categorial congregation model soon became obsolete. The students also felt the need to be involved in other activities in the broader congregation. The decision was taken to merge the *Studentekerk* back into the *Moedergemeente*.

Worship in the *Moedergemeente* became an event "to go to". It had a set liturgy with organ accompaniment and the students attended these services. One had to arrive early on Sunday evenings in order to secure a seat.

The stability that the *Moedergemeente* gave in the student community saw the rise of a new energy and vitality amongst them.

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<sup>135</sup> Translation: Students Church

#### 4.3.6.3 Missional involvement

This congregation has partnered with other faith communities, among which an URCSA congregation and the *Stellenboschgemeente*. The DRC Stellenbosch *Moedergemeente* was part of the SAPMC initial project.

The vision and values of this faith community provide testimony of the faith community's missional alignment.<sup>136</sup> Furthermore, the missional vision of the congregation is seen as the binding factor in the two different styles of liturgy within this faith community.

#### 4.3.6.4 Worship — musical style and organisation

The style of worship in the formal service<sup>137</sup> is traditional, with organ accompaniment, although the liturgy does not follow the strict, cerebral structure of the historical past, but contains the various elements as set out in *Handleiding vir die erediens* 2010. The hymns and chorales from *Liedboek van die Kerk* (2001) are used for hymnody. It was stated that they do not sing psalms regularly and at the time of the interview in 2010, the *VONKK* worship music was not yet part of this faith community's repertoire.

The contemporary service, known as *Kruiskerk*, worships on Sunday evenings. Their musical style is described as being in a moderate Pop-Rock idiom, using acoustic guitar together with drums, violin, flute and whichever other instruments are available. The liturgy is in an experimental phase or state of flux, constantly changing in order to find their true identity. It was stated clearly that they do not intend to copy any other community — it is their goal to find their own identity and achieve making honest music for worship. As the student context around them is constantly changing — demographically and linguistically speaking — this is seen as a constant challenge for worship to be relevant. It was mentioned that the contemporary worship is also attended by older people.

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<sup>136</sup> These values can be seen at [www.moederkerk.co.za/wie-is-ons/visie-en-waardes/](http://www.moederkerk.co.za/wie-is-ons/visie-en-waardes/) Date of access: 26 Apr. 2012.

<sup>137</sup> This faith community refers to the formal service as the Classical worship service.

An element of what was described as Ancient-Future<sup>138</sup> worship in music has a strong identity in the *Kruiskerk* worship community. Hymns from the DRC's tradition are arranged and presented in a contemporary idiom. The music co-ordinator stated that they put a great deal of time and effort into the arrangements of these hymns. Apart from this style, the internet is used to source worship music. It was stated that *FLAM's* music has not been used successfully within this community — the identity of the community does not coincide with that as portrayed in the *FLAM* oeuvre. The worshipers need to bring their everyday senses, questions and emotions into the worship realm, this being an aspect lacking in the majority of available worship music.<sup>139</sup>

#### 4.3.6.5 Worship — logistics

*Moederkerk* has a liturgical workgroup. This group is, however, not concerned with the coordination of the worship service, but rather the texts and sermon of the relevant service. Liturgical preparation for the formal service is in the hands of the pastor delivering the sermon. The hymns and other music requirements are communicated to the organist.

On the other hand, the planning of liturgy in *Kruiskerk* is a group effort. *Kruiskerk* will have the same theme and sermon of the *Moederkerk* one week later. A creativity meeting — labelled as a completely right brain-type meeting — will take place in the week prior to the worship service. Here the pastor, the music co-ordinator, the PowerPoint co-ordinator and the service coordinator meet and normally eat pizza together. This is also an experience of fellowship and community within the group. The entire group would brainstorm the theme and air their views and ideas for the upcoming service.

The music co-ordinator has two days to select suitable worship material and will then work with the two vocalists – a male and a female singer. When they are comfortable with the songs, the complete band would get together and rehearse

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<sup>138</sup> The music co-ordinator used the term Ancient-Future in the context of a rediscovering of the old or traditional, but a presentation thereof in a culturally resonant and contextual way. This is in accordance with the view presented by Webber (2008:168).

<sup>139</sup> This is a significant statement. Prior to this interview, the Rev. Danie Mouton informed me that this is a trend emerging from informal research done in faith communities in the Eastern Cape.

the chosen repertoire. The persons responsible for the sound, video clips and PowerPoint will do the preparation required by the creativity meeting.

#### 4.3.6.6 Worship services

The liturgy is structured according to the four ecumenical phases. All the elements, as discussed in Chapter 3 paragraph 3.5.5, will appear where it is functional within these ecumenical phases in liturgy. It was mentioned that the planning of the liturgy would like to move into the direction of celebrating the Holy Communion/Eucharist on a weekly basis. This was still not the case at the time of the interview, and this phase was therefore utilised as a time for reflection or a time for dedication.

Feedback on missional activities is given during all worship services. This is seen as part of the sending phase in liturgy, calling the faith community into missional involvement in the world.

It was emphasised during the interview that any chosen hymn or worship song has to be functional in the liturgy — this being different to the historical past.

#### 4.3.6.7 Closing reflection

This mega-church of about 5000 members has the opportunity to separate all of the different worship styles. A formal or classical style worship service with organ accompaniment in a historical building, together with a contemporary worship style service in all aspects, rather than just the music.

The search for *Kruiskerk's* contextual relevance and identity is an important element that struck me. There is often the impression that members in the various ministries within faith communities should have all the relevant answers or know what they want. It is therefore commendable that the participants were honest and open about their constant search — both in context and liturgy. The music is chosen within the identity of the context, this always being functional and contextually resonant.

The pastor interviewed is well-versed in liturgy and worship, as I have had the opportunity to collaborate with him in the past in various national and regional conferences. In my view, he is a highly skilled leader in worship and liturgy.

In this case study we note a community which defines itself in the relevance to the context, focusing on God and His will for the community. The worship events are well-pitched within their context, from traditional or formal worship to *Kruiskerk's* contemporary focus.

#### **4.3.7 Case Study 7: DRC Port Elizabeth-Noord**

Demography: Urban, Eastern Cape

Worship style: Traditional/informal

Participants: Pastor, music coordinator, vocal leader

##### **4.3.7.1 Background**

This faith community is situated in an area which has transformed into an industrial hub in Port Elizabeth.

##### **4.3.7.2 History**

Once a congregation that was more than 1000 members strong with two pastors serving the community, there are currently between 350 to 400 members in the congregation. The opening of factories and businesses in the area led to the demolition of a substantial amount of housing, and, as a result a decrease in the number of available houses.

The area has become a low-class socio-economic environment, with few leisure activities available for the community. People of all ethnic groups have moved into the area, especially into three large blocks of flats in close proximity to the church grounds. These flats currently houses more than 1000 people.

As an undergraduate music student, I was organist in this faith community during the early 1990s for a period of two years. During this time, the financial constraints

in the community were already a key issue, as the organ was in dire need of repair and funding was not available to address this issue.

When I accepted a position in another congregation, the liturgy and music of the congregation under investigation were in a traditional style in both the morning and the evening services.

Due to the depopulation of the area, this faith community is under extreme financial constraints. The leadership explained that they function in faith and up to the time of the interview, the Lord has provided.

#### 4.3.7.3 Missional involvement

At the time of the interview, there were four missional projects in which this faith community engaged.

The first of these projects is a soup kitchen. Members of the congregation became aware of the poverty and malnutrition in their context about four years prior to the interview. A decision was taken to start a soup kitchen. This allowed for hungry and homeless people to get a well-balanced meal and for the faith community to work within the community. At the time of the interview, between 350 and 400 hungry people of all ethnic groups are being fed on a Saturday. Together with the food, a brief worship service takes place where the community also participate in singing — songs in isiXhosa, English and Afrikaans.

The second project is the empowerment of women. In the blocks of flats mentioned in 4.2.7.2, the faith community became aware of the need among the inhabitants, as there is extreme poverty in this area. The men work during the day and often lock the women in the flats when they are at work. As a result, the wives do not have any self-confidence or self-esteem — they are often afraid and ashamed. Female members of the faith community started communicating with these women through the locked doors, and at the sports gatherings at a nearby primary school. When the husbands heard of the dealings with the church, they allowed their wives to go to the church meetings on weekly occasions.

The women were empowered with various types of craft skills and activities, such as e.g. beadwork, needlework and by councillors in lifeskills. While working with these women, some of the project leaders became aware of the fact that quite a number of these women had not yet seen the sea, although they lived about two kilometres away from it. The leadership decided to hire a bus and take the women to the beach for an excursion. Some of the people were so overwhelmed by the beauty thereof that they burst out in tears.

The third engagement in the community is a ministry in the close-by prison. An estimated more than 600 inmates and the guards are reached on a weekly basis. One of the elders on the church council preaches on Sundays at the prison. One of the inmates was converted, and upon her release, went for further training in theology and missionary work. She currently works among the female inmates in the same prison in which she served her sentence.

During its monthly meetings, the church council brings all the needs in their area under the lens. God's guidance is then asked to lead them as to where they can make a difference in the community. This is true in view of their missional vision: "Because God builds us, we make a difference".

#### 4.3.7.4 Worship — musical style and organisation

The morning service is in a traditional, formal liturgy with the accompanying hymnody. With the organ in dire need of repair and restoration, the music accompaniment is currently done on keyboard. The participants informed me that major repairs needed to be done to the organ and that they simply do not have the financial means to do this.

The evening service is described as being informal and hospitable. It was noted that the evening service has more visitors of their direct community in attendance. When visitors are present, people of the faith community would walk up to them and start talking. The music is also of an informal nature, drawing on informal youth songs as a norm for the choice of hymns.

#### 4.3.7.5 Worship — logistics

The liturgy will be in the hands of the pastor. He will include all the usual elements, with the exception of the Law from time to time. The pastor mentioned that he would also change the means of presentation of the elements from service to service, ensuring a new or fresh way to present that element.

While there has been a development towards praise and worship in the other cases, this congregation still utilises what could be termed pre-service singing. This was the tradition of the DRC to have time for the practising of congregational singing before the service commences. The difference here is however in the way in which the preparation thereof occurs. Either the organist/keyboard player or the singing leader chooses the hymns to be sung during this time. They both explained that they take great care in the compilation thereof. God's guidance and the movement of the Holy Spirit are sought when selecting the hymns. They informed me of various occasions where they had affirmation that God is at work when they move into the music ministry phase — either the theme of the sermon being lifted out in the hymns or when the team had similar experiences while worshipping during a service.

#### 4.3.7.6 Worship services

Worship is seen as a personal experience with God. It is also seen as a formation of the faith community in song — praising and worshipping God.

The participants brought another aspect concerning worship into the debate. The pastor had dealt with spiritual warfare in the past, especially among teenagers, and mentioned that they have experienced numerous attacks during a worship service. These attacks manifested amongst others, in the organ and with the sound equipment in the sanctuary. After reprimanding the spirits during the service, everything returned to normal. They commented that the occurrences were always during worship, and not rehearsals.

#### 4.3.7.7 Closing reflection

In this case, a prime example is found where a faith community is on the verge of closing its doors, how it gets a new lease on life. Placed within an area of extreme poverty and social needs, the faith community is turned towards the outside completely, focusing on the community and making a difference.

From the tone set during the interview, it is clear that this faith community is truly focused on God and His will for them in their context. True worship, flowing into the everyday lives of members this faith community is testimony of the missional activities in which they have engaged themselves with.

There is, however, an aspect which struck me as odd, in the sense that the morning worship services are very formal and traditional in structure – I had expected this not to be the case. What we can learn from this case is that it need not necessarily be the worship style that forms the newcomers into the community, but rather the missional outreach. Newcomers attended the worship regardless of the style or structure, but because members cared about them.

The leadership is very humble about their skills. They are constantly aware of how God is using their abilities to touch the lives of people within their context. This is a valuable lesson to take into account with this research.

The special contribution of this interview to the debate is the presence of spiritual warfare during worship. This is certainly an aspect that will need further investigation at a later stage.

#### **4.3.8 Case 8: Kruis<sup>140</sup> (previously Kruisgenerasie and GenX)**

Demography: Urban, Bellville/Durbanville, Western Cape

Worship style: Contemporary

Participants: Pastor, music leader, musicians

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<sup>140</sup> Translation: Cross

#### 4.3.8.1 Background

The pastor of this faith community is a leading theologian in missional circles in the Western Cape. This faith community has developed into a separate congregation, with the pastor being seconded and still on the payroll of the original DRC Stellenberg congregation.

#### 4.3.8.2 History

During ca. 1995-1996 a group of young members of the DRC Stellenberg congregation came to the church council with an unusual request. They were looking for a safe place to ask questions and to debate what was happening in the world around them. They also wanted a safe place where they could bring their non-Christian friends into their ambit without them being marginalised or reprimanded by church leaders or the Gospel.

This ministry started with about six people, eventually growing into a community of about 1000 members strong. Due to the size of the ministry, a new congregation was formed (later to be named Kruis) and moved to another complex where their evening services could be housed.

With the emphasis falling on debate, the format for the liturgy was quite simple. There was none. No singing, no liturgical elements — only an open microphone for any person attending as well as the pastor to contribute towards the debate.

Secular music was used carefully and selectively to convey stories to the community. It was, however, done with the greatest care — this only a year or two after the initial meetings in the community started.

The typical person who would attend services of this community was either people who had given up on the church, or people wanting to satisfy their curiosity and investigate this "alternative" community.

The turning point came when the need arose from the community to start singing. Initially only three songs would be done in a service, this number later increasing to five. A full-time worship band was established and led worship with typical

Hillsong United and Vineyard worship material. They soon realised that the music did not quite address their own needs, nor did it portray the identity of the faith community. This moved them to start playing music by U2, as the themes in these texts were something to which the community could relate.

With the pastor joining the faith community about five years prior to the interview, a new dimension was brought into the music of this community. During the first week of his tenure, he approached the musicians and asked whether they could write music on a specific text. The group attempted this with success and together they started a collaboration which still continues to the present day. Seen as a safety zone, they used Biblical texts initially, and later expanded to freer texts. Regarded as an important factor, the textual usage has to be relevant to their context, in a language which the community uses and understands. The importance is that they have now found a means or vehicle to portray their own identity within the body of worship music.

#### 4.3.8.3 Missional involvement

With its inception, this faith community had already established its mission: reaching the unchurched. As the pastor clarified during our interview, “people visit *Kruis* when they either had too much of the conventional church and *Kruis* being the last grasp to hang onto religion, or when they were hurt in other faith communities and needed to be comforted by God’s love and grace”. Looking at their website,<sup>141</sup> one finds language usage such as “[m]en and women of doubtful reputation hanging around Jesus,” and “[t]hinking without a box”. These paraphrases clearly describe the questions in the frame of mind of this community.

#### 4.3.8.4 Worship — musical style and organisation

The style of worship music is contemporary in a more or less Folk-Rock idiom, aligned with the community towards which the faith community’s mission is positioned. There are currently two worship bands that attend to music.

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<sup>141</sup> See <http://www.kruis.org.za> Date of access: 1 Sep. 2012.

Auditions are held on a regular basis and when the need arises to invite people to join the music ministry. The incumbents are evaluated on ability and whether they would fit in with the music community. When people are chosen to serve in the music ministry, the leadership do all they possibly can to empower the newcomers to serve. A premium is placed on excellence within the music ministry.

It was articulated clearly that the ministry is a team or group effort and that there is no room for individuals' egos. Having experienced problems with this aspect in the past, this was identified as an issue that is non-negotiable, and people have been asked to leave the ministry as a result.

#### 4.3.8.5 Worship — logistics

There is only one worship service in this faith community — on a Sunday evening.

The sets of worship music to be sung are chosen by the band leaders, while the role of the pastor is to attend to the sermon. Series of sermons are plotted six weeks in advance. The themes are communicated to the music leaders and ideas for the individual events are tabled.

The worship group leading for a particular service, will already start setting up from 13:15 on a Sunday afternoon prior to the evening service. By this time, the sound, lighting and computer crews will already have set up for the rehearsal. Given the fact that all of these people are volunteers, a lot of time is dedicated towards the preparation for the worship services. The music leader said that the average of seven hours per week is an important aspect in the community building within the music ministry.

#### 4.3.8.6 Worship services

Liturgy will normally be in a free-flow manner with no announcements or talking taking place in between different segments.

Recordings will be played before the service commences (music by the group U2 was mentioned as a typical choice), after which the band will start leading the praise and worship session. The only announcement that may occur before the

praise and worship session is if there is a need for new musicians to join the ministry.

The singing will conclude in a focusing worship song, leading to the sermon. After the sermon, a closing worship song may be sung, although this is not always the case.

This faith community also has events labelled as story-telling evenings. On these occasions, which usually occur three to four times per year, the background or stories behind their own worship songs are given. This enables the faith community to understand the context of each of the songs, leading to what was described as a more intense experience when these songs are sung.

Music in this faith community is seen as an experience in the presence of God — it is not a "show stopper". It gathers and builds the community into worship. The music spans a third of the total worship service, 20 minutes to be precise. The sermon follows for 20 minutes, and in closing the rituals, announcements, and other administrative notifications are done in the concluding 20 minutes. It was stated that the worship services are extremely time-bound to the hour, as this is the predisposition of the faith community.

#### 4.3.8.7 Closing reflection

In this case we find a prime example where a faith community has found its missional vocation since its inception. Working with an age group of between 18 to 35 years which is generally regarded as one of the most difficult communities to reach, this case has successfully managed to create a safe environment in which the community and visitors can contextually feel at home. In the pastor's words, the Luke 15 text played an important role in the formation of identity within the faith community. A worship song was written in the Luke 15 context and has been included on the CD-ROM in Appendix C (track 2).

An amazing factor is that the community started with no music in worship. Subsequent to the interview, the pastor informed me that the music was playing such an important role in this community that it has in many instances become

more important than the sermon. It is contextually relevant, in a language and musical idiom to which the community can relate.

This community defines itself as a welcoming environment for people to ask often difficult questions and being uncertain of religion. Anyone is welcome, regardless of sexual orientation or reputation — no one is judged. This is a theme that also arose in another faith community. In my view it is an aspect that will need investigation. For the purpose of this study, however, this is not part of the areas under investigation. The centrality of the worship is a focus on God – the members and visitors acknowledging their brokenness and seeking comfort in God's presence. This community has managed to define itself in the use of their contextual language.

Attracting members who have been traumatised in and by the world, visitors often seek refuge in this faith community as a last resort in the church. Here they find a hospitable and inviting community that helps them to experience a new dimension in 'being' in God's presence – His love and His grace. The mere fact that this faith community has become known for this attribute is testimony to the public witness of worship.

This faith community has a creative emphasis on worship: apart from composing their own worship music, the pastor is also an artist. These elements bring a new dynamic into the worship environment.

#### **4.3.9 Case Study 9: DRC Helderberg**

Demography: Urban, Western Cape

Worship style: Traditional/contemporary/contemplative

Participants: Pastor, Director of Music (separate interviews)

##### **4.3.9.1 Background**

This case is another example where the sensitivity in the liturgy, together with the awareness of the congregation's diversity in spiritual types has led to the creation

of different styles of worship in a mega-church The Helderberg DRC was part of the initial SAPMC process, as the project highlighted and supported the activities that were already part of the faith community's DNA.

#### 4.3.9.2 History

This congregation is described by the pastor as one with its own identity that took a strong stand against the ideology of the DRC and its support for the apartheid government in 1979.

Situated on the outskirts of Somerset West, the growing population in the area necessitated important decisions for this faith community to make. It was clear that they could not remain a small congregation and starting a succession of new congregations would be a never-ending and expensive process.

Within the worship context during the first half of the 1980s, tensions arose which could be seen in line with the worship wars in other congregations at that time. One of the pastors, who were to become a leading figure in gospel music circles, often played guitar and sang a song from the pulpit with his official robe on. This was an unacceptable practice in the DRC at the time. When the participant (pastor) started his tenure in 1987, he realised that there was a division within the congregation due to this.

Two significant processes instigated change in this faith community. The first was in 1988 when a missionary week was held. One of the members of this faith community came forward to ask what they were doing about reaching out. His appeal was that they had to do something themselves. A decision was taken to adopt a missionary. This was the start of various projects where the faith community supported missionaries from all over the world — thus a church with missions. Reflecting on this aspect, the pastor explained that the community is now equipped with each individual being seen as a missionary — "we are all missionaries" — a broader definition of mission as opposed to the past.

The second process was in the form of a youth week, also in 1988. The realisation came that the younger generation needed a space and environment for their own

worship services. It was a challenge to find an approach that maintained the identity of the Reformed tradition. The leadership agreed that the centrality of the Word, and the music as a meeting point for the community were both focal elements of the Reformation. These elements were set as a guide within the planning of the evening worship services.

The youth services started in the church hall, and over a period of about two years the number of attendees grew due to various factors. The traditional evening service in the sanctuary declined in numbers, so the decision was made to swap the venues for the two services. This turned out to be a significant event — the youth having their worship in the main sanctuary, as came to the fore in a survey done by a theological student in the early 1990s. In a time regarded as uncertain in the history of South Africa, the younger generation of this faith community displayed an unusual sense of loyalty towards their congregation. Reflecting on this, the pastor explained that they felt a sense of importance and belonging within the faith community due to the fact that their worship events were placed centrally within the congregation's complex — in the main sanctuary.

The liturgy of the youth worship was informal and started with a praise and worship session. The following sermon was in the language of the group and at a level of understanding of the group. Testimonies were also included on a regular basis. A significant realisation was that of liturgical flow, a coherent line threading all the various elements together into a unit. The worship music was led by a group from the congregation consisting mainly of young adults. This group was later supported by another group lead by the pastor's wife.

In the second half of the 1990s, adults from the faith community started attending the youth worship events. This was a challenge, as they did not want to alter the format of delivery of the service aimed at the youth. This first led to an evening service that included adults and then prepared the congregation for the introduction of a morning service in a contemporary style in 2001.

The year 2000 marked a major shift within the existence of this faith community. The congregation experienced a continued increase in growth. An inherent

tension between outreach and bureaucracy arose, aggravated by the surfacing of the missional dynamic within the congregation. This led to a total restructuring of all systems in the congregation, including the worship services. Diversity was embraced and this led to a plethora of different worship services each Sunday: a contemplative service, a classical service, a contemporary service, a youth service and an evening service for young adults.

#### 4.3.9.3 Missional involvement

A community project was started by a member impressed by the dire need in communities in and around the context of the faith community. This has grown into an institution with volunteers from the faith community currently addressing the various needs in these communities.

#### 4.3.9.4 Worship — musical style and organisation

The pastor investigated the spread of the different spirituality types within the faith community. To his amazement he found that within one family a diverse set of types could be found. Another aspect that struck him was the strong figuration of the Contemplative Spirituality within their faith community, and a relatively low percentage in the Cognitive or Head Spirituality.<sup>142</sup> With these results at hand, the decision was made to devote equal importance to all styles of worship. In the context of their faith community, this was feasible as they had a congregation of membership total in the region of 5400 in 2010.

At the time of the interview [in 2010], there were a total of six morning worship services and the evening youth worship service. The various styles of worship are Classical worship, Informal worship in a contemporary style, Contemplative worship and the youth worship also in a contemporary idiom. This has been the case since 2001. All the pastors lead worship in all of the different styles.<sup>143</sup>

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<sup>142</sup> See Chapter 3 (paragraph 3.5.5.1) for Ware's typology of Christian spirituality types.

<sup>143</sup> In my view, the practice of rotation in this case study allows the pastors to meet as large a part of the membership as possible, especially given the size of the congregation. It furthermore displays the leadership's commitment to equality in the various worship styles.

The pastor mentioned that the leadership had opted for the term "Classical" rather than "traditional", as it suits their view on the worship style better. Music for these services will normally include hymns from *Liedboek van die Kerk* and music from the Taizé community. The liturgical structure would contain the elements of a Reformed liturgy, but as they had already started experimenting with the liturgy in the late 1980s, the practice of liturgical variation already being implemented from this time.

The worship music for the Informal worship services has been collected over many years. One of the tasks of the Director of Music has been to ensure that all the music in their collection was typeset and stored in a printable format, thus ensuring continuity and eliminating variations in texts and melodies. With regards to the language policy in the texts of worship music, the pastor explained that they define themselves as an Afrikaans community in a multi-lingual country. This does not therefore limit them to only singing worship songs in Afrikaans. The liturgy is normally in a praise and worship style, but with the regular liturgical elements present, although not all of the elements need to be present during a service.

The Contemplative worship services occur in the chapel at the church complex. It seats about 80 people and can therefore retain an intimate atmosphere during worship. Described as being minimalistic in appearance, only the bare minimum in terms of symbols can be found in the chapel: a cross, candles and an altar. The worship music is led by piano. Music from the Taizé community will be utilised for worship. The Eucharist/Holy Communion is celebrated at each of the Contemplative worship services, thus on a weekly basis.

The evening worship services for the young generation are also in a praise and worship style. Worship music will mostly be in English, and with a sound that resonates with the youth. Material from the Informal worship services will also be used, although not exclusively.

#### 4.3.9.5 Worship — logistics

All the worship services are planned together by a service workgroup. The working method is a discussion of the services for the following two weeks. This allows for

broader planning in terms of media, testimonies and the preparation of the liturgical choir.

All the elements and contributing aspects will be filled into the structure after a discussion on the text and the message arising from the text had been done. Care is taken to ensure a liturgical flow or line in the compilation of the liturgy.

#### 4.3.9.6 Worship services

The pastor described their philosophy in terms of worship as being an experience in which the worshiper should encounter God's presence. He quoted Rob Bell as stating that it is like a bus ride. You climb on at a certain point and climb off in another place. This place is different to the starting point. They see the worship service as the same principle. If you meet God during a worship service, you will be changed by the experience. This change is initiated by God, and not by, for instance, preachers demanding a moralistic change in the lives of the congregation.

#### 4.3.9.7 Closing reflection

In this case we find a mega-church with the ability to successfully build a sense of community with the different worship services. All of the styles of worship that are practised in this faith community are placed on an equal level. There is also a sense of wholeness coming from the "different", displaying that the means of unifying the "diverse" was also done in a careful and responsible way. This is a successful philosophy in which this faith community manages to create and maintain coherence within the community.

The transformation in this Case study began in the worship services — a deepening of the worship experience which led to an outward focus — that of mission and a process that were not forced in any way. When the SAPMC was formed, the core values of this faith community were already in line with the PMC process, hence the fact that they became one of the partners of the SAPMC.

The characteristics by which this community defines its worship are in line with the characteristics of missional worship: it is participatory and focuses on God. Worship is viewed as public witness and helps members to understand their role as worshipers, flowing into their everyday lives. With a strong emphasis on hospitality and skilled leadership to plan, lead and execute worship, the participants viewed the worship events as being dynamic and creating an opportunity for members to meet God in a variety of worship styles.

#### **4.3.10 Case Study 10: DRC Port Elizabeth-Hoogland**

Demography: Urban, Eastern Cape

Worship style: Traditional/contemporary/contemplative

Participants: former pastor, former Director of Music

##### 4.3.10.1 Background

In this case the former pastor was interviewed, as he had been instrumental in the SAPMC process and cluster formations in the Eastern Cape. This faith community was also the place where I was appointed as Director of Music and Worship Leader. Entering into this position, I was unaware at the time as to where the journey would lead me and the transformation that I would undergo in my ministry in music.

##### 4.3.10.2 History

The Port Elizabeth-Hoogland DRC seceded in 1972 from the neighbouring Walmer DRC congregation. Situated on the outskirts in the south-western area of Port Elizabeth, this congregation initially consisted of members living on smallholdings and lower socio-economic neighbourhoods. In the northern section of the congregation's former boundary, a "grey" area was situated where people of colour lived in low-cost, often self-made housing.

With the engineering of the apartheid city models, Port Elizabeth was not left untouched by the forcible removal and relocation of people of colour to the

allocated areas. The south-western area was earmarked as the higher socio-economic area for growth and the relocation of the "unwanted elements" began. Reflecting on this issue, the pastor mentioned that none of the minutes of the Church council meetings displayed any discussions on this social matter, as though it did not happen at all. During the 1970s and 1980s extreme growth took place, with the area soon becoming a "yuppie" neighbourhood.

In the early 1980s a group of the faith community's members started making contact with some of the daughter churches of colour in the DRC family. The effort was done under the guidance of one of the pastors at the time. This outreach led to some of these congregations visiting the *Hoogland* DRC for worship purposes. Given the political context at the time, this was met with resistance from the church council. The former pastor of this faith community mentioned that there was a constant tension between the older, conservative members and the newer generation that had settled in the area. As an outcome of this outreach, the faith community was forced to reflect on the institution of the church and what it meant to be a church in the context of the time. This was identified as the first of three important markers in the history of this faith community.

The second marker was a process of evangelism, driven by another pastor in the faith community. This process implied the crossing of boundaries and moving out of the faith community's comfort zone — this already pointing towards a missional vocation.

The third marker in the former pastor's view is the missional vocation when the faith community became part of the SAPMC in 2004. He stated that the history of this faith community was in fact a microcosm of the history up to the declared vision of vocational calling — this being a 180 degree turn in direction.

#### 4.3.10.3 Missional involvement

The process of inward reflection into the core aspects of the community's existence had an influence into the move towards mission for this faith community. Becoming part of the SAPMC was an alignment with the core values within this community. It should be noted that one of the pastors was included in the group of

theologians who had initially made contact with CII, and eventually became one of the leaders in the Eastern Cape region. We can therefore expect that the paradigmatic shift will already have taken place to align the congregation with the SAPMC process.

Becoming part of the SAPMC had an impact on the structures in the congregation's management, both in the council and the staff. The council was eventually reduced to 13 members and the staff had to focus on their passion and expertise, together with the reduction of lists. As can be understood, this was quite a challenge in a congregation of more than 3000 members.

Due to the fact that the members of this faith community were educated and made aware of their role in mission, various projects started spontaneously. One of these is a medical care system for people with HIV/AIDS in the Motherwell area. Caregivers were trained and medical kits were collected and donated by the congregation. I remember quite vividly when the call to participate in this project came during a worship service. The need was for 40 medical kits to be put together, and the donations were far in excess of the needed minimum.

The former pastor focussed my attention on a certain point in 2006 when three 'projects' were taken back to the faith community for spiritual discernment during a worship service:

- the building of a prayer chapel;
- an outreach to Turkey; and
- the replacement of the organ in the sanctuary.

Over a period of two weeks, consulting the faith community during meetings after the worship services, the response came that all of the needs expressed were what they had heard as necessities.

A visitor at one of these services was touched by the way in which this process took place. His parents were members of the congregation and in his view it was not the way in which the DRC that he had known used to do things. He came forward and undertook to build the chapel for the faith community at no cost.

A bank account was opened and members of the faith community started making donations towards the new organ. The amount soon exceeded R100 000 and the council decided to place an order for the new instrument. Within two years the outstanding amount was cancelled.

Donations came in for the outreach to Turkey and the needed funding was accumulated in such good time that the project could take place in the same year.

The lesson learnt from this was the spiritual dependence on God and discernment of the community as a whole in the individual projects.

An important element which I found to be of great value to my own development, and in the music ministry, was that all the staff members got together on a weekly basis for Dwelling in the Word and fellowship, followed by a planning of the week's activities. This gave all the role players an understanding for one another's ministry and procedures. On reflection, this also built a solid understanding of the missional paradigm within the staff component of the congregation.

#### 4.3.10.4 Worship — musical style and organisation

When I started my tenure as Director of Music and Worship Leader, there was a hidden tension within the music ministry — and therefore worship services — an aspect that was only revealed to me during this interview.

The former pastor mentioned that a struggle between musicians, members of the congregation and of the former pastors existed with regards to the style or different styles of music that should be used for worship —worship wars. With my appointment into the position, the criticism with regards to style and presentation was less of an issue, due to the fact that I was a classically trained concert organist with an ethical code in terms of church music. I knew beforehand that the position would entail a contemporary worship style and as I had been involved in light popular music in the past, this was not an issue.

Another contributing factor to the tension was the poor state of the organ. Until the new instrument was installed, a digital piano was utilised for the liturgical music in

the two morning worship services. These services were in a formal idiom, although the second service would be aimed at families. The use of language and the application of the liturgical elements would then often be more informal. Efforts had been made in the past to transform the second morning service into a more contemporary idiom, although the lack of resources and musicians to form a worship group necessitated otherwise. The worship music for the morning services was selected from *Liedboek van die Kerk* (2001) and it would be the exception to include other material.

The evening services were in a contemporary style with a band leading the worship. Liturgy would be structured in a praise and worship style, with music ranging from *FLAM's* oeuvre to Hillsong United's worship music.

#### 4.3.10.5 Worship — logistics

After becoming part of the SAPMC, worship as a public witness was identified as one of the important patterns in missional congregations. It was therefore decided to put a lot of effort into the planning of worship events.

A liturgical workgroup was called together on Tuesday evenings for the planning of liturgy and assessing the services of the previous Sunday. All the role players for services, as well as volunteers could attend the meetings, together with the other pastors. Special requirements for audio and/or visual inserts could then be prepared for the Sunday. The theme for the sermon would be discussed and various inputs from the individuals would be worked into the liturgy. Worship music for the services would be selected by the Director of Music and for the evening service, together with one of the members from the worship group.

The worship group normally meets on Thursday evenings for two hours and again on Sunday evenings for an hour before the service to prepare.

#### 4.3.10.6 Worship services

A premium is placed on the hospitable welcoming of the members of the congregation and visitors to the worship services at the doors of the sanctuary.

The former pastor shared an experience where female members of the congregation dressed up as Middle-Eastern women and arrived at the church for worship. They were immediately welcomed by members of the congregation and led into the sanctuary. The members of the congregation translated the complete service to the "strangers", with the exact same result during the second morning worship service.

The morning worship services are structured in a traditional liturgical flow with the liturgical elements present. There is a difference, though, in the application of the music. As opposed to the past practice of using the music to merely fill up a designated space in the liturgy, the music now serves a purpose in facilitating a meeting point with God. The texts and the nature of the hymn will emphasize the liturgical action or moment in the point of time. The hymn practise session of the past, was also replaced with a praise and worship segment — this already being part of the Gathering phase of the faith community into a call to worship. In retrospect, it is clear to see the four ecumenical phases emerging spontaneously from the liturgical structure. After the offering, a closing hymn would be sung and testimonies and feedback on the mission engagement would be given — this being part of the Sending phase in the service.

The installation of the new organ and the console in the liturgical space in the sanctuary impacted in a sense of visual art creation. Together with this, it also impacted in the musical upliftment of the congregational singing.

The evening worship service would be in the praise and worship style. The sermon was often replaced by Rob Bell's Nooma DVD recordings, with a discussion following afterwards. Testimonies and feedback on the mission activities would be given on a regular basis.

Another flow from the SAPMC process was the introduction of contemplative worship in the style of the Taizé community. These services took place on the first Wednesday of each month, or at an evening service on a Sunday with Holy Communion of a contemplative nature.

Symbols and icons grew in importance in the planning and execution of the liturgy — this being the case at especially the Contemplative worship and during liturgical feasts, such as Ash Wednesday and during Holy Week and Easter. Ecumenical feasts such as Ash Wednesday and Holy Week were also celebrated in this faith community from 2006 onwards, a new development in the tradition of the DRC.

In closing the former pastor mentioned that he would strongly advocate the celebration of the Holy Communion/Eucharist on a weekly basis, had he still been in service of the congregation.

#### 4.3.10.7 Closing reflection

This faith community found itself amidst the social engineering paradigm of apartheid ideology. The forceful relocation of people of colour from the community's boundaries had left a mark on the difficulties to be encountered on the road towards transformation. This transformation process did in fact occur, although it probably took longer than would have been the case if the historical perspective were not engraved in the community's DNA.

In this community I had the opportunity to discover key values in my journey as a church musician and as an individual. The missional values brought about change in this faith community — restoration from the effects of the previous political dispensation and a complete outward turn in focus. Worship became centred on God and His love and grace. This made an outward turn in the mindset of members, focusing the faith community to serve its context in need.

A strong emphasis on hospitality and active participation in mission emerged from the transformation occurring in the worship domain. Although there was (and still is) skilled leadership in this faith community involved in the planning and execution of worship, there was a constant focus on whether worship was focused on God's will and whether all the elements in liturgy enabled worshipers to experience an aspect of God's nature.

From this community I furthermore learnt that transformation in the worship environment need not be a drastic and immediate transition, but rather a gradual

process that should be done with care and in a responsible way. The realisation that music ministry is a calling to lead people into a meeting with God, rather than the mere accompaniment of congregational song was probably the most valuable lesson learnt in my service in this faith community.

#### **4.4 EMERGING CHARACTERISTICS FROM CASES**

This section will unpack the missional characteristics of the Cases presented in section 4.2. It will be a general discussion according to the elements as identified in Chapter 3. I have arranged the characteristics in certain groups, as I have found them to be infusing one another — a process that cannot be untangled

##### **4.4.1 Focus on God**

In all of the presented cases there is a clear shift in the religious paradigm of the faith communities. All of the congregations' activities focus on God as the central focus of their existence — it is all about God.

A clear sensitivity and awareness towards movement by the Holy Spirit is furthermore discernible — this emerging in worship and in everyday life. This aspect can be interpreted as a focused urgency in finding God's will. Case studies 4 and 7 clearly stated that they were on the verge of closure due to financial constraints. It is as though these two communities found a new lease on life in their participation in mission. This does not mean that they are now continuing without financial difficulties, but they have sufficient funds to continue the work in their contexts.

##### **4.4.2 Hospitality and community**

The invitational character of worship can be noted in all the cases. This is an important factor for the gathering and the formation of the faith community in the presence of God. It also forms the individuals' paradigm for the outward mission. There is a clear shift noticeable towards a welcoming, hospitable and an embracing invitation in the gathering of members and visitors for worship services.

The hospitable and inviting nature of liturgy was often remarked upon during the interviews by various participants. All were in agreement that the historical liturgy did not have an invitational character.

The use of music in worship has clearly indicated that community is shaped according to God's will. It furthermore has an integral role in the way in which the faith community defines itself, according to the context and its own identity. The contextual liturgical language, including the musical style, is an important factor in which the faith community expresses itself towards God, and also the members in this community towards one another. This seems to be a mutual meeting ground in the core of the faith communities.

#### **4.4.3 Skilled leadership**

While doing the fieldwork and reading components for this study, I constantly came under the impression of the limitations in expertise within the broader liturgical and music fields from the participants. This was seen as a challenge in which they had or still need to grow. The way in which congregations dealt with this shortcoming was to construct liturgical workgroups to plan and ensure dynamic liturgy. People of the various spirituality types and with certain skills or gifts were invited to participate in these groups.

Many of the pastors and some of the music directors undertook formal or informal research and training in the development of their skills in liturgy. This is identified as an area in which the theological institutions could be of service to ensure more contextually relevant pastors and church musicians.

#### **4.4.4 Worship**

The worship is participatory, a public witness, focused on action, culturally resonant, and dynamic. All the case studies identified worship services as one of the key activities within the faith communities. This can probably be ascribed to the fact that worship services had played such an important role in the historical DRC, although there is a clear shift within the focus thereof.

The fact that worship is seen as an important element is also testimony of the public witness, now open and inviting to anyone to participate. This is a shift away from the historical past, where worship was exclusive to the closed community, and, in the case of the DRC, to the white, Afrikaans-speaking community.

Another important element in worship is the ecumenical infusion taking place within communities, leading to a broader inclusion of diverse elements and an awareness of different spirituality types — thus ensuring participation.

The concept of participation is, apart from being active during worship services, furthermore a flow into everyday life, thus into action. Within the missional paradigm, we cannot separate worship from everyday life. The effect of worship has an irreversible effect on the way of life; what happens in everyday life has an influence on worship. This seems to lead into a circular movement or constant change within the lives of individuals and into the faith communities as a whole. The effects thereof can be observed in all the cases to a greater or lesser extent. Case study 4 presents a totally new mode of delivery in terms of language, with between 80 and 90 per cent of the services now conducted in English, thus also the influence of contextual relevance. Formerly being a relatively conservative Afrikaans speaking congregation, it is now transforming into a multi-cultural community with a new liturgical language as mode of delivery.

#### 4.4.4.1 Liturgy

For the relevance of this research, there has been a clear shift in the approach towards the construction of liturgy. Whereas the liturgy in the history of the DRC was formalistic to the extreme as discussed in Chapter 3, there has been a significant shift towards functionality within the context of the sermon or theme, and towards the value of each of the elements within the liturgical flow.

A totally new approach towards liturgy is evident in all the cases. Once being formalistic and rigid or stark, there is a clear creative movement towards flexibility and creativity within the liturgy. The fact that all the participants in the cases mentioned the creative variation (and sometimes the omission) of liturgical elements, also emphasizes the dynamic nature in liturgy. This process is clearly

supported by the GSDRC, as the *Handleiding vir die erediens* does not enforce a set structure, as noted in Chapter 3. In my view this is a process that started at the level of congregations and has been welcomed in the synod structures upwards. One of the participants identified the new approach as being much more creative or "right brain" — an element that was released by the SAPMC process.<sup>144</sup>

Another new aspect in the liturgical approach is the decentralisation of power. All the liturgical role players are given the responsibility for their own areas: musicians, media, pastor delivering the sermon and all other aspects of liturgy.

Cases 1 and 5 mentioned the use of a liturgical dance group, an aspect that would be completely foreign in the historical DRC. Art, as well as the process of creating liturgical art is also a new aspect which is to be seen in selected instances in new liturgical approaches — this pointing towards God's creative nature. The most common form of liturgical art is music, but the new approach towards liturgical music is the differentiating factor. This aspect will be discussed in the following section.

#### 4.4.4.2 Liturgical music

It is certainly within the music that we see the greatest diversity and developments taking place. In case studies 1, 3, 5 and 9 a transformation took place in the worship environment with regards to the music. The results of these transformations clearly indicate a deepening in the worship experience of the worshipers, probably because another spirituality type was being addressed. I do however observe a definite relationship between these cases already engaging in mission prior to the SAPMC project being launched in 2004, and the transformation in the worship environment.

Where the SAPMC sensitised the other cases towards the importance of worship services, a transformation in the worship environment occurred. Pastors were honest in their responses that the planning of liturgy in the past entailed a random

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<sup>144</sup> The participant's comment was in an interview of one of the cases omitted in this research. This is a significant statement, as he is a member of a workgroup tasked with the programming of liturgical material for *Communitas*. The other information did not contribute new insights towards the research.

choice of hymns to be sung during a service. This is no longer the case. Liturgical workgroups facilitate the choice of music in co-operation with the leaders in the music ministry. Where the music leader or director plans the music, it is done with care and under the guidance of the Holy Spirit, as can be seen in Cases 4 and 7.

An exciting development seen from these cases is a movement towards contextual relevance in the music. Case 1 stated that the need was strong towards contemporary worship — the reference being to musical style. The result is a total transformation, not only in the music, but all other aspects of the liturgy eventually being affected, and, eventually into mission. In Case 4, the context transformed the style and application of music to find a mutual ground in the communities.

With regards to the worship material, many of the cases found sufficient resources in the official work of the DRC (VONKK, FLAM and *Liedboek van die Kerk*), although Cases 4, 6 (Kruis), 7 and 8 stated that the material does not truly portray their identity.

The larger or mega-churches have proved to be successful in keeping different styles of worship apart in separate services (Cases 5, 6, 9 and 10). This is not always possible in the smaller congregations or faith communities, where an alternative possibility will be suggested in the next chapter. Communicating the faith community's vision and values at all the different services seems to be an important factor for the sake of coherence within the broader faith community.

It is also noteworthy that in the larger congregations we can observe an element of empowerment in the music ministries. This ensures a constant flow of musicians in the leading of worship for the faith communities.

I need to mention the importance of music in liturgy with reference to Case 8. Here a faith community has proven that music cannot be drawn away from liturgy. The mere fact that the community started without any music and eventually transformed into a community that writes its own music for liturgy is substantial evidence.

In the crossing of cultural boundaries, an issue regarding trust arose due to the legacy of the apartheid government and the DRC's involvement therein. Case 1 has proven that, in time, this issue can be overcome and that a true understanding of social circumstances can lead to a cross-pollination and eventually enrichment in worship. In this instance, the musicians — and music — were positioned in key areas for building bridges and trust between the two communities.

I have found a great deal of uncertainty within many of the cases in the handling of the various styles of liturgical music. It is clear that an opportunity in the education of church musicians in these different styles and contexts exists. This will ensure a more effective integration of music (and other art forms) in liturgy.

In closing, with regards to liturgical music, a similar movement as in the liturgy is visible. A clear movement from form towards that of function within the liturgy is visible — not only in the singing of the community, but in all other elements of liturgical music. It is therefore necessary to regard all of the music being created during liturgy as a ministry in music. Within the missional paradigm, where worship is all about God, the music will therefore also be pointing towards God.

#### **4.5 SUMMARY**

This chapter investigated the missional journey of ten DRC congregations in South Africa. The worship services were put under the lens to determine new developments in liturgy and liturgical music, how the engagement in mission affected the worship services, and general logistics regarding the compilation and execution of liturgy.

The participants were interviewed in unstructured interviews during 2010 and had to narrate all the aspects under investigation. I did not attend any of the worship services in order to keep a clear objectivity with regard to the data emerging from the interviews.

The characteristics of missional worship as identified in Chapter 3 were used as criteria to determine to which degree the cases exhibit these characteristics.

It was found that an inviting openness has developed towards all people within the faith communities, with an acknowledgement of people with different spirituality types and needs being addressed. This flows into the active participation of worshipers in the communities, and, flowing into the everyday life.

A general development in the liturgy was identified as a movement towards ecumenical inclusivity in four stages: the Gathering, the Service of the Word, the Service of the Table, and the Sending. The liturgical elements are generally presented in a more creative and varying way than the tradition dictated.

Although the Eucharist/Holy Communion is only celebrated on a weekly basis in an isolated case (Case 9: Contemplative services), there is a general tendency to more frequent celebration thereof — a new development considering the DRC's liturgical tradition of once every three months.

In terms of the worship itself, God is seen as the centre of all worship activities. The implication is a deepened experience of worship. There is also a receptiveness for movement by the Holy Spirit during worship and in the everyday lives of individuals. This movement was identified where faith communities were mobilised by members in becoming involved in communities in need. The conclusion was made that worship flows into the everyday lives of members of the missional faith community and that a worship service changes the individual and the community as a whole. Missional faith communities are therefore open to constant change or constant formation.

The liturgy has developed into a more creative and welcoming experience for worshipers. This was not the case in the history of the DRC where it was characterised by a cerebral or cognitive experience, dominated by the liturgist. Now seen as a more coherent flow, the liturgy is planned and constructed by various role players, each contributing a functional role within the worship service.

The music ministry in the missional worship service has developed into a new paradigm from that of the historical organist. Music has become a focal point as liturgical art, pointing towards God, and as a tool for leading the worshiper to experience God's presence in worship. The role of the music leader or music

director has therefore expanded in terms of scope and spiritual or religious value. There is a significant rise in responsibilities and workload of the musicians notable from the cases.

Further training for church musicians, theologians, and persons tasked with the compilation of liturgy has been identified as an area where assistance is needed.

In the next chapter I will present my own journey as a church musician towards the missional paradigm and discuss key issues that I encountered in my congregations. I will furthermore present a model for the music ministry of the missional church.

## **CHAPTER 5**

# **A GENERIC FRAMEWORK FOR MISSIONAL MUSIC MINISTRY IN THE DUTCH REFORMED CHURCH**

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# **A GENERIC FRAMEWORK FOR MISSIONAL MUSIC MINISTRY IN THE DUTCH REFORMED CHURCH**

### **5.1 INTRODUCTION**

This chapter will present my own narrative or journey, having been a worship leader and worship director in a congregation that was part of the initial SAPMC process. It is especially important to contextualise the transition in myself from a traditional church musician to a music minister in the missional paradigm. The PMC process had an influence on my views as a church musician and this aspect deserves special attention, together with the formation in both musical and spiritual leadership in two DRC congregations. Critical values or elements arise from this reflective narrative that I have identified to be of importance in the formation of the individual, as well as the dynamics within the formation of the worship group and ministry. These elements contribute towards the model for missional music ministry.

### **5.2 THE AUTHOR'S NARRATIVE**

#### **5.2.1 Development in church music**

My career as organist began in 1985 while I was still attending high school, with extramural lessons at a music centre associated with the former University of Port Elizabeth. Within the first few weeks of lessons, I found myself amidst the worship wars in my own DRC congregation while leading a group of my peers on the guitar in a gospel song during a worship service. The reaction from my organ teacher was less than favourable to say the least, although understandable within the context at the time.

For the following two years, I served as a substitute organist in many congregations in Port Elizabeth until October 1987, when I assumed a full-time position at the North End DRC as organist and choir master. As a B.Mus. student

at the former University of Port Elizabeth, the years following marked a search for better organs and more remuneration, as I had to fund my studies and living expenses with my own income and by means of scholarships.

In 1994 I assumed the position of organist and choir master in the Kraggakamma DRC, a prestigious position due to the remarkable instrument in a Neo-Baroque style and the remuneration attached. This was also the year in which I obtained the M.Mus. degree in organ performance. I held this position for a period of ten years, a time during which my skills as accompanist of congregational singing and organ improviser were developed to the fullest. I was also appointed in 1994 at the University of Port Elizabeth, now known as the Nelson Mandela Metropolitan University, where I taught organ and music theory until 2008. The training of organists, many of them specifically for playing in worship services, was part of my lecturing tasks.

I had the opportunity to be involved with the typesetting, design and page layout of *Liedboek van die Kerk* (2001), sparking a further interest in the field of hymnody and liturgy. Together with this experience, the collaboration on further hymnals for the Afrikaans churches, and being a co-opted member on the Worship Service Commission of the DRC's Eastern Cape Synod, I acquired knowledge, together with a profile in the field of church music.

In May 2004 I was contacted by the Worship Commission of the DRC congregation of Port Elizabeth-Hoogland (*Hoogland*). The committee wanted to consult with regards to the transformation of the congregation's music programme and the planning of a Director of Music/Worship Leader position. This position would entail the leading of traditional or classical worship together with informal worship in a more contemporary idiom. *Hoogland* already had a worship group responsible for evening worship, and the need was expressed to develop more groups. My advice was sought in determining the number of hours associated with this position and the skills set required for a suitable person to fill this position. It was only during the interview with Mouton (2010), a former pastor at *Hoogland*, that I learnt about the public witness in worship being identified as one of the key

characteristics in *Hoogland's* identity as part of the SAPMC, thus explaining the effort and investment made towards it.

The post was advertised a few months later and I decided to apply for the position. I assumed responsibilities in December of 2004.

### **5.2.2 Director of Music/Worship Leading at *Hoogland***

For the first time in my career I lived within the geographical boundaries of the faith community in which I served. This developed into a deep sense of belonging in the community, and as a corollary of this, the experience of an immediate acceptance and inclusion in the faith community.

#### **5.2.2.1 Instruments and equipment**

The organ at *Hoogland* was an electronic instrument, dating more or less 45 years ago. This instrument was unreliable and the placement of the speakers—of which only three of the four were working—were in a corner at the back of the sanctuary. I requested the speakers and organ console to be moved to the front in the liturgical space.<sup>145</sup> This would assist me to be in contact with the worshippers and to lead the singing better. I would also be able to read the mood and participation of congregational song with the new placement in the liturgical space.<sup>146</sup>

Although this move did contribute positively to the congregational singing, the limitations, age and technical unreliability of the instrument soon convinced us of the need to replace it. We experienced tension on a weekly basis as to when the instrument would finally break down, this occurring a few months after my arrival at *Hoogland*. The demise of the organ left a vacuum in the two morning worship services, with the accompaniment being done by me on a digital piano. The process of acquisition of the new organ was discussed in Chapter 4 (4.2.10.4) and was a deep lesson in spiritual discernment and trust.

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<sup>145</sup> The use of the term *liturgical space* in this chapter refers to the area from which the liturgists lead worship. It is, however, possible to define the whole sanctuary as a liturgical space, as members of the congregation are actively involved in worship—and therefore liturgy. In the various handbooks on worship published by the DRC, the former view is given preference with regard to liturgical space.

<sup>146</sup> The fact that part of my appointment was to become a worship leader necessitated the move to the front of the sanctuary in order to have direct contact with the congregation.

Being responsible for the whole music ministry also meant that I had to oversee the maintenance and budgetary planning for new equipment. This included music instruments for the worship groups, microphones and all the technology involved in worship. A plan was approved to replace some of the existing equipment with the highest quality possible within the financial means of the congregation. This would eliminate unnecessary technical problems during worship. A further decision was taken to empower the sound engineers with formal training.

The arrival and installation of the new organ were met with celebration and interest from the members of the faith community and from beyond. Due to the extensive range of the instrument, it enabled us to present concerts with various ensembles, amongst other, a SAfm Songs of Praise event with the East Cape Philharmonic Orchestra. *Hoogland* identified this as an event or opportunity to extend its hospitable and inviting character towards the visitors.

With regard to worship services, the new instrument enabled the congregation to engage in a new dimension in worship. The sound spectrum of the organ was a new and overwhelming experience to many of the members of the congregation—many of them only acquainted with the limited scope and capability of the former instrument. The difference in congregational singing was audible immediately—more participatory praise and deeper worship, relieved of the tension that existed with the old instrument.

#### 5.2.2.2 The worship groups

The existing worship group led evening worship at the time when I started as Director of Music. I decided to attend the rehearsals and to take time to get to know each of the members within the group. There was participation from all of the group members in the arranging of new material, although everyone did not always agree on how things needed to be done. It was clear, however, that there was a sense of accommodating each other's views within the group. One of the vocalists was an active gospel singer and had fairly strong views on how things needed to be done. Overall, I could perceive a caring and close-knit dynamic within the interpersonal relations in the group.

- Musical style

The leadership from the congregation mentioned during a discussion that they would like the musical style of the group to change. Up to that point, the style was in a more or less Country and Western style, as this was the style in which most of the instrumentalists had played in their youth. Except for the pianist and one of the vocalists, all members in the group were above 50 years of age. This placed me in a dilemma: how to go about facilitating change in an established group when they themselves saw no reason to do so? At more or less the same time, the keyboard player informed me that he wanted to quit the existing worship group and would like to start a group with younger musicians.

My first reaction towards this news was panic: this meant that I had to deal with the issues of musical style from inside the group itself. The style was not one with which I was comfortable and I was determined to effect change as soon as I started playing with the group. To my amazement, this was not to be the case.

In the first practice session with the group it became clear that the group wanted me to clone the position of the former pianist. This included the introductions, style and hierarchy within the group. This was problematic, as I felt I had no authority within the group and this often led to tension from both sides. I realised that the dynamics within the group were not driven intentionally and on the other hand, this was not a comfortable situation for me to participate in leading worship. The turning point came with two events: the demise of the organ and the acquisition of a digital keyboard, and a seminar on leading hosted at *Hoogland*.

As part of the plan regarding the instruments and replacement of equipment, we opted for a good quality digital piano. As this instrument was provided by the same company that installed the new digital organ, we received a substantial discount on the instrument. This versatile instrument became a meeting point during the practice session of our worship group and opened up a new dimension among the instrumentalists in the group. I started playing in various styles, improvising some of the songs in various ways. This aspect attracted immediate attention. The musicians would ask which chords I was using and how do they play them on the

guitar and fill in with the group. I realised that an element of teaching/mentoring in music was a key element in my role within the group.

The second event came as an outreach to the broader church community in Port Elizabeth and surrounding areas. During August 2006 we decided to host a worship seminar and workshops with a prominent gospel composer and artist in South Africa, Louis Brittz. During this seminar, he explained key aspects for the success, or his experience towards success in the functioning of a worship group. One of the elements that strongly came to the fore was musical accountability, this being vested in a single person. It was clear that there had to be a musical leader. Subsequent to the demonstration session, *Hoogland's* worship group requested to have a short meeting with me. A discussion followed in which all agreed that they wanted the musical style to shift towards a more contemporary style. The request that followed surprised me: the group wanted me to be their leader and to guide them through this transition.

It was only at this point that I felt at ease to take up the musical leadership in the group. All members were now comfortable with the way in which the musical transformation in the group took place. It did, however, put a lot of pressure on me as the leader, arranger of music and an aspect which I was not prepared for: that of spiritual leader in the group.

- Continuity

During the last two years of my service in *Hoogland*, I also travelled frequently to adjudicate national music competitions. This implied that I was away from home for periods of up to three weeks at a time. The impact of this absence from the worship group was presented during a meeting of the group with one of the pastors, during which the group was identified as a small group (cell or care group). It was mentioned that such a group cannot function if it only meets once a month—the period of three weeks in between—nor without its leader. I realised immediately that the rehearsals in preparation for the Sunday worship had become much more than merely preparing the music. I had begun to set aside time (caring time) to ask every member how they were in general, whether their

families were well or if there were special circumstances in their families which we had to pray for during our meetings. This had built special bonds between the members and had a profound impact on our own experience of worship. Even the rehearsals, although preparing the worship music for Sundays, had become an event of our own worship time.

During school holidays, the group was in recess and I led evening worship from the digital piano. This gave me the opportunity to experiment with Ancient-Future worship.<sup>147</sup>

- Korban<sup>148</sup>

The youth worship group that formed, decided on the name *Korban*. More or less two months after having regular rehearsals, they started leading worship for youth events and worship services, about once per month over a period of about eight months.

I felt comfortable to hand over the organisation and responsibilities of this group to the leader (Peter),<sup>149</sup> who acted as pianist and had experience with the adult worship group. Peter was a music student and I knew him at a personal level. I attended about three rehearsals and was satisfied that they knew what they wanted to do and where they were headed musically. After the first worship service, it was clear that their style and idiom had struck a chord with the youth.

What I had not taken into account was the leader's abilities to work within the spiritual sphere with a group of young musicians from different backgrounds. In search for a drummer and guitarist, Peter asked people from outside our faith community to help out in the 'band'. They were both able musicians and certainly made a contribution in the sound of the group. One of these musicians started displaying radical religious views. This made the majority of the members

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<sup>147</sup> See footnote 136.

<sup>148</sup> According to e-sword (King James Version with Strong's numbers, note G2878), "κορβᾶν (corban) and κορβανᾶς (corbanas) is of Hebrew and Chaldee origin respectively [H7133]; a votive offering and the offering; a consecrated present (to the Temple fund); by extension (the latter term) the Treasury itself, that is, the room where the contribution boxes stood: - Corban, treasury". The reference to corban in the Bible is found in Mark 7:11 as "a gift devoted to God" (NIV).

<sup>149</sup> The person's name has been changed for the sake of anonymity.

uncomfortable, except for Peter. This, unfortunately, came to my attention at a very late stage and led to *Korban* being dissolved. It is possible that if *Korban* had had an adult leader for spiritual guidance, this situation might have been prevented.

A decision was made to invite the remaining members into the 'senior' worship group to aid in their nurturing and healing. This still remains a painful memory to reflect upon.

### 5.2.2.3 SAPMC and the impact on staff meetings

Soon after the start of my tenure in *Hoogland*, I became aware of the consultation processes in the congregation at various intervals taking place. I was told about the SAPMC pilot project, of which *Hoogland* was an active member, but I did not understand any of the underlying theory or processes. I only knew what the outcomes or expectations were for the music programme.

One of the SAPMC's congregational processes is to focus staff on key areas, thus shortening the congregation's list of activities. This process was facilitated at the beginning of 2006 by Frederick Marais from *Communitas*. After presenting the SAPMC rationale and process in clear detail, each staff member had to identify three areas as focal points where he/she felt called and passionate about, and draw up specific and detailed plans to realise these plans. The plans surfacing from my list<sup>150</sup> were (in specific order of importance):

- (A) establishing a community music centre;
- (B) building capacity for praise and worship; and
- (C) the coordination of worship services.

The order of the areas is important to note, as they indicate a pro-rata amount of total time spent on each activity. All the plans were taken to the *Hoogland* ministries commission and after long discussion and deliberations, some of the staff members' plans were re-ordered before serving at the church council. In my

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<sup>150</sup> These items only appeared on my list, thus I became the person responsible and accountable for these.

case, plan (A) was shifted to the bottom position with the other two remaining in order.

Feeling rather isolated in my ministry up to that point — except for a weekly planning meeting for liturgy — I requested to attend the weekly staff meetings at the church complex. This meeting would eventually develop into a communal breakfast, dwelling in the Word (led in turn by each of the staff members over a seven week period), and a discussion of the programme for the following week or two.

Within these meetings I experienced the formation of community and fellowship among the staff. There was also an insight and understanding developing into each of the different aspects of the individuals' areas of operations and his/her role in the faith community. In my view, this was a valuable two hours, spent weekly. I am convinced that the usual means of distributing information would not have been as effective as we experienced on a weekly basis.

It was furthermore within one of these meetings that an office staff member told me that they needed to be taught how to worship. This request opened a new dimension in my mind. I had assumed that all were at the same place during the course of liturgy that I was, and in fact, I had to take more care in helping the community into worship. The accompaniment of worship thus opened a whole new perspective: not merely providing the accompaniment for liturgical music, but rather the leading of the gathered community through the various stages in liturgy and worship.

#### 5.2.2.4 Liturgical planning and capacity-building for praise and worship

Our weekly meetings for liturgical planning remained with an open invitation to any member of the congregation to attend. The rationale behind this was to engage in as many different points of view, expectations, and spirituality types for inclusion in our worship services. This enabled us to determine in general whether our services were reaching the aim of facilitating a meeting with God. We all agreed that members came to the worship service with different needs and expectations,

therefore we wanted to ensure that all the elements in the service would address various expectations.

The meeting would start with *dwelling in the Word* on the text for the upcoming sermon. In prayer, guidance from the Holy Spirit would be asked to enable all present to design a worship experience to glorify God. I believe this is a good practice, as it was amazing to see how God moved through images and creativity within the group to enhance the liturgical experiences.

Being a mega-church, we had the luxury of having services in different styles: a formal or traditional service at 08:00, followed by a 10:00 family service and the evening worship at 18:30 in a contemporary praise and worship format with a band leading the praise and worship. Although the 10:00 service was positioned as an event for family worship, and thus more informal in presentation, the structure remained the same as for the 08:00 service with organ accompaniment. The liturgical language, thus the means of communication was, however, much less formal.

One of the three pastors on our team had a keen heart for different types of worship and developments in specifically emerging worship. During my tenure at *Hoogland*, he visited, among others, the Taizé community in France, Solomon's Porch in Minneapolis, Minnesota, and the Church of the Apostles in Seattle, Washington. These experiences brought another dimension into our planning and execution of liturgy in our worship services.

- Incorporating visual media, symbols and art

The introduction of the extensive use of images projected on our data screen, proved to be an effective means of communicating towards the sensory perception of worshipers.<sup>151</sup> Not only did it allow for the creative strengthening of themes or elements within the sermon, but it also helped the congregation to understand the missional possibilities in the society at large, where and why the faith community

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<sup>151</sup> Cilliers (2012:78-80) argues that the multi-sensory perception in liturgy plays an important role, an aspect which has been underplayed in the historical Reformed religion and liturgy. Traditionally the religion (and liturgy) relied on auditory perception and teaching, whereas seeing, smelling, feeling and bodily experiencing had received little or no attention at all.

was involved in mission in the area and also where there were opportunities for engagement in this mission.

The use of symbols and visual art was not a rule in the compilation of liturgy. In a sense, this was more the exception and reserved for special occasions to enhance the liturgy. During our two Christmas Carols services of 2006, a local artist did watercolour paintings of various stages in the nativity scene. He did the paintings while the worship services were in progress and progress was recorded on camera and displayed on a projection screen. This enabled the whole congregation to participate in the creation of the art works.

Symbols were employed mainly at the Taizé services (although not exclusively), occurring once per month on the first Wednesday evening. The liturgical space was used for this worship event, thus ensuring a more intimate space than the usual worship services. The liturgical space would typically be enriched with icons, crosses and candles, with no lighting in the adjacent main sanctuary.

#### 5.2.2.5 Development Community Music Centre

Part of my vision at *Hoogland* was to establish a Music Centre for the Community. The idea was to serve the younger members of the faith community, but also for the younger people living in the neighbourhood to experience God's grace and invitational nature in a loving and accepting environment.

Due to the time constraints associated with this project, it was decided to implement the centre on a three-month basis. Workshops for band instruments would be held on Saturdays by experts in the field, and members of the community would choose the slot aimed at their choice of instrument. It turned out that the guitar was the main interest amongst the younger groups.

At the time of my relocation to Potchefstroom in 2008, the centre had been active for about a year. I believe that this project is still active and a success in feeding members for youth worship groups.

### 5.2.3 Director of Music DRC *Grimbeekpark*

My first position as organist in Potchefstroom was at a NRC congregation. This congregation maintained traditional or formal liturgy and formal church music exclusively. After serving for a few weeks in this faith community, it was clear that I could not turn back from the missional path I had embarked on. My experiences and development at *Hoogland* had made a definite mark, or a transformation as such, that made it clear that this was the path for me to follow.

After six months I was contacted by two members of the DRC *Grimbeekpark's* worship ministry to meet for coffee. I was informed that their organist had left Potchefstroom and they were in search for a new person to fill this position. The two members had heard of my relocation to Potchefstroom and were interested in meeting with me for a discussion.

During our conversation I informed them of my work at *Hoogland*, our involvement in the missional church and my own ideas regarding worship and the worship service. They gave me an overview of the faith community, their challenges and dreams, and especially the background in the worship music.

While listening to the two members of *Grimbeekpark*, it dawned on me that the faith community was still uneasy about dealing with different styles of worship. The congregation consists of a broader categorization of two groups — the one very traditional at heart and the older part of the community, and the second, a younger generation of people in their thirties who were more contemporary at heart.<sup>152</sup>

Our meeting concluded and the delegation asked me to apply for the position. An important factor for me was that we — yet again — lived within the (former) boundaries of this faith community. I was invited to lead a worship service and was appointed from the beginning of March 2009.

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<sup>152</sup> I have found in the different congregations where I had served in the past that the age groupings are not necessarily representative of different styles or preferences in worship. This is merely a coincidental occurrence. Although this demography was described to me, this was not my experience, as members of the faith community started to engage with me in conversations after worship services.

### 5.2.3.1 Worship services

- Worship war

*Grimbeekpark* conducted two worship services on a Sunday in 2009, the year in which I started serving in this faith community. The attendance for morning worship is ca. 350 to 400 people and the evening service (until the end of 2010) had ca. 40 to 50 people attending, thus a medium-sized congregation with a total of 1000 members.

The first Sunday service in which I officiated, the pastor welcomed me in the congregation and explained that I was busy with research on worship services of the DRC within the missional context. He embroidered on my background as both concert and church organist, together with the contemporary work that I have done in my previous congregation. After the worship service he came to me and said that he was intentional when he made the statements about my traditional church music background, together with the contemporary side. His reason for this was to ease tension in the community with regards to the worship styles.

The pastor was also relatively new in the congregation and was still settling in with regard to the fit of his style with the spirituality of the congregation (he was appointed in 2008). It soon became clear that we needed to search for a style in which we could reach as many different spiritual types as possible — all within the one morning worship service.

We had regular meetings on a weekly basis in which we discussed possibilities. Reflection on our previous experiences in other congregations played an important part and we assessed our worship services critically in order to find what worked and which aspects were not successful. I could draw on a lot of the experiences gained at *Hoogland*, although it was clear that *Grimbeekpark* was a unique situation with its own variables. In short, the context was vastly different to that of *Hoogland*.

It was furthermore not strange for members of the faith community to approach me after worship services about the music. Comments that I would hear on a weekly

basis would range from. "please get rid of the keyboard" on the one hand, to "I do not like the organ" on the other. In all honesty, these comments were very hurtful to endure, although I defended them at meetings by acknowledging that the persons felt safe to say so, and did go to the trouble to say it — therefore taking ownership of the music in worship. In my view, the community was passionate about the music in worship.

- Towards a solution

We realised that we had to educate the faith community and lead them to understand why we had to diversify the music and style in worship services. This was to be intensified in the communication towards the congregation and the *learning* aspect during worship, in effect by guiding the community through the various stages in worship cognitively, or by sermons dedicated to worship and the different spirituality types.

Dr. Breda Ludik, pastor for worship and research at *Helderberg* DRC in the Western Cape, visited our congregation on two occasions and led the worship. During this time he sensitized the community towards a loving acceptance of their differences in the spirituality types and to the importance of this diversity for the community. This led to a presentation in *Grimbeekpark* in order to discover the faith community's spirituality and to ensure a greater level of understanding within the broader community.

It was only with the replacement of the existing keyboard with a good quality digital stage piano that the comments from the community began to change. The former anti-keyboard comments changed to remarks like, "that was such a musical keyboard accompaniment" and the anti-organ changed to variations of, "I have never heard the organ played like this"! To my amazement, it was not only one or two people commenting, but rather more than ten on any given Sunday morning. I realised that people are not apathetic towards the quality and excellence in sound and playing style—it played an integral role which must not be underestimated.

The same principle applies to all the other media, of which the sound production was also a key area with challenges. I suggested the same route as we followed in

*Hoogland*, replacing all the problematic (and cheap) microphones, cables and various other items with good quality equipment. This was further enhanced with one of the lay sound engineers and myself attending a course on sound production. We could then fully understand the workings of our equipment and the sound setup. An even greater benefit was that we could now also train other volunteers in the faith community to assist with sound during worship.

It was only during this time (midway through 2010), that I became aware of the true role of music in liturgy. I noticed that the congregation followed every dynamic move during praise and worship, a process that the music itself had taught the congregation. We can therefore say that the faith community opens itself for movement by the Holy Spirit through the music in liturgy.

In my view, we worship at *Grimbeekpark* according to our identity and not necessarily in a certain model. If we should identify a model *per se*, the closest would probably be the Blended Worship model, because of the inclusion of various musical styles. There are often moments for contemplative music or prayer in music, contemporary and traditional worship. The secret of constructing liturgy in this style is to blend the diversity in a coherent way without attracting attention to any specific moment. This attention could be defined by the difference in quality in the execution of the various styles, unnecessary movement or redundant explanations or talking. We have found liturgical flow to be of the utmost importance. All aspects or elements within the liturgy are functional and contribute to the celebration of God's love and grace.

These realisations assisted me to define music ministry and the role of the musicians in worship.

### **5.3 MUSIC MINISTRY**

During November of 2010 I had the opportunity to visit the Luther Seminary in St. Paul, MN. in the USA as a short-term research scholar. In a conversation during this time with Patrick Keifert, I mentioned that I had noticed a change in the role of music in liturgy in the DRC. From being merely filling blank spaces in the liturgy, it had now become a functional element in worship. The music facilitates the

process of meeting God, and together with this, shapes the community into mission.

From the case studies in Chapter 4, together with my own journey, I have learned that it is impossible to view the music merely as a 'filler' within the liturgy. Music shapes the identity of the community. It is a way in which the faith community can actively participate in worship. Furthermore, it shapes the faith community according to its own unique context and provides it with its own style and language. It is therefore clear that, due to the formative character of worship music, it has become an integral part of the worship service and liturgy.

When reflecting upon the formation of an individual or faith community, it therefore has to be part of the ministry as a whole, thus in my view, the formation of a music ministry.

The implications of this are clear. Ministers or persons charged with leading the worship teams need a solid theological grounding, apart from the musical knowledge and relevant skills. The liturgists – including the musician – need to realise the importance of competency in the worship domain. It is a responsible task. These are aspects that I have found lacking in the training of especially church musicians in South Africa. In order to fully embrace the impact of missional theology in the worship services of the DRC, this will need attention in the re-education of musicians and theologians in worship.

In the next section, I will suggest a model for the music ministry in the missional worship service of the DRC.

#### **5.4 A MISSIONAL FRAMEWORK OR MODEL FOR MUSIC MINISTRY**

*While they were eating, Jesus took bread, gave thanks<sup>153</sup> and broke it, and gave it to his disciples, saying, "Take it; this is my body." [sic] Then he took the cup, gave thanks and offered it to them, and they all drank from it. "This is my blood of the covenant, which is poured out for many," [sic] he said to them.*

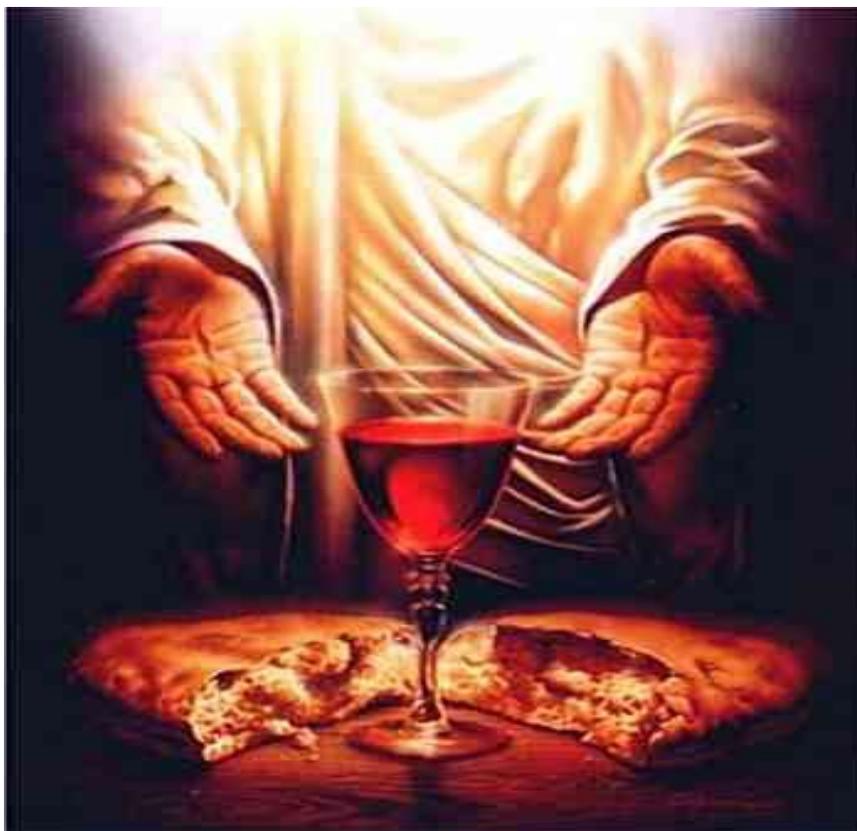
(Mark 14:22-24)

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<sup>153</sup> The NIV Study Bible notes on Luke 14:22 that blessing be used as a synonym to thanksgiving.

The first model which I need to introduce in order to create a deeper understanding in the role of music ministry is in fact a metaphor based on the elements of Holy Communion. This metaphor dawned upon me when I was introduced to the work of Henri Nouwen, *Life of the Beloved: spiritual living in a secular world* (1992). The historical liturgy in the DRC has not placed enough emphasis on the Service of the Table – as pointed out in Chapter 3 – and thus it did not give it the prominence it deserves. Within the missional context, Holy Communion becomes a festive celebration of the one church in the body of Christ, pointed towards the world in order to restore it. During an interview with Dwight Zscheile, assistant professor in missional leadership at the Luther Seminary in St. Paul in 2010, he mentioned that very little has been written on missional sacraments. I introduced him to my intention with this metaphor, an idea which he found interesting and refreshing, especially with the focus on music. He pointed out two key aspects that we need to consider before I unpack the model:

- the sacraments are an invitation and initiative from God to participate; and
- it is God's hospitable nature at play.



source: <http://hethathasaneer.com/Communion/communion4.jpg>

Nouwen (1992:51-125) identifies the following stages in *Life of the Beloved*:

- Taken;
- Blessed;
- Broken; and
- Given.

In Nouwen's view (1992:129), only when the importance and true meaning of these stages are fully comprehensible that a true 'life of the beloved' can be lived "with a deep inner joy and peace". These are in fact the stages through which the bread in the Holy Communion/Eucharist passes. I will now present each of these stages with reference to the musicians, although, as with Holy Communion, there is an inclusivity of the 'one' (individual) and the 'many' (group or community as a whole).

#### **5.4.1 The musician is *Taken***

*While they were eating, Jesus took bread*

(Mark 14:22a)

*The bread is taken.*

Nouwen (1992:51) suggests a softer alternative to the word 'taken', namely 'chosen'. Living as God's chosen ones is part of our Christian beliefs. In a sense, it implies that we are claiming to be chosen, i.e. to be special and set aside to minister in music. He further notes (1992:56) that "chosen people, chosen talents, or chosen friends" most often result in elitist thoughts, leading to "jealousy, anger, or resentment ... aggression violence and war". It is difficult in an environment where one is constantly reminded that "you are not chosen" (Nouwen, 1992:59) due to competitiveness, rejection, manipulation and power-hungriness. Nouwen (1992:60) clarifies by saying that the 'chosenness' should be celebrated constantly as being a divine choice. This choice can now be related directly towards the talented or gifted choice.

A musician in a worship group has to realise that he/she is chosen. The choice is in fact two-fold: it is God's choice as the giver of the gift and the claim from the musician to take up this choice and to worship God, while also leading the community in worship. It is imperative for the musician to claim 'being chosen' and to reclaim this on a constant basis, especially in a world where one often hears that one is not good enough. Within this paradigm, one has to reach a 'musical adulthood' in combination with 'spiritual or religious adulthood'. Only if these two are balanced, can we move onto the next step.

#### **5.4.2 The musician is *Blessed***

*... Jesus took bread, gave thanks ...*<sup>154</sup>

(Mark 14:22a)

*The bread is blessed.*

As a chosen person by God, one is blessed. The musician is blessed in more ways than one: apart from the joy of being God's chosen, the he is furthermore blessed with the gift of music.

Nouwen (1992:80) remarks that we are so busy in our everyday lives that we do not "notice that we are being blessed", and on a continuous basis. He sees this aspect as "saying good things" to one another. This is an aspect that should occur on a regular basis — it needs constant affirmation (Nouwen, 1992:68-69).

#### **5.4.3 The musician is *Broken***

*... Jesus took bread, gave thanks and broke it ...*

(Mark 14:22a)

*The bread is broken.*

We are all broken. Each of us has a unique brokenness. This brokenness ensures a dependency on God. In Nouwen's view (1992:87) "our brokenness reveals

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<sup>154</sup> See footnote 151 above.

something about who we are". In fact, it forms us both as individuals and community. This is also an element which we have to claim.

Only once we have been broken, can we be truly given.

#### **5.4.4 The musician is *Given***

*... Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take it; this is my body." [sic]*

(Mark 14:22)

*The bread is given.*

This stage symbolises the musicians as being 'given' back into the faith community in order to serve. Through music in worship, the musicians draw the faith community into active participation, thus claiming unity within the body of Christ.

Only once all of the stages discussed so far is in place or realised, can the next stage be realised.

#### **5.4.5 The Spirit can flow**

*Then he took the cup, gave thanks and offered it to them, and they all drank from it. "This is my blood of the covenant, which is poured out for many," [sic] he said to them.*

(Mark 14:23-24)

Jesus' words in Mark 14:24 are a prophecy of His own death and that his blood would flow for the salvation of believers. The wine symbolises His blood which is spilled.

I would like to introduce another dimension of the metaphor: the pouring of the wine in the Eucharist/Holy Communion symbolises the pouring out of the Holy Spirit through music in worship. There is a reaction to the congregational singing that occurs —a meeting of God in the music. We can therefore interpret this movement as an active two-way process taking place. In my view, this movement

can only occur once the stages of the bread, as discussed in 5.3.1 to 5.3.4, are realised in a truly grounded fashion amongst the practitioners of music ministry.

The following section will reflect on the Eucharist/Holy Communion and the importance in the missional liturgy.

#### **5.4.6 Closing reflection**

There is currently a trend among western theologians to study the liturgy of the orthodox tradition, among others, in the works of John D. Zizioulas. Greater emphasis is placed on the sacramental aspects of liturgy than in the traditional reformed churches (Zscheile, 2010).

Zizioulas (1985:110-112) discusses Christ's body as formed by the Holy Spirit and the inclusion of the 'one' and the 'many' within this communion. In his view, the truth in Christ as claimed by Christians, can only occur through the work of the Holy Spirit, and in the end, as "the expression and realization of the will of the Father" (Zizioulas, 1985:112).

As the Eucharist/Holy Communion is a celebration of the 'one' and the 'many' within the church with many faith communities, the same principle can be applied to the 'one' and the 'many' within music ministry. Although there are many musicians active in worship, they are 'one' in the Spirit and toned to 'one' song or celebration. This is a characteristic that is emphasised with the celebration of the Eucharist/Holy Communion which makes this metaphor all the more suitable to my current argument. Webber (2004:181) also notes that, apart from gathering the faith community, attending to the preaching of the Gospel, and shining through the function of ministry, the Spirit "is released through the signs of the bread and wine". The metaphor, as presented in 5.3 above, now for the first time allows for the church musician — acting in ministry — to officiate under sacramental function.

In closing, according to the results from the case studies presented in Chapter 4, many of the pastors commented that they wished to celebrate the Eucharist/Holy Communion more frequently than is currently done in the tradition of the DRC.

This is another clue that leads us to identify a resurfacing of the centrality of the Eucharist/Holy Communion in worship. This aspect will soon need attention from the GSDRC and work groups tasked with the compilation of liturgical models and material for DRC faith communities for urgent attention.

In the next section, I will suggest two models in dealing with the contextual application of music in missional worship.

## **5.5 CONTEXTUAL MISSIONAL WORSHIP**

The case studies as presented in Chapter 4, yielded clear results as to ways of handling the different styles of worship. It is evident that the style should be determined by the context of the community. This should not be the preferred style of the pastor(-s), key people or the musicians within the faith community, but should resonate with the community's context.

Within the mega-churches with multiple worship services on a Sunday, the answer to this is clear. If the capacity exists to present multiple styles for different services, this can be done, although not necessarily exclusively. It is however important that more care needs to be given in the functionality of all elements and music within the liturgy.

The problem arises within smaller communities where there are only one or two worship services on Sundays, with different members attending these services. In this instance, I would like to suggest the introduction of Blended Worship.

## **5.6 CHARACTERISTICS OF BLENDED WORSHIP**

Webber (2004:179) describes Blended worship "at its best [a]s substance and relevance, truth and experience, divine and human". In his view, both formal liturgical practice and contemporary worship lacked certain elements, and that what is lacking from the one was either central or a strength in the other. He identifies the traditional church as "lacking the sense of a real and vital experience with God" and the contemporary movement as "missing substance" (Webber, 2004:178). If I interpret Webber correctly, it seems as though his view depends on

the liturgical-theological backbone from formal liturgy, with the experiential elements in contemporary worship.

Blended worship is an attempt to draw on the strengths of both of these movements.

Webber, instrumental in the modelling of blended worship in 1987, advocates the structure of liturgical order for blended worship as identified in Chapter 3, namely the gathering, service of the Word, service of the table, and the sending out of the community "into the world to love and serve the Lord" (Webber, 2004:182; Webber, 2008:46). This is thus a clear direction pointing towards mission. He further suggests that the worship should be contextually driven, in the language and sensitive towards the demography and area where the faith community is situated (Webber, 2004:188), another characteristic of the missional church.

I am therefore convinced that this model is best suited for use in smaller congregations. We must, however, understand that, bearing the tradition of the DRC in mind, the styles will not necessarily pertain to only traditional and contemporary music, but also to the contemplative style. The contemplative style of worship and its music had also been lacking in the DRC's liturgical tradition, as discussed in Chapter 3.

Aniol (2009:173) argues that if worship is God-oriented, then the music that we use during worship should also be God-oriented. The true meaning of this should lead to a totally new approach in all of our faith communities' music activities during worship. Once God is truly placed at the centre of worship, no tension or fully blown worship wars should exist within the worship domain.

I have often heard the question in various circles on how congregations can make their music more attractive for the public. This is in fact the wrong approach. We should rather ask whether God is at the centre of our music. The fine balance needed here is to determine what the musical language is that we need to adopt in order to enable the worshiper to meet God in the music, taking all of the stakeholders into account. It is important to affirm our Protestant tradition and to expand our liturgical oeuvre.

There is virtually no material available on the music itself in literature in the blended worship tradition. The musical styles of the traditional and the contemporary traditions probably speak for themselves. In my view, one of the key elements within the application and execution of the liturgical music is its quality. This becomes all the more apparent when dealing with multiple styles within a worship service. All the idioms need to be executed at the same level of quality. If this is not the case, the focus of the faith community is immediately attracted to the variance in quality taking place. It is therefore important to ensure the competency and leading skills of musicians in all of the styles during worship.

## **5.7 EXAMPLES OF BLENDED WORSHIP LITURGY**

The following two examples are liturgical designs that we use in the DRC Grimbeekpark. They are merely suggestions for liturgical planning and need not be a set structure as used on a weekly basis.

### Example 1

1. Organ prelude (improvisatory on the hymn melodies used in the liturgy)
2. Word of welcome and announcements (Votum - Scripture reading or prayer)
3. Praise session (organ)
4. Confession of faith (said or sung)
5. Worship session (keyboard - contemporary)
6. Prayer
7. Worship song (this could be part of the last worship song under item 5, or a contemplative worship song)
8. Sermon
9. Hymn or worship song as a reaction on the sermon

10. Formulary for the Eucharist/Holy Communion or Baptism
11. Sacrament
12. Praise hymn or song (traditional or contemporary)
13. Thanks-offering (while a worship song is sung)
14. Closing hymn or praise song (organ and/or keyboard)
15. Benediction (can be said or sung)
16. Amen (sung)
17. Praise or worship song while the gathering leaves the sanctuary

#### Example 2

1. Keyboard music (improvisatory on the hymns used in the liturgy)
2. Word of welcome (Votum - Scripture reading or prayer)
3. Praise & worship session (keyboard - contemporary)
4. Prayer
5. Worship moment for people in need, police services, ministries, etc.
6. Worship song (contemplative worship song)
7. Prayer
8. Sermon
9. Formulary for the Eucharist/Holy Communion or Baptism
10. Sacrament
11. Hymn in reaction to the Sacrament

12. Thanks-offering (organ interlude)
13. Closing hymn (organ)
14. Benediction (can be said or sung)
15. Amen (sung)
16. Organ postlude while the gathering leaves the sanctuary

Observing the overall structure of the liturgy, there is a clear design within the four ecumenical stages: the Gathering, service of the Word, service of the Table, and the sending. Elements of the liturgy, such as the confession of sins and confession of faith, are often included during the praise and worship in the hymns or contemporary songs.

Due to the instruments being at opposite ends in the sanctuary, we have to split the organ (traditional style) and keyboard (contemporary style) accompaniments into separate sections in order to afford for time to reach the other instrument. If the instruments are adjacent to each other, or, should the organist and pianist not be the same person, this need not be the case.

We were privileged to have Baptismal sacraments over the past three months in more than 80 per cent of our worship services. In my view, this aspect added a new dimension in the worship. It strengthened the focus on family, the faith community also being part of God's family (the church) – God's love and grace being manifested in this sacramental use.

The worship services end with the faith community gathering in fellowship for tea and coffee, a time during which networking for the activities in the faith community is done for the following week.

## **5.8 SUMMARY**

This chapter presented an outline of my own journey as a church musician and my introduction to the missional church in my last two congregations, *Hoogland* DRC

being a mega-church, and *Grimbeekpark* DRC, a smaller to medium-sized congregation. The emphasis was laid on the shift in the role of music within the worship paradigm.

My involvement with the compilation of liturgy and the responsibilities with regard to the creative implementation of various supportive art forms and other media in order to enhance the worship experience was highlighted.

Being included in the management team of the faith community involved with the SAPMC, together with the theological grounding in mission, was instrumental in my understanding of the change taking place in terms of the role of music and the musicians in the worship paradigm. Challenges in both the worship communities were identified and the approaches followed to overcome these were named.

The experiences and lessons learnt from *Hoogland* were identified and implemented at *Grimbeekpark* DRC to ensure a smooth worship transition. Blending traditions seemed to be the only option for worship experience in *Grimbeekpark*, as only one worship service is held to reach the faith community. This would ensure as broad an experience as possible within a variety of worship styles.

The Eucharist/Holy Communion as metaphor was presented as the basis for a model in which a music ministry should be moulded. Each of the stages in which the bread is treated, followed on each other to ensure the flowing of the Holy Spirit (the wine) into the faith community. This metaphor was unpacked on theological grounds, leading to the presentation of the Blended Worship model as a missional model for medium to smaller faith communities.

Characteristics of blended worship were identified and the correlations with the missional characteristics, as identified in Chapter 3, were shown. The music necessary for blended worship was described as God-centred.

The next chapter will present the findings of this research and suggest key areas for further research.

## **CHAPTER 6**

**SUMMARY,**

**FINDINGS**

**AND RECOMMENDATIONS**

## CHAPTER 6

### SUMMARY, FINDINGS AND RECOMMENDATIONS

This study investigated the worship domain in ten missional faith communities in South Africa during the period 2004—2009. A change in the theological paradigm in the DRC, towards that of mission, was sanctioned by the GSDRC of 2002 with the Declaration of Calling (revised in 2004 and 2007). This change had to impact on the way in which faith communities would worship, together with the social and contextual views in which these communities defined themselves.

The main research question of this study was:

What does music ministry in the missional worship service of a DRC congregation entail?

The following sub-research questions were identified:

- What are the characteristics of a missional worship service?
- Which characteristics do the existing models of music programmes in missional congregations in South Africa display?
- What is a suitable model for a missional DRC congregation with regards to transformation into a music ministry?

This thesis, based on the central theoretical argument as stated in Chapter 1, yielded the following results:

- the impact of the missional theology on worship and liturgy has elevated worship as a central activity within the faith community towards a God-centred and energising call into mission; and
- the role of music in worship has changed from that of the historical DRC into a ministry that is both culturally and contextually sensitive.

These results have been researched and proven by interviews with Case Studies, together with narratives of my own experiences in missional faith communities. The outcomes of this research will be presented below.

## 6.1 SUMMARY

Chapter 2 investigated the origins of the DRC in the very beginnings of Western civilisation in Southern Africa. It presented a historical survey of the establishment of mission churches and the DRC's involvement in missionary work throughout the South African region. It furthermore documented the DRC's journey with apartheid, the formation of apartheid ideology (and the later theology) and the establishment of the DRC being labelled as the state church. The various reactions from the church communities, both within Southern Africa and from abroad, were also documented.

Documentation of the period leading up to democratisation in 1994 and the four years thereafter was presented, showing the movement from a theocratic, apartheid ideology and theology towards one with a lack of clear vision and relevancy in a secular democratic civil society. The process of the realignment in theology towards that of a missional paradigm was presented by the Declaration of Calling as published by the GSDRC in 2002, 2004 and 2007, and placed as a focal point in the DRC's existence.

CI's involvement through the PMC was described and how, together with Southern African theologians, the formation of the SAPMC was initiated and the reaction thereof within the Southern African context was discussed. Key values and conversions within the partnership project were identified.

Chapter 3 investigated and defined the term *mission* with God as the central or primal agent and as the sending figure in whom all authority is vested. God as the Triune God and sending fountain of love, sent His Son, Jesus Christ, and the Holy Spirit. Mission therefore exists because God loves people. This new awakening in the theological paradigm leads to a fresh understanding of the Bible. This sending nature of God furthermore leads to a fresh understanding of the Trinity, and the sending or calling nature within the Triune God.

In the past the Gospel had been applied to accommodate the cultural situation, this being the legacy of Christendom. This new approach leads to Biblical

discernment in order to find God's true intentions. The sending nature of God is the central reason for the church's existence.

It was found that the Western church had lost its identity due to the social or contextual interpretation of the Bible which had not necessarily been in accordance with the true intentions of God. It had declined into maintenance-orientated, close-knit communities that were closed to outsiders. Their understanding of mission was to send people out into other communities, or to provide funding for the sending of people.

The missional church, on the other hand, is focused on 'being' and 'doing' rather than 'sending' and 'supporting'. This implies that mission has a participative action, and that mission is the core of the church's existence. The challenge of the church in the current day is to move from a church with missions to being a missional church. South Africa is at the forefront in the missional movement with the conversion or reawakening towards the true identity according to Biblical principles taking place.

With regards to worship, it was stated that the human being has been created in the image of God, which is love. This has significant implications for worship and for liturgical performance. Worship has been identified as a public witness in patterns or characteristics of the missional church. God's presence and His promised future is understood as a focal point in worship and liturgy: it is all about God.

Worship has furthermore been characterised as a paradigmatic way of life. Service in and to society in both a religious and social sense is a core element in worship. This is also reflected in the early worship and liturgy of the Christian church. Early liturgy contained a considerable amount of freedom and openness for movement by the Holy Spirit.

The faith community gathers to shape people, sensitising the individual and faith community towards the civil society and the restoration of God's creation where needed. This has a serious implication for justice in society at large.

The centrality of the gospel is the key to worship. None of the liturgical acts or rites should break in against the gospel or movement by the Spirit. Liturgy must be culturally resonant, in both the liturgical language (language, music or any other elements) and art forms used during worship, in order for worshipers to relate to. This is an important element that was also a key aspect during the Reformation in the 15th century.

The following characteristics of missional worship have been identified, reflecting on research sub-question 1:

- it focuses on God as the primal agent. The Triune God is at the centre of all worship events;
- it will never set itself in opposition to the Word of God and movement of the Holy Spirit;
- Jesus Christ is Head of the Church (not churches) — a holy catholic church — thus a clear ecumenical implication;
- it is participatory. It is not a monologue. Worshipers participate in praise to the Triune God, His glory and grace — this praise can be in various forms;
- it is a public witness where the faith community expresses its beliefs and reasons for existence in an open, public domain;
- it acknowledges God's sending nature and His invitation to participate in the restoration of His creation and His 'preferred and promised future';
- it has both religious and social implications. It views mission as the core of its existence and shapes both the faith community and the individual into being missional, rather than consciously only doing mission in their contexts. We can therefore state that missional worship becomes a paradigmatic way of life — not only during worship service events;
- it is culturally resonant. This means that the use of liturgical language, rites, music, symbols, media, art and liturgical spaces will not be foreign to the worshipers or visitors within the community;
- it is dynamic in nature. It will never stagnate into formalistic and prescribed orders that are set and foreign to the cultural environment.
- it will be inviting and welcoming to the faith community and to the outsider;

- it requires skilled leadership in all aspects of the planning and execution of liturgy; and
- skilled leadership is the key to the success of dynamic liturgy within a missional faith community's worship services.

In order to establish the development of the liturgy and worship praxis of the DRC, the liturgical history of the DRC has been traced back to the cradle of Dutch Calvinism. The work and contributions of Peter Datheen were identified and other influences investigated. An official liturgical form from the earliest Dutch Synod (Dordrecht in 1574) was set out as the basis from which liturgy in the Netherlands, and eventually the Cape Colony, would evolve. Due to the solemn identity or character of the Eucharist, its celebration declined to as little as only once per year, although some congregations celebrated it more frequently.

The official liturgical music for the main Sunday morning service was identified as the Psalm-versifications by Datheen, although hymns were allowed during other gatherings. The poor vocal participation in congregations in the singing of Datheen's psalms necessitated the re-introduction of organs into churches in support of the congregational song.

The liturgical praxis of the DRC in the Netherlands was carried over to the Cape Colony with the arrival of the first Dutch colonists in 1652. The development in liturgy towards the prominence of the sermon (over Scripture reading) was highlighted and would also become the basis for justifying later ideological developments.

The history and the development of liturgical order in the DRC at the Cape were documented from its earliest form, together with the hymnody. The influence of Scottish pastors during the 1860s and their impact on the liturgical song were noted.

With the recognition of Afrikaans as official language, the new Bible translation also led to the publication of the first hymnal in Afrikaans in 1944. Here it was already notable that the quality and content within the body of liturgical music was

not all above suspicion. Several South African organists were trained in Europe from the 1960s onward and were exposed to liturgical music on the continent. This had a dramatic influence on the quality of liturgical music in South Africa and brought about a change in the approach and application of music in liturgy.

The first official publication on liturgy by the GSDRC was in 1976. Orders of service for various services were given, also in the following publications to display the structure and formalism in liturgy. The important aim uniformity within liturgy of all DRC congregations were clearly visible in all of the official publications in use until 2007.

The shift in theological paradigm that took place in the Declaration of Calling towards that of mission, was observed and found to impact in the approach to liturgy. This has clearly been proved by the official publications of the GSDRC of 2007 and 2010. A broader, ecumenical approach towards liturgy was now followed, where no set form is given for a liturgical service, rather than liturgical elements being listed in the publications.

Four general phases or stages in ecumenical liturgy were identified:

- the Gathering;
- Service of the Word;
- Service of the Table (sacraments); and
- Sending.

The movement away from the cognitive dominance of the past in liturgical praxis is furthermore clearly noticeable in the publications. This development included the use of symbols, rites and liturgical acts to enhance worship services. These new features point towards an inclusivity of various spirituality types, and in turn, a strong shift into the missional paradigm.

Corinne Ware's *Spirituality Wheel* has been identified as a favoured instrument by DRC congregations throughout South Africa. The four different spirituality types were identified and discussed with regards to the individual and the faith

community as a whole. All four types need to be included in order to ensure healthy tension within the community.

The developments in liturgical music after the inauguration of *Liedboek van die Kerk* in 2001 were noted. The work of *FLAM* and *VONKK* was contextualised within the ecumenical, and again, within the missional paradigm.

Chapter 4 investigated the missional journey of ten DRC congregations in South Africa. The participants were interviewed in unstructured interviews during 2010 and had to narrate all the aspects under investigation. The worship services were put under the microscope to determine new developments in liturgy and liturgical music, how the engagement in mission affected the worship services, and general logistics regarding the compilation and execution of liturgy. The characteristics of missional worship as identified in Chapter 3 were used as measurement to determine to which degree the cases exhibit these characteristics.

A general development in the liturgy was identified as a movement towards ecumenical inclusivity in four stages: the Gathering, the Service of the Word, the Service of the Table, and the Sending. The liturgical elements are generally presented in a more creative and varied way than the tradition dictated.

Although the Eucharist/Holy Communion is only celebrated on a weekly basis in an isolated case (Case 9: Contemplative services), there is a general tendency to a more frequent celebration— a new development considering the DRC's liturgical tradition of Holy Communion once every three months.

In terms of the worship itself, God is seen as the centre of all worship activities. The implication is a deepened experience of worship. There is also a stronger receptiveness to movement by the Holy Spirit during worship and in the everyday lives of individuals. This movement was identified where faith communities were mobilised by members in becoming involved in communities in need. The conclusion was made that worship flows into the everyday lives of members of the missional faith community and that a worship service changes the individual and the community as a whole. Missional faith communities are therefore open to constant change or constant re-formation.

An inviting openness has developed towards all people within the faith communities, with an acknowledgement of people with different spirituality types and needs being addressed. This flows into the active participation of worshipers in the communities, and, yet again, flowing into everyday life.

The liturgy has developed into a more creative and welcoming experience for worshipers. This was not the case in the history of the DRC where it was characterised by a cerebral or cognitive experience, dominated by the liturgist. Now seen as a more coherent flow, the liturgy is planned and constructed by various role players, each playing a functional role within the worship service.

The music ministry in the missional worship service has developed into a new paradigm from the historical role of the organist. Music has become a focal point as liturgical art, pointing towards God, and as a tool for leading the worshiper to experience God's presence in worship. The role of the music leader or music director has therefore expanded in terms of scope and spiritual or religious value. There is a significant rise in responsibilities and workload of the musicians notable from the cases.

Further training for church musicians, theologians, and persons tasked with the compilation of liturgy has been identified as an area where assistance is needed.

Chapter 5 presented my own journey as a church musician and my introduction to the missional church in my last two congregations, *Hoogland* DRC being a mega-church, and *Grimbeekpark* DRC, a smaller to medium-sized congregation. The emphasis was laid on the shift in the role of music within the worship paradigm.

My involvement with the compilation of liturgy and the responsibilities with regard to the creative implementation of various supportive art forms and other media in order to enhance the worship experience was highlighted.

Being included in the management team of the faith community involved with the SAPMC, together with the theological grounding in mission, was instrumental in my understanding in the change taking place of the role of music and the

musicians in the worship paradigm. Challenges in both the worship communities were identified and the approaches followed to overcome these were named.

The experiences and lessons learnt from *Hoogland* were identified and implemented at *Grimbeekpark* DRC to ensure a smooth worship transition. Blending traditions seemed to be the only option for worship in *Grimbeekpark*, as there is only one worship service on a Sunday. This would ensure as broad an experience as possible within a variety of worship styles.

The aspects above, pertaining to the music and liturgy, and the musicians addressed the investigation on research sub-question 2.

Addressing research sub-question 3, the Eucharist/Holy Communion as metaphor was presented as a model in which a music ministry should be moulded. Each of the stages in which the bread is treated, followed on each other to ensure the flowing of the Holy Spirit (the wine) into the faith community. This metaphor was unpacked on theological grounds, leading to a deepening of the theological basis for the functioning of a music ministry. The metaphor furthermore uncovers a new sacramental dimension under which the music ministry functions in worship. Blended Worship was presented as a possible missional model for use in smaller to medium-sized faith communities.

Characteristics of blended worship were identified and the correlations with the missional characteristics, as identified in Chapter 3, were shown. The music used in blended worship was identified as being God-centred.

With the introduction of the missional paradigm, an openness and awareness of the 'other' toward liturgical freedom and ecumenical models came to the fore. An acknowledgment of members of different spiritual types in faith communities was noticed. This led to the inclusion of different styles in the approach to the compilation of liturgy.

## 6.2 FINDINGS

### 6.2.1 Developments in liturgy

The GSDRC sanctioned a publication in 1976, namely *Die Kerkboek van die Nederduitse Gereformeerde Kerk*, to establish a prescribed liturgical form throughout the Southern African region. This was in fact the first official publication of the GSDRC on liturgy and was aimed at creating conformity in all the member congregations. The liturgy shows clear evidence of a formalistic decay over the next 20 to 30 years.

With the missional paradigm shift taking place from 2002 onwards, a fresh new approach has emerged in liturgy. The new developments can be ascribed to a sensitivity towards ecumenical partners, an acknowledgement of different types of spirituality of faith communities' members, and a sensitised approach towards the demography and contextual relevance of the faith communities. All of these factors led to a new creative approach, or aims to this approach, ensuring an existential experience of God during worship. Worship or liturgy furthermore continues into the everyday lives of the faith communities—through mission.

Worship has emerged as a central activity in a faith community's existence. It is the only opportunity in which the community gathers and publicly confesses its identity. A clear realisation has taken place that God is the focal point during worship. All of the elements have to point towards or focus on God. This is a key paradigm shift taking place as it places a total new perspective on personal tastes—these often leading to worship wars within faith communities.

With regard to worship design, the ecumenical approach in four stages, also being traced back to the early Christian church, has surfaced:

- the Gathering;
- service of the Word;
- service of the Table; and
- Sending of the community.

Many of the faith communities under investigation expressed the wish to implement the service of the Table on a more frequent basis (Eucharist/Holy Communion). This is contradictory to the historical past of the DRC, where the Eucharist/Holy Communion was only celebrated every four months. This aspect will need urgent attention for training at seminaries, and for workgroups tasked with the provision of liturgical material for congregations.

Most of the Case Studies make use of liturgical planning groups. The rationale behind this is to ensure worship that is relevant to the context and inclusive in language and style—this pertaining to the context.

### **6.2.2 Music in liturgy**

Liturgical music has been elevated in its importance, given the history of liturgy in the DRC. It has become a functional medium facilitating the worshiper to respond to God's invitation in active participation during praise and worship. The music has formative characteristics, both in shaping the faith community and in the identity of the community. It is therefore impossible to consider the music in liturgy to be of lesser importance. Not only is there provision of accompaniment for singing, but a full functional and formative role is played during the gathering of the faith community. All these aspects lead us to a realisation that music in missional worship has transformed into a ministry.

### **6.2.3 The changing role of the church musician**

Addressing the main research question in this study, the following findings are seen to be the core of this research.

Given the elevated function of music in worship, there are serious implications for church musicians. Historically, music students at universities throughout South Africa would often do organ as a non-major as part of their music studies. This would ensure a 'second income' once they went into the job market. There would often be no education in liturgy, ethics or theological philosophy as an underlying basis to the acquisition of the technical skills to service playing.

The blending of worship traditions has further implications for musicians. Organists often need to acquire skills to work with worship groups in various styles or idioms. These are often expectations for which they are not equipped. This is currently a serious problem that needs to be addressed.

Another development emerging from the Case Studies is that musicians are now included in the planning and execution of liturgy. This is in contradiction with the historical past where the pastor would supply a 'list with the hymns' for the upcoming service. We can therefore deduce that the church musician also became a liturgist.

Being part of a faith community's management can be beneficial to the Director of Music or the music co-ordinator. It enables this person to be in touch with contextual shifts within the congregation, but also creates a clear vision as to the community's mission. This is important for the energy flowing back into the music ministry. With all of the above being stated, it is clear that musician is also called into ministry in order to serve the faith community.

## **6.3 RECOMMENDATIONS**

### **6.3.1 Training of liturgists**

The shift in the role of the church musician has led me to believe that a need exists for the establishment of a training programme for both existing and prospective church musicians, and for ministers tasked with liturgy. The changing trends in liturgy point towards a full worship experience, employing all senses in the worshiper. This training will need a solid foundation in missional-theological theory, together with style analysis, leadership skills and a study of liturgical praxis. A practical-oriented training would ensure liturgists that are more than competent to serve faith communities in worship.

This is an element that will need urgent attention from theological seminaries and music departments at universities.

### **6.3.2 Suggestions for further research**

During the course of this research, I have identified a number of topics that could enhance the field of music and liturgy. The following projects are recommended:

- Further developments in worship arising from the Case studies presented in Chapter 4. This investigation could include the attendance of worship services to determine how the ecumenical phases, identified in Chapter 3, have found grounding in liturgy of the missional DRC.
- A study of Calvin's spirituality. Many sources have remarked that Calvin's writings are contradictory. This has confused many of his followers and led to an unbalanced interpretation of his views on liturgy and religion. This could shed light on whether the Dutch Calvinist tradition has been true to Calvin's intentions.
- The use of liturgical art forms to enhance the worship experience. This could include music performance, drama, visual creation, all of them occurring during worship. Worshipers are touched in various ways, and the utilisation of these creative elements could intensify the worship experience.
- The spiritual content in instrumental music. Music has the capability to deeply touch the soul of man. This topic could investigate to what extent the works of certain composers evoke a transcendental experience in worshipers.
- The importance of the Eucharist/Holy Communion in the worship service of the DRC. As pointed out in this research, there is an emerging need for faith communities to celebrate the Eucharist/Holy Communion more frequently. Once this is realised, the effects thereof on a faith community would serve for continuing investigation.
- The impact of the senses and emotions of worshipers' everyday lives in their liturgical language. There is a tendency that worshipers need to express their emotions of life outside of the sanctuary during worship. These emotions also need to be translated into the liturgical music.

- The changes taking place in previously disadvantaged communities where DRC faith communities started living their missional calling. This could serve as a long-term research project.
- The ecumenical cross-pollination occurring in liturgy between partnerships in faith communities. Missional faith communities are transforming on a continual basis – this change lies at the very core of its existence. The changes taking place in the worship domain would supply valuable data for the training of liturgists at seminaries.
- The inclusion of persons of all sexual orientations in DRC faith communities. The missional paradigm has focused the communities in the extension of God's love and grace to all. This has led to a new approach towards members of all sexual orientations in ministry and service of faith communities. This is currently a debate among mainstream churches, including the DRC, and this needs further investigation.

#### **6.4 IN CLOSING**

Worship has been at the core of the early Christian church's existence. In my view, the missional perspective has given the DRC the opportunity to reclaim the values of the early church—even in the worship domain—and, extending into everyday life. If the leadership of the DRC were to ignore the importance of worship in the missional vocation of faith communities, serious implications are to be expected. It is therefore important that responsible training be made available to ensure that God is loved and glorified in the best possible way by the church.

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## **APPENDICES**

## **APPENDIX A (CD-ROM: HISTORICAL DOCUMENTS)**

## **APPENDIX A**

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## **APPENDIX A.1**

### **COTTESLOE DECLARATION (1960)**

One of the major crises for the churches in South Africa came with the Cottesloe Consultation in 1960. On this occasion the church's role as regards racism was put under the spotlight by delegates of the World Council of Churches and representatives of South African member churches. After some far-reaching decisions were taken by this consultation there was a strong reaction from especially the Afrikaansspeaking churches. At synods held in 1960 the Ned Geref Churches [DRC] and the Nederduitsch Hervormde Kerk van Afrika [NRC] decided to resign from the World Council of Churches:

#### **PART 1**

We have met as delegates from the member churches in South Africa of the World Council of Churches, together with representatives of the World Council itself, to seek under the guidance of the Holy Spirit to understand the complex problems of human relationships in this country, and to consult with one another on our common task and responsibility in the light of the Word of God. Our worship, Bible study, discussion and personal contacts have led us to a heightened appreciation of one another's convictions and actions. Our next task will be to report to our several churches, realising that the ultimate significance of our meeting will consist in the witness and decisions of the churches themselves in consequence of these consultations. The general theme of our seven days together has been the Christian attitude towards race relations. We are united in rejecting all unjust discrimination. Nevertheless, widely divergent convictions have been expressed on the basic issues of apartheid. They range on the one hand from the judgment that it is unacceptable in principle, contrary to the Christian calling and unworkable in practice, to the conviction on the other hand that a policy of differentiation can be defended from the Christian point of view, that it provides the only realistic solution to the problems of race relations and is therefore in the best interests of the various population groups. Although proceeding from these divergent views, we are nevertheless able to make the following affirmations concerning human need and justice, as they affect relations among the races of this country. In the nature of the case the agreements here recorded do not - and we do not pretend that they do - represent in full the convictions of the member churches. The Church of Jesus Christ, by its nature and calling, is deeply concerned with the welfare of all people, both as individuals and as members of social groups. It is called to minister to human need in whatever circumstances and forms it appears, and to insist that all be done with justice. In its social witness the Church must take cognisance of all attitudes, forces, policies and laws

which affect the life of a people; but the Church must proclaim that the final criterion of all social and political action is the principles of Scripture regarding the realisation of all men of a life worthy of their God-given vocation. We make bold therefore to address this appeal to our churches and to all Christians, calling on them to consider every point where they may unite their ministry on behalf of human being in the spirit of equity.

## **PART II**

1.

We recognise that all racial groups who permanently inhabit our country are a part of our total population, and we regard them as indigenous. Members of all these groups have an equal right to make their contribution towards the enrichment of the life of their country and to share in the ensuing responsibilities, rewards and privileges.

2.

The present tension in South Africa is the result of a long historical development and all groups bear responsibility for it. This must also be seen in relation to events in other parts of the world. The South African scene is radically affected by the decline of the power of the West and by the desire for self-determination among the peoples of the African continent.

3.

The Church has a duty to bear witness to the hope which is in Christianity both to White South Africans in their uncertainty and to non-White South Africans in their frustration.

4.

In a period of rapid social change the Church has a special responsibility for fearless witness within society.

5.

The Church as the Body of Christ is a unity and within this unity the natural diversity among men is not annulled but sanctified.

6.

Non-one who believes in Jesus Christ may be excluded from any church on the grounds of his colour or race. The spiritual unity among all men who are in Christ must find visible expression in acts of common worship and witness, and in fellowship and consultation on matters of common concern.

7.

We regard with deep concern the revival in many areas of African society of heathen tribal customs incompatible with Christian beliefs and practice. We believe this reaction is partly the result of a deep sense of frustration and a loss of faith in Western civilisation.

8.

The whole Church must participate in the tremendous missionary task which has to be done in South Africa, and which demands a common strategy.

9.

Our discussions have revealed that there is not sufficient consultation and communication between the various racial groups which make up our population. There is a special need that a more effective consultation between the Government and leaders accepted by the non-White people of South Africa should be devised. The segregation of racial groups carried through without effective consultation and involving discrimination leads to hardship for members of the groups affected. [sic]

10.

There are no Scriptural grounds for the prohibition of mixed marriages. The well-being of the community and pastoral responsibility require, however, that due consideration should be given to certain factors which may make such marriages inadvisable.

11.

We call attention once again to the disintegrating effects of migrant labour on African life. No stable society is possible unless the cardinal importance of family life is recognised, and, from the Christian standpoint, it is imperative that the integrity of the family be safeguarded.

12.

It is now widely recognised that the wages received by the vast majority of the non-White people oblige them to exist well below the generally accepted minimum standard for healthy living. Concerted action is required to remedy this grave situation.

13.

The present system of job reservation must give way to a more equitable system of labour which safeguards the interest of all concerned.

14.

Opportunities must be provided for the inhabitants of the Bantu areas to live in conformity with human dignity.

15.

It is our conviction that the right to own land wherever he is domiciled, and to participate in the government of his country, is part of the dignity of the adult man, and for this reason a policy which permanently denies to non-White people the right of collaboration in the government of the country of which they are citizens cannot be justified.

16.

- (a) It is our conviction that there can be no objection in principle to the direct representation of Coloured people in Parliament.
- (b) We express the hope that consideration will be given to the application of this principle in the foreseeable future.

17.

In so far as nationalism grows out of a desire for selfrealisation, [sic] Christians should understand and respect it. The danger of nationalism is, however, that it may seek to fulfil its aim at the expense of the interests of others and that it can make the nation an absolute value which takes the place of God. The role of the Church must therefore be to help to direct national movements towards just and worthy ends.

## **PART 111**

### **1. Judicial Commission on the Langa and Sharpeville Incidents.**

The Consultation expresses its appreciation for the prompt institution of enquiries into the recent disturbances and requests the Government to publish the findings as soon as possible.

### **2. Justice in Trial.**

It has been noted that during the recent disturbances a great number of people were arrested and detained for several months without being brought to trial. While we agree that abnormal circumstances may arise in any country necessitating a departure from the usual procedure, we would stress the fact that it belongs to the Christian conception of law, justice and freedom that in normal circumstances men should not be punished except after fair trial before open courts for previously defined offences. Any departure from this fundamental

principle should be confined to the narrowest limits and only resorted to in the most exceptional circumstances.

### **3. Position of Asians in South Africa.**

We assure the Indian and other Asian elements in the population that they have not been forgotten in our thoughts, discussions and prayers. As Christians we assure them that we are convinced that the same measures of justice claimed here for other population groups also apply to them.

### **4. Freedom of Worship.**

Bearing in mind the urgent need for the pastoral care of non-White people living on their employer's premises, or otherwise unable without great difficulty [sic] to reach churches in the recognised townships or locations, the Consultation urges that the State should allow the provision of adequate and convenient facilities for non-White people to worship in urban areas. The Consultation also urges European congregations to cooperate by making their own buildings available for this purpose whenever practicable.

### **5. Freedom to Preach the Gospel.**

The Church has the duty and right to proclaim the Gospel to whomever it will, in whatever the circumstances, and wherever possible consistent with the general principles governing the right of public meetings in democratic countries. We therefore regard as unacceptable any special legislation which would limit the fulfilment of this task.

### **6. Relationship of Churches**

The Consultation urges that it be laid upon the conscience of us all that whenever an occasion arises that a church feels bound to criticise another church or church leader it should take the initiative in seeking prior consultation before making any public statement. We believe that in this way reconciliation will be more readily effected and that Christianity will not be brought into disrepute before the world.

### **7. Mutual Information.**

The Consultation requests that means be found for the regular exchange of all official publications between the member churches for the increase of mutual understanding and information. Furthermore, churches are requested to provide full information to other churches of their procedures in approaching the Government. It is suggested that in approaches to the Government, delegations, combined if possible, multi-racial where appropriate, should act on behalf of the churches.

## **8. Co-operatien [sic] in Future.**

Any body which may be formed for co-operation in the future is requested to give its attention to the following:

- (a) A constructive Christian approach to separatist movements;
- (b) The education of the Bantu;
- (c) The training of non-White leaders for positions of responsibility in all spheres of life;
- (d) African literacy and the provision of Christian literature;
- (e) The concept of responsible Christian society in all areas in South Africa, including the Reserves;
- (f) The impact of Islam on Southern Africa.

## **9. Residential Areas.**

The Consultation urges, with due appreciation of what has already been done in the provision of homes for non-White people, that there should be a greater security of tenure, and that residential areas be planned with an eye to the economic and cultural level of the inhabitants.

10.

The Consultation urges the appointment by the Government of a representative commission to examine the migrant labour system, for the Church is painfully aware of the harmful effects of this system on the family life of the Bantu. The Church sees it as special responsibility to advocate a normal family life for the Bantu who spend considerable periods of time, or live permanently, in White areas. We give thanks to Almighty God for bringing us together for fellowship and prayer and consultation. We relsove [sic] to continue in this fellowship, and we have therefore made specific plans to enable us to join in common witness in our country.

We acknowledge before God the feebleness of our often divided witness to our Lord Jesus Christ and our lack of compassion for one another. We therefore dedicate ourselves afresh to the ministry of reconciliation in Christ.

## APPENDIX A.2

### RAS, VOLK EN NASIE DOKUMENT VAN DIE NED GEREF KERK OOR RASSE- EN VOLKEREVERHOUDINGE (1974)

#### Inleiding

Die Nederduitse Gereformeerde Kerk verteenwoordig ongeveer 42% van die blanke bevolking van die Republiek van Suid-Afrika en het in die loop van die geskiedenis, as gevolg van sy sendingarbeid, veertien jonger kerke onder die Swart-, Bruin- en Asiër-bevolkingsgroepe binne en buite die grense van die Republiek tot stand gebring wat tans 'n totaal van 1 640 367 aanhangers het – alreeds ongeveer 400 000 meer as die getal blankes wat aan die Nederduitse Gereformeerde Kerk behoort. Die Nederduitse Gereformeerde Kerk beoefen steeds die gereformeerde godsdiens wat saam met die Volksplanting vanaf 1652 in Suid-Afrika wortel geskiet en gegroei het. As Kerk van die oorgrote meerderheid van Hollands- (en later Afrikaans)sprekende [sic] burgers van Suid-Afrika, het die Kerk saam met die veelbewoë geskiedenis van ons land gegroei. Dit was die Kerk wat die eensame grensboer se troos en anker was in dae van storm en gevaar. Die Bybel het saam met die Voortrekkers die onherbergsame binneland in beweeg en selfs onderweg is die "reisende gemeente" georganiseer. Vanaf die begin van Suid-Afrika se geskiedenis moes hierdie Kerk worstel met die probleme van 'n veelvolkige en veelrassige land. In die verkondiging van die Evangelie aan die mense van wyd uiteenlopende taal, kultuur en beskawingspeile is deur die jare praktiese metodes gevind "sodat elkeen in sy eie taal die groot daad van God kon hoor en verkondig". (Sendingreglement, artikel 1.4.) Dit het op sy beurt aanleiding gegee tot die totstandkoming van afsonderlike Kerke uit die verskillende bevolkingsgroepe. Dit was 'n natuurlike groeiproses wat met geseënde gevolge voortgegaan het en ook geen geringe invloed uitgeoefen het op die latere staatkundige ontwikkeling en politieke denke nie.

Die Kerk is intiem betrokke by die staatkundige ontwikkelinge van ons land. Die Kerk het ook voortdurend aandag gegee aan die eise van die Woord van God in ons besondere situasie. Opeenvolgende kerklike kongresse en sinodale vergaderinge het aandag aan hierdie sake gegee. Vanaf die dertiger jare van die twintigste eeu het die Kerk voortdurend sy stem laat hoor oor die Christelike implikasies van "apartheid", "afsonderlikc [sic] ontwikkeling", "eiesoortige ontwikkeling" of hoe die heersende politieke denke ook van tyd tot tyd die probleme van ons veelvolkige land benader het. Dié rapport wat hiermee aangebied word is die resultaat van die besinning, denke en oortuiginge wat in die Nederduitse Gereformeerde Kerk lewe oor die verhoudingsprobleme in 'n veelvolkige land, gesien vanuit die ewig en onveranderlike norme van die Woord van God. Aan hierdie rapport het meegewerk

teologiese professore en doserende personeel van ons teologiese inrigtings sowel as leidinggewende persone wat in die praktyk van die Bediening en die Sending staan.

Dit is voorgelê aan die Algemene Sinode van die Nederduitse Gereformeerde Kerk in sitting te Kaapstad 16-25 Oktober 1974. Die Sinode het stellings (vetgedrukte dele van die verslag) behandel en daaroor besluit.

Van die nie-vetgedrukte dele, d.w.s. die verduideliking en motivering van die stellings is bloot kennis geneem en na die Breë Moderatuur verwys vir finale formulering.

Die rapport in sy finale verwerkte vorm word hiermee aangebied met die bede dat dit veel mag bydra tot 'n beter begrip van die Nederduitse Gereformeerde Kerk en 'n vrugbare basis van bespreking in die Kerk sowel as met ander Kerke en Christene in en buite ons land, bied.

Die Breë Moderatuur:

D. P. M. Beukes Voorsitter  
J. D. Vorster Vise-Voorsitter  
J. E. Potgieter Skriba  
F. E. OS. Geldenbuys Aktuaris  
S. J. Eloff  
P. C. van Rooyen

J. T. Jordaan  
D. du P. Moolman  
A. van der Merwe  
A. F. Louw  
H. D. A. du Toit  
D. S. Snyman

Pretoria Maart 1975

## **HOOFSTUK 1 ALGEMENE OPMERKINGE**

### **1. Noodsaaklikheid van voortgesette besinning**

Die kerk kan homself nie die weelde veroorloof om die besinning oor rasse- en volkereverhoudinge op 'n gegewe moment as afgedaan te beskou nie. 'n Uitspraak in die **VERSLAG VAN DIE AD HOC-KOMMISSIE VAN DIE RAAD VAN DIE KERKE, 1956** is hier op sy plek: "In toenemende mate word die Christelike kerk bewus van die gevaar om te berus in rasseverhoudinge, wat moontlik nie strook met die Woord van God nie. Daarom is ook die N.G. Kerk besig om opnuut te luister na wat die Woord van God vir ons oor genoemde saak in die huidige situasie te sê het" (Leerstellige Benadering, stelling 6). Hierdie uitspraak is vir die kerk blywend aktueel, ten eerste, omdat sy roeping om steeds opnuut na die Woord van God te luister, nooit beëindig word nie,

ten tweede, omdat "die huidige situasie" nie staties is nie, maar begrepe is in die dinamiese proses van verandering wat kenmerkend is van ons tyd; en ten derde, omdat die kerk homself voortdurend moet afvra of vroeëre uitsprake oor rasse- en volkereverhoudinge wel in alle opsigte "strook met die Woord van God".

## **2. Woord van God as uitgangspunt en norm**

**In sy besinning oor rasse- en volkereverhoudinge moet die kerk van Jesus Christus die Woord van God as uitgangspunt en norm aanvaar.**

Die doel van hierdie studie is om rasse- en volkereverhoudinge in die lig van die Skrif te plaas. Hiermee word dus die oortuiging bely dat die Heilige Skrif 'n beslissende woord te spreek het oor die reëling van die verhouding tussen volk en volk en ras en ras, omdat dit die normatiewe beginsels bevat wat ook op hierdie terrein moet geld. Voor hierdie beginsels moet die kerk van Jesus Christus onvoorwaardelik en gehoorsaam buig.

Die kerk van Jesus Christus moet in hierdie verband steeds baie eerlik wees en bereid tot kritiese selfondersoek. Die gevaar is nie denkbeeldig nie dat hy in die waan dat hy Skrifgehoorsaam is, in werklikheid voor 'n ander outoriteit buig: voor 'n humanisties liberalistiese ideaal; of voor die stem van 'n bepaalde volk of politieke party; of voor die druk van ekonomiese of emosionele [sic] faktore, ens. Slegs wanneer ons oortuiginge en handele gebou is op die rots van die Woord, sal dit die storms kan deurstaan (Matt. 7 : 24 e.v.).

## **3. Omskrywing van Begrippe**

**'n Vrugbare bespreking van die onderhawige probleem is alleen moontlik wanneer ons 'n duidelike begrip van die terme ras, volk en nasie het. In weerwil van 'n sekere verskil van opvatting, word die begrippe deur die meeste wetenskaplikes só onderskei dat "ras" meer 'n biologiese, "volk" 'n kulturele en "nasie" 'n politieke begrip is.**

Hierdie begrippe kan soos volg nader omskryf word: Ras, waarvan die woordafleiding onseker is (Boshoff-Nienaber: Afrikaanse Etimologieë (1967), bl. 532), is 'n groep mense wat saam geklassifiseer word op grond van dieselfde oorerflike eienskappe: haarkleur, velkleur en oogkleur; mond-, gesigs- en haarvorm, skedelbou en liggaamsbou. Sodanige eienskappe moet aangebore en oorerflik wees. Dit is van belang om daarop te let dat dié eienskappe nie geïsoleer nie, maar in 'n bepaalde kombinasie moet voorkom. 'n Enkele eienskap, soos bv. die velkleur, is nie genoeg om aan te dui dat die draer daarvan tot 'n bepaalde ras behoort nie. Hierdie eienskap moet konstant saam met bepaalde ander eienskappe, soos oogkleur, haarvorm, skedel- en liggaamsbou, ens. voorkom. Verder moet

daarop gewys word dat ons hier nie met absolute ooreenkornste te doen het nie, maar met gemiddeldes. Binne dieselfde ras fluktueer die eienskappe. en daarom word die gemiddelde ooreenkomste gebruik om 'n ras te bepaal. Ons kan dit dus soos volg stel: "Dit is die somtotaal van die eienskappe wat saam voorkom in 'n bepaalde kombinasie van gemiddeldes wat bepaal tot watter rassegroep 'n persoon behoort en nie afsonderlike, absolute eienskappe nie."

'n Volk is 'n groep mense wat op grond van 'n gemeenskaplike kultuur as behorende tot 'n bepaalde groep geklassifiseer word, d.w.s. 'n groep mense wat o.m. dieselfde taal, gewoontes, algemene lewenswyse, ens. het.

Die verskil tussen rassiese en volkseienskappe is dus in hoofsaak dat in e.g. geval die eienskappe oorerflik is en nie na willekeur deur die individu aangeneem of afgelê kan word nie, terwyl in lg. geval die eienskappe na willekeur afgelê kan word, en die individu dus die een volksgemeenskap vir 'n ander kan verruil.

Die konsensus van wetenskaplike opinie is dat die term nasie 'n staatkundige betekenis het, en 'n groep mense aandui wat onder dieselfde sentrale gesag staan.

Hierdie definisies en onderskeidings is van belang om 'n beter insig te verkry in die aard van die probleem waarmee ons in hierdie rapport te doen het.

#### **4. Aard van die probleem**

**'n Nugtere en noukeurige ontleding van die aard van die verhoudings[-] probleem in die konteks van die wêreldsituasie is gebiedend noodsaaklik vir 'n juiste insig in die wyse waarop die probleem opgelos moet word. Die feit dat die verhoudingsprobleem 'n basis in rasseteenstellinge het, kan nie ontken word nie, maar terselfdertyd word die betekenis van die rasseteenstellings as veronderstelde oorsaak van die meeste van die wêreld se verhoudingsprobleme, geheel en al oordryf. Die oordrewe nadruk op die rasse-aspek van die wêreldspanninge blokkeer nie alleen die pogings om die wêreld se probleme op te los nie, maar is wesenlik eensydig en naïef.**

Die verhoudingsprobleme in die wêreld vandag is baie meer gekompliseerd as dat dit uitsluitend op rasseteenstellings sou bcrus. Coctzee [sic] wys daarop dat die groot bevolkingsvraagstukke van die wêreld gereduseer kan word tot, ten eerste, intervolkse verhoudings van botsing en vyandskap, en ten tweede, tot die probleem van "oorbevolking", met gepaardgaande armoede en honger. Nie alle botsings en spanninge tussen volkere het

'n basis in rasseteenstellinge nie. Coetzee wys daarop dat die dubbele probleem van oorbevolking en honger vandag graag aan eenvoudige faktore, soos kolonialistiese en kapitalistiese uitbuiting toegeskryf word. Hy sê tereg dat die probleem meestal nie so enkelvoudig opgelos kan word nie. "Hierdie verskynsels word eintlik alleen vitale faktore onder bepaalde omstandighede . . . Die basiese oorsaak moet eerder gesoek word in die beskawingsagterstand van die betrokke volk en in die verstarring van sy kulturele struktuur en lewensgewoontes." Die oplossing van die wêreld se probleme word nie gedien deur 'n enkele faktor tot allesbeheersende oorsaak en geneesmiddel te verhef nie. Ten einde die regte terapie in die lig van die Skrif toe te pas, moet die "kwaal" van die wêreld se rasse en volkereverhoudinge omvattend en korrek gediagnoseer word.

### **5. Hermeneutiese uitgangspunt**

**Die lig van die Skrif op die rasse- en volkereverhoudinge kan alleen verkry word, wanneer die Skrif in hierdie verband suiwer verklaar en korrek gebruik word: Die Bybel is nie bedoel om gebruik te word as 'n wetenskaplike handboek vir die sosiologie en volkekunde nie, en die gevaar moet ook vermy word om die "historiese situasie" te laat funksioneer as hermeneutiese beginsel waarvolgens die Skrif uitgelê word. Alhoewel die Bybel nie 'n wetenskaplike handboek is nie, bied dit tog fundamentele gegewens en beginsels wat vir alle lewensterreine normatiewe betekenis het. In ons afleiding en formulering van dergelike "beginsels" moet ons gewaarsku wees teen "an incautious use of the term ,principle" 11 (G.E.S., Grand Rapids, 1963). In sy hantering van die Skrifgegewens sal die kerk hom voortdurend bewus moet bly van die sentrale tema van sy prediking, t.w. die verkondiging van die weg van heil in Christus en die koms van die koninkryk van God tot sy eer. Dit beteken dat hy die norme sal aantoon en verkondig wat op alle lewensterreine geld, en sal aanprys wat in gegewe omstandighede met hierdie tema ooreenstem, en dat hy sal waarsku wanneer die weg van heil op een of ander wyse geblokkeer word, en die etiese norme van die Skrif vir alle lewensterreine nie eerbiedig word nie.**

Daar moet ernstig gewaarsku word teen die opvattende neiging deur die eeue heen om die verstaan van die Bybel by gangbare tradisies te laat aansluit. Die gevaar bestaan dan dat die "historiese situasie" sal funksioneer as hermeneutiese beginsel waarvolgens die Skrif meestal selektief uitgelê word. In sy boek, *The Authority of the Old Testament*, vestig John Bright die aandag op hierdie gevaar in die misbruik van die Skrif, en illustreer hy dit aan die hand van die pogings deur 'n vroeëre geslag om slawerny uit die Skrif te regverdig (bl. 46-51).

'n Vanselfsprekende, maar tog belangrike oorweging, is dat ons Skrifgebruik ook nie biblisisties mag wees nie. Afsonderlike tekste moet steeds in die lig van hulle verband en in sarnehang met die geheel van die openbaringsgeskiedenis verklaar word. Dit sluit o.a. in dat rekening gehou word met die eenheid van die Skrif, en veral ook met die besondere aard van die verhouding tussen Ou en Nuwe Testament. In die verhouding tussen Ou en Nuwe Testament is daar nie net openbaringshistoriese kontinuïteit nie, maar ook diskontinuïteit, en met albei aspekte moet op 'n verantwoorde wyse rekening gehou word.

Alhoewel die Bybel nie 'n wetenskaplike handboek is nie, bied dit tog fundamentele gegewens en beginsels wat vir alle lewciïsterreine [sic] normlatiewe [sic] betekenis het. Dit hang saam met die feit dat die sentrale tema van die Skrif die koninkryk van God is, en dat die vleeswording en soenverdiensle van Christus ook 'n breëre kosmiese betekenis het. In die beoordeling van die rigtinggewende beginselwaarhede wat vir alle lewensterreine aan die gegewens van die Skrif ontleen word, moet ons rekening hou met die tydige waarskuwing van die Gereformeerde Ekumeniese Sinode van Grand Rapids, 1963, teen "an incautious use of the term ,principle". Hulle verduidelik: "When the Synod uses the term ,principle' in this context the term shall mean a regulative rule of conduct expressive of God's will as revealed in Scripture, and dernanding application regardless of place, time and circumstance" (Acts, p. 37).

Ons hou, ten slotte, daarmee rekening dat die Skrifgegewens deur die kerk gebruik word, vir die bepaling van sy standpunt en sy houding ten opsigte van die vraagstuk van die rasse- en volkereverhoudinge. Ons verwag nie dat die kerk in hierdie opsig wesenlik anders sal spreek as die Skrifgelowige staatkundige, regsgeleerde of sosioloog nie, maar tog sal sy taal en aksente anders wees, d.w.s. in ooreenstemming met die karakter en grense van sy profetiese verkondiging. In sy hantering van die Skrifgegewens sal die kerk hom voortdurend bewus moet bly van die sentrale tema van sy prediking, t.w. die verkondiging van die weg van heil in Christus en die koms van die koninkryk van God. Dit beteken dat hy die norme sal moet aantoon en verkondig wat op alle lewensterreine met hierdie tema ooreenstem, en dat hy sal waarsku wanneer die weg van heil op een of ander wyse geblokkeer word. In hierdie opsig het die kerk in sy profetiese roeping 'n kritiese funksie ten opsigte van staat en maatskappy, en behoort dit tot sy roeping om die suiwerende lig van die Woord van God op alle lewensituasies te laat val.

**Ons gaan uit van die volgende Hermeneutiese beginsels:**

**Die Bybel moet verklaar word volgens erkende gereformeerde, wetenskaplike hermeneutiese beginsels in ooreenstemming met sy eintlike bedoeling en is nie 'n wetenskaplike handboek vir empiriese sosiologie of volkekunde nie.**

**Die Skrif moet nie biblisisties gebruik word nie, maar tekste moet in hulle verband en in samehang met die geheel van die openbaringsgeskiedenis verklaar word.**

**Alhoewel die Bybel nie'n wetenskaplike handboek is nie bied dit tog fundamentele gegewens en beginsels wat vir alle lewensterreine normatiewe betekenis het, ook vir rasse- en volkereverhoudings.**

**In sy hantering van die Skrifgegewens sal die kerk hom voortdurend bewus moet bly van die sentrale tema van sy prediking, t.w. die verkondiging van die weg van heil in Christus en die koms van die koninkryk van God en sal hy die norme moet aantoon en aanprys wat op alle lewensterreine met hierdie tema ooreenstem.**

**Die kerk het aan die ander kant 'n profetiese funksie ten opsigte van staat en maatskappy, wanneer die skrifnorme wat op alle lewensterreine moet geld, nie eerbiedig word nie.**

**In die uitoefening van hierdie funksie moet die kerk teen twee uiterstes waak: teen 'n gebrek aan die een kant aan durf, en aan die ander kant aan diskresie. Die kerk mag hom nie deur aanpassing sy vrymoedigheid laat ontnem nie, maar hy mag ook nie sonder pastorale bewoënheid en begrip optree nie.**

## **6. Slotopmerkings**

**Die Nederduitse Gereformeerde Kerk is hom diep bewus van die ernstige vraagstukke wat daar ten opsigte van volkere-, rasse- en menslike verhoudinge in Suid-Afrika bestaan. Hy streef steeds na dieselfde ideale van maatskaplike geregtigheid, menslike regte en selfbeskikking van volke en mense, gegrond op Gods Woord, as ander Christelike kerke. Hy is ook oortuig van die noodsaaklikheid dat die kerk sy profetiese roeping moet vervul, simpatieke begrip moet hê, Skriftuurlike leiding moet gee en voorbidding moet doen. Waar die Ned. Geref. Kerk van ander kerke verskil, is dit nie te wyte aan 'n verskil van siening ten opsigte van morele begrippe of Christelike etiek nie, maar op grond van 'n verskillende siening van die situasie in Suid-Afrika en die boodskap van Gods Woord daaroor. Die verskil is nie een van ideale en doelstellings nie, maar van die beste metodes om hulle te bereik.**

**Hierdie rapport gee nie voor om alle aspekte van die probleem van ons land ten volle vanuit kerklike en Bybelse gesigspunte te dek nie.**

**Daar is met besondere waardering kennis geneem van die gesindheid en optrede van die sentrale, provinsiale en plaaslike owerhede en die betrokke ministers, departemente en amptenare van die R.S.A. en die ander state waar die Ned. Geref. Kerk (Moeder- en Dogter-) sendingwerk doen. Daar is ook kennis geneem van die reusetaak wat deur hierdie state met welslae aangepak is en die vordering wat gemaak is met die oplossing van die talle probleme in ons veelvolkige land. Vir die groot uitdagings en vraagstukke van die toekoms word hulle van die Kerk se volgehoue belangstelling en voorbidding verseker.**

## **APPENDIX A.3**

### **SACLA 1 (1979)**

*"...He said to them, 'It is not for you to know times or seasons which the Father has fixed by His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth'."*  
(Acts 1:7 - 8)

After 2 years of planning and preparation the dream and vision came together and became a reality!

The Aims of SACLA [1]:

In obedience to the call of God and in light of the serious situation and the great opportunities in South Africa today, we, a group of Christians of many denominations have felt led by the Holy Spirit to bring together as wide a cross-section of Christians as possible.

The main aim of SACLA 1 was to discover what it means to be faithful and effective witnesses to Jesus Christ as Lord in South Africa today. Subsumed under this main aim are the following subsidiary aims:

1. To acknowledge the Lordship of Jesus Christ and to worship Him.
2. To recognise, face and to turn from our failures in witness.
3. To seek afresh God's power and dynamic for witness.
4. To experience the inter-relatedness of worship and witness.
5. To declare our oneness as members of the Body of Christ.
6. To examine our context of witness.
7. To relate the content of witness to our contexts.
8. To stimulate more effective witness in South Africa today.
9. To seek ways of continuing in the relationships and commitments reached through the assembly.
10. To apply what we learn in SACLA at the level of the local congregation and community.

(SACLA Council)

The South African Christian Leadership Assembly should not be an end in itself, but the beginning of an honest renewal of the "Body of Christ in South Africa" to enable it to assume its God-given role of being the salt of the earth. We face, at a number of levels, moral issues

which contribute to a way of life in South Africa that has produced economic discrepancies, injustices, the loss of dignity and a host of aching needs. Our previous failure truly to meet with one another has meant that many of these South African agonies have been obscured. They must not be in the future!

Vusi Khanyile (Motivation Director)

The following information outlines the SACLA 1 programme structure:

### 1. Broad Outline

SACLA opened with a three day preparatory Conference. This ran from July 5<sup>th</sup> to 8<sup>th</sup>, 1979. The theme was "Christian Leadership in South Africa Today". The gathering aimed mainly to produce a group of leaders, enablers and facilitators for the main SACLA experience in the week. Then from the evening of Sunday July 8th to the afternoon of Sunday July 15th, the main SACLA gathering took place with several thousand additional people participating. The theme for this gathering was "Christian Witness in South Africa Today."

### 2. Plenaries

Each day began and ended in plenary and during these sessions there was a basic input of the universals of the Gospel under seven separate categories or themes.

### 3. Conferences

The whole contextualising process within SACLA took place in five separate Conferences which met generally in the second half of the morning each day and occasionally in the afternoons. The Conferences were for the following groups:

- Local Church Leadership
- National Leadership
- Student Leadership
- High-School Leadership
- Church Youth-Group Leadership.

#### 4. Pan-Interest Group Seminars

In order for people out of the different Conferences mentioned above to have the opportunity of mixing and communicating together on a small-group basis, people were moved out of their relatively homogenous interest groupings into heterogeneous Pan-Interest groupings. Pan-Interest Group Seminars were devised and although on different subjects, these Seminars all related to the theme for that particular day. After each of the selected speakers addressed the particular issues, people broke up into pre-allocated groups of 10 for discussion and interaction on the basis of the speaker's input, plus the pre-SACLA study notes.

The following information contains the programme outline and themes:

##### 1. Preparatory Conference

The general theme for the first three days was "Christian Leadership in South Africa Today".

The three days respectively had the following three themes:

- Christian Leadership
- Leadership and Conflict
- Leadership Skills

##### 2. Main Assembly

The main Assembly, with its theme "Christian Witness in South Africa Today ", had the first two chapters of Acts as its theological matrix or focus. Each day had a theme and a focus, as follows:

- Monday July 9th - The Focus of Witness (The person of Jesus)
- Tuesday July 10th - The Community of Witness (Fellowship)
- Wednesday July 11th - The Message of Witness (The Kingdom of God)
- Thursday July 12th - The Dynamic of Witness (The Holy Spirit)
- Friday July 13th - The Scope of Witness (The Great Commission)
- Saturday July 14th - The Bearers of Witness (Incarnational Ministry)
- Sunday July 15th - The Acts of Witness (Worship and Evangelism)

## **APPENDIX A.4 SACLA 2 (2003)**

SACLA is still in existence and has since SACLA 2 (2003) become an organisation promoting Christian Leadership in all fields. SACLA 2 identified the following *giants*<sup>1</sup> within the South African community:

- HIV and Aids
- Violence
- Racism
- Poverty & Unemployment
- Sexism
- Family in Crisis
- Crime & Corruption

“Each day at the SACLA conference in 2003, a Christian response to these issues was looked at within the Track groupings. They provide a vehicle for Christian leaders from similar spheres of influence in society, to produce solutions, driven action and plans for implementation at local level. The aim is to challenge and motivate leaders at all levels to take seriously the issues facing our country and to begin to take action in dealing with them in a spirit of servanthood to God and our country.”

The following Tracks are the networks mobilising itself throughout South Africa:

- Youth Leaders in High Schools & Churches Track
- Church Leaders Track
- Education Track
- Science, Technology & Environment Track
- Civil Society, Health & Medicine Track
- Politics & Government Track
- Art, Entertainment & Media Track
- Community Transformation Track
- Business & Labour Track

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<sup>1</sup> On its website, SACLA uses a cartoon and the text of David and Goliath, 1 Sam. 17 to portray the Apartheid *giant*, slain and replaced by the other *giants*, those as mentioned above.

- Justice, Safety & Security Track
- Children's Ministry & Family Issues Track
- Tertiary Students & Young Adults Track

## APPENDIX A.5

### BROEDERKRING: THEOLOGICAL DECLARATION (1979)

In 1979 the Broederkring issued a Theological Declaration which was a statement of faith for their members:

1

We believe in the God and Father of Jesus Christ who upholds the whole universe by his Word and Spirit. He struggles for his own righteousness with regard to God and fellow man. In this respect God chooses constantly for his own righteousness [sic] and consequently stands on the side of those who are victims of injustice.

2

We believe that God reveals Himself in his Word as the One who throughout history in his relationship to men binds Himself to his own justice in order to make the world a place to live in. His life-giving Word became man in Christ Jesus, through whom He breaks the power of injustice. By His Spirit He gives people the possibility to again live in obedience to his Word.

3

We believe that God gathers for Himself in this world a new people who consist of men and women He has liberated from oppressive powers through Jesus Christ. This people of God has [sic] the responsibility to live as the one undivided body of Christ. As God's property the church must be busy standing where God stands viz. against injustice and with those who are denied justice. To fulfill [sic] this task it is necessary that the church should constantly search after the truth of God's Word. This is true especially because we owe greater obedience to Christ than to human governments, power or ideologies.

4

In our South African situation this means that we as part of the church of Christ in this world should unflinchingly persevere for establishing God's justice. The church may, in faithful allegiance to its Head, Jesus Christ, come into conflict with human authorities. If the church has to suffer in the process we know that this is part of the way of God's people through history and that the word of Christ remains in force, 'I will never leave you or forsake you.' (Heb. 13:5)

## **APPENDIX A.6**

### **REFORMATION DAY WITNESS (1980)**

Witness of eight theologians, October 31, 1980 [sic]

In the spirit of Reformation Day, we as believers in the Reformed Faith wish to make the following witness:

- 1 Together with genuine gratitude for what has been done and achieved in the church sphere, we wish to express our deep concern about the apparent powerlessness of the institutionalised church in South Africa
  - (a) to carry out its divine calling of reconciliation on a meaningful and credible basis in a situation of increasing tension and polarisation between the various population groups in our country;
  - (b) to give spiritual leadership to the authorities and community by means of a clear and consistent witness to the promises and demands of God's Kingdom as far as social reality is concerned;
  - (c) to resist mutual estrangement and exclusivity among Christians and so to work against the divisions of the church which shame the communion of saints.
  
- 2 In all humility, we plead as members of the NGK with all our fellow Christians and office bearers charged with oversight of church policy and action, to reason together and to strive for
  - (a) the elimination of loveless and racist attitudes and actions which cause hurtful incidents and not the message of God's reconciling grace of its power;
  - (b) to demonstrate the solidarity of Christian love with all those who are placed in positions of helpless suffering and need by social practice, economic [sic] oppression and political policy;
  - (c) a form of church unity in which the oneness of believers adhering to the same confession can take visible form.
  
- 3 We are convinced that the NGK can, together with other churches, through these channels, make a God-honouring contribution towards:

- (a) the advance of mutual trust and acceptance among the different population groups of our country, the indispensable foundation of a peaceful community;
- (b) a deeper consciousness of the demands of God's word under which both the authorities and their subjects are called to reform the present order, so that every individual can be given the scope to realise their potential as the bearer of the image of God: [sic]
- (c) a concrete witness that existing group differences between people need not be a source of friction because of prejudice, self-interest and defensiveness, but can, through the power of God's renewing grace, be developed into something that provides for mutual enrichment and the upholding of each other in the one body of Christ.

Compiled and signed by:

C F A Borchardt;

J H Combrink;

A B du Toit;

W P Esterhuyse;

J A Heyns;

W D Jonker;

B A Muller;

H W Rossouw.

## **APPENDIX A.7**

### **STORMKOMPAS (1981)**

#### **Stormkompas - 44 statements**

Statements on the NGK [or DRC] in the present South African context: A few theological perspectives.

1.

The church is not a human institution but the work of the Father, Son and Holy Ghost. The Church is led by the Spirit in the Truth of the Word. Therefore no other Word in the church may be exalted above or placed on the same level of the Word. The church stands or falls, lives or dies by the Word and the Word alone.

2.

The church is a community of people which is neither built on, nor arises from material factors such as blood, soil, culture, language, class or profession. Ir [sic] is a total new community in which differences and diversity are sanctified and put to the service of God and of each other.

3.

The unity of the church is no superfluous luxury, but constitutes the being (wese) of the church. Mutual divisiveness must be deplored as a sin and be controlled.

4.

The concept invisible church is sometimes used theologically unsoundly for the sake of a specific theological construction to escape from a Biblical unity concept in a multi-national society.

5.

A Christian may never unreservedly identify with his volk, group, class or culture. There must always be a certain distance. The highest loyalty of believers is exclusively to Jesus Christ as his Lord.

6.

Because of the role of the NGK in the political and social maturation of the Afrikaner, the church is too closely identified with syndrome of Afrikaner unity. Thereby Afrikaner unity is often elevated by the church above church unity.

**On reconciliation:**

7.

The church in SA may have been given us last opportunity to place reconciliation on its agenda, to give it tangible expression and to demonstrate it by concrete acts of reconciliation in its own midst and in the outside world.

8.

In SA a joint effort of all Christians and churches, who are prepared to grasp each others' hands across all prejudices and to stand together before the face (aangesig) of God, has become an urgent necessity. In this the NGK should take the lead and the initiative because of its extraordinary influential position.

9.

At the moment it is not the NGK which in SA is standing in the forefront of church efforts towards reconciliation between population groups, but rather those very churches which are often labelled by the NGK as "foreign" or even hostile towards SA.

10.

The most irreconcilable attitudes with regards to people of other races are often found among members of the NGK. Hence the expectations about the reconciling role which the church can and must fulfill, [sic] have been transformed into deep disappointment among many.

11.

The church as the community of the believers who are reconciled in Christ, where gulfs are bridged, tensions relaxed and eliminated and fear for each other gives place to sincere love, can and may never form an exclusive group. Should it be a closed community [sic] it violates the very deepest being of the church of Jesus Christ.

12.

Truereconciliation [sic] between population groups in SA cannot take place without a deep recognition and admission of guilt by all believers towards ech [sic] other. The NGK ought to take the lead in this regard to confessing in humility and repentance for the injustice which has been committed over a long period by whites against blacks.

13.

The fact that some NGK church councils still close their church doors to believers of other colours, points to a sinful refusal by Christians to accept each other as reconciled people - regardless of all differences that might exist in human terms.

#### **On Church relations:**

14.

The unification of the so-called Mother and Daughter churches of the NGK, while allowing for the existence of separate language congregations, has become urgently necessary. The [sic] unification will inevitably lead to a joint understanding of the scripture in a SA context and could thus make the witness of this church of significance in this context.

15.

The synod of the NGK did not in 1857 set its face with full evangelical force against the opposition of earthly (*vleeslike*) Christians in the church to the presence of fellow believers of other colours. The concession to the denial (*remspraak*) of the reconciliation of ethnic and social differences in the church, eventually meant that instead of overcoming the weakness of some bretheren this weakness, with the actual sanction of the church, continued to block the road of reconciliation.

16.

The existence of separate NG Churches for different population groups, has developed into an artificial and ideological separation of people. This enforced separation of people on the grounds of race and colour is in essence based on the conviction of the fundamental irreconciliability [sic] between people and is as such in conflict with the Gospel.

17.

The holding of ecumenical services of worship or where something of the unity [sic] of the church could be experienced and a witness could be given to the world, is indispensable for the church in SA.

18.

That there is in SA no church organisation or structure in which all churches - at least of Protestant conviction - are associated must be regarded as an accusation against churches in SA.

### **On missionary work**

19.

God (*die Here*) has, in his great mercy blessed the missionary work of the NGK with great harvests (*vrug*), inside as well as outside SA. Yet we fear that the NGK in the 1980s is fast becoming isolated from [sic] the mainstream of churches in and outside SA. In the internal situation of SA the church runs the danger of becoming irrelevant and of losing its witness.

20.

The white NGK has, sociologically speaking, become a middle class church which defends the status quo, and particularly the group interests of the Afrikaner. Missionary work is for some church members therefore only acceptable if, and insofar [sic] as it does not affect that interest, but promotes it.

21.

Nothing could be more damaging to the credibility [sic] of the church in the world than its lack of love and unity which flows from it. The NGK has in this regard gained a reputation over the years that it keeps brothers and sisters in Christ apart, rather than binding them together into a unity, [sic] and has thereby drawn a dividing line through the unity and community [sic] of the faithful or believers.

It is precisely this which in the coming decades could totally disqualify the NGK as a church to which people in Africa will be willing to listen.

### **On the relationship between the church and the State.**

22.

Romans 13 is not an all embracing Christian dogma with regards to the State. It deals in the pericope with the state as institution of God, and not with a divine approval for the action of any specific government.

23.

The government [sic] is a servant of God and therefore also compelled or obliged to submit him to the demands of the Word of God. The church has the responsibility as the bearer of the divine Word of presenting or stressing the demands of the Word upon to the government. Therefore [sic] the church has also a special responsibility with regards to politics. This demands that it must never as such become entangled with a specific political policy direction so that it loses its freedom to testify against such a policy when that becomes necessary.

24.

The constitution of a country drastically influences the life and existence of each citizen. It is therefore the responsibility of the church to pass on to the government which is responsible for the constitution, the Biblical values and points of departure which have a bearing on a constitution of a country. The church must help interpret these measures for the practical life of the citizens in order to enable the government to draft the constitution accordingly:

25.

The constitution of a country must outline the political scope in which justice can be done to God and man. Scope must be given to make it possible for man to become more humane so that the diviness [sic] of God thereby can come clearer to light.

### **On the social witness of the church**

26.

The church as institution in society has the responsibility [sic] to shed the (sometimes painful) light of Gods Word on the total society with all its constitutions. It means that the church from the Word, give the lead in practice to these institutions (through statements and decisions), and that the church members again in their turn give content to the Word of God within the institutions.

27.

SA with all its social problems, offers to the church of Christ in this country an inescapable challenge to sound its witness clearly and fearlessly - a challenge on which the churches in S A because of their mutual divisions and lack of effective communication have yet seldom in the history of the country answered properly.

28.

Neighbour-love embraces not only doing what you would have others do for you, but also that you will not allow anything to be done to another that you would not want done to yourself. In South Africa this means, among other things, that the Christian cannot be indifferent to the more than half-million black people who have been relocated in terms of government policy whether they agreed or not; the sociological and other results of the system of migrant labour; the millions of people who are crowded into black living areas, largely without basic amenities; the wage structure which, in spite of reforms, still holds sway in South Africa.

29.

The church in South Africa does not have the primary function of working for human rights, but of working for the human worth of all people. Human worth means that scope must be given to a person to fulfil his destiny as bearer of the image of God. Inhumanity [sic] involves all those factors in and outside the individual which hinder them from fulfilling that destiny.

30.

The skin colour of a person should not be decisive in the treatment of people in any community. [sic] The human worth of a person is denied when he is judged by his physical appearance alone.

31.

A lack of empathy for the social, the socio-economic and the political grievances of the black inhabitants of South Africa on the part of the NGK manifests the identification of the church with the white ruling class for the black man. The black man's struggle for existence in a white-orientated community [sic] caused among other things by poor wages, housing shortages, the withholding [sic] of political rights and the half-hearted calls and action by the NGK in this connection, also give rise to the black man seeing the church as bearing co-responsibility for his situation.

32.

The church needs to bring the Biblical perspective on wages and labour to the attention of its members. Wages received for labour, must in Biblical terms be seen as a sign of God's grace and forgiveness, and his tolerance and patience towards mankind. The worker should see his wage as a symbol of God's grace in his life. Should the employer not pay such a wage, he becomes a block to the working of God's grace in the life of his employee.

33.

The urbanisation and industrialisation of the black man has been a far more traumatic process than that of the Afrikaner because the distance from land to city was much greater for the black man than for the Afrikaner, and the process was compressed into a much shorter period. The NGK took the lead in promoting the interests [sic] of the Afrikaner in the urbanisation process. The church looked after the Afrikaner people and was a champion of their rights. In this it called on the ministers of the Word fearlessly to proclaim the social implications of the Gospel. But in the case of the black man, the NGK was mostly interested in preaching to him the message of eternal salvation in the midst of urbanisation and industrialisation, and did little to promote the earthly well-being of the black man. By so doing, it failed to grasp the real nature of the crisis of urbanisation for the blackman [sic] and to effectively stand by him.

### **On the political structure in South Africa**

34.

The societal system resulting from an enforced political policy of segregation of people, means that the human worth of everyone involved is affected. And since one population group - the whites - are advantaged by this system, it does not fulfil the demand of the gospel that justice must be done to all. Hence the church cannot identify itself with such a policy, much less justify, motivate or defend it.

35.

It is time that the NGK said clearly that the policy of apartheid in South Africa has many harmful consequences, in spite of the good intentions of the authorities about allowing population groups to develop separately. The church needs to state clearly that the Christian cannot support this policy without question.

36.

The dealings of the South African government in race relations over the past 33 years must, to a great extent, be attributed to the Afrikaner and his church. The NGK has failed in this

respect, to proclaim the full consequences of the Christian message with reference to, among other things, the hurtful consequences of the Group Areas Act, large-scale relocations of people, and the Biblically unjustifiable Mixed Marriages Act. It was often other churches in South Africa which gave a lead on this point by raising a prophetic voice on behalf of God's justice.

37.

Most ministers of the Afrikaans churches, because of their ties to the Afrikaner volk and their identification with government [sic] policy, are not prepared to apply the gospel to the socio-political situation in South Africa in their preaching.

38. The NGK must prepare its members for the fact that the white man clearly cannot forever exercise control in South Africa. Thus, it will have to teach them in a Christian way, how they should live and act as Christians in a minority situation. The church will have to make its members realise that even as a minority group, they have an extremely important contribution to make not only in South Africa, but in Africa as a whole.

39.

The church must do everything possible to work, in accordance with its calling, for a new South Africa, a community of true justice, peace and prosperity for all.

### **On the church and the Afrikaner Broederbond**

40.

Because the activities of a powerful opinion-forming body like the Afrikaner Broederbond take place in secret, the free formation of public opinion is hampered. Fear of damage to future careers of its members restrains them from open and unrestricted questioning of the political and social order in South Africa, [sic] and from expressing a bold Christian witness.

41.

The close links between members and officials of the Afrikaans churches with the Broederbond and the links between the Broederbond and the National Party and the government, does serious damage to the credibility of these churches.

42.

The membership of particularly officials of the church of the Broederbond is questionable among Christians for the following reasons:

1. Nothing that happens according to the yardstick of God's Word, should be secret.
2. Recent revelations of a large number of the names of ministers among the members of the Broederbond, leads to suspicion and the formation of cliques within the church which harm its uniry. [sic]

### **On the church and youth**

43.

One factor which is a cold reality at the beginning of this decade is the increasing frustration among young people in South Africa - a frustration which arises from the gap between ideals and future expectations on the one side, and the political realities which they face on the other. For this reason, young people are knocking more loudly on the door of the church for political guidance - on the door of the NGK in fact, which has become so entangled with the National Party that together they have become a strong alliance in the political decision-making process in South Africa.

### **Conclusion**

44.

The most urgently important change which is necessary in South Africa, is the renewal of the church of Jesus Christ.

## **APPENDIX A.8**

### **OPEN LETTER (1982)**

#### **COVERING LETTER**

This open letter is born out of the desire to share our understanding of the meaning of the Gospel in the South African situation. It grew over a period of some months. Our intention is not to imply that the NGK ignores these matters. A number of issues raised here enjoy the serious attention of the church and many of us had the opportunity to be involved in such activities. Although we hereby wish to express our deep convictions we do not intend it to be considered as the final word but as a contribution to the discussion. The discussion within the church concerning the meaning of the Bible for the situation in our country is of great importance, and we wish to participate in that debate by way of this letter. We ask the members of the church to read and consider our statement in this spirit.

In the middle of March we handed the letter to the Chairman of the Broad Moderature and the Chief Executive Officer of the General Synod with the request that they advise us how best to bring its contents to the attention of the church, and that it be tabled by the Moderature. After consultation with the members of the Broad Moderature they informed us that according to church policy the letter could not be received. We were further informed that they could not deal with the matter.

We were not in a position to offer all the ministers and ordinands of the NGK an opporrunity [sic] to sign the letter, and we assume that a number would still wish to do so. These and any lay members of the NGK who wish to associate themselves with this letter are invited to advise any one of the signatories. We hope that this open letter will serve the debate within the family of Dutch Reformed Churches (NGK).

#### **AN OPEN LETTER TO THE NGK [DRC]**

We, ministers and ordinands of the NGK, state as our conviction that genuine reconciliation in Christ between individuals and groups is [sic] the greatest single need in the Church and so also in our country and society. We believe that the Church of Jesus Christ in South Africa has a particular contribution to make in this connection by (1) giving ever more explicit expression to reconciliation and the unity of the church, and (2) by exercising its prophetic calling in respect of society.

## **1. Concerning reconciliation and the unity of the church**

1.1 We are convinced that the primary task of the church in our country is the ministry of reconciliation in Christ.

1.1.1 In the first place this means that it is the inalienable privilege of the church to proclaim the message of reconciliation between God and man. Without this aspect of reconciliation the issue at point would lose its deepest meaning and significance.

1.1.2 It is likewise the inalienable privilege of the church to proclaim simultaneously the message of reconciliation between people - even between those who had formerly been enemies - and to bear witness that for believers Christ has put an end to human enmity and has united us by creating "in himself one new man" (Eph. 2:15, 16).

1.1.3 We confess that the unity of the church is both a gift and an injunction of God. Like reconciliation, it was brought into being by God and it is therefore a fortiori our responsibility to give it visible expression. The church will therefore oppose factors which threaten her unity [sic]. This includes factors like heterodoxy, lovelessness, self-righteousness, exclusivism, prejudice and the giving of preference to personal or group interests.

1.1.4 There is space within the unity of the church for a diversity of languages and cultures. Specifically because of the reconciliation this diversity provides mutual enrichment and not division.

1.1.5 The unity, however, belongs to a different category than diversity. Unity is primary, diversity secondary. The unity is normative and is confessed (the Apostles' Creed and Nicene Creed), the diversity not so.

1.2 This has the following implications, among others, for the concrete existence of the Church in South Africa:

1.2.1 That no particular church (denomination) can afford to do without discussion and fellowship with other churches, or close its doors to others

1.2.2 that the church may lay down no condition for membership other than the confession of true faith in Jesus Christ (Belgic Confession, Art. 27)

- 1.2.3 that the various churches within the family of the Dutch Reformed Churches (NGK) who in any event adhere to the same Confession of Faith and historically emanated from the same church, ought to do everything within their powers to give visible expression to the unity which they confess.
- 1.2.4 that with immediate effect, while negotiations for clearer structural unity are under way, all members of churches within the family of Dutch Reformed Churches (NGK) should be welcome at any meeting of any of these churches
- 1.2.5 that members of the one Body of Christ accept one another as brothers and sisters without questioning one another's Christianity, concern themselves with each other's welfare, esteem the other higher than oneself, bear one another's burdens, show mutual love in word and deed and intercede for one another in prayer.

## **2. Concerning the prophetic calling of the church**

- 2.1 We are convinced that the calling of the church extends beyond the ministry of reconciliation within the four walls of the church. We therefore reject the opinion that the church ought to concern itself only with so-called 'spiritual matters' and withdraw from other areas of society.
  - 2.1.1 Reconciliation includes a prophetic witness in relation to the entire life of society and therefore the church dare not remain silent concerning such matters as moral decay, family disintegration and discrimination.
  - 2.1.2 The church will always bear witness that an arrangement of society based on the fundamental irreconcilability of individuals and groups cannot be accepted as a basic point of departure for the ordering of society.
  - 2.1.3 The church has a wonderful opportunity to be God's experimental garden in the world. This means that God wants to demonstrate something to the world, through the life of the church, concerning that unity, mutual love, peace, understanding, sharing and justice, which God intends to be present in the whole of society.
  - 2.1.4 Naturally all this is also realised in the church only in a defective manner! [sic] This state of affairs must not, however, give rise to the prophetic talk of the

church in relation to society being made into a responsibility of the distant future when the church's integrity has been fully established.

2.2 For the concrete situation in the South African society, the above comments mean, inter alia, the following:

2.2.1 that the church may exercise its prophetic witness with great boldness in the South African society; we in fact live in a state which explicitly calls itself Christian and therefore wishes to listen to the Word of God together with the church

2.2.2 that a social order which elevates irreconcilability to a principle of societal living and which alienates the different sections of the South African population from one another is unacceptable

2.2.3 that such a system makes it virtually impossible for the inhabitants of South Africa to really learn to know one another, to trust one another and to be loyal to one another

2.2.4 that the laws which have become symbols of this alienation, among these being those concerning mixed marriages, race classification and group-areas, cannot be defended scripturally

2.2.5 that justice, and not simply law and order, shall be the guideline and point of departure for the ordering of society. We believe that the incidence of the forced removal of people, the disintegration of marriage and family ties as a result of migrant labour, the inadequate expenditure on black education, insufficient and inadequate housing for black people and the low wages paid to such people cannot be reconciled with biblical demands for justice and human dignity

2.2.6 that all people who regard South Africa as their fatherland ought to be included in the process of negotiating a new order for society

2.2.7 that this system ought to be built on order and peace which is the fruit of justice. This means that all people ought to enjoy equal treatment and opportunities.

### **3. Our solidarity**

In the above statement we do not only want to place on record what is, in the light of Scripture, our deepest conviction concerning the concrete South African reality, but we also want to

- 3.1 confess to our deepest guilt before God that we ourselves have also failed to manifest adequately the unity of the church of Christ in our lives and that we too have contributed to many of the societal evils which we have identified
- 3.2 explicitly declare that we have neither spoken concerning the church nor the government from an attitude of self-righteousness. Our witness emerges out of a deep solidarity with the church and an awareness of co-responsibility with regard to the present order of society
- 3.3 confess that we believe in conversion, the forgiveness of sins, and a new life in obedience to God
- 3.4 pray that our letter will contribute to the church of Christ in South Africa having a clearer vision concerning its calling, and that the realization of a new societal order in South Africa may be expedited
- 3.5 bear witness that the Gospel of Jesus Christ – God's good news to the world – also gives hope to the people of South Africa in these specific circumstances
- 3.6 gives [sic] the assurance that we will earnestly continue in prayer for the Church, as well as for the government in its extremely difficult task.

### **Signatories**

SW Albertyn, Port Elizabeth; CA Anthonissen, Johannesburg; JAS Anthonissen, Tygerberg; FDJ Basson, Parow; JH Basson, Bellville; DP Bekker, Durban; HH Biermann, Voortrekkerhoogte; J Bohnen, Stellenbosch; GM Booy, Pretoria; DJ Bosch, Pretoria; HL Bosman, Pretoria; OS Bosman, Stellenbosch; CJ Botha, Bellville; DP Botha, Stellenbosch; JG Botha, Stellenbosch; JJ Botha, Stellenbosch; JSF Botha, Viljoensdrif; J Bouwer, Stellenbosch; H Brand, Kaapstad; JD Bredenkamp, Sasolburg; GA Breytenbach, Zimbabwe; ECD Bruwer, Pretoria; JJ Burden, Pretoria; JA Burger, Verwoerdburg; JC Buys, Randpoort; WJC Cilliers, Germiston; WS Conradie, Windhoek; FS de Jager, Voortrekkerhoogte; PGR de Villiers, Stellenbosch; JT de Jongh van Arkel, Verwoerdburg; DC de Wet, Potchefstroom; AW Doyer, Randfontein; GJS Doyer, Vanderbijlpark; PJ Dumas, Kuilsrivier; JJF Durand, Stellenbosch; CP du Toit, Pretoria; SI du Toit, Pretoria; JJ Els, Grahamstad; PJJ Els, Bellville; C Erasmus, Riebeek-Wes; PJA Fourie, Stellenbosch; D Ganzevoort, Zimbabwe; FE O'B Geldenhuys, Pretoria;

JHG Gous, Vanderbijlpark; RC Herholdt, Bellville; SJ Herholdt, Youngsfield; MH Heyns, Parow; S Heyns, Bloemfontein; WJM Janson, Pretoria; ACF Koch, Port Elizabeth; A König, Pretoria; BJ Kotze, Kaapstad; WA Krige, Westville; JJ Kritzinger, Pretoria; PR Kruger, Springs; PJ Kühne, Vanderbijlpark; GL Langeveld, Bellville; DG Laurie, Franschhoek; WPF Lawrenz, Potchefstroom; HI Lederle, Pretoria; GPV le Roux (JA sn), Pretoria; SJ le Roux, Florida; AF Louw, Pretoria; AF Louw, Harare (Salisbury); LK Louw, Vereeniging; AH Lückhoff, Pretoria; PJ Maartens, Pinetown; JC Malan, Bellville; BJ Marais, Pretoria; DJ Marais, Montagu; JC Marais, Nkhensani; S Marais, Askham; SJ Marais, Sanddrif; PGJ Meiring, Pretoria; JA Nieder-Heitmann, Maandagshoek; JN Odendaal, Grahamstad; WMJ Odendaal, Port Elizabeth; CC Olivier, Zithulele; OJ Olivier, Potgietersrus; L v Z Peters, Boshoff; WA Pieters, Stellenbosch; HJC Pieterse, Pretoria; EAC Pretorius, Pretoria; HL Pretorius, Umtata; PAC Pretorius, Zimbabwe; GJ Retief, Bellville; JH Roberts, Pretoria; WA Saayman, Pretoria; CL van W. Scheepers, Cullinan; EH Scheffler, Cullinan; FEA Scheffler, Franschhoek; DA Scholtz, Vanderbijlpark; B Schreuder, Richmond, Kaap; DJR Schutte, Voortrekkerhoogte; SO Skeen, Welkom; DJ Smit, Stellenbosch; HJ Smit, Stellenbosch; CJ Smuts, Ghanzi; JH Spies, Ysterplaat; JD Steyn, Caledon; CJ Swart, Riebeek-Kasteel; J Symingron, [sic] Pretoria; JP Theron, Youngsfield; GP van der Merwe, Ventersdorp; PJ van der Walt, Vereeniging; AS van Dyk, Zimbabwe; JF van Heerden, Verwoerdburg; AS van Niekerk, Pretoria; GWS van Rooyen, Bloemfontein; HL van Schalkwyk, Voortrekkerhoogte; J van Schalkwyk, Pretoria; PJF van Vuuren, Zimbabwe; AJ van Wijk, Grahamstad; DC van Zyl, Pretoria; WF Vermaak, Brackenfell; JC Vermeulen, Pretoria; JN Vorster, Verwoerdburg; GF Wessels, Zomba.

**APPENDIX A.9.a**  
**BELHAR BELYDENIS<sup>2</sup>**  
**(AFRIKAANS: 1982; 1986 – FINAL VERSION)**

**Die begeleidende brief**

*Die Sinode van die voormalige NG Sendingkerk (NGSK) in Suid-Afrika het reeds in 1982 met die aanvaarding van die Belydenis van Belhar as 'n konsep 'n begeleidende brief goedgekeur om altyd daarmee saam te lees.*

1. Ons is daarvan bewus dat daar in die lewe van die kerk oomblikke kan ontstaan van soveel erns dat die kerk die noodsaak kan voel om opnuut sy geloof te bely in die lig van 'n spesifieke situasie. Ons is daarvan bewus dat so 'n daad van belydenis nie ligtelik gedoen word nie, maar slegs as geoordeel word dat die hart van die evangelie self op die spel staan en bedreig word. Na ons oordeel verg die kerklike en politieke situasie binne ons land en veral binne die NGK-familie tans so 'n beslissing. Ons doen hierdie belydenis dus nie as 'n teologiese gespreksbydrae of as 'n nuwe samevatting van al ons geloofsgoedere nie, maar as 'n kreet uit die hart, as 'n dwang wat ons opgelê is om die evangelie ontwil in die lig van die oomblik waarin ons staan. Ons bely saam met vele ons skuld daarin dat ons nie altyd duidelik genoeg hieroor getuig het nie en gevolglik medeverantwoordelik is daarvoor dat wat as sonde ervaar en bely is of as sonde ervaar en bely moes word, mettertyd gegroei het tot vanselfsprekendhede en Skrifvreemde ideologieë en dat die indruk by vele geskep is asof die evangelie nie waarlik op die spel was nie. Ons spreek hierdie belydenis uit, omdat ons oordeel dat allerlei teologiese argumente daartoe bygedra het om aspekte van die waarheid so eensydig te beklemtoon dat dit in die leuen verander het.

2. Ons is daarvan bewus dat die enigste gesag agter so 'n belydenis en die enigste grond waarop dit uitgespreek kan word die Heilige Skrifte as die Woord van God is. Volkome bewus van die waagstuk verbonde aan so 'n daad, oordeel ons tog dat ons geen ander keuse het nie. Ons is boonop daarvan bewus dat geen ander motiewe of oortuigings, hoe geldig hulle ook al mag wees, ons die reg veroorloof tot 'n daad van belydenis nie. Dit moet 'n kerklike handeling wees ter wille van die suiwerheid en die geloofwaardigheid van die kerk en sy boodskap alleen. Sover dit moontlik is voor die mense verklaar ons hiermee dat ons enigste dryfveer geleë is in ons vrees dat die waarheid en krag van die evangelie self

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<sup>2</sup> The Accompanying Letter must be read together with the Belhar Confession as per resolution of the synod of the former DR Sendingkerk of 1982 (URCSA, 2011b). The official English version (2008) follows below in Appendix A.9.b.

bedreig word in hierdie situasie. Ons wil geen groepsbelang dien, partyskappe bevorder, teologieë bevorder of bymotiewe verwesenlik nie. Terselfdertyd weet ons dat ons diepste bedoelinge slegs na ware beoordeel kan word deur Hom voor wie alles oop en bloot is. Ons spreek hierdie belydenis nie uit vanaf sy troon en uit die hoogte nie, maar voor sy troon en voor die mense. Ons pleit daarom dat hierdie belydenis nie misbruik sal word deur enigiemand met allerlei bymotiewe nie en dat dit ook nie vanuit sulke motiewe teëgestaan sal word nie. Ons begeerte is om geen valse struikelblokke in die weg te lê nie, maar om heen te wys na die egte struikelblok, die rots Jesus Christus.

3. Ons spreek hierdie belydenis nie uit teen spesifieke mense of groepe van mense of 'n kerk of kerke nie. Ons spreek hierdie belydenis uit teen 'n valse leer, teen 'n ideologiese verdraaiing wat die evangelie self in ons kerk en land bedreig. Ons versugting is dat niemand hulle sal vereenselwig met hierdie verwerplike leer nie en dat almal wat heeltetal of gedeeltelik daardeur verblind is hulle daarvan sal afkeer. Ons is terdeë bewus van die verleidelike aard van so 'n valse leer en weet dat vele wat daardeur gekondisioneer is in mindere of meerdere mate die halwe waarheid leer glo het as die volle. Ons betwyfel daarom nie talle van sulke mense se Christelike geloof, hulle opregtheid, eerlikheid, integriteit en goeie bedoelinge en in baie opsigte lofwaardige handelwyse nie. Juis omdat ons egter die krag van die misleiding ken, is ons daarvan bewus dat nie die erns, opregtheid en intensiteit van ons sekerhede ons vrymaak nie, dog slegs die waarheid in die Seun. Aan dié bevryding het ons kerk en ons land 'n intense behoefte. Ons praat daarom pleitend en nie beskuldigend nie. Ons pleit om versoening, dié egte versoening wat volg op bekering en verandering van gesindhede en ordeninge. Ons is daarby daarvan bewus dat 'n daad van belydenis 'n tweesnydende sward is, dat niemand van ons die eerste klip kan gooi of nie self 'n balk in die eie oog het nie. Ons weet dat die gesindhede en optrede wat die evangelie teëwerk by ons almal aanwesig is en sal bly. Daarom is hierdie belydenis niks anders nie as 'n oproep tot voortdurende gesamentlike selfondersoek, stryd en bereidheid tot bekering in die Naam van ons Here Jesus Christus in 'n gebroke wêreld. Dit wil geen daad van selfregverdiging en onverdraagsaamheid wees, sodat ons terwyl ons vir andere preek, dalk self verwerplik sal wees nie.

4. Ons bede is dat hierdie daad van belydenis nie valse struikelblokke in die weg sal lê en daardeur valse verdelinge sal veroorsaak en bevorder nie, dog versoenend en verenigend sal wees. Ons is daarvan bewus dat so 'n daad van belydenis en 'n proses van versoening noodwendig veel pyn meebring. Dit verg die pyn van bekering, berou en skuldbelydenis. Dit verg die pyn van lewens-vernuwing en -verandering, sowel individueel as gesamentlik. Dit plaas ons op 'n pad waarvan ons die einde nie kan voorsien of na ons eie wense kan

manipuleer nie. Op dié pad sal ons onvermydelik intense groeipyne ervaar terwyl ons worstel om die vervreemding, die bitterheid, die onversoendheid en die vrees te oorwin. Ons sal sowel onself as mekaar nuut moet leer ken en beleef. Ons is terdeë daarvan bewus dat hierdie belydenis roep om die aftakeling van denk-, kerklike en samelewingstrukture wat oor baie jare heen gegroei het. Ons bely egter dat daar ter wille van die evangelie geen ander uitweg moontlik is nie. Ons bede is dat ons broeders en susters dwarsdeur die hele NGK-familie, maar ook daarbuite, hierdie nuwe begin saam met ons sal wil maak, sodat ons sáám kan vry word en sáám hierdie weg van versoening en geregtigheid kan gaan. Ons bede is dat hierdie droefheid gevolglik 'n droefheid tot verlossing sal wees. Ons glo dat dit moontlik is in die krag van onse Here en deur sy Gees. Ons glo dat die evangelie van Jesus Christus hoop, bevryding, heil en ware vrede vir ons land kan en wil bring.

### **Die Belydenis van Belhar**

*Wat hier volg, is die oorspronklike teks van die Belydenis van Belhar soos dit in 1986 deur die Sinode van die NG Sendingkerk (NGSK) goedgekeur is. Die Verenigende Gereformeerde Kerk in Suider-Afrika (VGKSA) se Algemene Sinode van 2008 het dié teks onveranderd as die basisteks verklaar.*

1. Ons glo in die drie-enige God, Vader, Seun en Heilige Gees, wat deur sy Woord en Gees sy kerk versamel, beskerm en versorg van die begin van die wêreld af tot die einde toe.
  
2. Ons glo aan een heilige algemene Christelike kerk, die gemeenskap van die heiliges, geroepe uit die ganse menslike geslag.

Ons glo dat die versoeningswerk van Christus sigbaar word in dié kerk as geloofsgemeenskap van diegene wat met God en onderling met mekaar versoen is; Ef 2:11-22

dat die eenheid van die kerk van Jesus Christus daarom gawe én opdrag is; Ef 4:1-16  
 dat dit 'n samebindende krag is deur die werking van Gods Gees, maar terselfdertyd 'n werklikheid is wat nagejaag en gesoek moet word en waartoe die volk van God voortdurend opgebou moet word;

dat hierdie eenheid sigbaar moet word sodat die wêreld kan glo dat geskeidenheid, vyandskap en haat tussen mense en mensegroepe sonde is wat reeds deur Christus oorwin is en dat alles wat die eenheid mag bedreig, gevolglik geen plek in die kerk van Christus mag hê nie, maar bestry moet Joh 17:20-23

word;

dat hierdie eenheid van die volk van God op 'n verskeidenheid van maniere sigbare gestalte moet kry en werksaam moet wees, daarin dat ons mekaar liefhet, gemeenskap met mekaar beleef, najaag en beoefen;

Fil 2:1-5

1 Kor 12:4-31

daarin dat ons skuldig is om onself tot nut en saligheid van mekaar gewillig en met vreugde te gee; daarin dat ons een geloof deel, een roeping het, een van siel en een van sin is, een God en Vader het, van een Gees deurdrenk is; van een brood neem en uit een beker drink, met een doop gedoop is, een Naam bely, aan een Heer gehoorsaam is, vir een saak ywer, een hoop met mekaar deel; saam die hoogte en breedte en diepte van die liefde van Christus leer ken; saam opgebou word tot die gestalte van Christus, tot die nuwe mensheid; saam mekaar se laste ken en dra en so die wet van Christus vervul, mekaar nodig het en mekaar opbou, mekaar vermaan en mekaar vertroos, saam met mekaar ly vir die geregtigheid, saam bid, saam diensbaar is aan God in hierdie wêreld, saam stry teen alles wat hierdie eenheid mag belemmer of bedreig;

Joh 13:1-17

1 Kor 1:10-13

Ef 4:1-6

Ef 3:14-20

1 Kor 10:16-17

1 Kor 11:17-34

Gal 6:2

2 Kor 1:3-4

dat hierdie eenheid slegs in vryheid gestalte kan vind en nie onder dwang nie; dat die verskeidenheid van geestelike gawes, geleenthede, agtergronde, oortuigings, soos ook die verskeidenheid van taal en kultuur, vanweë die versoening in Christus geleenthede is tot wedersydse diens en verryking binne die een sigbare volk van God;

Rom 12:3-8

1 Kor 12:1-11

Ef 4:7-13

Gal 3:27-28

Jak 2:1-13

dat die ware geloof in Jesus Christus die enigste voorwaarde is vir lidmaatskap van hierdie kerk.

Daarom verwerp ons enige leer

wat óf die natuurlike verskeidenheid óf die sondige geskeidenheid so verabsoluteer dat hierdie verabsoluttering die sigbare en werksame eenheid van die kerk belemmer of verbreek of selfs lei tot 'n aparte kerkformasie;

wat voorgee dat hierdie geestelike eenheid werklik bewaar word deur die band van die vrede wanneer gelowiges met dieselfde belydenis van mekaar vervreem word ter wille van die verskeidenheid en vanweë die onderversoendheid;

wat ontken dat 'n weiering om hierdie sigbare eenheid as 'n kosbare gawe na

te jaag sonde is;

wat uitgesproke of onuitgesproke voorgee dat afkoms of enige ander menslike of sosiale faktore medebepalend is vir lidmaatskap van die kerk.

3. Ons glo dat God aan sy kerk die boodskap van versoening in en deur Jesus Christus toevertrou het; dat die kerk geroep is om die sout van die aarde en die lig van die wêreld te wees; dat die kerk salig genoem word omdat hulle vredemakers is; dat die kerk deur woord en daad getuies is van die nuwe hemel en die nuwe aarde waarop geregtigheid woon;

2 Kor 5:17-21  
Matt 5:13-16  
Matt 5:9  
2 Pet 3:13  
Op 21 – 22

dat God deur sy leweskeppende Woord en Gees die magte van sonde en dood, en daarom ook van onversoendheid en haat, bitterheid en vyandskap, oorwin het; dat God deur sy leweskeppende Woord en Gees sy volk in staat stel om te leef in 'n nuwe gehoorsaamheid wat ook in die samelewing en wêreld nuwe lewensmoontlikhede kan bring;

Ef 4:17 – 6:23  
Rom 6  
Kol 1:9-14  
Kol 2:13-19  
Kol 3:1 – 4:6

dat hierdie boodskap ongeloofwaardig gemaak word en dat die heilsame uitwerking daarvan in die weg gestaan word indien dit verkondig word in 'n land wat op Christelikheid aanspraak maak, maar waarin die gedwonge skeiding van mense op rassegrondslag onderlinge vervreemding, haat en vyandskap bevorder en bestendig;

dat enige leer wat sodanige gedwonge skeiding vanuit die evangelie wil legitimeer en dit nie wil waag op die pad van gehoorsaamheid en versoening nie, maar uit vooroordeel, vrees, selfsug en ongeloof die versoenende krag van die evangelie byvoorbait verloën, ideologie en dwaalleer is.

Daarom verwerp ons enige leer wat in die naam van die evangelie of die wil van God die gedwonge skeiding van mense op grond van ras en kleur in so 'n situasie sanksioneer en daardeur die bediening en beleving van die versoening in Christus by voorbaat belemmer en van krag beroof.

4. Ons glo dat God Homself geopenbaar het as die Een wat geregtigheid en ware vrede onder mense wil bring; dat Hy in 'n wêreld vol onreg en vyandskap op 'n besondere wyse die God van die noodlydende, die arme en die veronregte is en dat Hy sy kerk roep om Hom hierin na te volg; dat Hy aan verdruktes reg laat geskied en brood aan die hongeriges gee; dat Hy die gevangenes bevry en blindes laat sien; dat Hy dié wat bedruk is, ondersteun, die vreemdelinge beskerm en weeskinders en weduwees help en die pad vir die goddelose versper; dat dit vir Hóm reine en onbesmette godsdiens is om

Deut 32:4  
Luk 2:14  
Joh 14:27  
Ef 2:14  
Jes 1:16-17  
Jak 1:27  
Jak 5:1-6  
Luk 1:46-55

die wese en die weduwees in hulle verdrukking te besoek; dat Hy sy volk wil leer om goed te doen en die reg te soek;

Luk 6:20-26

Luk 7:22

Luk 16:19-31

dat die kerk daarom mense in enige vorm van lyding en nood moet bystaan, wat onder andere ook inhou dat die kerk sal getuig en stry teen enige vorm van ongeregtigheid sodat die reg aanrol soos watergolwe, en geregtigheid soos 'n stand-houdende stroom;

Ps 146

Luk 4:16-19

Rom 6:13-18

Am 5

dat die kerk as eiendom van God moet staan waar Hy staan, naamlik teen die ongeregtigheid en by die veronregtes; dat die kerk as volgelinge van Christus moet getuig teenoor alle magtiges en bevoorregtes wat uit selfsug hulle eie belang soek en oor andere beskik en hulle benadeel.

Daarom verwerp ons enige ideologie wat vorme van veronregting legitimeer en enige leer wat nie bereid is om vanuit die evangelie so 'n ideologie te weerstaan nie.

5. Ons glo dat die kerk geroep word om dit alles te bely en te doen, in gehoorsaamheid aan Jesus Christus sy enigste Hoof, al sou ook die owerhede en verordeninge van mense daarteen wees en al sou straf en lyding daaraan verbonde wees.

Ef 4:15-16

Hand 5:29-33

1 Pet 2:18-25

1 Pet 3:15-18

Jesus is die Heer.

Aan dié enige God, Vader, Seun en Heilige Gees, kom toe eer en heerlikheid in ewigheid.

**APPENDIX A.9.b**  
**CONFESSION OF BELHAR**  
**(ENGLISH: OFFICIAL TRANSLATION (2008))**

**The Accompanying Letter**

1. We are deeply conscious that moments of such seriousness can arise in the life of the Church that it may feel the need to confess its faith anew in the light of a specific situation. We are aware that such an act of confession is not lightly undertaken, but only if it is considered that the heart of the gospel is so threatened as to be at stake. In our judgement, the present church and political situation in our country and particularly within the Dutch Reformed Church family calls for such a decision. Accordingly, we make this confession not as a contribution to a theological debate nor as a new summary of our beliefs, but as a cry from the heart, as something we are obliged to do for the sake of the gospel in view of the times in which we stand. Along with many, we confess our guilt, in that we have not always witnessed clearly enough in our situation and so are jointly responsible for the way in which those things which were experienced as sin and confessed to be so or should have been experienced as and confessed to be sin have grown in time to seem self-evidently right and to be ideologies foreign to the scriptures. As a result many have been given the impression that the gospel was not really at stake. We make this confession because we are convinced that all sorts of theological arguments have contributed to so disproportionate an emphasis on some aspects of the truth that it has in effect become a lie.

2. We are aware that the only authority for such a confession and the only grounds on which it may be made are the Holy Scriptures as the Word of God. Being fully aware of the risks involved in taking this step, we are nevertheless convinced that we have no alternative. Furthermore, we are aware that no other motives or convictions, however valid they may be, would give us the right to confess in this way. An act of confession may only be made by the Church for the sake of its purity and credibility and that of its message. As solemnly as we are able, we hereby declare before everyone that our only motive lies in our fear that the truth and power of the gospel itself is threatened in this situation. We do not wish to serve any group interests, advance the cause of any factions, promote any theologies or achieve any ulterior purposes. Yet, having said this, we know that our deepest intentions may only be judged at their true value by God before whom all is revealed. We do not make this confession from God's throne and from on high, but before God's throne and before other human beings. We plead therefore, that this Confession should not be misused by anyone with ulterior motives and also that it should not be resisted to serve such motives. Our

earnest desire is to lay no false stumbling blocks in the way, but to point to the true stumbling block Jesus Christ the rock.

3. This confession is not aimed at specific people or groups of people or a church or churches. We proclaim it against a false doctrine, against an ideological distortion that threatens the gospel itself in our church and our country. Our heartfelt longing is that no-one will identify themselves with this objectionable doctrine and that all who have been wholly or partially blinded by it will turn themselves away from it. We are deeply aware of the deceiving nature of such a false doctrine and know that many who have been conditioned by it have to a greater or lesser extent learnt to take a halftruth for the whole. For this reason we do not doubt the Christian faith of many such people, their sincerity, honour, integrity and good intentions, and their in many ways estimable practice and conduct. However, it is precisely because we know the power of deception that we know we are not liberated by the seriousness, sincerity or intensity of our certainties, but only by the truth in the Son. Our church and our land have an intense need of such liberation. Therefore it is that we speak pleadingly rather than accusingly. We plead for reconciliation, that true reconciliation which follows on conversion and change of attitudes and structures. And while we do so we are aware that an act of confession is a two-edged sword, that none of us can throw the first stone, and none is without a beam in their own eye. We know that the attitudes and conduct that work against the gospel are present in all of us and will continue to be so. Therefore this Confession must be seen as a call to a continuous process of soul-searching together, a joint wrestling with the issues, and a readiness to repent in the name of our Lord Jesus Christ in a broken world. It is certainly not intended as an act of self-justification and intolerance, for that would disqualify us in the very act of preaching to others.

4. Our prayer is that this act of confession will not place false stumblingblocks in the way and thereby cause and foster false divisions, but rather that it will be reconciling and uniting. We know that such an act of confession and process of reconciliation will necessarily involve much pain and sadness. It demands the pain of repentance, remorse and confession; the pain of individual and collective renewal and a changed way of life. It places us on a road whose end we can neither foresee nor manipulate to our own desire. On this road we shall unavoidably suffer intense growing pains while we struggle to conquer alienation, bitterness, irreconciliation and fear. We shall have to come to know and encounter both ourselves and others in new ways. We are only too well aware that this confession calls for the dismantling of structures of thought, of church, and of society that have developed over many years. However, we confess that for the sake of the gospel, we have no other choice. We pray that our brothers and sisters throughout the Dutch Reformed Church family, but also outside it,

will want to make this new beginning with us, so that we can be free together, and together may walk the road of reconciliation and justice. Accordingly, our prayer is that the pain and sadness we speak of will be pain and sadness that lead to salvation. We believe that this is possible in the power of our Lord and by God's Spirit. We believe that the gospel of Jesus Christ offers hope, liberation, salvation and true peace to our country.

### **The Belhar Confession**

1. We believe in the triune God, Father, Son and Holy Spirit, who through Word and Spirit gathers, protects and cares for the church from the beginning of the world and will do to the end.
  
2. We believe in one holy, universal Christian Church, the communion of saints called from the entire human family.

We believe that Christ's work of reconciliation is made manifest in the church as the community of believers who have been reconciled with God and with one another; Eph. 2:11-22

that unity is, therefore, both a gift and an obligation for the church of Jesus Christ; that through the working of God's Spirit it is a binding force, yet simultaneously a reality which must be earnestly pursued and sought: one which the people of God must continually be built up to attain; Eph. 4:1-16

that this unity must become visible so that the world may believe that separation, enmity and hatred between people and groups is sin which Christ has already conquered, and accordingly that anything which threatens this unity may have no place in the church and must be resisted; John 17:20-23

that this unity of the people of God must be manifested and be active in a variety of ways: in that we love one another; that we experience, practice and pursue community with one another; that we are obligated to give ourselves willingly and joyfully to be of benefit and blessing to one another; Philem. 2:1-5  
1 Cor. 12:4-31

that we share one faith, have one calling, are of one soul and one mind; have one God and Father, are filled with one Spirit, are baptised with one baptism, eat of one bread and drink of one cup, confess one Name, are obedient to one Lord, work for one cause, and share one hope; together come to know the height and the breadth and the depth of the love of Christ; together are John 13:1-17  
1 Cor. 1:10-13  
Eph. 4:1-6  
Eph. 3:14-20  
1 Cor. 10:16-17

built up to the stature of Christ, to the new humanity; together know and bear one another's burdens, thereby fulfilling the law of Christ that we need one another and upbuild one another, admonishing and comforting one another; that we suffer with one another for the sake of righteousness; pray together; together serve God in this world; and together fight against everything that may threaten or hinder this unity;

1 Cor. 11:17-34  
Gal. 6:2  
2 Cor. 1:3-4

that this unity can be established only in freedom and not under constraint; that the variety of spiritual gifts, opportunities, backgrounds, convictions, as well as the diversity of languages and cultures, are by virtue of the reconciliation in Christ, opportunities for mutual service and enrichment within the one visible people of God;

Romans 12:3-8  
1 Cor. 12:1-11  
Eph. 4:7-13  
Gal. 3:27-28  
James 2:1-13

that true faith in Jesus Christ is the only condition for membership of this church;

Therefore, we reject any doctrine

which absolutises either natural diversity or the sinful separation of people in such a way that this absolutisation hinders or breaks the visible and active unity of the church, or even leads to the establishment of a separate church formation;

which professes that this spiritual unity is truly being maintained in the bond of peace whilst believers of the same confession are in effect alienated from one another for the sake of diversity and in despair of reconciliation;

which denies that a refusal earnestly to pursue this visible unity as a priceless gift is sin;

which explicitly or implicitly maintains that descent or any other human or social factor should be a consideration in determining membership of the church.

3. We believe that God has entrusted the church with the message of reconciliation in and through Jesus Christ; that the church is called to be the salt of the earth and the light of the world that the church is called blessed because it is a peacemaker, that the church is witness both by word and by deed to the new heaven and the new earth in which righteousness dwells.

2 Cor. 5:17-21  
Matt. 5:13-16  
Matt. 5:9  
2 Peter 3:13  
Rev. 21-22

that God's life-giving Word and Spirit has conquered the powers of sin and death, and therefore also of irreconciliation and hatred, bitterness and enmity; that God's life-giving Word and Spirit will enable the church to live in a new obedience which can open new possibilities of life for society and the world;

Eph. 4:17 – 6:23  
Romans 6  
Col. 1:9-14  
Col. 2:13-19  
Col 3:1 – 4:6

that the credibility of this message is seriously affected and its beneficial work obstructed when it is proclaimed in a land which professes to be Christian, but in which the enforced separation of people on a racial basis promotes and perpetuates alienation, hatred and enmity; that any teaching which attempts to legitimate such forced separation by appeal to the gospel, and is not prepared to venture on the road of obedience and reconciliation, but rather, out of prejudice, fear, selfishness and unbelief, denies in advance the reconciling power of the gospel, must be considered ideology and false doctrine.

Therefore, we reject any doctrine which, in such a situation sanctions in the name of the gospel or of the will of God the forced separation of people on the grounds of race and colour and thereby in advance obstructs and weakens the ministry and experience of reconciliation in Christ.

4. We believe that God has revealed Godself as the One who wishes to bring about justice and true peace on earth; that in a world full of injustice and enmity God is in a special way the God of the destitute, the poor and the wronged and that God calls the church to follow in this; that God brings justice to the oppressed and gives bread to the hungry; that God frees the prisoner and restores sight to the blind; that God supports the downtrodden, protects the strangers, helps orphans and widows and blocks the path of the ungodly; that for God pure and undefiled religion is to visit the orphans and the widows in their suffering; that God wishes to teach the people of God to do what is good and to seek the right;

Deut. 32:4  
Luke 2:14  
John 14:27  
Eph. 2:14  
Isaiah 1:16-17  
James 1:27  
James 5:1-6  
Luke 1:46-55  
Luke 6:20-26  
Luke 7:22  
Luke 16:19-31  
Psalm 146  
Luke 4:16-19  
Romans 6:13-18  
Amos 5

that the church must therefore stand by people in any form of suffering and need, which implies, among other things, that the church must witness against and strive against any form of injustice, so that justice may roll down like waters, and righteousness like an ever-flowing stream;

that the church belonging to God, should stand where God stands, namely against injustice and with the wronged; that in following Christ the church must witness against all the powerful and privileged who selfishly seek their own interests and thus control and harm others.

Therefore, we reject any ideology which would legitimate forms of injustice and any doctrine which is unwilling to resist such an ideology in the name of the gospel.

5. We believe that, in obedience to Jesus Christ, its only Head, the church is called to confess and to do all these things, even though the authorities and human laws might forbid them and punishment and suffering be the consequence.
- Eph. 4:15-16  
Acts 5:29-33  
1 Peter 2:18-25  
1 Peter 3:15-18

Jesus is Lord.

To the one and only God, Father, Son and Holy Spirit, be the honour and the glory for ever and ever.

## **APPENDIX A.10**

### **NATIONAL INITIATIVE FOR RECONCILIATION (1985)**

#### **PREAMBLE**

This message comes to you from a very wide cross-section of Christian leadership, spanning many denominations, drawn from every part of the nation, representative of every racial group, meeting in Pietermaritzburg from 10<sup>th</sup> - 12<sup>th</sup> September 1985 for the launching of the National Initiative for Reconciliation. It is to be noted that this is not a single event but the initiating of an ongoing process.

This gathering of church unity in our present context of polarization is, we believe, in itself a sign of hope for our nation at this time. We have come together in humility and deep repentance for our sin and guilt in order to listen to God and to discover one another in new ways. We give thankful testimony to God that a deep thing has happened to us in this process as we have struggled under God with many hard and complex issues and found an astonishing measure of unity where formerly we knew little but division. The spirit of compassion and forgiveness, as well as resolution to move forward together, has laid hold upon us all and is impelling us towards extending God's Kingdom together and building a new South Africa along with all its peoples. Past experience with statements or resolutions of official Church bodies demonstrate that too often they emphasize divisions rather than an encouragement for action. Therefore, this assembly of Christian leadership does not issue a statement of words but issues a commitment to action.

We believe the Spirit of God is urging us and the whole South African church in new and more determined ways:

- 1 To seek every opportunity, corporately, congregationally and individually to proclaim and witness to the good news of Jesus Christ, crucified and risen, persuading all that in Him alone is to be found forgiveness and that newness of life that is eternal.
- 2 To continue in prayer and fasting for renewal in the Holy Spirit and reawakening of the Church of Jesus Christ and for peace and justice in our land.
- 3 To create concrete opportunities for meaningful worship, fellowship and discussion with people of differing social and cultural groups.
- 4 To help remove ignorance of events in South Africa and prepare people for living in a changed and totally non-racial land.

- 5 To share the South African reality of suffering by extending and accepting invitations to experience the life of fellow Christians in the townships.
- 6 To plan and mount regional gatherings of Christian leadership to continue this process of reconciliation and to initiate concrete changes in South African society.

**FURTHERMORE:**

We feel compelled as witnesses of Jesus Christ to share with the nation the hope that we have experienced together. For those who suffer under the pain and despair of the South African reality we feel bound by God to visible and obedient actions of hope. While not every participant in the conference could agree on the details of these actions, the clear majority of the Christian leaders gathered here in such remarkable denominational diversity resolved:

- A** That on Wednesday October 9th, 1985 Christians, rather than attending the places of their usual employment (except so far as essential services are concerned), should give the day to repentance, mourning and prayer for those sinful aspects of our national life which have led us to the present crisis. Congregational leadership should further enable this process by bringing greater awareness to members regarding those aspects of our national life. Moreover, Christian employers should encourage their employees to observe such a day and observe it themselves by suspending their normal commercial and professional activities.
- B** That a delegation representing this Assembly will visit the State President immediately to present the following positive initiatives:
  - 1 End the state of emergency.
  - 2 Remove the SADF and the Emergency Police forces from the townships.
  - 3 Release all detainees and political prisoners, withdraw charges against the Treason trialists and allow exiles to return home.
  - 4 Begin talks immediately with authentic leadership of the various population groups with a view toward equitable power sharing in South Africa.
  - 5 Begin the process of introducing a common system of education.
  - 6 Take the necessary steps towards the elimination of all forms of legislated discrimination.

Mr Michael Cassidy – Chairman

Dr Bonganjalo Goba - Vice Chairman

Archbishop Philip Russel

Rev Alan Maker

Bishop Desmond Tutu

Prof Adrio Ktinig [sic]

Denise Ackermann

Prof David Bosch

Rev Peter Storey

Dr Khoza Mgojo

Dr Piet Liebenberg

Dr Ceasar Bolebatsie

Virginia Gcabashe

A group representing the majority of the almost 400 Christian leaders and 47 denominations at the conference.

(Source: NIR leaflet 1985)

## **APPENDIX A.11**

### **KAIROS DOCUMENT (1985)**

#### **Challenge to the church – A Theological Comment on the Political Crisis in South Africa**

##### **The Kairos document preface**

The KAIROS document is a Christian, biblical and theological comment on the political crisis in South Africa today. It is an attempt by concerned Christians in South Africa to reflect on the situation of death in our country. It is a critique of the current theological models that determine the type of activities the Church engages in to try to resolve the problems of the country. It is an attempt to develop, out of this perplexing situation, an alternative biblical and theological model that will in turn lead to forms of activity that will make a real difference to the future of our country.

Of particular interest is the way the theological material was produced. In June 1985 as the crisis was intensifying in the country, as more and more people were killed, maimed and imprisoned, as one black township after another revolted against the apartheid regime, as the people refused to be oppressed or to co-operate with oppressors, facing death by the day, and as the apartheid army moved into the townships to rule by the barrel of the gun, a number of theologians who were concerned about the situation expressed the need to reflect on this situation to determine what response by the Church and by all Christians in South Africa would be most appropriate.

A first discussion group met at the beginning of July in the heart of Soweto. Participants spoke freely about the situation and the various responses of the Church, Church leaders and, Christians. A critique of these responses was made and the theology from which these responses flowed was also subjected to a critical analysis. Individual members of the group were assigned to put together material on specific themes which were raised during the discussion and to present the material to the next session of the group.

At the second meeting the material itself was subjected to a critique and various people were commissioned to do more investigations on specific problematic areas. The latest findings with the rest of the material were collated and presented to the third meeting where more

than thirty people, consisting of theologians, ordinary Christians (lay theologians) and some Church leaders.

After a very extensive discussion some adjustments and additions were made especially in regard to the section entitled 'Challenge to Action.' The group then appointed a committee to subject the document to further critique by various other Christian groupings throughout the country. Everybody was told that "this was a people's document which you can also own even by demolishing it if your position can stand the test of biblical faith and Christian experience in South Africa." They were told that this was an open-ended document which will never be said to be final.

The 'working Committee,' [sic] as it was called, was inundated with comments, suggestions and enthusiastic appreciation from various groups and individuals in the country. By the 13th of September 1985 when the document was submitted for publication there were still comments and recommendations flowing in. The first publication therefore must be taken as a beginning, a basis for further discussion by all Christians in the country. Further editions will be published later.

25 September 1985 Johannesburg

## **CHAPTER ONE**

### **The Moment of Truth**

The time has come. The moment of truth has arrived. South Africa has been plunged into a crisis that is shaking the foundations and there is every indication that the crisis has only just begun and that it will deepen and become even more threatening in the months to come. It is the KAIROS or moment of truth not only for apartheid but also for the Church.

We as a group of theologians have been trying to understand the theological significance of this moment in our history. It is serious, very serious. For very many Christians in South Africa this is the KAIROS, the moment of grace and opportunity, the favourable [sic] time in which God issues a challenge to decisive action. It is a dangerous time because, if this opportunity is missed, and allowed to pass by, the loss for the Church, for the Gospel and for all the people of South Africa will be immeasurable. Jesus wept over Jerusalem. He wept over the tragedy of the destruction of the city and the massacre of the people that was imminent, "and all because you did not recognize your opportunity (KAIROS) when God offered it" (Luke 19: 44).

A crisis is a judgment that brings out the best in some people and the worst in others. A crisis is a moment of truth that shows us up for what we really are. There will be no place to hide and no way of pretending to be what we are not in fact. At this moment in South Africa the Church is about to be shown up for what it really is and no cover-up will be possible.

What the present crisis shows up, although many of us have known it all along, is that the Church is divided. More and more people are now saying that there are in fact two Churches in South Africa – a White Church and a Black Church. Even within the same denomination there are in fact two Churches. In the life and death conflict between different social forces that has come to a head in South Africa today, there are Christians (or at least people who profess to be Christians) on both sides of the conflict – and some who are trying to sit on the fence!

Does this prove that Christian faith has no real meaning or relevance for our times? Does it show that the Bible can be used for any purpose at all? Such problems would be critical enough for the Church in any circumstances but when we also come to see that the conflict in South Africa is between the oppressor and the oppressed, the crisis for the Church as an institution becomes much more acute. Both oppressor and oppressed claim loyalty to the same Church. They are both baptized in the same baptism and participate together in the breaking of the same bread, the same body and blood of Christ. There we sit in the same Church while outside Christian policemen and soldiers are beating up and killing Christian children or torturing Christian prisoners to death while yet other Christians stand by and weakly plead for peace.

### **The Church is divided and its Day of Judgment has come**

The moment of truth has compelled us to analyze more carefully the different theologies in our Churches and to speak out more clearly and boldly about the real significance of these theologies. We have been able to isolate three theologies and we have chosen to call them 'State Theology,' 'Church Theology' and 'Prophetic Theology.' In our thoroughgoing criticism of the first and second theologies we do not wish to mince our words. The situation is too critical for that.

## CHAPTER TWO

### Critique of State Theology

The South African apartheid State has a theology of its own and we have chosen to call it 'State Theology.' 'State Theology' is simply the theological justification of the status quo with its racism, capitalism and totalitarianism. It blesses injustice, canonizes the will of the powerful and reduces the poor to passivity, obedience and apathy.

How does 'State Theology' do this? It does it by misusing theological concepts and biblical texts for its own political purposes. In this document we would like to draw your attention to four key examples of how this is done in South Africa. The first would be the use of Romans 13:1-7 to give an absolute and 'divine' authority to the State. The second would be the use of the idea of 'Law and Order' to determine and control what the people may be permitted to regard as just and unjust. The third would be the use of the word 'communist' to brand anyone who rejects 'State Theology.' And finally there is the use that is made of the name of God.

#### 2.1 Romans 13:1-7

The misuse of this famous text is not confined to the present government in South Africa. Throughout the history of Christianity totalitarian regimes have tried to legitimize an attitude of blind obedience and absolute servility towards the state by quoting this text. The well-known theologian Oscar Cullman, pointed this out thirty years ago:

As soon as Christians, out of loyalty to the gospel of Jesus, offer resistance to a State's totalitarian claim, the representatives of the State or their collaborationist theological advisers are accustomed to appeal to this saying of Paul, as if Christians are here commended to endorse and thus to abet all the crimes of a totalitarian State. (The State in the New Testament, SCM 1957 p 56.) But what then is the meaning of Rom 13:1-7 and why is the use made of it by 'State Theology' unjustifiable from a biblical point of view?

'State Theology' assumes that in this text Paul is presenting us with the absolute and definitive Christian doctrine about the State, in other words an absolute and universal principle that is equally valid for all times and in all circumstances. The falseness of this assumption has been pointed out by numerous biblical scholars (see, for example, E Kasemann, Commentary on Romans, SCM, p 354-7; O Cullmann, The State in the New Testament, SCM, p 55-7).

What has been overlooked here is one of the most fundamental of all principles of biblical interpretation: every text must be interpreted in its context. To abstract a text from its context and to interpret it in the abstract is to distort the meaning of God's Word. Moreover the

context here is not only the chapters and verses that precede and succeed this particular text nor is it even limited to the total context of the Bible. The context includes also the circumstances in which Paul's statement was made. Paul was writing to a particular Christian community in Rome, a community that had its own particular problems in relation to the State at that time and in those circumstances. That is part of the context of our text.

Many authors have drawn attention to the fact that in the rest of the Bible God does not demand obedience to oppressive rulers. Examples can be given ranging from Pharaoh to Pilate and through into Apostolic times. The Jews and later the Christians did not believe that their imperial overlords, the Egyptians, the Babylonians, the Greeks or the Romans, had some kind of divine right to rule them and oppress them. These empires were the beasts described in the Book of Daniel and the Book of Revelations. God allowed them to rule for a while but he did not approve of what they did. It was not God's will. His will was the freedom and liberation of Israel. Rom 13:1-7 cannot be contradicting all of this.

But most revealing of all is the circumstances of the Roman Christians to whom Paul was writing. They were not revolutionaries. They were not trying to overthrow the State. They were not calling for a change of government. They were, what has been called, 'antinomians' or 'enthusiasts' and their belief was that Christians, and only Christians, were exonerated from obeying any State at all, any government or political authority at all, because Jesus alone was their Lord and King. This is of course heretical and Paul is compelled to point out to these Christians that before the second coming of Christ there will always be some kind of State, some kind of secular government and that Christians are not exonerated from subjection to some kind of political authority.

Paul is simply not addressing the issue of a just or unjust State or the need to change one government for another. He is simply establishing the fact that there will be some kind of secular authority and that Christians as such are not exonerated from subjection to secular laws and authorities. He does not say anything at all about what they should do when the State becomes unjust and oppressive. That is another question.

Consequently those who try to find answers to the very different questions and problems of our time in the text of Rom 13:1-7 are doing a great disservice to Paul. The use that 'State Theology' makes of this text tells us more about the political options of 'those who construct this theology' than it does about the meaning of God's Word in this text. As one biblical scholar puts it: "The primary concern is to justify the interests of the State and the text is pressed into its service without respect for the context and the intention of Paul." [sic]

If we wish to search the Bible for guidance in a situation where the State that is supposed to be "the servant of God" (Romans 13:16) betrays that calling and begins to serve Satan instead, then we can study chapter 13 of the Book of Revelations. Here the Roman State becomes the servant of the dragon (the devil) and takes on the appearance of a horrible beast. Its days are numbered because God will not permit his unfaithful servant to reign forever.

## **2.2 Law and Order**

The State makes use of the concept of law and order to maintain the status quo which it depicts as 'normal.' But this law is the unjust and discriminatory laws of apartheid and this order is the organized and institutionalized disorder of oppression. Anyone who wishes to change this law and this order is made to feel that they are lawless and disorderly. In other words they are made to feel guilty of sin.

It is indeed the duty of the State to maintain law and order, but it has not divine mandate to maintain any kind of law and order. Something does not become moral and just simply because the State has declared it to be a law and the organization of a society is not a just and right order simply because it has been instituted by the State. We cannot accept any kind of law and any kind of order. The concern of Christians is that we should have in our country a just law and a right order.

In the present crisis and especially during the State of Emergency, 'State Theology' has tried to re-establish the status quo of orderly discrimination, exploitation and oppression by appealing to the consciences of its citizens in the name of law and order. It tries to make those who reject this law and this order feel that they are ungodly. The State here is not only usurping the right of the Church to make judgments about what would be right and just in our circumstances; it is going even further than that and demanding of us, in the name of law and order, an obedience that must be reserved for God alone. The South African State recognizes no authority beyond itself and therefore it will not allow anyone to question what it has chosen to define as 'law and order.' However, there are millions of Christians in South Africa today who are saying with Peter: "We must obey God rather than man (human beings)" (Acts 5:29).

## **2.3 The Threat of Communism**

We all know how the South African State makes use of the label 'communist.' Anything that threatens the status quo is labeled [sic] 'communist.' Anyone who opposes the State and

especially anyone who rejects its theology is simply dismissed as a 'communist.' No account is taken of what communism really means. No thought is given to why some people have indeed opted for communism or for some form of socialism. Even people who have not rejected capitalism are called 'communists' when they reject 'State Theology.' The State uses the label 'communist' in an uncritical and unexamined way as its symbol of evil.

'State Theology' like every other theology needs to have its own concrete symbol of evil. It must be able to symbolize what it regards as godless behavior [sic] and what ideas must be regarded as atheistic. It must have its own version of hell. And so it has invented, or rather taken over, the myth of communism. All evil is communistic and all communist or socialist ideas are atheistic and godless. Threats about hell-fire and eternal damnation are replaced by threats and warnings about the horrors of a tyrannical, totalitarian, atheistic and terrorist communist regime – a kind of hell-on-earth. This is a very convenient way of frightening some people into accepting any kind of domination and exploitation by a capitalist minority.

The South African State has its own heretical theology and according to that theology millions of Christians in South Africa (not to mention the rest of the world) are to be regarded as 'atheists.' It is significant that in earlier times when Christians rejected the gods of the Roman Empire they were branded as 'atheists' – by the State.

#### **2.4 The God of the State**

The State in its oppression of the people makes use again and again of the name of God. Military chaplains use it to encourage the South African Defence Force, police chaplains use it to strengthen policemen and cabinet ministers use it in their propaganda speeches. But perhaps the most revealing of all is the blasphemous use of God's holy name in the preamble to the new apartheid constitution.

In humble submission to Almighty God, who controls the destinies of nations and the history of peoples; who gathered our forebears together from many lands and gave them this their own; who has guided them from generation to generation; who has wondrously delivered them from the dangers that beset them.

This god is an idol. It is as mischievous, sinister and evil as any of the idols that the prophets of Israel had to contend with. Here we have a god who is historically on the side of the white settlers, who dispossesses black people of their land and who gives the major part of the land to his "chosen people."

It is the god of superior weapons who conquered those who were armed with nothing but spears. It is the god of the casspirs and hippos, the god of teargas, rubber bullets, sjamboks, prison cells and death sentences. Here is a god who exalts the proud and humbles the poor – the very opposite of the God of the Bible who "scatters the proud of heart, pulls down the mighty from their thrones and exalts the humble" (Lk 1:51-52). From a theological point of view the opposite of the God of the Bible is the devil, Satan. The god of the South African State is not merely an idol or false god, it is the devil disguised as Almighty God – the antichrist. The oppressive South African regime will always be particularly abhorrent to Christians precisely because it makes use of Christianity to justify its evil ways. As Christians we simply cannot tolerate this blasphemous use of God's name and God's Word. 'State Theology' is not only heretical, it is blasphemous. Christians who are trying to remain faithful to the God of the Bible are even more horrified when they see that there are Churches, like the White Dutch Reformed Churches and other groups of Christians, who actually subscribe to this heretical theology. 'State Theology' needs its own prophets and it manages to find them from the ranks of those who profess to be ministers of God's Word in some of our Churches. What is particularly tragic for a Christian is to see the number of people who are fooled and confused by these false prophets and their heretical theology.

## **CHAPTER THREE**

### **Critique of 'Church Theology'**

We have analyzed the statements that are made from time-to-time by the so-called 'English-speaking' Churches. We have looked at what Church leaders tend to say in their speeches and press statements about the apartheid regime and the present crisis. What we found running through all these pronouncements is a series of inter-related theological assumptions. These we have chosen to call 'Church Theology.' We are well aware of the fact that this theology does not express the faith of the majority of Christians in South Africa today who form the greater part of most of our Churches. Nevertheless the opinions expressed by Church leaders are regarded in the media and generally in our society as the official opinions of the Churches. We have therefore chosen to call these opinions 'Church Theology.' The crisis in which we find ourselves today compels us to question this theology, to question its assumptions, its implications and its practicality.

In a limited, guarded and cautious way this theology is critical of apartheid. Its criticism, however, is superficial and counter-productive because instead of engaging in an in-depth analysis of the signs of our times, it relies upon a few stock ideas derived from Christian tradition and then uncritically and repeatedly applies them to our situation. The stock ideas

used by almost all these Church leaders that we would like to examine here are: reconciliation (or peace), justice and non-violence.

### **3.1 Reconciliation**

'Church Theology' takes 'reconciliation' as the key to problem resolution. It talks about the need for reconciliation between white and black, or between all South Africans. 'Church Theology' often describes the Christian stance in the following way: "We must be fair. We must listen to both sides of the story. If the two sides can only meet to talk and negotiate they will sort out their differences and misunderstandings, and the conflict will be resolved." On the face of it this may sound very Christian. But is it?

The fallacy here is that 'Reconciliation' has been made into an absolute principle that must be applied in all cases of conflict or dissension. But not all cases of conflict are the same. We can imagine a private quarrel between two people or two groups whose differences are based upon misunderstandings. In such cases it would be appropriate to talk and negotiate to sort out the misunderstandings and to reconcile the two sides. But there are other conflicts in which one side is right and the other wrong. There are conflicts where one side is a fully armed and violent oppressor while the other side is defenseless [sic] and oppressed. There are conflicts that can only be described as the struggle between justice and injustice, good and evil, God and the devil. To speak of reconciling these two is not only a mistaken application of the Christian idea of reconciliation, it is a total betrayal of all that Christian faith has ever meant. Nowhere in the Bible or in Christian tradition has it ever been suggested that we ought to try to reconcile good and evil, God and the devil. We are supposed to do away with evil, injustice, oppression and sin – not come to terms with it. We are supposed to oppose, confront and reject the devil and not try to sup with the devil.

In our situation in South Africa today it would be totally unChristian to plead for reconciliation and peace before the present injustices have been removed. Any such plea plays into the hands of the oppressor by trying to persuade those of us who are oppressed to accept our oppression and to become reconciled to the intolerable crimes that are committed against us. That is not Christian reconciliation, it is sin. It is asking us to become accomplices in our own oppression, to become servants of the devil. No reconciliation is possible in South Africa *without justice*.

What this means in practice is that no reconciliation, no forgiveness and no negotiations are possible *without repentance*. The Biblical teaching on reconciliation and forgiveness makes it quite clear that nobody can be forgiven and reconciled with God unless he or she repents of

their sins. Nor are we expected to forgive the unrepentant sinner. When he or she repents we must be willing to forgive seventy times seven times but before that, we are expected to preach repentance to those who sin against us or against anyone. Reconciliation, forgiveness and negotiations will become our Christian duty in South Africa only when the apartheid regime shows signs of genuine repentance. The recent speech of PW Botha in Durban, the continued military repression of the people in the townships and the jailing of all its opponents is clear proof of the total lack of repentance on the part of the present regime.

There is nothing that we want more than true reconciliation and genuine peace--the peace that God wants and not the peace the world wants (Jn 14:27). The peace that God wants is based upon truth, repentance, justice and love. The peace that the world offers us is a unity that compromises the truth, covers over injustice and oppression and is totally motivated by selfishness. At this stage, like Jesus, we must expose this false peace, confront our oppressors and sow dissension. As Christians we must say with Jesus: "Do you suppose that I am here to bring peace on earth. No, I tell you, but rather dissension" (Lk 12:51). There can be no real peace without justice and repentance.

It would be quite wrong to try to preserve 'peace' and 'unity' at all costs, even at the cost of truth and justice and, worse still, at the cost of thousands of young lives. As disciples of Jesus we should rather promote truth and justice and life at all costs, even at the cost of creating conflict, disunity and dissension along the way. To be truly biblical our Church leaders must adopt a theology that millions of Christians have already adopted--a biblical theology of direct confrontation with the forces of evil, rather than a theology of reconciliation with sin and the devil.

### **3.2 Justice**

It would be quite wrong to give the impression that 'Church Theology' in South Africa is not particularly concerned about the need for justice. There have been some very strong and very sincere demands for justice. But the question we need to ask here, the very serious theological question is: What kind of justice? An examination of Church statements and pronouncements gives the distinct impression that the justice that is envisaged is *the justice of reform*, [sic] that is to say, a justice that is determined by the oppressor, by the white minority and that is offered to the people as a kind of concession. It does not appear to be the more radical justice that comes from below and is determined by the people of South Africa.

One of our main reasons for drawing this conclusion is the simple fact that almost all Church statements and appeals are made to the State or to the white community. The assumption seems to be that changes must come from whites or at least from people who are at the top of the pile. The general idea appears to be that one must simply appeal to the conscience and the goodwill of those who are responsible for injustice in our land and that once they have repented of their sins and after some consultation with others they will introduce the necessary reforms to the system. Why else would Church leaders be having talks with PW Botha , if this is not the vision of a just and peaceful solution to our problems?

At the heart of this approach is the reliance upon 'individual conversions' in response to 'moralizing demands' to change the structures of a society. It has not worked and it never will work. The present crisis with all its cruelty, brutality and callousness is ample proof of the ineffectiveness of years and years of Christian 'moralizing' about the need for love. The problem that we are dealing with here in South Africa is not merely a problem of personal guilt, it is a problem of structural injustice. People are suffering, people are being maimed and killed and tortured every day. We cannot just sit back and wait for the oppressor to see the light so that the oppressed can put out their hands and beg for the crumbs of some small reforms. That in itself would be degrading and oppressive.

There have been reforms and, no doubt, there will be further reforms in the near future. And it may well be that the Church's appeal to the consciences of whites has contributed marginally to the introduction of some of these reforms. But can such reforms ever be regarded as real change, as the introduction of a true and lasting justice. Reforms that come from the top are never satisfactory. They seldom do more than make the oppression more effective and more acceptable. If the oppressor does ever introduce reforms that might lead to real change this will come about because of strong pressure from those who are oppressed. True justice, God's justice, demands a radical change of structures. This can only come from below, from the oppressed themselves. God will bring about change through the oppressed as he did through the oppressed Hebrew slaves in Egypt. God does not bring his justice through reforms introduced by the Pharaoh's of this world.

Why then does 'Church Theology' appeal to the top rather than to the people who are suffering? Why does this theology not demand that the oppressed stand up for their rights and wage a struggle against their oppressors? Why does it not tell them that it is their duty to work for justice and to change the unjust structures? Perhaps the answer to these questions is that appeals from the 'top' in the Church tend very easily to be appeals to the 'top' in society. An appeal to the conscience of those who perpetuate the system of injustice must

be made. But real change and true justice can only come from below, from the people – most of whom are Christians.

### **3.3 Non-Violence**

The stance of 'Church Theology' on non-violence, expressed as a blanket condemnation of all that is called violence, has not only been unable to curb the violence of our situation, it has actually, although unwittingly, been a major contributing factor in the recent escalation of State violence. Here again non-violence has been made into an absolute principle that applies to anything anyone calls violence without regard for who is using it, which side they are on or what purpose they may have in mind. In our situation, this is simply counter-productive.

The problem for the Church here is the way the word violence is being used in the propaganda of the State. The State and the media have chosen to call violence what some people do in the townships as they struggle for their liberation i.e. throwing stones, burning cars and buildings and sometimes killing collaborators. But this excludes the structural, institutional and unrepentant violence of the State and especially the oppressive and naked violence of the police and the army. These things are not counted as violence. And even when they are acknowledged to be 'excessive,' they are called 'misconduct' or even 'atrocities' but never violence. Thus the phrase 'Violence in the townships' comes to mean what the young people are doing and not what the police are doing or what apartheid in general is doing to people. If one calls for nonviolence in such circumstances one appears to be criticizing the resistance of the people while justifying or at least overlooking the violence of the police and the State. That is how it is understood not only by the State and its supporters but also by the people who are struggling for their freedom. Violence, especially in our circumstances, is a loaded word.

It is true that Church statements and pronouncements do also condemn the violence of the police. They do say that they condemn *all violence*. But is it legitimate, especially in our circumstances, to use the same word violence in a blanket condemnation to cover the ruthless and repressive activities of the State and the desperate attempts of the people to defend themselves? Do such abstractions and generalizations not confuse the issue? How can acts of oppression, injustice and domination be equated with acts of resistance and self-defense? Would it be legitimate to describe both the physical force used by a rapist and the physical force used by a woman trying to resist the rapist as violence?

Moreover there is nothing in the Bible or in our Christian tradition that would permit us to make such generalizations. Throughout the Bible the word violence is used to describe

everything that is done by a wicked oppressor (e.g. Ps 72:12-14; Is 59:1-8; Jer 22:13-17; Amos 3:9-10; 6: 3; Mic 2:2; 3:1-3; 6:12). It is never used to describe the activities of Israel's armies in attempting to liberate themselves or to resist aggression. When Jesus says that we should turn the other cheek he is telling us that we must not take revenge; he is not saying that we should never defend ourselves or others. There is a long and consistent Christian tradition about the use of physical force to defend oneself against aggressors and tyrants. In other words there are circumstances when physical force may be used. They are very restrictive circumstances, only as the very last resort and only as the lesser of two evils, or, as Bonhoeffer put it, "the lesser of two evils." But it is simply not true to say that every possible use of physical force is violence and that no matter what the circumstances may be it is never permissible.

This is not to say that any use of force at any time by people who are oppressed is permissible simply because they are struggling for their liberation. There have been cases of killing and maiming that no Christian would want to approve of. But then our disapproval is based upon a concern for genuine liberation and a conviction that such acts are unnecessary, counter-productive and unjustifiable and not because they fall under a blanket condemnation of any use of physical force in any circumstance.

And finally what makes the professed non-violence of 'Church Theology' extremely suspect in the eyes of very many people, including ourselves, is the tacit support that many-Church leaders give to the growing militarisation of the South African State. How can one condemn all violence and then appoint chaplains to a very violent an oppressive army? How can one condemn all violence and then allow young whit males to accept their conscription into the armed forces? Is it because the activities of the armed forces and the police are counted as defensive? That raises very serious questions about whose side such Church leaders might be on. Why are the activities of young blacks in the townships not regarded as defensive?

In practice what one calls 'violence' and what one calls 'self-defense' [sic] seems to depend upon which side one is on. To call all physical force 'violence' is to try to be neutral and to refuse to make a judgment about who is right and who is wrong. The attempt to remain neutral in this kind of conflict is futile. Neutrality enables the status quo o oppression (and therefore violence) to continue. It is a way of giving tacit support to the oppressor.

### **3.4 The Fundamental Problem**

It is not enough to criticize 'Church Theology' we must also try to account for it. What is behind the mistakes and misunderstandings and inadequacies of this theology?

In the first place we can point to a lack of social analysis. We have seen how 'Church Theology' tends to make use of absolute principles like reconciliation, negotiation non-violence and peaceful solutions and applies them indiscriminately and uncritically to all situations. Very little attempt is made to analyze what is actually happening in our society and why it is happening. It is not possible to make valid moral judgment: about a society without first understanding that society. The analysis of apartheid that underpins 'Church Theology' is simply inadequate. The present crisis has now made it very clear that the efforts of Church leaders to promote effective and practical ways of: [sic] changing our society have failed. This failure is due in no small measure to the fact that 'Church Theology' has not developed a social analysis that would enable it to understand the mechanics of injustice and oppression.

Closely linked to this, is the lack in 'Church Theology' of an adequate understanding of *politics and political strategy*. Changing the structures of a society is fundamentally a matter of politics. It requires a political strategy based upon a clear social or political analysis. The Church has to address itself to these strategies and to the analysis upon which they are based. It is into this political situation that the Church has to bring the gospel. Not as an alternative solution to our problems as if the gospel provided us with a non-political solution to political problems. There is no specifically Christian solution. There will be a Christian way of approaching the political solutions, a Christian spirit and motivation and attitude.

But there is no way of bypassing politics and political strategies.

But we have still not pinpointed the fundamental problem. Why has 'Church Theology' not developed a social analysis? Why does it have an inadequate understanding of the need for political strategies? And why does it make a virtue of neutrality and sitting on the sidelines?

The answer must be sought in *the type of faith and spirituality* that has dominated Church life for centuries. As we all know, spirituality has tended to be an other-worldly affair that has very little, if anything at all, to do with the affairs of this world. Social and political matters were seen as worldly affairs that have nothing to do with the spiritual concerns of the Church. Moreover, spirituality has also been understood to be purely private and individualistic. Public affairs and social problems were thought to be beyond the sphere of spirituality. And finally the spirituality we inherit tends to rely upon God to intervene in his own good time to put right what is wrong in the world. That leaves very little for human beings to do except to pray for God's intervention.

It is precisely this kind of spirituality that, when faced with the present crisis in South Africa, leaves so many Christians and Church leaders in a state of near paralysis.

It hardly needs saying that this kind of faith and this type of spirituality has no biblical foundation. The Bible does not separate the human person from the world in which he or she lives; it does not separate the individual from the social or one's private life from one's public life. God redeems the whole person as part of his whole creation (Rom 8:18-24). A truly biblical spirituality would penetrate into every 'aspect of human existence and would exclude nothing from God's redemptive will. Biblical faith is prophetically relevant to everything that happens in the world.

## **CHAPTER FOUR**

### **Towards a Prophetic Theology**

Our present KAIROS calls for a response from Christians that is biblical, spiritual, pastoral and, above all, prophetic. It is not enough in these circumstances to repeat generalized Christian principles. We need a bold and incisive response that is prophetic because it speaks to the particular circumstances of this crisis, a response that does not give the impression of sitting on the fence but is clearly and unambiguously taking a stand.

#### **• Social Analysis**

The first task of a prophetic theology for our times would be an attempt at social analysis or what Jesus would call "reading the signs of the times" (Mt 16:3) or "interpreting this KAIROS" (Lk 12:56). It is not possible to do this in any detail in the document but we must start with at least the broad outlines of an analysis of the conflict in which we find ourselves.

It would be quite wrong to see the present conflict as simply a racial war. The racial component is there but we are not dealing with two equal races or nations each with their own selfish group interests. The situation we are dealing with here is one of oppression. The conflict is between an oppressor and the oppressed. The conflict between two irreconcilable *causes or interests* in which the one is just and the other is unjust.

On the one hand we have the interests of those who benefit from the status quo and who are determined to maintain it at any cost, even at the cost of millions of lives. It is in their interests to introduce a number of reforms in order to ensure that the system is not radically changed and that they can continue to benefit from the system because it favors them and enables them to accumulate a great deal of wealth and to maintain an exceptionally high

standard of living. And they want to make sure that it stays that way even if some adjustments are needed.

On the other hand we have those who do not benefit in any way from the system the way it is now. They are treated as mere labor units, paid starvation wages, separated from their families by migratory labor, moved about like cattle and dumped in homelands to starve--and all for the benefit of a privileged minority. They have no say in the system and are supposed to be grateful for the concessions that are offered to them like crumbs. It is not in their interests to allow this system to continue even in some 'reformed' or 'revised' form. They are determined to change the system radically so that it not longer benefits only the privileged few. And they are willing to do this even at the cost of their own lives. What they want is justice for all.

This is our situation of civil war or revolution. The one side is committed to maintaining the system at all costs and the other side is committed to changing it at all costs. There are two conflicting projects here and no compromise is possible. Either we have full and equal justice for all or we don't.

The Bible has a great deal to say about this kind of conflict, about a world that is divided into oppressors and oppressed.

- **Oppression in the Bible**

When we search the Bible to a message about oppression we discover, as others throughout the world are discovering, that oppression is a central theme that runs right through the Old and New Testaments. The biblical scholars who have taken the trouble to study the theme of oppression in the Bible have discovered that there are no less than twenty different root words in Hebrew to describe oppression. As one author says, oppression is "a basic structural category of biblical theology" (TD Hanks, God So Loved the Third World, Orbis 1983 p 4).

Moreover the description of oppression in the Bible is concrete and vivid. The Bible describes oppression as the experience of being crushed, degraded, humiliated, exploited, impoverished, defrauded, deceived and enslaved. And the oppressors are described as cruel, ruthless, arrogant, greedy, violent and tyrannical and as the enemy. Such descriptions could only have been written originally by people who had had a long and painful experience of what it means to be oppressed. And indeed nearly 90 percent of the history of the Jewish and later the Christian people whose story is told in the Bible, is a history of domestic or international oppression. Israel as a nation was built upon the painful experience of

oppression and repression as slaves in Egypt. But what made all the difference for this particular group of oppressed people was the revelation of Yahweh. God revealed himself as Yahweh, the one who has compassion on those who suffer and who liberates them from their oppressors.

“I have seen the miserable state of my people in Egypt. I have heard their appeal to be free of their slave-drivers. I mean to deliver them out of the hands of the Egyptians.... The cry of the sons of Israel has come to me, and I have witnessed the way in which the Egyptians oppress them.” (Ex 3:7-9)

Throughout the Bible God appears as the liberator of the oppressed. He is not neutral. He does not attempt to reconcile Moses and Pharaoh, to reconcile the Hebrew slaves with their Egyptian oppressors or to reconcile the Jewish people with any of their late oppressors. Oppression is sin and it cannot be compromised with, it must be done away with. God takes sides with the oppressed. As we read in Psalm 103:6 (JB) "God who does what is right, is always on the side of the oppressed."

Nor is this identification with the oppressed confined to the Old Testament. When Jesus stood up in the synagogue at Nazareth to announce his mission he made use of the words of Isaiah.

“The Spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favour.” (Lk 4:18-19)

There can be no doubt that Jesus is here taking up the cause of the poor and the oppressed. He has identified himself with their interests. Not that he is unconcerned about the rich and the oppressor. These he calls to repentance. The oppressed Christians of South Africa have known for a long time that they are united to Christ in their sufferings. By his own sufferings and his death on the cross he became a victim of oppression and violence. He is with us in our oppression.

#### • **Tyranny in the Christian Tradition**

There is a long Christian tradition relating to oppression, but the word that has been used most frequently to describe this particular form of sinfulness is the word 'tyranny'. According to this tradition once it is established beyond doubt that a particular ruler is a tyrant of that a particular regime is tyrannical, it forfeits the moral right to govern and the people acquire the

right to resist and to find the means to protect their own interests against injustice and oppression. In other words a tyrannical regime has no *moral legitimacy*. It may be the *de facto* government and it may even be recognized by other governments and therefore be the *de iure* or legal government. But if it is a tyrannical regime, it is, from a moral and theological point of view, *illegitimate*. There are indeed some differences of opinion in the Christian tradition about the means that might be used to replace a tyrant but there has not been any doubt about our Christian duty to refuse to co-operate with tyranny and to do whatever we can to remove it.

There are indeed some differences of opinion in the Christian tradition about the means that might be used to replace a tyrant but there has not been any doubt about our Christian duty to refuse to co-operate with tyranny and to do whatever we can to remove it.

Of course everything hinges on the definition of a tyrant. At what point does a government become a tyrannical regime? The traditional Latin definition of a tyrant is *hostis boni communis* - an enemy of the common good. The purpose of all government is the promotion of what is called the common good of the people governed. To promote the common good is to govern in the interests of, and for the benefit of, all the people. Many governments fail to do this at times. There might be this or that injustice done to some of the people. And such lapses would indeed have to be criticized. But occasional acts of injustice would not make a government into an enemy of the people, a tyrant.

To be an enemy of the people a government would have to be hostile to the common good in principle. Such a government would be acting against the interests of the people as a whole and permanently. This would be clearest in cases where the very policy of a government is hostile towards the common good and where the government has a mandate to rule in the interests of some of the people rather than in the interests of all the people. Such a government would be in principle irreformable. Any reform that it might try to introduce would not be calculated to serve the common good but to serve the interests of the minority from whom it received its mandate.

A tyrannical regime cannot continue to rule for very long without becoming more and more violent. As the majority of the people begin to demand their rights and to put pressure on the tyrant, so will the tyrant resort more and more to desperate, cruel, gross and ruthless forms of tyranny and repression. The reign of a tyrant always ends up as a reign of terror. It is inevitable because from the start the tyrant is an enemy of the common good.

This account of what we mean by a tyrant or a tyrannical regime can best be summed up in the words of a well-known moral theologian: "a regime which is openly the enemy of the people and which violates the common good permanently and in the grossest manner" (B HŠring, The Law of Christ , Vol 3, p 150).

That leaves us with the question of whether the present government of South Africa is tyrannical or not? There can be no doubt what the majority of the people of South Africa think. For them the apartheid regime is indeed the enemy of the people and that is precisely what they call it: the enemy. In the present crisis, more than before, the regime has lost any legitimacy that it might have had in the eyes of the people. Are the people right or wrong?

Apartheid is a system whereby a minority regime elected by one small section of the population is given an explicit mandate to govern in the interests of, and for the benefit of, the white community. Such a mandate or policy is by definition hostile to the common good of all the people. In fact because it tries to rule in the exclusive interests of whites and not in the interests of all, it ends up ruling in a way that is not even in the interests of those same whites. It becomes an enemy of all the people. A totalitarian regime. A reign of terror.

This also means that the apartheid minority regime is irreformable. We cannot expect the apartheid regime to experience a conversion or change of heart and totally abandon the policy of apartheid. It has no mandate from its electorate to do so. Any reforms or adjustments it might make would have to be done in the interests of who elected it. Individual members of the government could experience a real conversion and repent but, if they did, they would simply have to follow this through by leaving a regime that was elected and put into power precisely because of its policy of apartheid.

And that is why we have reached the present impasse. As the oppressed majority becomes more insistent and puts more and more pressure on the tyrant by means of boycotts, strikes, uprisings, burnings and even armed struggle, the more tyrannical will regime become. On the one hand it will use repressive measures: detentions, trials, killings, torture, bannings [sic], propaganda, states of emergency and other desperate and tyrannical methods. And on the other hand it will introduce reforms that will always be unacceptable to the majority because all its reforms must ensure that the minority remains on top.

A regime that is in principle the enemy of the people cannot suddenly begin to rule in the interests of all the people. It can only be replaced by another government – one that has been elected by the majority of the people with an explicit mandate to govern in the interests

of all the people. A regime that has made itself the enemy of the people has thereby also made itself the enemy of God. People are made in the image and likeness of God and whatever to the least of them we do to God (Mt 25:49, 45).

To say that the State or the regime is the enemy of God is not to say that all those who support the system are aware of this. On the whole they simply do not know what they are doing. Many people have been blinded by the regime's propaganda. They are frequently quite ignorant of the consequences of their stance. However, such blindness does not make the State any less tyrannical or any less of an enemy of the people and an enemy of God.

On the other hand the fact that the State is tyrannical and an enemy of God is no excuse for hatred. As Christians we are called upon to love our enemies (Mt 5:44). It is not said that we should not or will not have enemies or that we should not identify tyrannical regimes as indeed our enemies. But once we have identified our enemies, we must endeavor to love them. That is not always easy. But then we must also remember that the most loving thing we can do for both the oppressed and for our enemies who are oppressors is to eliminate the oppression, remove the tyrants from power and establish a just government for the common good *of all the people*.

- **A Message of Hope**

At the very heart of the gospel of Jesus Christ and at the very center of all true prophecy is a message of hope. Nothing could be more relevant and more necessary at this moment of crisis in South Africa than the Christian message of hope.

Jesus has taught us to speak of this hope as the coming of God's kingdom. We believe that God is at work in our world turning hopeless and evil situations to good so that his "Kingdom may come" and his "Will may be done on earth as it is in heaven." We believe that goodness and justice and love will triumph in the end and that tyranny and that tyranny and oppression cannot last forever. One day "all tears will be wiped away" (Rev 7:17; 21:4) and "the lamb will he down with the lion" (Is 11:6). True peace and true reconciliation are not only desirable, they are assured and guaranteed. This is our faith and our hope.

Why is it that this powerful message of hope has not been highlighted in 'Church Theology,' in the statements and pronouncements of Church leaders? Is it because they have been addressing themselves to the oppressor rather than to the oppressed? Is it because they do not want to encourage the oppressed to be too hopeful for too much?

As the crisis deepens day-by-day, what both the oppressor and the oppressed can legitimately demand of the Churches is a message of hope. Most of the oppressed people in South Africa today and especially the youth do have hope. They are acting courageously and fearlessly because they have a sure hope that liberation will come. Often enough their bodies are broken but nothing can now break their spirit. But hope needs to be confirmed. Hope needs to be maintained and strengthened. Hope needs to be spread. The people need to hear it said again and again that God is with them.

On the other hand the oppressor and those who believe the propaganda of the oppressor are desperately fearful. They must be made aware of the diabolical evils of the present system and they must be called to repentance but they must also be given something to hope for. At present they have false hopes. They hope to maintain the status quo and their special privileges with perhaps some adjustments and they fear any real alternative. But there is much more than that to hope for and nothing to fear. Can the Christian message of hope not help them in this matter?

There is hope. There is hope for all of us. But the road to that hope is going to be very [sic] hard and very painful. The conflict and the struggle will have to intensify in the months and years ahead because there is no other way to remove the injustice and oppression. But God is with us. We can only learn to become the instruments of his peace even unto death. We must participate in the cross of Christ if we are to have the hope of participating in his resurrection.

## **CHAPTER FIVE**

### **Challenge to Action**

#### **5.1 God Sides with the Oppressed**

To say that the Church must now take sides unequivocally and consistently with the poor and the oppressed is to overlook the fact that the majority of Christians in South Africa have already done so. By far the greater part of the Church in South Africa is poor and oppressed. Of course it cannot be taken for granted that everyone who is oppressed has taken up their own cause and is struggling for their own liberation. Nor can it be assumed that all oppressed Christians are fully aware of the fact that their cause is God's cause. Nevertheless it remains true that the Church is already on the side of the oppressed because that is where the majority of its members are to be found. This fact needs to be appropriated and confirmed by the Church as a whole.

At the beginning of this document it was pointed out that the present crisis has highlighted the divisions in the Church. We are a divided Church precisely because not all the members of our Churches have taken sides against oppression. In other words not all Christians have united themselves with God "who is always on the side of the oppressed" (Ps 103:6). As far as the present crisis is concerned, there is only one way forward to Church unity and that is for those Christians who find themselves on the side of the oppressor or sitting on the fence, to cross over to the other side to be united in faith and action with those who are oppressed. Unity and reconciliation within the Church itself is only possible around God and Jesus Christ who are to be found on the side of the poor and the oppressed.

If this is what the Church must become, if this is what the Church as a whole must have as its project, how then are we to translate it into concrete and effective action?

## **5.2 Participation in the Struggle**

Christians, if they are not doing so already, must quite simply participate in the struggle for liberation and for a just society. The campaigns of the people, from consumer boycotts to stayaways, need to be supported and encouraged by the Church. Criticism will sometimes be necessary but encouragement and support will also be necessary. In other words the present crisis challenges the whole Church to move beyond a mere 'ambulance ministry' to a ministry of involvement and participation.

## **5.3 Transforming Church Activities**

The Church has its own specific activities: Sunday services, communion services, baptisms, Sunday school, funerals and so forth. It also has its specific way of expressing its faith and its commitment i.e. in the form of confessions of faith. All of these activities must be re-shaped to be more fully consistent with a prophetic faith related to the KAIROS that God is offering us today. The evil forces we speak of in baptism must be named. We know what these evil forces are in South Africa today. The unity and sharing we profess in our communion services or Masses must be named. It is the solidarity of the people inviting all to join in the struggle for God's peace in South Africa. The repentance we preach must be named. It is repentance for our share of the guilt for the suffering and oppression in our country.

Much of what we do in our Church services has lost its relevance to the poor and the oppressed. Our services and sacraments have been appropriated to serve the need of the individual for comfort and security. Now these same Church activities must be

reappropriated to serve the real religious needs of all the people and to further the liberating mission of God and the Church in the world.

#### **5.4 Special Campaigns**

Over and above its regular activities the Church would need to have special programmes, projects and campaigns because of the special needs of the struggle for liberation in South Africa today. But there is a very important caution here. The Church must avoid becoming a 'Third Force,' a force between the oppressor and the oppressed. The Church's programmes and campaigns must not duplicate what the people's organizations are already doing and, even more seriously, the Church must not confuse the issue by having programmes that run counter to the struggles of those political organizations that truly represent the grievances and demands of the people. Consultation, co-ordination and co-operation will be needed. We all have the same goals even when we differ about the final significance of what we are struggling for.

#### **5.5 Civil Disobedience**

Once it is established that the present regime has no moral legitimacy and is in fact a tyrannical regime certain things follow for the Church and its activities. In the first place the Church cannot collaborate with tyranny. It cannot or should not do any thing that appears to give legitimacy to a morally illegitimate regime. Secondly, that Church should not only pray for a change of government, it should also mobilize its members in every parish to begin to think and work and plan for a change of government in South Africa. We must begin to look ahead and begin working now with firm hope and faith for a better future. And finally the moral illegitimacy of the apartheid regime means that the Church will have to be involved at times in civil disobedience. A Church that takes its responsibilities seriously in these circumstances will sometimes have to confront and to disobey the State in order to obey God.

#### **5.6 Moral Guidance**

The people look to the Church, especially in the midst of our present crisis, for moral guidance. In order to provide this the Church must first make its stand absolutely clear and never tire of explaining and dialoguing about it. It must then help people to understand their rights and their duties. There must be no misunderstanding about the moral duty of all who are oppressed to resist oppression and to struggle for liberation and justice. The Church will also find that at times it does need to curb excesses and to appeal to the consciences of those who act thoughtlessly and wildly.

But the Church of Jesus Christ is not called to be a bastion of caution and moderation. The Church should challenge, inspire and motivate people. It has a message of the cross that inspires us to make sacrifices for justice and liberation. It has a message of hope that challenges us to wake up and to act with hope and confidence. The Church must preach this message not only in words and sermons and statements but also through its actions, programmes, campaigns and divine services.

## **CONCLUSION**

As we said in the beginning, there is nothing final about this document. Our hope is that it will stimulate discussion, debate, reflection and prayer, but, above all, that it will lead to action. We invite all committed Christians to take this matter further, to do more research, to develop the themes we have presented here or to criticize them and to return to the Bible, as we have tried to do, with the question raised by the crisis of our times.

Although the document suggests various modes of involvement it does not prescribe the particular actions anyone should take. We call upon all those who are committed to this prophetic form of theology to use the document for discussion in groups, small and big, to determine an appropriate form of action, depending on their particular situation, and to take up the action with other related groups and organizations.

The challenge to renewal and action that we have set out here is addressed to the Church. But that does not mean that it is intended only for Church leaders. The challenge of the faith and of our present KAIROS is addressed to all who bear the name Christian. None of us can simply sit back and wait to be told what to do by our Church leaders or anyone else. We must all accept responsibility for acting and living out our Christian faith in these circumstances. We pray that God will help all of us to translate the challenge of our times into action.

We as theologians (both lay and professional), have been greatly challenged by our own reflections, our exchange of ideas and our discoveries as we met together in smaller and larger groups to prepare this document or to suggest amendments to it. We are convinced that this challenge comes from God and that it is addressed to all of us. We see the present crisis or KAIROS as indeed a divine visitation.

And finally we also like to call upon our Christian brothers and sisters throughout the world to give us the necessary support in this regard so that the daily loss of so many young lives may be brought to a speedy end.

*We, the undersigned, take joint responsibility for what is presented in this document, not as a final statement of the truth but as the direction in which God is leading us at this moment or our history.*

[There follows a list of 156 signatories from over 20 South African denominations.]

## **APPENDIX A.12**

### **RUSTENBURG CONFESSION (1990)**

#### **Preamble**

We, participants in the National Conference of Church Leaders in South Africa, have come together in Rustenburg under the authority of God's Word and the guidance of the Holy Spirit. We have been convinced anew of God's amazing grace by the way in which, despite our wide variety of backgrounds, we have begun to find one another and to discover a broad consensus through confrontation, confession and costly forgiveness. We have sought a spirit of patience, mutual care and openness as we have tried to discern the mind of Christ and have often been surprised how our views on many issues have converged. Some of us are not [sic] in full accord with everything said in this conference, but on this we are all agreed, namely the rejection of apartheid as a sin. We are resolved to press forward in fellowship and consultation towards a common mind and programme of action.

Coming from diverse Christian traditions, histories, political persuasions and cultural backgrounds, we engaged amidst joy and pain, love and suspicion, in a process of soul searching and wrestling with the theological and socio-political complexities of our country. In the process, we had a strong sense that God was at work among us. We became aware that He was surprising us by His grace which cut through our fears and apprehension. We give praise to this liberating God who is forever faithful in visiting His people in their hour of need.

#### **1[.] Context**

- 1.1 The conference has met at a critical time of transition in our country. The signs are that this is a period of gestation with the hope of a democratic, peaceful and just dispensation emerging for our nation. Yet many people are continuing to suffer immensely under ongoing structures of injustice. Recent months have also seen the upsurge of violence in black areas and much brutalizing of innocent people. There is also extensive alienation among young blacks and a seemingly interminable crisis in black education. Unemployment has reached unmanageable proportions and is aggravated by grossly inadequate housing in the black community. All this is leading to the social and economic disintegration of our society.
- 1.2 We believe, however, that we stand on the threshold of new things. There appears to be the possibility of a new dispensation and the promise of reconciliation between all

South Africans as both black and white leaders begin to negotiate together for a new and liberated nation of equity and justice. In this context Christians are called to be a sign of hope from God, and to share a vision of a new society which we are prepared to strive for, and if needs be, suffer for.

- 1.3 We acknowledge that this hope will elude us unless we can break completely with the past. Accordingly we make the following confession.

## **2[.] Confession**

- 2.1 While in this document we focus attention on apartheid, we recognise that there are many other sins in our society which call for repentance. Once all vestiges of apartheid have been abolished, the Church will still be challenged by many other social evils which will [sic] threaten our society.
- 2.2 As representatives of the Christian Church in South Africa, we confess our sin and acknowledge our part in the heretical policy of apartheid which has led to such extreme suffering for so many in our land. We denounce apartheid, in its intention, its implementation and its consequences, as an evil policy, an act of disobedience to God, a denial of the Gospel of Jesus Christ and a sin against our unity in the Holy Spirit.
- 2.3 We remember with sorrow the victims of apartheid who have suffered and continue to suffer humiliation, dispossession and death. We pay tribute to those who have stood resolutely for justice and cared for the oppressed.
- 2.4 We know that without genuine repentance and practical restitution we cannot appropriate God's forgiveness and that without justice true reconciliation is impossible. We also know that this process must begin with a contrite church.
- 2.5 We therefore confess that we have in different ways practised, supported, permitted or refused to resist apartheid:

- 2.5.1 Some of us actively misused the Bible to justify apartheid, leading many to believe that it had the sanction of God. Later, we insisted that its motives were good even though its effects were evil. Our slowness to denounce apartheid as sin encouraged the Government to retain it.
- 2.5.2 Some of us ignored apartheid's evil, spiritualizing the Gospel by preaching the sufficiency of individual salvation without social transformation. We adopted an allegedly neutral stance which in fact resulted in complicity with apartheid. We were often silent when our sisters and brothers were suffering persecution.
- 2.5.3 Some of us were bold in condemning apartheid but timid in resisting it. Some churches failed to give effective support to courageous individuals at the forefront of protest against evil. We spoke out for justice but our own church structures continued to oppress. We blamed other churches and were blind to our own inconsistencies.
- 2.6 Those of us who have perpetuated and benefited from apartheid are guilty of a colonial arrogance toward black culture. We have allowed State institutions to do our sinning for us. In our desire to preserve the Church we have sometimes ceased to be the Church. We have often been more influenced by our ideologies than by Christ's Gospel. We have continued to move in separate worlds while claiming to be one Body. We have insulated ourselves from the pain of black Christians. By failing sufficiently to challenge the violence of apartheid, its military actions and the system of conscription, we have permitted a culture of violence in which our people believe that force is the only way to deal with any dispute. Human life has become cheap. By our faltering witness we have allowed families to be broken, children to go uneducated and millions of workers to be denied work. We have erected economic systems based on race. By our disunity and disrespect for other people's beliefs and opinions we have encouraged a fragmented and intolerant society. Most of all, we have been unwilling to suffer, loving our comfort more than God's justice and clinging to our privilege rather than binding ourselves to the poor and oppressed of our land.
- 2.7 Those of us who are the victims of apartheid acknowledge our own contribution to the failure of the Church. While colonialism and oppression have damaged our self-esteem and eroded the fibres of ubuntu (humaneness) which held our communities together, we acknowledge that many of us have responded with timidity and fear, failing to challenge our oppression. Instead we have acquiesced in it and accepted an inferior status. Some of us have become willing instruments of the repressive state machinery. Others have reacted to oppression with a desire for revenge. Many of us who have

achieved privilege have exploited others. An indifference to suffering has crept into our communities, often leading to ostracism of those who have stood courageously for justice and truth. Some of us have failed to be instruments of peace in a situation of growing intolerance of ideological differences.

- 2.8 Those of us who are male confess that we have often disregarded the human dignity of women and ignored the sexism of many of our church structures. By limiting the role and ministry of women - as was reflected in this Conference - we have impoverished the Church. We have been insensitive to the double oppression [sic] suffered by black women under sexism and apartheid.
- 2.9 Therefore in the above ways, all the representatives at this Conference confess that we have often let the world mould us rather than the Gospel and we have served our selfish interests rather than Christ.
- 2.10 With a broken and contrite spirit we ask the forgiveness of God and of our fellow South Africans. We call upon the Government of South Africa to join us in a public confession of guilt and a statement of repentance for wrongs perpetrated over the years.

### **3[.] Declaration**

- 3.1 To the World-Wide Church we declare gratitude for loving care, confrontation, prayer, support and solidarity over many years. We ask you all to continue to stand with us.
- 3.2 To Political Leaders, we address and appeal that you meet urgently to negotiate a new and just order for our country. We call on the Government to repeal as a matter of urgency all apartheid laws, such as the Group Areas, Population Registration, Homelands, Black Local Authorities, Black Education and Internal Security Acts, also to grant indemnity to political exiles and release all political prisoners. We assure all leaders of our prayers in these historic and demanding tasks.
- 3.3 To the Nation we declare the compelling necessity for all to renounce and turn from personal, economic [sic], social and political sin, most especially the sin of racism in both our souls and our structures. We call every South African to be positively involved in nationbuilding [sic].

3.4 To the Church of Jesus Christ in South Africa we address an appeal to adopt our confession and pledge itself to restitution. We call for an end to racial disparities in clergy remuneration: to deploy clergy without regard to colour or social status; and to end all discrimination within the church on the basis of sex or race. We call on church leaders to carry the confessions and commitments of this Declaration into the life of every congregation in the country.

#### **4[.] Affirmation**

We affirm and highlight the following:

##### **4.1 Justice**

The Bible reveals God as a God of compassionate love who has a special care for the sinner, the downtrodden, the poor and all who suffer injustice. Obedience to Christ therefore requires that we develop an economic [sic] system based on justice, compassion and co-responsibility, so that those in need benefit more than those who have more than they need. More equitable wealth distribution must go hand in hand with economic [sic] growth. After decades of oppression, the removal of discriminatory laws will have to be accompanied by affirmative acts of restitution in the fields of health care, psychological healing, education, housing, employment, economic [sic] infrastructure, and especially land ownership. For many years, greed has led to the taking of land from the poor and weak. But church and state must address the issue of restoring land to dispossessed people.

##### **4.2 Church and State**

In the past we have often forfeited our right to address the State by our own complicity in racism, economic and other injustice and the denial of human rights. We also recognise that in our country the State has often co-opted the Church. The Church has often attempted to seek protection for its own vested interests from the State. Our history compromises our credibility in addressing Church-State issues. We therefore commit ourselves to the struggle for a just, democratic [sic], non-racial and non-sexist South Africa so that our witness may carry greater credibility when we address Church-State relations in the new dispensation. Our highest loyalty as Christians is always to God. The State is always under God, its power is limited and it is a servant for good, firstly to God and then impartially to all the people it represents. We therefore support the separation of Church and State, with freedom of religion and association guaranteed equally to all. On the basis of biblical and ethical values, we call upon those negotiating a new South African constitution to respect the following principles in the Constitution:

- (i) The exclusion of all racial or class interests in the implementation of justice.
- (ii) The acceptance of the Rule of Law under an independent judiciary.
- (iii) The entrenchment of a Bill of Rights subject to the judiciary alone, noting the Christian conviction that basic human rights are God-given and not therefore conferred or removable by any State.
- (iv) The establishment of a democratic elective process based on one-person, one-vote.
- (v) That the power of the security machinery of the state, including the police, be limited for the protection of the population.
- (vi) The embodiment of the right of individuals or religious groups to preserve and protect the moral values that affect marriage, family life and particularly the moral norms pertaining to youth. This should be available to all religious groups in terms of their life and world view. Further we call for the negotiation of a new constitution by a body fully representative of all South Africans. We ask the Government to discuss with other political parties mechanisms for electing democratically a non-racial national assembly to govern in the transitional period until new constitution has been agreed upon. We call upon the Government to allow all South Africans to vote on whether to accept or reject a new constitution, not only the white electorate.

#### 4.3 Peace

In both Old and New Testaments God's Peace or Shalom speaks of a comprehensive wholeness and rightness in all relationships, including those between God and his people, between human and human and between humans and creation. In South Africa Peace and Shalom are shattered, not only by personal but also by social and structural sin. The consequences are devastating: racial alienation, mistrust, humiliation, exploitation of humans and the environment, privation of basic needs, denial of self worth. Perhaps most devastating has been the emergence of a social climate in which violence and death rather than cooperation and life have become the norm. The causes of violence include:

- \* The denial of full political rights to most South Africans.
- \* The resulting struggle by black South Africans against an oppressive white political system, culminating in violence becoming the norm for political response.
- \* The apparent emergence of 'third forces' dedicated to sowing confusion.

- \* The uprooting of families from their traditional homes, leading to the breakdown of family structures and parental authority.
- \* The resulting spiritual problems.

We need to respond to the violence by:

- \* Mobilising church agencies to help collect evidence about violence and present it to the authorities.
- \* Supporting victims materially and spiritually.
- \* Encouraging all South Africans to enter the process of negotiations.
- \* Convening a task force to coordinate church strategies, and
- \* Calling a peace conference to bring together leaders who can help end violence.

#### 4.4 Spirituality, Mission and Evangelism

The Church's work of mission is a consequence of its worship, prayer, fellowship and spirituality. We commit ourselves to deepen these aspects of the practise of our faith. We resolve to fulfil the Great Commission, to bring men and women to repentance and personal faith, new birth and salvation and to help them to work this out in a witness which engages the world. We recognise our need for the equipping fullness of the Holy Spirit's fruit and gifts and we call on God's people to pray for spiritual renewal in the land.

### **5. Restitution and a commitment to action**

Confession and forgiveness necessarily require restitution. Without it, a confession of guilt is incomplete. As a first step towards restitution, we call on the Government to return all land expropriated from relocated communities to its original owners, to open 'white' schools to people of all races, and to embark upon programmes of affirmative action at all levels of black education. We call for a National Day of Prayer for the purpose of acts of confession, forgiveness and reconciliation. We urge that these be accompanied by a declaration of intention to engage in a common witness to God's love and justice. Conference requests the formation of an interim liaison committee to plan such a day of prayer. We ask the interim liaison committee to set up a task force on land issues with a view to making church property available for those without land and identifying land expropriated by the Government to be restored to its original owners. Conference asks churches which own private schools to review their policy on such schools with a view to making them accessible to the underprivileged. We request the liaison committee to provide study material for use by the

churches seeking to equip members with a better understanding of their mission in a new South Africa. Conference asks churches to make available financial and human resources to enable the work of reconstruction and renewal of South African society. Conference asks member churches to co-operate in programmes for the welcoming and rehabilitation of such people. Conference affirms the initiative taken by the NG Sendingkerk and the NG Kerk in Afrika to call on other members of the DRC family to a meeting in December whose purpose is to set their house in order.

Conference requests churches and organisations present to place on their agendas as a matter of urgency the following:

- \* The need to work towards a new economic order in which the needs of the poor can be adequately addressed.
- \* Provision of work for the unemployed.
- \* Provision of adequate homes and essential services for the service.
- \* The need to work towards parity in standards of living between black and white people.
- \* The need to eradicate poverty and hunger.
- \* Affirmative action to enable transfer of some of the economic power presently in white hands. Conference authorises the steering committee to pass any information it considers might be of interest to community organisations.

## **6[.] Conclusion**

We give thanks for Gods past grace and faithfulness, by which He has seen fit to use so many of His people here, in spite of our many weaknesses and sins, to bear witness to His Name, to proclaim His Saving Gospel and bring blessing to many, to labour for justice and to care for the poor, oppressed and needy. We give praise in our belief that in wrath He has remembered mercy. This being so we are enabled by His Spirit to move forward together in His Name and call others to do likewise so that the Kingdom of our God and His Christ may be extended far and wide both in our land and beyond. And so to that Name which is above every name, even the Name of Jesus, we ascribe all might, majesty, dominion and praise. Amen.

## APPENDIX A.13.a

### ROEPINGSVERKLARING 2002<sup>3</sup>

Tydens die vergadering van die Algemene Sinode het ons as afgevaardigdes al hoe meer oortuig geraak van die liefde van Christus en daarom ook van die NGK se roeping en plek in Suider-Afrika.

Daarom:

(a) verbind ons ons opnuut aan die Here wat ons Kerk 350 jaar gelede hier geplaas het. Ons dank Hom vir die voorreg om ook nou nog deel van sy kerk te kan wees. Ons is daarvan oortuig dat net die evangelie van Christus ons op 'n pad van heil kan plaas. Daarom wil ons as Kerk die Woord van die Here tydig en ontydig verkondig en orals getuienis aflê van die hoop wat in ons leef.

(b) verbind ons ons opnuut tot ons kontinent, in die besonder Suider- Afrika. Die tragiese verhale van die allerverskriklike vorms van geweld, die geweldige omvang van armoede en gevolglike hongersnood, die konsekwensies van die vigsplandemie, die gebrek aan respek vir mense, diere en die omgewing en ook ons aandeel daaraan, het ons ontstel. Die Sinode betuig sy meegevoel aan die talle slagoffers. Ons wil ook 'n verskil maak. Daarom verbind ons ons om mee te werk aan oplossings vir ons samelewing. Ons stel ons as Kerk beskikbaar om op elke vlak waar ons kan help betrokke te raak. Ons verseker die owerheid van ons voorbidding en ons verbintenis tot diens aan die gemeenskap

(c) verbind ons ons tot groter eenheid met ander kerke. Ons wil graag herenig met ons Kerkfamilie, soos ons glo God dit wil hê. Ons wil ook graag ons ekumeniese bande bevestig en uitbrei en met alle ander Christene hande vat om ons lande op te bou en pynlike omstandighede te verlig.

(d) roep ons gemeentes op om by die genesing van ons land betrokke te raak. Ons dank die Here vir die toegewydheid van lidmate en die talle positiewe aksies waarvan ons orals hoor. Kom ons wys die wêreld opnuut dat ons as "sout vir die aarde" en "lig vir die wêreld" God se Koninkryk wil laat kom.

Ons het 'n Here. Ons is hier. Ons is Sy kerk.

**Aan God al die eer.**

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<sup>3</sup> The official Afrikaans version as supplied by DR Church Archival and Information Services (Abid, 2010).

## APPENDIX A.13.b

### ROEPINGSVERBINTENIS ALGEMENE SINODE 2004<sup>4</sup>

Daar is by die Algemene Sinode 2004 'n duidelike aanvaarding van die besef dat die kerk van Christus primêr 'n roepingsgemeenskap is en 'n gereedheid om onself toe te wy aan die verantwoordelikheid om in ons optrede 'n roepingsbegeleide geloofsgemeenskap te wees. Ons wil naby aan die Here leef om gereeld by Hom te hoor presies wat ons roeping is. Die Sinode wil die kerk lei om op alle vlakke vanuit haar roeping te dink, te besluit en te leef.

Daarom verbind ons as Sinode onself in die lig van ons roepingsverklaring daaraan:

\* Om getrou aan ons Gereformeerde tradisie, die Bybel as gesagvolle Woord van God te handhaaf en te gehoorsaam. Ons verstaan ook al hoe beter dat om in die Bybel te glo, nie beteken om in 'n klomp reëls of beginsels te glo nie, maar in die lewende Drie-enige God self. Ons behoort aan Hom en al ons verwagtinge is van Hom alleen.

\* Om in ons sinodale funksionering en vergaderings te groei in 'n insluitende en luisterende houding, asook in prosesse van besluitneming wat ons regtig help om die wil van die Here te onderskei en te gehoorsaam.

\* Om deurlopend met die owerhede in gesprek te tree en te getuig oor ons roeping en bereidheid as kerk om diens te lewer aan die mense van ons lande.

\* Om die integriteit van die Gereformeerde geloof te herwin, sodat God se genadige liefde vir sondaars bekend sal word.

\* Om vanuit 'n diepe bewoëndheid en Christelike ontferming 'n gefokusde strategie vir die bestryding van die vigs pandemië en die gevolge daarvan te begin implementeer.

\* Om op die mikro- en makrovlak strategieë vir die oorwinning van armoede uit te werk en deur te voer.

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<sup>4</sup> The official Afrikaans version as supplied by DR Church Archival and Information Services (Abid, 2010I).

- \* Om onself oop te stel vir die deerniswekkende werking van die Gees van Christus sodat ons mense wat worstel met die gevolge van die gebrokenheid van die skepping wat aan hulle toegekom het, in 'n gesindheid van pastorale ontferming kan vashou.
  
- \* Om in biddende afhanklikheid van die Here met wysheid en volharding hard te werk daaraan om al die struikelblokke te oorkom wat nog hinder in die proses van hereniging met ons Kerkfamilie.
  
- \* Om die geleentede wat ons volle lidmaatskap van die SARK en TEASA asook ander ekumeniese vennootskappe vir ons bied om ons roeping in Suider-Afrika uit te leef, konstruktief te benut.
  
- \* Om 'n gemeentedienste-netwerk te help uitbou van waaruit ons gemeentes prakties gehelp en ondersteun kan word om op konkrete maniere by die genesing van ons lande betrokke te raak.
  
- \* Om ons jonger generasie te inspireer en te lei om saam met ons as deel van sy kerk in die Naam van Christus 'n verskil in ons lande te maak.

## **APPENDIX A.13.c**

### **ROEPINGSVERKLARING 2007<sup>5</sup>**

Ons besef opnuut God roep die NG Kerk deur sy Woord en Gees om aan Hom te behoort. Christus, die Hoof van die kerk, stuur ons om ons roeping te gehoorsaam en ons daaraan toe te wy:

(a) Om met 'n leerbare gees die wil van God deur sy Woord te leer ken en uit te leef in die uitdagende en komplekse wêreld waarin ons lewe.

Ons is daarvan oortuig dat slegs die evangelie van Jesus Christus mense op die pad van verlossing, versoening en lewende hoop plaas. Daarom wil ons die Woord van die Here tydig en ontydig verkondig, as profete optree en oral getuienis aflê van die hoop wat in ons leef.

(b) Om voortdurend in liefde na mekaar te luister en in ons vertrouwe van mekaar te groei. Bewus van ons diversiteit, verbind ons ons aan groter eenheid tussen gemeentes, aan die hereniging van die kerkfamilie, asook aan die versterking van ons ekumeniese bande. Ons wil graag met alle ander Christene saamwerk om veilige ruimtes te skep waarbinne ons eerlik met mekaar kan praat en bly praat.

(c) Om in deernis met ander saam te leef.

Ons word deur God geroep as deel van sy liggaam in Afrika. Ons is dankbaar vir alle positiewe ontwikkelinge op ons kontinent, waaronder die snelle groei van die Christelike geloof. Daar is ook vele tragiese verhale van geweld, misdaad, armoede, hongersnood en die gevolge van MIV-Vigs. Ons betuig ons meegevoel aan die talle slagoffers hiervan en wil meewerk aan genesing vir mens, dier en omgewing. God roep en stuur sy kerk om 'n verskil te maak. Ons verseker alle owerhede van ons voorbidding.

(d) Om met openheid onvoorwaardelik diensbaar te wees in die wêreld.

Ons wil graag met alle ander Christene hande vat om ons samelewings op te bou en pynlike omstandighede te verlig. Ons wil mekaar as gemeentes en leiers met liefde aanspoor, begelei en toerus om by die genesing van ons lande betrokke te raak. Ons is beskikbaar en is verbind tot diens aan gemeenskappe. Ons dank die Here vir die toewyding van lidmate

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<sup>5</sup> Official Afrikaans version as supplied by the Offices of the GSDRC.

en die talle positiewe aksies waarvan ons oral hoor. As gestuurde gelowiges is ons sout van die aarde en lig vir die wêreld. Ons staan in diens van die koms van God se koninkryk.

Ons buig voor die Here. Ons is hier. Ons is sy kerk. Ons is gestuurdes.

Aan God al die eer.

**APPENDIX B.1**  
**E-MAIL MESSAGE REQUESTING INTERVIEW**

Beste \_\_\_\_\_

Danie Mouton het vir my gesê om met u kontak te maak. Ek is deel van die Missionale Colloquium wat deur Communitas gehuisves word en is tans besig om my doktorsale studie te doen oor musiekbediening in die missionale erediens van die NG Kerk.

Ek is die week vanaf \_\_\_\_\_ Oktober tot \_\_\_\_\_ Oktober in \_\_\_\_\_. Indien moontlik, wil ek graag 'n onderhoud met u en u musiekleier doen – dit word op DVD opgeneem vir die navorsingsdoeleindes. Die navorsing handel oor gemeentes met unieke stories, waar hulle in die gemeenskap betrokke raak en hoe hierdie aspek dan terugwerk in die erediens. Ek kyk dus na tendense in die liturgie en musiek en hoe om kerkmusici en teoloë in die toekoms op 'n breër basis toe te rus.

Sal julle bereid wees om vir my so 'n onderhoud toe te staan? Op hierdie stadium is ek slegs op Maandag 11 Oktober vas. Indien wel, kan u 'n datum en tyd voorstel.

Vriendelike groete

Colin Campbell

083 659 2163

**APPENDIX B.2**  
**OFFICIAL CONSENT FORM (PARTICIPANTS)**



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Prof D Kruger  
Tel: +27 (0)18 299 1696  
Cell: +27 (0)82 701 0255

Date: \_\_\_\_\_

Researcher: Mr CA Campbell  
Student No: 21511527  
Cell number: +27 (0)83 659 2163

**Title of study: Music ministry in the missional worship service of the Dutch Reformed Church in South Africa**

I, \_\_\_\_\_, give my permission that my responses in the interview may be used for the purpose of research in church music. I am fully aware of the nature of the research and acknowledge that I may withdraw at any time and that my participation in this research is voluntary. All efforts to protect privacy, anonymity and confidentiality will be adhered to. I understand that this research is for the development of church music within the liturgical context.

Signature (participant) \_\_\_\_\_

PhD student: Colin Campbell \_\_\_\_\_

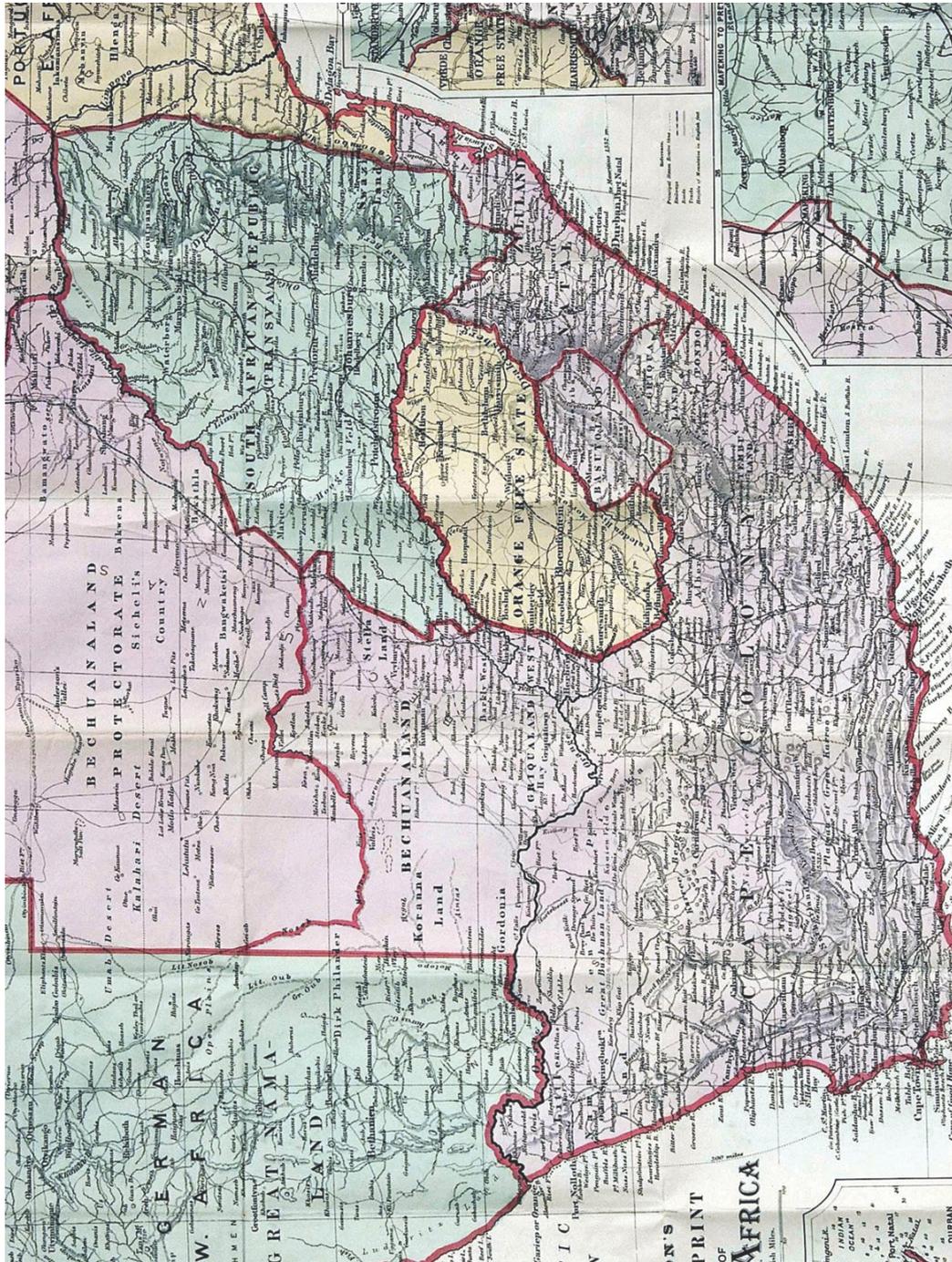
**APPENDIX C**  
**CD-ROM: MEDIA MATERIAL ARISING FROM CHAPTER 4**  
**(WINDOWS MEDIA VIDEO FILES)**

Track 1      DRC Joubertina: Love in work clothes

Track 2      Kruis: Listening intently (Luke 15)

# APPENDIX D

## MAP OF SOUTHERN AFRICA DURING THE EARLY 1900s



Source:

<http://www.gophoto.it/view.php?i=http://www.britishempire.co.uk/images3/capecolony1900.jpg#.UK3Q44f2-So>

**APPENDIX E**  
**DVD-ROM: EXCERPTS FROM CASE STUDY INTERVIEWS**