FRANCOPHONE CHURCHES IN THE CITIES OF JOHANNESBURG AND PRETORIA (TSHWANE): A MISSIOLOGICAL PERSPECTIVE.

by

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at the

University of South Africa

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June 2014
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Student Number: 32751028

I declare that “FRANCOPHONE CHURCHES IN THE CITIES OF JOHANNESBURG AND PRETORIA (TSHWANE): A MISSIOLOGICAL PERSPECTIVE” is my own work, and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

---------------------  ---------------------
Signature            Date

Reverend Athas C Mpinga
DEDICATION

I dedicate this thesis:

To my wife Anne Beddy Bamona Ngalula

To my daughters:

Elnagrace Ngalula Cibangu Mpinga

Defi Mulanga Cibangu

Chrinoes Kabiena Cibangu

And to the members of the

Family Mission Restoration Church.
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The credit of this thesis goes to God Almighty, the creator of heaven and earth, the source of life who enabled me to complete this dream of many years. I thank him for his grace, his support and his faithfulness for daily renewing his provisions of goodness and compassion towards me. He deserves all the glory, the honour and the thanksgiving.

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May my wife Anne Beddy, and my three daughters Elnagrace, Defi, and Chrinoes find the expression of my appreciation for having suffered long days of absence and silence while I was busy working on my thesis in the library or in the research field. I thank you all for your prayers that accompanied me during my studies. This thesis is the fruit of our sacrifice and our commitment to serve the Lord and to participate in his mission.

I am very grateful to the Pastors and the members of the churches where I conducted the research. Thanks to their hospitality and availability I managed to collect the data that I needed for the realisation of this project.

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SUMMARY

This thesis is a missiological study of the francophone churches in the cities of Johannesburg and Pretoria. Francophone churches may be classified as African Initiated Churches (AIC) that have been planted by migrants from the French speaking countries of central Africa. They are characterised by the use of French and English as languages of worship and communication. The planting and the presence of these churches have become a more visible and remarkable mission phenomenon drawing scientific attention and is worthy of studying.

The main issue of this study is the missionality of the Francophone churches. The investigation concerns the ways in which Francophone churches understand the mission of God, known as missio Dei, and the ways in which they express it in the community. In practice the exploration of the missionality of the Francophone churches discloses their nature, raison d’être, and their purpose, as well as their ministries, and allows us to determine the relevancy of these churches in the community. For this reason, in the study I explore and describe also the concept of the missional church in order to apply it to the Francophone churches. To that end, “Patterns of missional church” are used to measure the extent to which Francophone churches are missional.

The study suggests the parameters of the development of a missional culture in a Francophone congregation and highlights the importance of the missional leadership in this respect. Finally the study proposes some missional ministries or contextual ministries that may express practically the missionality and consequently the relevancy of Francophone churches in their context.
KEY WORDS

Francophone churches, missional church, missional leadership, missionality, missional theology, *missio Dei*, Triune God, incarnation, relational, incarnational, community, context, relevancy, missiology, Christology, Pneumatology, missional culture, apostolic leadership, apostolic ministries, contextual ministries, biblical imagination and missional imagination.
## ABBREVIATIONS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
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<tbody>
<tr>
<td>AC</td>
<td>Acts</td>
</tr>
<tr>
<td>AG</td>
<td>Ad Gentes</td>
</tr>
<tr>
<td>AIC</td>
<td>African Initiated churches</td>
</tr>
<tr>
<td>APEPT</td>
<td>Apostle, Prophet, Evangelist, Pastor, Teacher</td>
</tr>
<tr>
<td>APEST</td>
<td>Apostle, Prophet, Evangelist, Shepherd, Teacher</td>
</tr>
<tr>
<td>CKA</td>
<td>Christ Kingdom Ambassadors</td>
</tr>
<tr>
<td>CMC</td>
<td>Community of Ministers of Christ</td>
</tr>
<tr>
<td>CWME</td>
<td>Committee of World Mission and Evangelisation</td>
</tr>
<tr>
<td>DNA</td>
<td>Deoxyribonucleic Acid</td>
</tr>
<tr>
<td>DRC</td>
<td>Democratic Republic of Congo</td>
</tr>
<tr>
<td>ed (s)</td>
<td>editor (s)</td>
</tr>
<tr>
<td>EN</td>
<td>Evangelii Nuntiandi</td>
</tr>
<tr>
<td>Eph.</td>
<td>Ephesians</td>
</tr>
<tr>
<td>FBO</td>
<td>Faith Based Organisation</td>
</tr>
<tr>
<td>FVM</td>
<td>Faith and Victory in Jesus Christ Ministry</td>
</tr>
<tr>
<td>GOCN</td>
<td>Gospel and Our Culture Network</td>
</tr>
<tr>
<td>HIV/AIDS</td>
<td>Human Immune deficiency virus / Acquired Immune Deficiency Syndrome</td>
</tr>
<tr>
<td>IFCC</td>
<td>International Fellowship of Christian Churches</td>
</tr>
<tr>
<td>LCWME</td>
<td>Lausanne committee of World Mission and Evangelisation</td>
</tr>
<tr>
<td>LG</td>
<td>Lumen Gentium</td>
</tr>
<tr>
<td>mDNA</td>
<td>missional DNA</td>
</tr>
<tr>
<td>MRI</td>
<td>Missional Relational Incarnational</td>
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All the scripture quotations are taken from the New International Version (NIV)

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CHAPTER I

INTRODUCTION

1.1 Problem Statement.

The establishment of new churches has become a growing and remarkable phenomenon in South Africa. Indeed, new churches are growing like mushrooms, especially in metropolitan cities. Among them one can find francophone churches. These churches are unique because they use French as a language of worship, although in a multi-language context. Some of them provide regular translation into English and vice versa. Accordingly, the majority of members of these churches, if not all, are nationals from Francophone African countries. This study will focus on some churches that use French as a language of communication, or one of the languages in use.

The existence of these churches raises for me some concern. The main issue that will be dealt with in this study is the way in which Francophone churches understand God’s mission, commonly known as missio Dei. The focus will also be on how these churches participate in the mission of God. This study intends to examine the “missionality” of Francophone churches in South Africa. I understand missionality as being missional. As Guder (1998:11) states, “With the term missional we emphasize the essential nature and vocation of the church as God’s called and sent people.” The study explores the fundamental reasons for the establishment and the existence of Francophone churches, their purpose, their ministries, as well as the organisational structures that sustain them with regard to missio Dei. The consideration of the ways in which Francophone churches understand the mission of God in the world, and the ways they express it, pertains to missiology. So this is an investigation of Francophone churches from a missiological perspective. Missiological research is an approach that resorts in
multiple scientific disciplines to collect data, analyse, and present them in service of the *missio Dei*. (Elliston, 2000:825) The missiological study focuses on the mission of God understood in the term *of missio Dei*, the purpose of God towards humanity and the whole of creation. The conversation on *missio Dei* also includes a reflection on the church, because the church is God’s instrument for the fulfilment of the mission of God. Otherwise expressed, the study comes within the scope of missiology and consequently, concerns as well the missional ecclesiology that reflects on the missional church. Missiology and ecclesiology have an intrinsic relation that is based on the relation of mission and church. This method of approaching Francophone churches may be justified by the fact that there is no mission without the church, and there is no church without mission (Bosch, 1991:372). The study on the Francophone churches is worth conducting in order to present these churches and to explore them with respect to the mission of God. The planting of Francophone churches constitutes an ecclesial phenomenon that is remarkable and deserves to be studied.

**1.2 Research Question**

The main research question that I have asked myself in this study is the following: How Francophone churches understand and participate in the mission of God? To which extent Francophone churches are missional? This question pertains to the issue of the missionality of Francophone churches. It raises the problem of mission awareness and mission involvement of Francophone churches in South Africa, particularly in the cities of Johannesburg and Pretoria. In other words, the study questions the theology of mission and mission practice of Francophone churches in these two cities. The above question also covers the issue of the relevancy of Francophone churches in the local community.
In order to gain an in-depth understanding of this issue, and disclose different aspects or missional dimensions of Francophone churches I have formulated sub-questions that can help to unfold the main and guiding question:

- The first sub-question concerns the identity of Francophone churches - their essence, nature and status in the South African context. The question can be posed as follows: What is the *raison d’être* of Francophone churches? What is their purpose or vision in the cities where they are situated?

- What are the typologies of Francophone churches? This second sub-question is related to the issues of the church’s structure, organisation and leadership. It involves all the different ecclesiological aspects of Francophone churches.

- The third sub-question is about the ministries of Francophone churches in the context. What are the contextual missions of these churches and how do they impact on the community? By evoking contextual missions, I am referring to particular contextual ministries that characterise each Francophone church in terms of its participation in the *missio Dei*. These missions constitute the elements of distinction between different Francophone churches and the elements that determine and prove their relevancy to society.

- The fourth sub-question seeks the transformation of Francophone churches: How can a missional culture be created and developed in Francophone churches? This question focuses on strategies of transformation and the conversion of Francophone churches into missional congregations.
• The fifth sub-question is related to unity in mission: What are the relationships that exist among Francophone churches themselves and between Francophone churches and local churches with respect to mission? I will examine the ecumenical dimension of the missions of Francophone churches. In this regard, the issue of the unity of the church in mission or ecumenism as it relates to mission is being raised.

1.3 Aims and Objectives of the Study

The purpose of this study is to investigate the missionality of Francophone churches in order to determine their relevancy in the community. This study also aims to report on the missiological perspective the Francophone churches in South Africa in order to determine their stand and practises of their missio Dei in the community. In order to attain these aims I set up the following objectives:

1. To explore, analyse and describe the concept of a missional church that is currently expanding in the United State of America for more than fifteen years. This concept is not well known among the Francophone churches, its study informs on the current stands of the understanding of missio Dei and the participation of the church in it.

2. To explore, examine, and understand the patterns of a missional church as presented in the book of Barret et al. (eds) (2004) Treasure in Clay Jars: Patterns in Missional faithfulness by authors who work within the framework of “missional church conversation”. I use the patterns of missional church in this book as primary clues or the departure point of studying and measuring Francophone churches.
3. To explore, analyse, describe and assess Francophone churches in the multicultural context of South Africa in general, and in the cities of Johannesburg and Pretoria in particular, in the light of the patterns of missional churches abovementioned in order to determine their missionality.

4. To discover and present any other possible characteristics of missional church contained in Francophone churches and support the extent to which francophone churches are missional.

5. To expose Francophone churches’ leaders to the concept of a missional church in order to improve their understanding of the mission of God and the mission of the church; and to enhance the way they practice mission in their community.

6. To provide some strategies of developing missional culture and propose some missional or contextual ministries that might be created by a congregation for the sake of a community.

1.4 Rationale of the study

There are an increasing number of independent churches planted throughout South Africa. A great number of these churches are planted by migrants from French speaking countries of Africa. Indeed, the estimated number of Francophone churches amounts to a hundred in Johannesburg, and to more than thirty in Pretoria. The presence of these churches has become a visible and remarkable phenomenon especially in the cities of Johannesburg and Pretoria (Tshwane) that they cannot go unnoticed. And as a Pastor and a missiologist, I couldn’t remain imperceptible to this ecclesial phenomenon and had a scientific curiosity to investigate these churches whose founders are migrants from French
speaking countries in central Africa. I found an opportunity to embark in a missiological study that is susceptible to expose a new pattern of mission by the migrants from French speaking countries. This phenomenon of church planting is worthy of being studied also given the number of the planted churches.

The second reason for embarking on this research is the quasi non-existence of written documents pertaining to Francophone churches in South Africa, which means that it is likely that no research has been conducted yet on this subject. It is thus very appropriate to conduct this research in order to provide a scientific and theological account and overview of what is happening among the Christian communities of French speaking people. Indeed the importance of this study is established because it is topical, actual and real.

The last two decades have witnessed a number of publications bearing the world “missional” in their title or subtitle. My motivation, as a missiologist, is to explore, analyse and grasp the meaning of this concept as it refers to the church in a postmodern culture. The terms “missional” and “missional church” have become synonymous with the mission of God, and when looking at the church as an instrument of God for the accomplishment of his mission in the changing world in general and in the immediate context. It was thus imperative for me to study the concept of “missional church” and perform a missiological exercise of applying it in the African context, with particular reference to Francophone churches situated in the cities of Johannesburg and Pretoria.

I established a Francophone congregation at the beginning of 2009 in Pretoria. In undertaking this study I expect to learn from the experiences of other existing Francophone churches. The interest lies more in the identity, nature, purpose, structure and ministries of Francophone churches, and the scope of their impact
on the community. This point relates to self awareness, organisation, and the services that Francophone churches render to the community.

1.5 Scope and Limitations of the Study

Francophone churches in South Africa are found in almost all big cities. This study, however, only investigates those that are located in the cities of Johannesburg and Pretoria. Among them I chose to investigate four congregations at the rate of two by city. Through missiological reflection, I explore, analyse and describe the concept of the missional church. The patterns of missional faithfulness will serve as measurements of assessing francophone churches. The missiological study, investigates as well the missional characteristics that might be found in these churches.

The congregations that were investigated are all located in the metropolitan cities of Johannesburg and Pretoria. The direct implication is that this study does not include Francophone churches in rural areas. It is also important to mention that this study does not deal with congregations that are led by Francophone pastors, but whereas English is the only language of communication in use. Another limitation of this study is the fact that all the congregations are independent and charismatic, and do not belong to traditional denominations or mainline Protestant and Pentecostal churches. They are non-denominational congregations even though some leaders are members of denominations in their countries of origin. Nevertheless, some of them might be affiliated to certain organisations for discipline and collaboration reasons. They may be classified as African Initiated Churches (AICs) in the sense that these congregations were established by African Christians without consulting with foreign mission organisations, with local missionaries or churches. In this study, I do not deal explicitly and directly
with questions pertaining to immigration issues, although I mention them to propose a ministry towards the refugees. The study did not raise the issues of administration and finances of the Francophone churches because they do not pertain directly to the main issue in investigation.

1.6 Research Methods

This study falls within the scope of empirical research, which enables the researcher to collect information from the field, using interviews and observation as techniques and generate primary data. In this study the primary data are to be collected in the Francophone churches in order to explore, understand and describe Francophone churches in relation to the concept of a missional church. In empirical research one can identify two main categories of methods namely, qualitative and quantitative research. Creswell (2009:4) defines quantitative research as

   a means for testing objective theories by examining the relationship among variables. The variables, in turn, can be measured, typically on instruments, so that numbered data can be analysed using statistical procedures...those who engage in this form of inquiry have assumptions about testing theories deductively, building in protections against bias, controlling for alternative explanation, and being able to generalise and replicate the findings.

The quantitative study is deductive and aims to test the existing theory by using statistical procedures. The data is mostly numbers and is collected to support or to refute the hypothesis. May (2011:161) argues that the quantitative approach is used to justify the hypotheses while the qualitative research is concerned with discovery.
The purpose of qualitative research is to acquire an understanding of the subject matter, both from a subjective perspective (at a personal and collective level) and an objective perspective (at a personal and collective level) (Taylor and Bogdan, 1984:5-11). Creswell (2009:4) defines qualitative research as a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures, data typically collected in the participant’s setting, data analysis inductively building from particular to general themes, and the researcher making interpretations of the meaning of the data.

Qualitative research enables the collection of data in terms of points of view and opinions of people in the field of research, data that is going to be analysed, interpreted for the sake of the subject matter. Elliston (2000:826) contends that “missiological research like other research that depends in part on the social sciences, does not aim to ‘prove’ anything in an absolute way, but rather to investigate and describe.” This statement of Elliston reveals the similitude between missiological study and qualitative research. So qualitative research is the most suitable method to use in this study in order to investigate, understand and describe the Francophone churches, their missionality, and their practise of missio Dei in the community. The qualitative approach to this study helps to gain insights regarding the concept of the missional church and the missional character of Francophone churches.

Creswell (2013:47-48) provides the following list of reasons that justify the use of qualitative research:

We conduct qualitative research because a problem or issue needs to be explored. This exploration is needed, in turn, because of a need to study a group or population, identify variables that cannot be easily measured, or hear silenced voices.
We also conduct qualitative research because we need a complex, detailed understanding of an issue. This detail can only be established by talking directly to people, going to their homes or places of work, and allowing them to tell the stories unencumbered by what we expect to find or what we have read in the literature.

We conduct qualitative research when we want to empower individuals to share their stories, hear their voices, and minimise the power relationships that often exist between a researcher and the participants in a study...

We conduct qualitative research when we want to write in a literary, flexible style that conveys stories, or theatre, or poems, without the restrictions of formal academic structures of writing.

We conduct qualitative research because we want to understand the contexts or settings in which participants in a study address a problem or issue. We cannot always separate what people say from the place where they say it – whether this context is their home, family or work.

We use qualitative research to follow up quantitative research and help explain the mechanisms or linkages in causal theories or models. These theories provide a general picture of trends, associations, and relationships, but they do not tell us about processes that people experience, why they responded as they did, the context in which they responded, and their deeper thoughts and behaviours that governed their responses.

We use qualitative research to develop theories when partial or inadequate theories exist for certain populations and samples or existing theories do not adequately capture the complexity of the problem we are examining.

We also use qualitative research because quantitative measures and the statistical analyses simply do not fit the problem. Interactions among people, for example, are difficult to capture with existing measures, and these measures may not be sensitive to issues such gender differences, race, economic status, and individual differences...
In his book *Qualitative Research Methods* 3rd edition, Liamputtong (2009: xii) mentions another reason of using qualitative research and argues that “qualitative research is particularly essential when the researchers have little knowledge about the phenomenon under investigation”. So because the researcher wants to learn the subject on study, then a suitable category of method is qualitative research. In this study there is an intention to learn about Francophone churches and the concept of a missional church. Liamputtong (2009: X) quotes Denzin and Lincoln who contend that as an interpretive and flexible approach, qualitative research is necessary because it focuses on meaning and interpretation. These reasons for the use of qualitative research, sufficiently find their premise in this study of Francophone churches and their missionality and relevancy in the context

1.6.1 Approaches of Qualitative Research

In qualitative research there are various types or approaches, Wolcott quoted in Creswell (2009:12) identified nineteen qualitative approaches. Without denying the value of all the others, I chose to mention the following approaches that are the most cited: Ethnography, Grounded theory, Case studies, Phenomenology and Narrative research (:13). For this study the case study seems to be the most appropriate qualitative approach because it contributes to our knowledge of individual, group, organisational, social, political, and related phenomena. (Yin 2009:4)

1.6.2 Case study approach

Qualitative case study is the approach that has largely shaped the development of this research project; therefore, there is a need to clarify its nature and implications for the research process. The case study method is “concerned with
exploring, describing, and explaining a phenomenon” (Glatthorn & Joyner, 2005: 43-44). The above-mentioned authors further state that “Case study research is undertaken to provide a detailed description of a particular situation, organization, individual, or event” (:103). The aspects of the depth and detail of the description of a situation, an individual or a group, or organisation are underlined and highlight the case study. According to Mouton (2001:148), case studies “are usually qualitative in nature and aim to provide an in-depth description of a small number (less than 50) of cases”. Mouton reminds the qualitative nature of case study, the depth of the description and the scope of the cases to be studied. Considering the case study as a methodology and a type of design in qualitative research1 Creswell (2013:97) defines case study research

as a qualitative approach in which the investigator explores a real-life, contemporary bounded system (a case) or multiple bounded systems (cases) over time, through detailed, in-depth data collection involving **multiple sources of information**(sic) (e.g. observations, interviews, audiovisual material, and documents and reports) , and reports a case description and **case themes**.

The definition of Creswell seems to be quite comprehensive and includes the nature, purpose, the subject and the context, the scope of the study, and even the techniques of data collection. In order to stress on the purpose of the case study I take up two more definitions quoted in Liamputtong (2009: 191-192):

Case study research is employed to obtain ‘knowledge of contextual phenomena’ about a person, a social group, an organisation, an institution, or a political event. It is a deliberate approach to obtaining better

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1 Some authors such as Van Wynsberghe and Khan cited in Liamputtong (2009: 191) do not see a case study as a method, a methodology or a design research. However, as with Creswell (2007), for Stake (2008:121), a case study is identified as ‘both a process of inquiry about the case and the product of that inquiry’. (Liamputtong (2009:191))
understanding about human knowledge and its meaning in the complex social, physical and situational real world.

The essence of these two definitions is the intent of the case study to obtaining better knowledge of the phenomenon to be studied, in other words the importance of the case study here lies in its epistemological purpose. From all the definitions above mentioned it is possible to contend that the choice of case study design is justifiable among other reasons by the need to explain some present phenomenon, and the need of in-depth description of some social phenomenon (Yin, 2009:4). And the definition of the research questions is a determining step of the choice of the use of case study. This author (10) argues that the form of the research question can provide an important clue regarding the appropriate research method to be used. Therefore, I find that the use of a case study method seems to be the most appropriate for this study, and will be most likely to yield reliable results with regard to Francophone churches.

Despite the advantages that the qualitative case study presents there are authors who disdain this approach and give diverse reasons. Yin (2009:14-16) mentions four traditional prejudices against the case study method:

- The first concern is that the lack of rigor in case study research. Too many times, the case study investigator has been sloppy, has not followed systematic procedures, or has allowed equivocal evidence or biased views to influence the direction of findings and conclusion.

- A second common concern about the case studies is that they provide little basis for scientific generalisation.

- A third complaint about case studies is that they take too long and they result in massive, unreadable documents.

- A fourth possible objection to case studies has seemingly emerged with the renewed emphasis, especially in education and related research, on randomised field trials or “true experiments”.
Nevertheless Payne et al. (2007) cited in Liamputtong (2009:203) contends that “it is precisely the in-depth knowledge that we gain from case study research that makes the approach so valuable”.

There are three types of qualitative case studies (Stake, 2008), and Creswell (2013:99-100) argues that three variations exist in terms of intent: the single instrument case study, the collective or multiple case studies, and the intrinsic case study. In a single instrumental case, the focus is on an issue or concern and one case is selected to illustrate it. In a collective case study, multiple case studies are selected to illustrate the issue or concern. In the intrinsic case study “the focus is on the case itself...because the case presents an unusual or unique situation”. Thomas (2011:92), prefers to classify these three types of case study as a process; if we consider the purpose, a case study may be explanatory, evaluative or exploratory; in the approach the case study may be descriptive, interpretive, theory building or theory testing. This study may be classified and defined as a multiple case study, explorative, descriptive and interpretive.

1.6.3 Units of Analysis

There are many Francophone churches that have been planted in South Africa. It is practically impossible in this study to conduct research on all of these Francophone churches. That is why I have chosen four churches that are to be examined. First of all, it was necessary to draw a geographical delimitation of the churches, and the cities of Johannesburg and Pretoria were chosen because they overflow with a great number of French speaking people and many Francophone churches. Among the Francophone churches four churches have been chosen for the following reasons: the age of the church, the size, the acquaintance with the senior leader, the availability to do research, and the origin of the senior leader.
Indeed two churches have more than twenty years of existence, and the other two are seven and twelve years old respectively; three leaders are from the Democratic Republic of Congo, and one is from Benin Republic. I approached a Pastor from another Francophone country but he declined my request to conduct research in his church. Thus the units of analysis of this study are four churches located, two in Johannesburg and two in Pretoria. The four churches constitute for me the choice, the selection of a case study that I have made and are the object of this research project. In every church the senior pastor and other leaders were selected for the interviews and the church members were objects of observations during Sunday’s and weekly meetings.

1.6.4 Data collection techniques

In the process of data gathering, the researcher plays an important role for the identification of the purposefully selected sites or individuals for the proposed study, and the indication of the type(s) of data to be collected. (Creswell 2009:178) So sites and individuals were identified and selected by the preceding points. For the gathering of data I chose the following approaches: interviews, observations and documents.

An interview is “a conversation with a purpose” (quoted in Rossman and Rallis, 2012:177) There are different ways of categorising interviews. I opt for the categorisation of Thomas (2011:162-163) who retains three types of interviews: structured, unstructured and semi structured. For this research project I conducted structured interviews, in which I asked a predetermined list of questions which are mostly open - ended questions. The research question and the sub-questions, the objectives of the study have consistently oriented and influenced the formulation, and building of the questionnaire for the interview. With the
interviews I collect data in terms of the perceptions of individuals or groups of people regarding Francophone churches, and with regard to the main theme of the missional character of the church. The structured interviews provide information that enables us to understand, describe and determine the self-understanding of Francophone churches with regard to *missio Dei* and its expressions in the community. The interviews targeted the senior and junior pastors of every church, leaders of departments and or the key persons who played a determining role in the establishment and development of the church.

The observation is the second technique that was utilised for this research project. The researcher uses this technique to see and hear what is occurring in the site of study. Glatthorn & Joyner (2005:45) state that “the observations are made to determine what is occurring and what individuals are doing”. Mouton (2001:148) states that

> Participant observation studies are usually qualitative in nature which aims to provide an in-depth description of a group of people or community. Such descriptions are embedded in the life-worlds of the actors being studied and produce insider perspectives of the actors and their practices.

So the participant observation was the type of observation that was used to gain an in-depth understanding of the Francophone churches in terms of their weekly, and monthly activities, ministries and special occasions. With observation, the attendance at the activities of the week and Sunday services may be verified. It gives the opportunity to examine the internal missional dimensions of the church. The observation has allowed me to discern and understand the kind of spirit that prevails in a church, the teachings, how the church members are trained in discipleship, what is the apostolic or missional ministry tendency of the leaders. A brief observation helps to gain directly information from the inside, on the internal dimension of the missional spirituality of a Francophone church.
Hendriks (2004:231) calls this method ‘direct observation’ and defines it as “an intentional and systematic investigation and description of what takes place in a social setting. As such, it is the most readily available and potent method. It perceives records, reflects and reports”

The observations are distinguished into four types. Creswell (2013:166-167) and Nieuwenhuis (2011:84-85) define the types of observations in considering the position and the role of the researcher. There are: 1) Observer as participant, it is equivalent to what I have used and described. 2) Complete observer: the researcher is an outsider, and observes from a distance; 3) Participant as observer: the researcher becomes part of the observed situation and may intervene to find a solution; 4) complete participant: the researcher is so completely immersed in the situation that s/he is not identified as a researcher.

I mentioned documents as a third technique of data collection in the Francophone churches. The most plausible and common document that these churches have is the registration certificate of the church, as a company or as a non-profit organisation (NPO). Hendriks (2004:232) mentions written documents that may provide information in a church, there are church archival materials, written or recorded documents. Unfortunately I could not manage to access and obtain such documents. The reason may be discretion, which can become an ethical issue for the researcher, or because such documents just do not exist. Therefore the most data generated in field work for this study was collected through the interviews and participant observation. Nonetheless the written sources on the concept of missional church are presented in the literature review. The literature includes books, journal articles, dissertations and other theological publications. The book entitled “The treasure in Clay Jars: Patterns of Missional Faithfulness”, edited by Louis Y. Barret et al. (2004), serves as a key resource in this study. The
patterns of missional churches contained in this book have been a blueprint for the examination of the Francophone churches.

Moreover my experience as a Francophone minister of the word for more than twenty years in the field, and my observation of Francophone churches in Johannesburg and Pretoria has been of great value in the investigation of this issue.

### 1.6.5. Field research procedure

The field work started with first contacting the senior pastor of each church in order to explain the intention to conduct the research and the purpose of the research. One pastor declined my request to conduct research for the reason of distrust. He told me that he previously allowed a doctorate student to conduct research in his church; but he was disappointed by the outcome of the research, that is why he wouldn’t allow me to conduct research. The four other pastors accepted my request to conduct research in their churches by giving a verbal authorisation, because none of them sent me written permission. They also signed the letter of consent to be a participant in the interviews. The field work spread from 09 October 2012 to 10 July 2013. The observations were made from Sunday and during the week activities with an aim to cover all the ministries of the church at least twice. In total, twelve respondents have been involved in this research with an average of three informants per church. The feature of these three is: the senior Pastor and junior Pastors. Where there is only one pastor in a church, the respondents were the senior Pastor and the prominent leaders, people who are able to deliver relevant information. Given the fact that there was no reason to consider the privacy and confidentiality of the informants, a codification of the interviewees has been prepared for the sake of analysis and grouped according to
the identification of the church. So the informants of four churches are represented by the following codes: 1) Yahweh Shammah Assembly are represented by the codes YSA1, YSA2, YSA3; 2) Faith and Victory in Jesus Christ Ministry: FVM1, FVM2, FVM3; 3) Christ Kingdom Ambassadors: CKA1, CKA2, CKA3; 4) Philadelphia Pentecostal Church: PPC1, PPC2, PPC3. All the interviews have been recorded with an audio recorder. The interviews with the Pastors had a length of less than an hour while for the other leaders it was about 30 minutes. Most interviews took place in the church building, only two occurred at home. Each Francophone church displays a particular faith configuration and mission spirituality. There is a particular spirit in every church due to the vision of the particular church, the particular gifts and ministries in which the senior Pastor is operating, the immediate context, without forgetting the action of God. The presence of the Triune God and the gospel in a congregation makes it a particular pattern of a community in mission.

1.7 Review of Relevant Literature

1.7.1 Introduction

The main and essential theme of this study is the missional church. Therefore, in the literature review, relevant publications related to this issue are explored. Moreover for reasons of clarity and focus, the book edited by Lois Y. Barret et al (2004) *Treasure in Clay Jars: Patterns in Missional Faithfulness* has been chosen as the basis of reflections with regard to the characteristics of the missional church, which will serve as the measurement of the assessment of Francophone churches. Since no written material regarding Francophone churches in South Africa is currently available, this study will rely on data that is generated through empirical research.
1.7.2 Paradigm shifts in the field of mission

The book by Bosch entitled “Transforming mission: Paradigm shifts in Theology of Mission” (1991) offers a general survey of missions, and gives insight into new and comprehensive ways of understanding mission and the Church. Bosch has indicated that the classical doctrine of missio Dei, which was introduced at the Willingen International Missionary Conference (1952), was not situated in the context of ecclesiology, but rather in the doctrine of the Trinity. Thus, the concept of missio Dei stems from and finds its roots in the viewpoint that mission, first and foremost, belongs to the Triune God. The Father sent the Son, the Father and the Son sent the Holy Spirit, and then the Father, Son and Holy Spirit sent the church into the world. Moreover, Bosch (1991:390) points out that “In the new image of mission is not primarily an activity of the church, but an attribute of God. Thus God is a missionary God”.

According to Bosch, the new understanding of mission as missio Dei has repercussions for the understanding of the Church. He states that “in the emerging ecclesiology, the church is seen as essentially missionary” (Bosch, 1991:372). This conviction stems from the missionary hermeneutic of the passage of 1 Peter 2:9: “But you are a chosen people, a royal priest-hood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.”

Bosch continues to argue that this scripture also provides a foundation for the expression: “The pilgrim church is missionary by its very nature” (AG9). In this way, the church is sent into the world and is therefore in the situation of mission everywhere it finds itself. The concepts of missio Dei and the missionary nature
of the Church constitute for me two fundamental elements that sustain the theory regarding missional theology, which will include missiology and ecclesiology.

1.7.3 Contextual missiology

In his book entitled “The Open Secrets: An Introduction to the Theology of Mission”, Newbigin (1995:10) criticises missionary agencies of the nineteenth century, which concentrated on foreign mission but “totally failed to recognize that the most urgent contemporary mission field is to be found in their own traditional heartlands, and the most aggressive paganism with which they have to engage is the ideology that now controls the ‘developed’ world”. In this regard, Newbigin had the missionary nature of the church and Western culture in mind. He challenged North American mission agencies to consider the context in which the Church finds itself in the field of mission.

Hunsberger, in his book entitled “The Church between Gospel and Culture: the Emerging mission in North America” (1996), echoed the issue raised by Newbigin concerning domestic mission. He recognised the failure of North American missionary agencies to undertake and develop a domestic or contextual missiology for the North American culture (Hunsberger, 1996:4). Hunsberger (1996:14) sustains that “the recurrent and forceful theme in Newbigin’s missiology has been his challenge to the church, to embody its true missionary character”. Indeed, the church is challenged to understand and recover its true nature and identity, which is that of being missionary. This way of re-imagining the church supposes a new understanding of its mission. In other words, the emergence of a new understanding of the Church and, accordingly, the emergence of a new ecclesiology, is determined by the emergence of a new paradigm shift
in mission. According to this paradigm mission belongs to God and the church is missionary by its very nature.

1.7.4 Missional Church

Hendrick (1996:298-307) proposed some thoughts on the characteristics of missionary congregations in the North American context. These characteristics reflect a tripartite relationship between the Church, the Gospel and the culture. They refer to the church identity, contextual and cultural recognition, theological analysis and theological reflection, continual conversion or transformation, and witness in the social and cultural context. Hendrick’s study is also relevant to the field of contextual missiology.

Guder (ed) (1998), in the book, “Missional Church: A vision for the Sending of the Church in North America”, pursues these reflections and fulfils the wishes formulated in the book entitled “The Church between Gospel and Culture”, and provides a broad and comprehensive understanding of missional ecclesiology that is biblical, historical, contextual and eschatological, and which can also be put into practice (Guder, 1998:11-12). This book focuses on developing a missional ecclesiology or domestic missiology for North America. It is a study of the nature of a missional church. The authors refer to the theology of missio Dei which defines and determines the understanding of the church and its mission. The church is regarded as being sent into the world, “as God’s instrument for God’s mission” (Guder, 1998:8). Furthermore, God’s mission is understood as the calling and sending of the church of Jesus Christ to be a missionary church in society, in the context of the cultures in which it finds itself (Guder, 1998:5).

While Guder’s “Missional Church” (1998) is a study of the missional character of the church, “Treasure in Clay Jars: Patterns in Missional Faithfulness
(2004)”, written by Lois Y. Barrett et al., although is based on the former book, it presents models or indicators of the missionality of a church. The patterns are the result of a study conducted in eight congregations in North America, and constitute some of the characteristics or patterns of the missional church found in the congregations that were studied. These patterns are: Discerning missional vocation, Biblical formation and discipleship, Taking risks as a contrast community, practices that demonstrate God’s intent for the world, the public witness of Worship, Dependence on the Holy Spirit, pointing toward the Reign of God, missional authority.

Frost & Hirsch (2003:17-59 define the missional church as a postmodernist church, comparing or contrasting it to the modernist church or Christendom. Thus, the missional church is defined as being incarnational rather than attractional, messianic rather than dualistic, and apostolic rather than hierarchical. The missional ecclesiology that they propose is strictly incarnational. Gibbs and Bolger (2006) wrote a book entitled “Emerging Churches: Creating Christian Community in Postmodern Cultures”, in which they refer to “emerging churches” as “missional communities arising from within postmodern culture and consisting of followers of Jesus who are seeking to be faithful in their place and time” (Frost and Hirsch, 2003: 28). The structure of this book coincides with the characteristics of missional churches. It is clear that in these two books, the authors have adopted a comparative approach to the presentation of a new ecclesiology that is occurring in postmodern society.

Stetzer (2006:2) defines the missional church as one that reaches people in their culture while remaining faithful to the Gospel. He (2006:165) maintains that “Missional/Incarnational are two sides of the same coin, reflecting a Christian community that moves both outward (missional) and deeper (incarnational) into culture” This kind of community considers itself to be apostolic in nature.
Minatrea (2004) focuses on the spirituality of missional churches, rather than on their strategy and structure. He explores, in a practical manner, the nature of missional churches, distinguishes them from traditional churches, and proposes structures and strategies for becoming missional.

Hirsch (2006:127-147) speaks about the missional and incarnational impulse. He focuses on the methodology for establishing a missional church. According to him, the theological foundations of the missional church are the mission of God and the incarnation of Christ, which he expresses in terms of the missional-incarnational impulse. The theological perspective of Hirsch perceives that, Christology determines missiology, and missiology determines ecclesiology (See also Frost & Hirsch, 2003:16).

Van Gelder (2007:38-43) in the book “The Missional Church in Context: Helping Congregations Develop contextual Ministry”, demonstrates how missiology contributes to the missional church by proposing some aptitudes that missional churches have to develop out of their missionary nature. These aptitudes are important requirements for participation in the missio Dei, contextualisation of the Gospel and the relevance of a missional church in a particular context. Frederickson (2007:44-64) stresses the distinction between the missional congregation and its context. He uses the concept of Perichoresis to define the relationship between the congregation, mission and context, by comparing them in terms of the relationship within the Trinity. He maintains that an understanding of the divine relationship within the Trinity helps to understand the missional congregation in a particular context. Roxburgh & Romanuk (2006) in “The Missional Leader: Equipping Your Church to Reach A Changing World”, reflect on the model of leadership required for the formation of a missional congregation. The main issue in their book concerns new approaches to leadership that are
needed in order to establish a missional congregation in a world of discontinuous and unpredictable change.

I would like to point out that most of the reviewed books on the theme of missional church are written within the framework of the Gospel and our cultural network, and of the missional church’s nature in North America and Great Britain. This study situates itself within the framework of the missional church which takes the concept of missio Dei into account, according to which there is an understanding that God is a missionary God. This means that mission belongs to God and stems from God. The second element that is considered is the understanding of the church as being missionary by nature. The church exists for mission, and it is in mission wherever it finds itself. These two concepts are part of the missionary paradigm shifts developed by Bosch (1991:368–510). The third element that sustains the theoretical framework of the missional church is the importance of the context. Because of its missionary nature, the church is called on and sent to be a missionary church in whatever culture it finds itself. This element is the claim of the domestic mission, whereby the context of the church is understood as its mission (Guder, 1998:1-6).

Almost all the reviewed publications on the missional church are written and published in North America or Great Britain, which is Western culture. The congregations that were studied are also located in the same context. My contribution in this study will be twofold: a missiological study of migrant African churches, in particular Francophone churches in the economic and administrative capitals of South Africa, and an application of the patterns of missional faithfulness.

First, I will introduce the Francophone churches that are located in the cities of Johannesburg and Pretoria by examining, analysing and describing them from a
missiological perspective. In this respect the research questions and the research objectives are considered. The aim here will be to expose the identity, self-understanding, vocation and spirituality of Francophone churches with reference to the missio-Dei.

Second, I will apply the patterns of the missional church in order to assess the missionality of Francophone churches in the cities of Johannesburg and Pretoria. The patterns of missional faithfulness will be used as the criteria of evaluation of the existing Francophone churches and the norms or rules for creating and developing missional culture.

Third, the insights gained from the literature regarding the missional church and from the investigation of Francophone churches, enable us to find the possible additional patterns of missional church that will be considered and described.

**1.8 Ethical considerations.**

In this study, I adhere to the principles of the policy for research ethics of the University of South Africa. Creswell (2013: 57) advises that “Prior to conducting a study it is necessary to gather college or university approval from the institutional review board for the data collection involved in the study” In conformity with the Unisa ethical policy, I filled the summary sheet for ethical clearance of research proposals. The summary sheet for the ethical clearance of research proposals comprises the followings points: the full name of the candidate, the academic detail and the project manager or supervisor (s), the abstract of the proposal, research objectives, research design, the average age of the informants, description of the process for obtaining informed consent, the declaration of possible risk, the description for arrangement for indemnity if applicable, description of steps to be undertaken in case of adverse events or when
injury or harm is experienced by the participants attributable to their participation in the study, and the candidate’s statement agreeing to comply with ethical principles set out in Unisa’s policy on research ethics. It appeared that this research is not harmful and all the principles of research ethics were respected. In this regard the letter requesting permission to conduct research has been sent to the senior pastors prior to engaging in the research. And all the informants have signed the informed consent about the research whose copy is appended in this thesis.

Before conducting the research, I wrote a letter to senior pastors requesting the authorisation to conduct research in their church; and before I conduct the interview a letter of informed consent was given to each informant, explaining both the nature and the process of the research. Creswell (2013:57) explains again and says that:

> Beginning the study involves initial contact with the site and with individuals. It is important to disclose the purpose of the study to the participants. This is often stated on an informed consent form completed for college/university institutional review board purposes. This form should indicate that participating in the study is voluntary and that would place the participants at undue risk.

Moreover, the use of pseudonyms has been offered to the informants who do not feel comfortable about disclosing their names. But the offer was declined as long as there was nothing shameful or harmful. I undertook to provide feedback regarding the outcome of the research to interviewees if asked to. During the interview I respected the will of the respondent about all sensitive matters. As a symbol of academic and scientific integrity, I commit to avoid plagiarism by acknowledging all the sources used in this study.
1.9 Structure of the Study

This study is presented in seven chapters. The first chapter gives the orientation of the study and it includes the problem statement, research problem, aims and objectives, rationale of the study, scope and limitations, research methods, review of relevant literature, and ethical considerations.

The second chapter focuses on missional theology. It provides reflections on missiology and ecclesiology, and their mutual relationship with God, which implies the relationship between God’s mission and the church. The third chapter is an exploration and description of the concept of a missional church, and the patterns of missional faithfulness. It yields a deep understanding of the concept of missional church. The fourth chapter concerns the evaluation of the missionality of Francophone churches; Francophone churches are presented and their missionality discussed in the light of the patterns of missional church as contained in the book of Barrett et al. (eds). 2004. “Treasure in Clay Jars: Patterns in Missional Faithfulness”. The fifth chapter considers the discussions on some strategies of developing missional culture in a congregation; the importance of the establishment of a missional identity and a missional leadership is underlined. In the sixth chapter there is a proposition of some practical strategies for developing contextual or missional ministries in a Francophone congregation. The seventh and last chapter concludes the study by summarising the findings, and providing some recommendations and suggestions for further studies on Francophone churches in South Africa.
CHAPTER II

MISSIONAL THEOLOGY

2.1 Introduction

In this chapter, missional theology is explored and studied. This is in order to lay a foundation for a discussion of the missional church in the following chapter. The conversation regarding the missional church is to be understood within the framework of missional theology. The discussion concerning the missional church may be placed in a broader discipline that could be called “missional theology”. Therefore, it is important to explore missional theology in order to gain a general insight of everything in theology that may be missional. It is like exploring the sea, which is the environment or universe for fish and all sea creatures, before you study the fish and other sea creatures. The study of missional theology will be the foundation on which all reflections of the missional church may find their epistemological background. Missional theology includes all disciplines that deal with and serve missio Dei and missional church.

This chapter will have three important points. The first point is the claim of a missional theology. The aim is that it is not enough to speak only of theology of mission, which is just one discipline in the broad subfield of theology. However, one advocates for a theology that takes shape in mission and is orientated towards missio Dei. The second point concerns the reflection of missiology in order to understand missio Dei, followed by a discourse on ecclesiology. The focus will be mostly on missional ecclesiology because it studies the nature, the structure and the functioning of the church as it participates in the missio Dei. The third point deals with the relationship between missiology and ecclesiology. The study of this relationship is important for the establishment of a proper understanding of the intertwinement or ontological relationship between missio Dei and the church.
2.2 A quest for a missional theology.

In a quoted statement Bosch (1991:494) remarks that, “We are in need of a missiological agenda for theology rather than just a theological agenda for mission.” He argues that the only reason for the existence of theology is to critically accompany its missio Dei. This statement was pronounced in the framework of a reflection about the research of the identification of missiology as a scientific discipline on its own. This statement constitutes an indication of the need, or research, of what one could calls in a broad and general way missional theology or missiology in a specific and narrow view. Bosch had in mind or was dreaming a discipline that will deal solely with missiological issues. My presumption is that Bosch was advocating for a theology that would be a reflection of the issues of missio Dei. He contemplated the move “from a theology of mission to a missionary theology” (1991:492). That is to say, that theology should have a missiological agenda; it means that theology will be concerned, in all its disciplines, by missio Dei. In other words, missio Dei and all its issues should be the content of theology or should be the driving power of any theological reflection. It means that any other theological discipline, whatever area it is and whatever is its specialisation or orientation, has to serve the purpose of God’s mission. As far as I am concerned, one could discern in this reflection from Bosch the search for a missional identity of theology.

The reflection from Bosch finds support in the assertion of Hollenweger (1995:1029), who states that “Theology in the Church of the future will have to be a missionary theology in a missionary Church”. This move to missionary theology is an imperative. Though the adjective “missionary” is in use here, it seems for me that Hollenweger gives a prophetic answer to the preoccupation of Bosch. Moreover, Sweet (2009:61) for his part adds, “It is time for the mission of the church to shape the theology of the church.” Congdon (2008) expresses the
same preoccupation in strong words when he declares that “theology must become Missional or perish.” For him missional theology is the future of theology. Such statements are obviously the search and the prediction or the foresight of a missional theology, which is a theology of a missionary God.

If God is missionary, the implication would be that all discourse about him, all reflection about him would concern his missionary activity; it would deal with his missional purpose in the world. Such a reflection could be none other than a missional theology, which is the theology of the Trinitarian God who is committed in a missionary activity towards the world with the purpose of revelation, salvation and reconciliation. In his perspective of Old Testament theology, Wright (2006:75-135) argues that the mission of God is to make himself known in Israel and in Jesus Christ as Creator, Owner, Ruler, Judge, Revealer, Lover, Saviour, Leader, and Reconciler. Therefore, the discourse on God and his commitment toward the world is missional theology. Missional theology is thus defined as a reflection on God in his missionary activity in the world and on the church as it is called to participate in the mission of God. Missional theology takes seriously the *missio Dei* and the church as an instrument of God in the fulfilment of mission. The departure, the central and the final point of missional theology is *missio Dei*. “Missional theology is missiological and ecclesiological by being first and foremost theological, speaking about the God of mission while also attending to the apostolic community of the church as those commissioned by God” (Congdon, 2008). Moreover, the praxis (reflection and action) of *missio Dei* in the world should be the agenda and the substance of all theological activity. We should bear in mind the importance and the finality of the *missio Dei*, and should provide the tools that would contribute substantially and in different manners to the accomplishment of *missio Dei*. 
Missio Dei can be considered as a DNA of missional theology, because every part of this theology is to be impregnated with *missio Dei*. Every branch of missional theology bears in it the cells of the mission of God in the world. In poetic language, Sweet coined the terms MRI to describe the identity of God, the divine design of the life and the church. The design MRI stands for Missional, Relational and Incarnational. He (2009: 29) says, “Missional is the mind of God. Mission is where God’s head’s (sic) at. Relational is the heart of God. Relationship is where God’s heart is. Incarnational is the hands of God. Incarnation is what God’s hands are up to”.


Sweet describes as well the MRI as a Missional DNA of the Church in the sense that the church is to be missional, relational and incarnational. In the same way the understanding of MRI may be extended and applied to missional theology. In this regard, MRI may be considered as well as a missional DNA or the divine design of missional theology, understood as the reflection on God who is missional, relational and incarnational. God is Missional because he is in mission in the world; “whatever your theology of the Bible may be, God is always defined in terms of creativity. But the Creator has creativity with a purpose, with a mission” (2009:57). He is relational in the sense that he created the relationship with humanity in the person and the ministry of his son Jesus Christ the redeemer. “At last, the incarnational nature of God is disclosed in the Holy scriptures in which God speaks to different people in their particularities.” (2009:153). This definition of missional theology, is followed by a reflection on two disciplines that are related directly and essentially to *missio Dei* and to the church as
participatory agent to mission. Besides, for Congdon (2008), the theological character of missional theology justifies its missiological and ecclesiological aspects. Thus, the two related disciplines are missiology and ecclesiology.

In this chapter the reflections on missiology and ecclesiology and on their mutual relationship, imply as well a reflection on the relationship between mission as *missio Dei* and the church as God’s instrument for the fulfilment of God’s mission in the world. In this reflection, missional ecclesiology is to be raised in order to lay the foundation of this study by defining its broad field. In fact this study will be essentially missiological and ecclesiological in nature. For this reason, missiology and ecclesiology, and their mutual relationship will be explored.

### 2.3 Missiology

In the evolution of contemporary missiology, an attempt to define missiology encountered the basic problem of the meaning of mission (Bosch 1991: 492). By saying that, the stipulation is that the definition of missiology depends in large measure, on the understanding that one may have of mission. Therefore, it is logical to establish first a working or acceptable definition of mission for this work, that will lay the foundation on which the understanding of missiology is going to stand. Mission is primarily, and essentially the mission of God known in its globalising and holistic understanding as *missio Dei*.

#### 2.3.1 Missio Dei

The great result or achievement of the 1952 Willingen Conference of the International Missionary Council was the consensus around the idea or the understanding that mission is essentially the mission of God. Therefore, the
ecumenical meeting adopted the term *missio Dei* to express this idea of mission belonging to God. Mission originates thus from the very nature of God who is Trinity, Father, Son and Holy Spirit. Mission is the movement of God’s love in action towards the whole of creation (Bosch 1991: 390). It is in this way that Edinburgh 2010 approached the mission of God. Balia and Kim, (2010: 201) state that

It was the rediscovery and reinterpretation of the ancient trinitarian concept of the *missio Dei*, at the 1952 Willingen conference of the IMC, which facilitated a way out of the conceptual crisis facing mission. The concept of *missio Dei* became a frame of reference for defining mission. According to this understanding, God’s mission is directly related to the world and the church is defined as the instrument – a privileged instrument – of God’s mission of redemption and the recreation of humanity and the cosmos. This theological paradigm shift in the interpretation of what mission is has far-reaching ecclesiological consequences.

Edinburgh 2010 emphasised God’s mission (*missio Dei*) whereas Edinburgh 1910 considered more the missions of the churches. This theological paradigm shift has for consequence moved from “A church-centred mission to a mission-centred church”. (11) In this approach mission is understood as God’s emanation and the church is defined in its relation with the mission of God.

*Missio Dei* is the expression and the manifestation of God’s love that brings about his involvement in the salvation enterprise of the whole world. In this movement, God associates the church as an instrument of mission and sends it into the world. Stressing on the divine belonging of mission, Stott (1992:335) asserts that, “Mission arises from the heart of himself and is communicated from his heart to ours. Mission is the global outreach of the global people of a global God”. Although he indicates the participatory role of the church in the mission of God,
Bosch (1991: 391) points out the fact that *missio Dei* goes beyond the church. “The *missio Dei* is God’s activity, which embraces both the church and the world, and in which the church may be privileged to participate”. He suggests that the scope of *missio Dei* is larger than the church and concerns the whole world. Mission is not limited to the church. Its scope covers the whole of humankind including the church. This understanding of *missio Dei* will have as a consequence, the power to keep the church in a state of humility when it comes to its participation in the work of God. In addition, this is a good and a right position for the church with regard to the greatness, the power and the sovereignty of God. By defining *missio Dei* almost in the same way as Bosch, Moreau (2000:637) states, “*missio Dei* focuses on everything God does in his task of establishing his kingdom in all its fullness in the world. While it includes what the church does, it is not limited to that, for God works both in and out of the church” The Moreau’s *missio Dei* definition, puts emphasis on the actor of mission or on the one who is doing mission in the world, and on the scope of the work of God in the world. God is introduced as the one who is accomplishing mission. His work or mission concerns the whole world, including the church. It is obvious that mission is God’s enterprise. The mission of God, known as *missio Dei* includes the full plan of salvation from God towards the whole of creation. It is a love plan of God’s that drives him to the establishment of the kingdom of God on earth.

In the expanded definition of mission, Bosch (1991:10), made an important distinction between “mission” and “Missions”, he says that,

the first refers primarily to *missio*-*Dei* (God’s mission), that is, God’s self revelation as the One who loves the world, God’s involvement in and with the world, the nature and activity of God, which embraces both the church and the world, and in which the church is privileged to participate. *Missio Dei* enunciates the good news that God is a God-for-people. Missions (the
missiones ecclesiae: the missionary ventures of the church), refer to particular forms, related to specific times, places, or needs, of participation in the missio Dei.²

It is important to notice the development in the attempt to define the mission of God. Missio Dei does not only define the activity of God but it defines as well the very nature of God, and it is thus an attribute of God. Another important element is the love of God for the world as the source of mission. It is because of his love that God reveals himself to the world and gets involved in and with it for the fulfilment of his purpose.

God’s involvement in the world is the demonstration that God cares about the world and that God wants and is concerned about the total well-being of the whole world. In mission, God’s concern is for the whole world and for all aspects of the existence of all people. The involvement of God in the world is an expression of the God’s life in the Trinity that is love, communion, generosity, and the good of another. God’s action in the world is justified by his delight and the need of the world (Volf 2006: 3-12). Though the contents of missio Dei are not explicit in this definition, there is already an indication of the scope of missio Dei. Missio Dei includes different activities in which the church is involved in the world. These activities are organised according to the needs of the people in a given context, time and place. These different activities should reflect and express missio Dei; they should be inspired, conform, and related to missio Dei. Thus, missio Dei maybe expressed or translated in multiple actions, as they are required to by the context, the time and the needs of people.

The concept of missio Dei is more inclusive, global and holistic as I said previously and it expresses the whole program of God for the redemption of

² Bosch develops this distinction on the pages 389 – 392.
humanity and the whole of creation. It concerns all aspects of the life of human being. It is multi dimensional. God manifests his love towards humanity in the framework of his mission and it concerns all aspects of the life of men/women. *Missio Dei* is the mission of the Trinity: the Father, the Son and the Holy Spirit and the church is God’s instrument for the accomplishment of mission.

2.3.2 Trinitarian foundations of mission

It is important to establish the biblical and theological foundations of mission for the sake of understanding its origin, its source and its nature in the application to missional churches. Edinburgh 2010 recognised three categories of foundations for mission namely: experiential, biblical and theological. The assumption is that all the categories should be considered for the holistic missional practice. (Balia & Kim, 2010: 11-12). For this thesis, without prejudice towards experiential foundations, I chose to focus on the Trinitarian foundation because of the objectivity that may be found in biblical and theological terms. The expression “*missio Dei*” explicitly shows the origin and the nature of mission. It does claim that mission belongs to and stems from God who is Trinity. Mission finds its origin in the very heart of the Trinitarian God who is the Father, the Son and the Holy Spirit. In the Gospel of John 20:21-22, Jesus said, “Peace be with you! As the Father has sent me, I am sending you” And with that he breathed on them and said, “Receive the Holy Spirit”. There is an indication in this text of the Trinitarian involvement in mission, which is clearly a demonstration of the origin of mission. God is the origin and the initiator of mission because of his love and his purpose for the world. At the Willingen conference of The International Missionary Council (1952), the understanding of mission was portrayed in connection with the doctrine of Trinity and including the participation of the church; they did not link it to ecclesiology or Christology. Bosch (1991:390) says,
“The classical doctrine of the *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another ‘movement’: Father, Son, and Holy Spirit sending the church into world”. At Edinburgh 2010, two important aspects were discussed. The emphasis was put on the relational and the community within the triune God. In this sense the Triune God is seen as a “... dynamic, relational community of persons, whose very nature is to be present and active in the world” (Balía and Kim 2010:23). This way of understanding Trinity reveals the missionary nature of God. The presence and the activity of the Triune God in the world are the expression and the incarnation of the *missio Dei*’s community. Besides, according to Moltmann, (quoted in Grenz 2004:73) the Trinity is Divine Engagement with the World. Sweet expresses the relational nature of the Triune God, in terms of MRI (Missional, Relational, and Incarnational). “The Movement of God the Creator: A Missional God. The relationship of God the Redeemer: A Relational Son. The Participation in Movement and Relationship of God the Holy Spirit, an Incarnational Spirit” (2004:49).

According to Wright (2010:210), “Sending is an activity of all three Persons of the Trinity. There is a Missional dynamic within God himself in relation to the world” He argues that the sending is related to revelation and salvation. Wright elaborates that, the Father is the Sender of the Son and the Spirit; the Son is the Sender of the Spirit and the Apostles; and the Spirit is the Sender of Jesus and the Apostles. The Scriptures support the sending of the Son by the Father, the sending of the Holy Spirit by the Father and the Son, and the sending of the people (Apostles) by the Father, the Son and the Holy Spirit. Nevertheless, as Wright (2010:211) himself mentions, “It is never quite expressed in the form that the Spirit ‘sent’ Jesus. What is obvious is the involvement of the Holy Spirit in the sending of Jesus”. The church is thus associated with mission; God calls the church and sent it into the world to accomplish his work. The church is honoured
and has the privilege to participate to what belongs to God: *mission Dei*. The important fact to underscore here is the divine initiative, the divine origin and the divine source of mission. It is from the heart of the Trinity that mission stems. Mission is the very expression of God himself as Trinity. This way of understanding *missio Dei* led to the development of some implications with regard to the church. “In the new image mission is not primarily an activity of the church, but an attribute of God. God is a missionary God” (Bosch 1991:390). It is clear here that, when it is question of mission, one should primarily think of God who is the author of mission and the prime missionary. Mission originates from God and is destined for the world. It is at this stage of its realisation in the world that the sovereign God has decided to associate the church. Reilly (1978:135) expresses the Trinitarian source of mission in the following way: “Ultimately the theology of mission is Trinitarian. God himself is the initiator and prime agent of Mission. The people of God have a participatory role in this Trinitarian work.”

The Gospel of Luke has recorded the speech program that discloses the content of the mission of Jesus Christ and the connection with the Holy Spirit in the accomplishment of mission. Luke, 4:18-20 declares, “The spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners, and the recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favour”. (NIV)

In this passage, there is connection between the Holy Spirit and Christ for the fulfilment of mission in the world. God has anointed Christ with the Holy Spirit and has sent him into the world to engage in mission. This is an expression of pneumatological mission theology (Balia & Kim, 2010: 24), whereby the Holy Spirit is connected to Christ and not separated from Christ. The Triune God
operates as a community in the fulfilment of mission. The Father executes his mission through Jesus Christ his Son by the power of the Holy Spirit. Jesus gives the outline of this mission and enumerates its aspects. They include proclamation, liberation, and the recovery of sight, a deliverance from oppression, and the manifestation of the year of God’s favour.

Jesus said to his disciples, “As the Father has sent me so I am sending you”. Jesus came in the world to fulfil the will of God, to carry out the mission of his father. His mission has to be transferred to his disciples. As followers of Jesus Christ, the disciples have been given the mission to be witnesses of Christ. The question one may ask is to know the content of their mission. The church cannot have any other mission than the one of Christ. The mission of the church is the continuation of the mission of Christ. The church is called to participate in the mission of God, to continue the mission of Christ. The mission of the church is shaped in the pattern of the mission of Christ who himself is sent by God, his Father, in the power of the Holy Spirit to do his will.

The idea of participation suggests that God not only is the origin and the initiator of mission, but he is himself the missionary God. If God is a missionary God, then, there is an implication that he is continuing to fulfil his mission in the world. The Holy Scriptures contain this truth of God sending people into mission and at the same time accompanying them in the mission field. It means that God is the one who is fulfilling his mission in the world through the church that is the instrument in the hands of God. In the calling of Moses to set free the people of Israel, God says,

I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. Therefore, I have come down to rescue them from the land of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey... (Exodus 3:7-8).
God cares about his people and came to liberate them from domination by the Egyptians. He will be with his servants and he will organise the whole strategy of liberation. Though he calls Moses to carry out the mission, the truth is that God is the one who is going to fulfil this mission because it is his mission and it is his initiative. Moses has to perform the human dimension of this mission, but the extraordinary, the powerful and miraculous side of this mission is God’s business. Without this latter, the former does not have an existence. In fact, the human actions are part of God’s program and mission. When God chose Joshua to continue the leadership of his people, he assured him of his presence. He says, “As I was with Moses, so I will be with you; I will never leave you nor forsake you... Do not be terrified; do not be discouraged, for the Lord your God will be with you wherever you go” (Joshua 1:5-9). The promise of the presence of God in the lives of his servants the (prophets and others), is indubitable proof of the missionary activity of God along with the people he sends into the world. In the Gospel of Matthew 28:20, Jesus promised his disciples to be with them until the very end of the age. Jesus is Emmanuel, which means God is with us. The continually presence of God in the world, and with his people is a spiritual presence, a missionary presence, a presence that not only sustains the mission but also fulfils it.

The person and the works of the Holy Spirit manifest the presence of God in the world. The Father and the Son sent the Holy Spirit for the sake of the mission of God. Given the fact that mission belongs to God, its fulfilment requires the provision of the presence of God. The Father fulfils his mission in the world in the power of the Holy Spirit. That pertains to the role of the Holy Spirit in the accomplishment of mission. The Holy Spirit came down to create, to equip and to enable the church for mission. Van Gelder (2007:63) affirms that, “The Spirit of God not only creates the church by calling it into existence, the Spirit of God also leads the church by sending it into the world to participate fully in God’s
mission in all creation.” The church needs the divine power to accomplish what belongs to God. It needs the power and the direction of the Holy Spirit in its participation in the mission of God in the world. In fact, the Holy Spirit is in charge of the mission, and he is the director of mission. That is what John V Taylor (1972:3) expresses well when he says, “The chief actor in the historic mission of the Christian church is the Holy Spirit. He is the director of the whole enterprise. The mission consists of the things that he is doing in the world. In a special way, it consists of the light that he is focusing upon Jesus Christ”.

The role of the Holy Spirit in Christian mission is fundamental and irreplaceable. Mpinga (2007:65-78) has given more elaboration on the importance of the Holy Spirit in mission. It is with this perspective that the 1974 Lausanne Covenant declared that the Holy Spirit is a missionary spirit. (§14) The involvement of the Holy Spirit in missionary activities, precedes, accompanies and follows the involvement of the church. There is no mission without the Holy Spirit. It is for this very reason that Pope John II (Redemptori Missio, 1990: III, 21) declares that,

The Holy Spirit is indeed the principal agent of the whole of the Church's mission. His action is preeminent in the mission ad gentes, as can clearly be seen in the early Church: in the conversion of Cornelius (cf. Acts 10), in the decisions made about emerging problems (cf. Acts 15) and in the choice of regions and peoples to be evangelized (cf. Acts 16: 6 ff). The Spirit worked through the apostles, but at the same time, he was also at work in those who heard them: "Through his action the Good News takes shape in human minds and hearts and extends through history. In all of this, the Holy Spirit gives life.”

As we may notice, the action of the Holy Spirit was remarkable in the early church as it is reported in the book of Acts (see also Bosch, 1991:114). The gathered disciples in the upper room received the baptism of the Holy Spirit who empowered them and they started to speak in other languages addressing
wonderful words of praise and worship to their Lord. Under the power of the Holy Spirit, Peter made the first missionary discourse that resulted in the conversion of three thousand people on the day of Pentecost. Referring to the preceding page quoting Van Gelder, “the Spirit creates the church, calls it, gathers it, and empowers it with certain aptitudes for the fulfilment of the ministry pertained to the *missio Dei*” (63).

The consideration of the Trinitarian foundation of mission is very important and has direct implications for the relationship between mission and church and for the practice of mission in the world. The church should be cautious in its attitude, reflection and practice of mission by always referring to God who is the author and origin of mission. The understanding of *missio Dei* and its Trinitarian foundation, the commitment of God to fulfil his plan through his spirit and the participation of the church leads me to the next step which will be an attempt to reflect on the essential subject of mission.

### 2.3.3 Definition of Missiology

Neely (2000:633) proposes a definition that articulates an important aspect of the study of mission that sounds in large measure relevant for this thesis. “Missiology is the conscious, intentional, ongoing reflection on the doing of mission. It includes theory (ies) of mission, study and the teaching of mission, as well as the research, writing, and publication of works regarding mission.” This definition from Neely is more academically orientated. He emphasises the academic activity which concerns the subject of *missio Dei*. Rogers (2003:23) thinks that “It is an academic pursuit: reading, analyzing, reflecting, writing, discussing, and theorising. It includes the study of anthropology and ecclesiology, as well as theology”. In this definition, there is a commitment to all aspects of the
scientific enterprise regarding the mission of God. This way of understanding missiology opens up a broad spectre of the fields or perspectives of the study of missio Dei. Nevertheless, the author does not indicate the practical implications of missiology. The impression one may have is that everything ends up at the university or at a theological education institution. Moreover, there is no mention of the goals of missiology. The important aspect of the transformation that mission has to bring about in the community seems to be left behind.

Closer is the definition of Wright (2006:25), “Missiology is the study of mission. It includes: biblical, theological, historical, contemporary and practical reflection and research”. Wright enumerates in his definition, different stages or perspectives on which one may approach and study the mission of God.

Missiology may be defined as a theological discipline that studies missio Dei and all the issues related to its understanding, its accomplishment and its impact in the world. Missiology is a theological discipline that reflects on the mission of God and the participation of the church as it strives to understand and to fulfil its mission of establishing the kingdom of God in the world by the power of the Holy Spirit. Missiology is a critical and an on-going reflection on missio Dei, the participation of the church for the transformation of the world in a given context.

Bosch (1991:496-498) is right when he assigns two tasks to missiology. The first task of missiology is to challenge other disciplines of theology, in their respective fields to be useful and relevant for the communication of the gospel in the world. As far as this thesis is concerned, missiology has to remind other theological disciplines of their ultimate goal to work for the sake or for the realisation of missio Dei. This is a reminder of the missional DNA of the theology that all theological disciplines would have to demonstrate in their works. The question one may pose is the availability of the theologians of other disciplines to read
missiological reflections. Are they not concentrated on their own respective disciplines? The conscious commitment in a regular interdepartmental or interdisciplinary dialogue would allow theologians from all disciplines to find information about what is happening in other theological disciplines.

The second task of missiology is about being critical of the missionary practice. It examines and tests missionary activity with regard to its motivation, goals, messages and methods. Missiology reflects on the missionary praxis of the church, and questions it in a dialectic tension between text and context, and between practice and reflection. The understanding of word praxis is a combination of reflection and action. Praxis includes a succession of reflection that leads to the action, and action that leads to new reflection. At this point, I would refer to the pastoral circle formulated by Holland & Henriot (1983), developed by Cochrane et al. (1990) and adapted as a cycle of missionary praxis in the contextual approach to theology. It is important to recall that the fundamental missiological approach of the discipline of Missiology at the University of South Africa is contextualisation (Tutorial letter 101/2005:3-5). Therefore, the circle of missionary praxis is an appropriate method when one embarks in a missiological enterprise.

As an interdisciplinary study, missiology resorts to other theological and scientific disciplines in the process of the accomplishment of its task. This is

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3 “According to a contextual approach to theology, the first step in doing theology is that of insertion. In other words, it is practical involvement in Christian praxis for the sake of the kingdom of God. The second step is that of context analysis, which involves the conscious use of analytical tools to unlock the underlying dynamics (often hidden from view of naive approach to reality) that are at work in a particular situation or context. The third step is that of theological reflection on the situation (which includes the church) which consists of a re-reading of the Bible and Christian tradition in response to the questions raised by insertion and social analysis. ... The fourth step is that of planning for action, which completes the circle since it leads back to insertion.” (Tutorial letter 101/2005: 5)
justified by the fact that the mission of God concerns all of creation and human beings in all aspects of their life. (Kritzinger, 2010:7) argues “Many disciplines such as all the other established theological disciplines, as well as anthropology, economics, communication science, linguistics, etc... contribute insights to the academic discipline of missiology”. From his perspective, Zorn (2004:95) asserts that social sciences are an indispensable source for Missiology when one takes into account the context of mission. This is justifiable obviously by the fact that the holistic nature of mission determines and entails the interdisciplinary nature of missiology.

The church exists for mission. Mission is the *raison d’être* of the church, and it defines the church; therefore the church is seen as missionary by its very nature. God created the church, called it and sent it to be a participatory agent of his mission in the world. For this reason, there is an open space to acknowledge that missiology and ecclesiology are very close, and the former entails the latter or better the first determines the last. Studying mission implies the study of the church, because the church is the participatory agent in the accomplishment of mission. After the attempt to define missiology, the next point will be the attempt to define ecclesiology, missional ecclesiology and the relationship between ecclesiology and missiology.

### 2.4 Ecclesiology

#### 2.4.1 Definition

Ecclesiology, part of systematic theology is a branch of Christian theology that deals with the doctrine of the church, its origin, its role in salvation, its discipline, its leadership and its government. Ecclesiology studies the origin, the nature, the organisation and the mission of the church in the world. Therefore ecclesiology
is the understanding of what the church is and what it does. Paul Hooker (2008) simply defines ecclesiology as a discussion of the nature and purpose of the church. “Ecclesiology is the discussion of what the Church is called to be and to do – its nature, its purpose, its hopes, its structure and practices”. Ecclesiology is a reflection on the questions relating to the presence of the church in the world. In the following part, my focus will be on the study of the Church in relationship with missio Dei. That will be the study of the church which is aware of the reality of being called and sent into the world and participating in the work of God. It is a perspective of the church that takes into account its creation, its nature, its vocation, its destiny with reference to the text, and to the context in which it finds. That is what is called missional ecclesiology.

2.4.2 Missional Ecclesiology

Balia and Kim find that the shift towards Spirit theology has generated a missiological understanding of the ecclesial community (2010:25). With this shift the Christian community is understood as the result of the action of Christ and the Spirit for the fulfilment of mission. From now, Christ and the Holy Spirit are connected when it is a question of the mission of the church. The conversation on the church and mission will take heed of this understanding.

Missional ecclesiology is a reflection of the church as it understands itself being called and sent in the world to fulfil the mission of God. It is a reflection of the church in its missional awareness, in its relationship with the missio Dei. Missional ecclesiology studies the church with the mind of its missional nature and its missional vocation. Missional ecclesiology studies the church from the perspective of its very nature and vocation, which are missional. Missional
ecclesiology places serious consideration on the apostolic dimension of the church.

Guder (1998:11-12) defines missional ecclesiology as an ecclesiology that focuses on “the essential nature and vocation of the church as God’s called and sent people”. He gives five characteristics of a missional ecclesiology which are, biblical, historical, contextual, eschatological, and can be practiced or translated into practice Missional ecclesiology which should find its reference in the Bible, the authority in the matter of faith. The Bible offers patterns that disclose and define the missional nature of the church. The authority is the Bible in the matter of faith concerns as well mission. Wright (2006:29) made a bold statement by saying that “Mission is what the Bible is all about” In other words he means that the Bible is the product of God’s mission. (2006:48) Therefore, there is a possibility to approach and understand the Bible as the “Book” of mission. Now the Missional church will find its reference not elsewhere other than in the Bible. Nevertheless, Wright (2006:37) gives a warning that,

To establish a biblical grounding for mission per se is legitimate and essential. To claim to find biblical grounding for all our missionary practice is much more questionable. Some would say it impossible – even dangerous. Rather than finding biblical legitimation for our activities, we should be submitting all our missionary strategy, plans and operations to biblical critique and evaluation.

With this reflection, Wright (2006:39) advocates a missional hermeneutic. Heeding the diversity of cultures, arena and contexts of mission, he adds that the Missional hermeneutic should recognise the plurality of perspectives and contexts that influence the reading of the Bible. From the preceding, there is a need for clarification or differentiation in the elaboration of Wright. He (2006:51) argues that,
A biblical basis of mission seeks out those biblical texts that express or describe the missionary imperative, on the assumption that the Bible is authoritative. A Missional hermeneutic of the Bible, however, explores the nature of biblical authority itself in relation to mission.

Missional ecclesiology is historical because it takes into account different ecclesiology’s that were an expression in the course of the history of the church. The context plays an important role in the articulation and expression of a missional ecclesiology and gives it a cultural particularity. The eschatological characteristic of missional ecclesiology is manifested as a journey of an ongoing reflection about the church that is in its new historical and contextual challenges and continues until the end of time. At last, missional ecclesiology has to be an educative tool in the making of disciples and even in the formation of a missional community. Thus, it ought to be practical. The characteristics of a missional ecclesiology may constitute by a large measure the assessment elements or criteria of a missiological approach to a church. For Hirsch (2006:285) “Missional ecclesiology is the area of theological study that explores the nature of Christian movements, and therefore the church, as they are shaped by Jesus and his mission. The focus is on how the church organizes and expresses itself with mission as central focus”.

Missional ecclesiology is a branch of theology that studies the church and its participation in the mission of God for the transformation of the world. The corollary of the expression: “there is no church without mission”, would be that, “there is no ecclesiology that is not missional”. In this way, speaking of missional ecclesiology would sound like a tautology, because any ecclesiology is by nature missional. Another implication would be the statement that there is no ecclesiology without missiology. A missional ecclesiology is an ecclesiology that originates from and is connected to missiology. There is a determinative relationship between missiology and ecclesiology.
In his approach to understand missional ecclesiology, Hirsch remarks on the importance of considering the central place that Christ occupies in Christian mission. For him missional ecclesiology stems from missiology, and missiology stems from Christology. He (2006:142) uses the formula: “Christology determines Missiology and Missiology determines Ecclesiology” and stresses that there should be respect of this order. The person and the work of Christ (Christology) provides the nature, the goal, the content and the method of mission (Missiology), and missiology defines the nature, the mission, the structure of the church (Ecclesiology) (2006:143). Fig 1

![Diagram](image)

The order: “Christology – missiology – ecclesiology” is crucial when we are to engage in missional movement. Therefore, missional ecclesiology may be understood as the reflection of nature, forms and mission of the church as they are determined, defined, elaborated by missiology, whose fundamental agenda - mission - is made possible and provided by the work and the person of Jesus Christ, that constitutes Christology. The mission of Christ defines the mission of the church and the latter should be the continuity of the former. The mission of Christ is the pattern of and determines the mission of the church.

### 2.5 Missiology and Ecclesiology

The relationship between missiology and ecclesiology is strong and has an intrinsic connection that may not be reversible. Missiology comes first in order
and determines ecclesiology. The latter stems from the former and depends on it. The church exists for mission; without mission, the church does not have any reason to exist. Its purpose is mission. Consequently, the ecclesiology finds its missional identity insofar as it is generated by missiology. It is possible to read the relationship or the link between missiology and ecclesiology in the arguments of Blauw (1962:126) when he stipulates that “A ‘theology of mission’ cannot be other than a ‘theology of the church’ as the people of God called out of the world, placed in the world, and sent to the world”. Founded on this idea, one may coin a new discipline that would be called, “missio-ecclesio-logy”. A missiological study relates to or is concerned implicitly as well to an ecclesiological study. A missiological study will not escape including an ecclesiological perspective in its course because the church is an instrument of God for the accomplishment of mission in the world. One cannot escape from the contradiction: mission without church and the church without mission. Therefore, based on the statement that there is no mission without church, and there is no church without mission; a proposition can be made accordingly that, there is no missiology that does not, critically influence ecclesiology, and there is no ecclesiology that is not determined by missiology. Furthermore, both missiology and ecclesiology have a substantial relationship with Christology and Pneumatology.

### 2.6 Christology and Pneumatology

Reflection on the person and the work of Jesus Christ is what is known as Christology and occupies a considerable place both in the study of mission and in the discourse about the church. Without going into deep elaboration, we find under this subtitle the mention of a Christo-centred character of mission, and of the church. With the intention of showing the indispensable place of Jesus Christ in Christian mission, Hirsch (2006:142) points out that,
Christian mission always starts with Jesus and is defined by him. Jesus is our constant reference point – we always begin and always end with him. It is Jesus who determines the church’s mission in the world, and therefore our sense of purpose and mission comes from being sent by him into the world.

The mission of Christ is at the basis of the mission of the church. Therefore, reflection on Christ defines missiology and relates to ecclesiology. The mission of the church is the continuity of the mission of Christ. The church does not have any other mission than the mission of Christ. The person and the work of Christ are essential credentials for mission. Besides, the church is the body of Christ and it belongs to Christ who is its Head. In the fulfilment of its mission, the church needs to remain attached to the Head, which is Christ. In the same way, the doctrine of the church in its historical and contextual development refers to the doctrine of Christ in terms of the reflection about the person of Christ and his work.

Nevertheless, referring to the *missio Dei’s* community does not mean that the reflection on Christ should be considered in an independent or autonomous way. The engagement with Christology requires taking into account the Trinitarian premise, and Trinitarian relationship and identity. That is why we have to consider the mission of Christ within the relationship with the Father and the Holy Spirit. Balia and Kim (2010:24) argue that, “the focus on the relational and communal Trinity, however, has encouraged a fresh understanding of the mutuality and reciprocity between Christ and Spirit, ‘the principal agent of mission’”. They have also considered the spiritual enrichment from the experiences of Pentecostalism that has brought missiology about to reflect on the inseparable relationship between Christ and the Holy Spirit. This is a new and strong consideration of the divine relationship between Christ and Spirit in the Trinity. In this new understanding, the consensus is that, the focus tilts first on
pneumatology then only on Christology. The tendency to inscribe pneumatology in the relationship of missiology and ecclesiology has an advantage as argued by Balia and Kim (2010:24-25):

Linking Christology and Pneumatology avoids exclusive Christo-centrism in our understanding of the person and work of Christ, neither neglecting the creative activity of the Spirit in creation, mission redemption, nor emphasizing a false autonomy of the Spirit that displaces Christology and the Trinity.

The combination of the person and the work of Christ and the ministry of the Holy Spirit are demonstrated in the program speech of Jesus Christ at the beginning of his ministry. This is an indication and a justification of the necessity of considering more the action of the Spirit of God in creation, in redemption, and in the mission of the church even in eschatological hope. In all these stages of mission, the engagement of pneumatological dynamics is noticeable. Consequently, the argument will be that pneumatology is accompanying and sustaining missiology and ecclesiology. Concerning Luke 4:18, Balia and Kim (2010:24) state that, “a pneumatological mission theology was expressed in Jesus’ inaugural proclamation at Nazareth”. In the perspective of the missional church, the Holy Spirit is “the principal agent of the mission” (Ad Gentes) of the church. Flett (2010: 227) quotes Karl Barth to highlight the irreplaceable place and role of the Holy Spirit. “Without the Spirit, there is no Christian, no community, no Christian word, no Christian act”. Because of that, the more recent reflections regarding the Holy Spirit deserve to be applicable when we engage in the missiological and ecclesiological conversations and in their mutual dependence and reciprocity. Moreover, concerning the focus on Pneumatology, Karkkainen (2002: 226) points out that, “the focus on a comprehensive pneumatology helps mission to obtain a clear vision of the work of the Triune God in the world”. Thus, it is advisable to envisage with Karkkainen (2002:83,
218) a “Pneumatological missiology” and a “Pneumatological ecclesiology”. This way of connecting missiology and ecclesiology to pneumatology expresses and translates its true value, the important place and role that the Holy Spirit occupies and plays in missio Dei and in the participation of the church. And it gives as well the setting, making pneumatology the foundation of missiology and ecclesiology.

2.7 Missio Dei and Missio Ecclesia.

Initially, it is important to consider that mission belongs to God. God is the initiator and the prime actor of mission. In ecumenical circles the term missio Dei has been used to express this concept. The church is the people of God, and is called to participate in the mission of God in the world. It is obvious to establish the relationship between missio Dei and the church. First, let us remark that the mission of God existed before the church and it has entailed or generated the existence of the church. Although the church is called to participate in missio Dei in the world, one has to remark that the mission of God is larger than the church’s mission. Reilly (1978:138) expresses clearly this idea in this manner:

God’s mission works through the Church’s mission, but at the same time, it is wider than the church’s mission. Historically the mission of God antedated the mission of the Church and it continues today to work for men and the world beyond the boundaries of the Church.

Missio Dei covers the whole world, including the church. “The church is itself an object of the missio Dei...” Bosch (1991:387). This understanding of the scope of missio Dei, that exceeds the limit of the church, is an expression of the faith in the Almighty and Sovereign God who is able to accomplish his will (mission) everywhere, without the help of anyone. This belief may have as a consequence, to keep the church in humility when it fulfils the mission of God, and to recognise
the presence and the action of God even in the areas where there is not yet a church. Nevertheless, it is important to recognise and to stress that there is no mission without the church and there is no church without mission. (Ott, Strauss & Tennent, 2010:193) maintain that,

The church and mission are intimately intertwined. We cannot biblically speak of mission apart from speaking of the church, and we cannot speak of the church apart from speaking also of mission. A missionless church, and a churchless mission are a theological oxymoron

The importance of the church in the fulfilment of mission in the world is undeniable because God has decided to associate the church to his mission. The purpose of the church is to be an instrument of God for the fulfilment of his mission in the world. A missionary God creates a missionary people, whose essence, nature and vocation are missionary.

The dependency of the church on mission is fundamental, inasmuch as the former determines the existence of the latter. In addition, speaking of the church one way or another will have to do with missio Dei, because the church has no alternative purpose than the missio Dei. Whatever the church may perform in its everyday life it shall find its significance in the framework or in the context of missio Dei. For the church does not have its own mission, all its activities, all its works are to be the inspiration of the Holy Spirit, shaped by the pattern of Christ and conform to missio Dei. The church owes its existence to mission and is thus missionary by nature. The church came into existence for mission and through mission. Bosch (1991:390) indicates that “There is church because there is mission, not vice versa”. Therefore, the accomplishment of mission is an expression of the very essence and nature of the church. Thinking of a church without mission is synonymous of denying its existence at the same time.
When the reference is complete regarding the vocation of the church or the calling of the church, one should bear in mind all the people of God. All Christians are called in their respective vocations on the basis of their gifts and services to participate in missio Dei. There is no discrimination, no exclusion of any kind. Because the church is missionary by its very nature, every Christian is missionary by vocation, and thus called to mission. The preceding hints at the universality of the priesthood according to which every Christian is a priest, a servant of the Lord. There is as well a reference to the apostolicity of the church, which may be understood as being sent in the world. The apostolicity of the church understood in this way depicts the very nature of the church, which is missional. The individual Christian is a servant of the Lord called and sent into the world to accomplish the mission of God. Bosch (1991:467-474) defines mission as “the ministry by the whole people of God”. He motivated his point by quoting Moltmann who says: “Christian theology ...will no longer be simply a theology of priests and pastors, but also a theology for laity in their callings in the world”. This was already the prediction but at the same time, a return to the fundamental idea of the involvement of all Christians in the mission of God. It is the promotion of equality among the children of God in respect of their common calling. The church has been sent into the world to accomplish the mission of God therefore, the church is to maintain a certain relationship with the world. Missio Dei defines and determines the relationship between church and world. That will be the subject of the next point.

2.8 Church and the World

During the modernist period, the understanding of mission was associated with travelling, with crossing geographical and cultural boundaries. Only the cross-cultural dimension of mission was considered. Consequently, the church was not
involved with mission at home. For it to become missionary, it had to send missionaries into another culture or abroad. The field of mission was not in the same country. There was a distinction between the Christian world, which was naturally the Western world, and the non-Christian world, which was known as the heathen world. Such a theology deprived the church of its existential substance and its vocational purpose, which is mission. The understanding of the missionary nature of the church consequently had the recognition that the church was in the mission field, wherever it is. This comes together with the recognition of the whole world as the arena or the locus of mission. Nowadays, the understanding of the missionary nature of the church has resulted in the discovery of the local church. Bosch remarks that any local church, everywhere finds itself as a church in mission (1991:378). There is an opportunity here to establish the link between the church and the world, and that is determined by the link between Christian mission and the world. One may say that the link between mission and world defines the relationship between the church and the world. “If there were (sic) no world, there would be no need of mission” (Shenk 1999:17).

The church as the people of God has the mission to expand the kingdom of God in the world. Jesus told his disciples that you are in the world but you are not of the world. It means that the people of God do not belong to the system of life of the world but as Blauw (1962:126) explains “they are called out of the world, placed in the world, sent to the world”. They belong to God and their presence in the world is an apostolic presence. In the world, they are in mission, to be witnesses of Christ as his ambassadors. They represent the kingdom of God in the world. “The church as God’s kingdom people manifests the character of the kingdom in its common life as a redemptive community of love and in its public life as salt and light of the world” (1962:196) Therefore, the church is also considered as sign, sacrament and instrument of the kingdom of God in the world.
In this quality, “the church manifests the character of the kingdom of God in its common life as a redemptive community of love and in its public life as salt and light in the world” (Ott, Strauss and Tennent 2010:196). The images of the church in the New Testament: “people of God”, “holy nation”, “ambassadors”, “the body of Christ”, “salt of the earth”, “light of the world”... (cf Minear 1977 and Mpinga 2007), at one side, define the missionary nature of the church, and at the other side show globally the mission of the church in the world and the relationship of the church with the world.

The world is the indicated place where the church is called to accomplish its mission. The world, being the object of the love of God, is therefore the object of the mission of God. Jesus prayed to his Father not to take the disciples out of the world, but to protect them from the evil one. (John 17:15) Why did Jesus want his disciples to remain in the world? It is because they had a mission to accomplish in the world. In addition, Jesus declared, “As you sent me in the world I have sent them into the world” (John 17:16).

The involvement of the church in the world is about the proclamation of the Good news of the kingdom of God, communicating the love of God, bringing light into the darkness; to bring hope to those in despair. The church has to spread the Good news of the kingdom of God, work for justice, promoting human dignity, the safeguard the integrity of the whole of creation. Walls and Ross (2008: 3-94) propose five marks of the mission of God. 1) The proclamation of the Good News of the kingdom of God; 2) the teaching, baptising, and nurturing of new believers; 3) to respond to human need by loving service; 4) to seek to transform unjust structures of society, and 5) to strive to safeguard the integrity of creation and sustain and renew the life of the earth. The church does all these, to live and to manifest its missional identity and nature in the world. Edinburgh 2010, defined some issues that Christian communities in contemporary contexts have to address
in the world: “Poverty, suffering, and marginalised communities; Globalisation and the reproduction of hierarchies; Christianity and socio-political action; identity, gender and power; the interface of migration, diaspora and ethnicity; HIV/AIDS, church and mission” (2010:175). Edinburgh 2010 has in a large measure, treated the themes that covered the essential and thorny issues of today’s world. These issues may be found in all continents and in almost all countries.

In its missional status or missional presence in the world, the church finds itself by nature distinct from the world, and has the obligation to distinguish itself with its context. Indeed, the church is the depository of the wisdom and the truth of God in the world. (1Cor 2:6-13) The wisdom and the truth of God stems from the revelation of God himself, especially as it is crystallised in the Holy Scriptures, and accessed through faith in the power of the Holy Spirit. That is why the church is different. Therefore, the vocational requirements and the nature of the church are incompatible with all the worldly ways that are susceptible to compromise and to soil the fulfilment of mission. According to Jesus Christ himself, the disciples are in the world but are not of the world (John 15:19; 17:16). Moreover, speaking of the church situation in the world Guder (1998:110) explains that,

the church is in the midst of the world, both geographically and culturally, but it is not of the world. It does not have the same values as the world, the same behaviour, or the same allegiance. The Missional church differs from the world because it looks for its cues from the One who has sent it out, rather than from the powers that appear to run the world.

In its relationship with the world, the church should differentiate itself from the world, in order for it to keep the integrity and the authenticity of its message. It is because of its distinctiveness that the church is able to deliver services of *missio Dei* to the world. This distinction has an ontological and existential nature due to
the fact that the church is a people of God. The presence of the Holy Spirit in the church makes the church different from the world. (Escobar 2003:123). Among the ecumenical characteristics of the church (one, holy, catholic, and apostolic), reference may be made to the holiness of the church. The holiness may be understood simply as belonging to God, being set apart, as people of God, holy nation, chosen people, a distinct people. (1 Pe 2: 9). Wright (2010:235) maintains that, “We are called to be different. So we are to be engaged in the public square, the local and global marketplace. But, we are to do so as saints in the marketplace. We are those who are called to be holy, which means different or distinctive”. The holiness of Israel is grounded on the holiness of the Lord their God. (Leviticus 19:1-2) In the New Testament, Peter refers to and quotes this passage: “As obedient children, do not conform to the evil desires you had when you lived in ignorance. But just as he who called you is holy, so be holy in all you do; for it is written: ‘Be holy, because I am holy’” (1 Peter 1:14-16) Wright (2010:235) adds that the people of God are summoned to live in holiness in all aspects of their life: “personal, familial, social, judicial, agricultural, and commercial. The distinctiveness of God’s people is both religious and ethical.”

Advocating the distinction between the church and the world in which it finds itself, is not the denial of mutual influence of culture and the church in its heraldic, liturgical and worship expressions. Moreover, the world as a particular context at a given time determines the particularity of the church in terms of its organisations and ministries (Haight, 2008:65-67). One aspect of the relationship with the world is that the mission of the church in a given context will be contextualised. In addition, the biblical model of contextualisation is incarnation. At this point of the discussion, one would mention the issue of polarities in the relationship between a missional congregation and the world. Frederickson (2007: 45) contends that the distinction between a missional congregation and its context constitutes an asset that allows us to understand and to notice the works
of God in the world. He is right when he defends the just middle that I view as
the respect of its identity and the consideration of the context in the relationship
between the church as a missional community and the world as its context.
Frederickson’s (2007:46) argument is formulated as following,

Missional congregations live out their identity as Christian communities in
close relationship to their contexts without, on the one hand, succumbing
to the context or, on the other hand denying the context on the basis of their
identity, history, or tradition. To be missional in this sense is to understand
how God works within a context without destroying the context.

The church as the community created by the Holy Spirit is the property of the
Holy Spirit; and it is the house of the Lord, the dwelling place of God in Spirit.
The presence of the Holy Spirit in the church makes it a community in mission
or a missional community, because the Holy Spirit is given for the purpose of a
witness in the world. At the same time, the fact that the Holy Spirit is part of the
Triune God makes the church a Trinitarian community.

2.9 Church as a Missional and Trinitarian Community.

2.9.1 Church as Missional Community

In the missional perspective, a church cannot be other than a church in mission.
Under this point, the focus will be on the purpose of the church and on its
communal or community’s dimension. The Holy Spirit forms a community in
mission that distinguishes itself from other communities. Speaking of the
communities of the Holy Spirit, Guder (1998:142 argues that,

The distinctive characteristic of such communities is that the Holy
Spirit creates and sustains them. Their identity (who they are),
their character (how they are), their motivation (why they are), and
their vocation (what they do), are theological, and thus missional.

For the purpose of mission in the world, God bestowed the Holy Spirit to the church, and all its members formed one body, the body of Christ. (1Cor12:12-13) Paul sees in the church the image of the body of Christ that comprises of many members that are the representatives of Christ in the world. Guder (1999: 21) stresses that “The witness to Jesus Christ is incarnated in the formation of the church as the missional community.”

Missional community is a community created by the Holy Spirit and the community that serves the mission of God in the world. The missional community distinguishes itself by its nature, its mission and by the presence of the Holy Spirit in its midst. The fruit of the Spirit is the sign of the particularity of the missional community (Guder 1998:146). The Holy Spirit produces his fruit in the church’s members, as particular signs of the presence of God in church and that may attract unbelievers. This fruit is a sign of identification, or sign of belonging to God. In addition, the presence of the Holy Spirit in the church is a witnessing presence. In other words, the presence of the Holy Spirit is a missional presence to the extent that the Holy Spirit witnesses for Christ. However, the new community may be identifiable through its action of witnessing to Jesus Christ and to the Kingdom of God. In the same way, Krauss (1993: 83) says that “The nature of the new community of the Spirit cannot be defined or understood apart from its being a witness to the lordship of Jesus Christ” Thus, the witness to Jesus Christ defines the church as the new community, in other words mission defines the church. This is the declaration of the missionary nature of the church. It is also important to say that, the new community has an apostolic character at its essence. (1993:82)
The characteristics of Israel applied to the church denote widely and clearly, the missional nature of the church, and its community’s dimension. The church is called: “chosen people”, “a royal priesthood”, “a holy nation” and “a people belonging to God”. (1Pe.1:9) The idea of a whole and of many emerges from all these expressions. There is no reference or allusion to some individualism or singleness, when it is question of the church. In this passage, the author does not refer to an individual, to the aloneness. It is not a question of a small group of individuals. Moltmann supports this idea of wholeness of the church by saying that “the whole people, being imbued with the Spirit, has become ‘spiritual’ and called to the prophetic proclamation of the coming kingdom. It is only in its undivided entirety that it will become the revelation of the Spirit of the last days which descends ‘on all flesh’” (1989:301). The vision God has for the church concerns a people, a nation and a community. All these images demonstrate at first glance, that the church is not a place of meeting but a people, a nation, a service that belongs to God for the purpose of mission. In the statement of Peter, there is question of a group of people that have a mission. Once again, Bosch’s definition of “mission as the ministry of the whole people of God” (1991: 467) is justified. He stresses the wholeness of the people of God with respect to mission. The church is thus a community in mission, a community with mission, a community composed with a people who belong to God and are involved in a mission of witnessing to Christ and to the kingdom of God in the world. The church is therefore a missional community.

The metaphor of church as the body of Christ shows the plurality of the members in the body. Those who were baptised in the Holy Spirit constitute one body irrespective of their origin, gender, and status. Though there are many, they form one body. With regard to Jesus Christ, the church is composed of the members of the body of Christ, thus the church is a community of Christ. As such, this community represents Jesus Christ in the world; it has to witness to the kingdom
of God. This metaphor suggests two interpretations: The first is about the relationship of the members in the body, their corporate or common usefulness. The second interpretation concerns the common mission to which all members are called to serve. The fact that all the members were baptised in the Holy Spirit makes them become members of one body for the representation of Christ in the world.

The church is the work of God in the world. God called it to participate in his mission. The church is as well the beneficiary of the mission of God and has the privilege to play a participatory role in God’s mission. The church is a people set apart, called from the world and sent into the world to do mission. The church is the people that belong to God, a community of God. Harper and Metzger (2009:240-241) expresses belonging of the church to God in the following terms:

As the people of God, the church represents the transcendent and eternal Trinity, who exists in eternal, interpersonal communion beyond creation, but who turns outward to create fellowship with humanity. This personal God calls us to himself to be his people – a people for his name’s sake. As the body and bride of Christ, the church engages culture through incarnational presence and witness as Christ ministers through his people in the world. This personal God touches the world through the church. As the temple of the Holy Spirit, the church invites the world to know and experience God through his presence in the community of believers.

The purpose of missional communities will be to represent the reign of God in the world, to create the opportunity and provide resources for people to discover new ways of living in the power of the Holy Spirit. For Guder (1998:152-153) “To be a source of radical hope, to witness to the new identity and vision, the new way of life that has become a social reality in Jesus Christ through the power of the Holy Spirit”. As a missional community, the church is called to be prophetic people bearing the witness of God in the world; it is a priestly people, called to intercede for others and to represent Christ in the world; it is a kingly people,
because they belong to the King of kings and participate in the divine rule; at last, it is a messianic people, created and called through ‘the works of the risen Christ’ (Moltmann 1989:301-302).

In the African perspective where the notion of family and community are predominant, the image of the church as a family of God or a household of God is appropriate. The church fits to be a family of God or a community of God. It is a community of faith, created and led by the Holy Spirit for the accomplishment of mission. Such a community has or should have the mind of the missio Dei and have the purpose to influence and affect positively on the world.

2.9.2 The church as Trinitarian Community

In the preceding section, the purpose and community nature of the church was explained. Under this rubric, the emphasis is on the Trinitarian characteristic of the church that emerges from some images of the church. The point here is to demonstrate the relationship of the church as a community with the Triune God, in respect of mission. First is the image of the church as God’s people. Without any doubt, this image depicts the church as belonging to God. The reference to the people of Israel, recalls that the existence of Israel depended on the acceptance of Yahweh’s covenant. In accepting God’s covenant, Israel signed at the same time its existence as Israel and as people of God, elect in order “to proclaim the praises of him who called out of darkness into his wonderful light” (1Pe. 2:9). Israel gains the membership of God for a purpose. Peter applied this image to the church to show that the church finds its existence in the heart of God who created it for a task. This is the definition of the church as God’s creation.

Second is the metaphor of the body of Christ. The understanding of the church as the body of Christ is a way to depict belonging to Christ. The reason Paul has
introduced this image would be to show, first of all that the church belongs to Jesus Christ, second to explain the relationship between Christ and the church and the relationship of the members among themselves. The membership of the church to Jesus Christ may find its foundation in the following statement: “And I tell you that you are Peter, and on this rock, I will build my church...” (Matthew 16:18) Thus, the church belongs to Jesus Christ. There is another occurrence of belonging in the passage of Eph 5:22-23. Paul declares that Jesus Christ is the head and the church is his body. The theological aspect of this relationship is the incarnation of Christ. He identifies himself with humanity for a soteriological purpose and he made it possible for human beings to identify in him. Christ is in the believers and the believers are in Him according to Paul’s understanding. Third, the Holy Spirit gathered the church and made it His dwelling place. One of the distinctive parameters of the church in the world, is the presence of the Holy Spirit in its midst. The church can fulfil its mission in the world only by the power of Holy Spirit. It is a community of the Holy Spirit. All the images of the church referred to above, are in connection with the mission of the church that is community in mission, created and sent in the world by the Triune God, who is the community in mission. According to Edinburgh 2010, the community nature of the church and its relationship is founded on the Trinitarian relationship as Balia and Kim (2010:23 explain:

Community has been emphasised: the triune God is ‘a dynamic, relational community of persons, whose very nature is to be present and active in the world, calling it and persuading it towards the fullness of relationship that Christian tradition calls salvation’ and equality and justice are modelled on the Trinitarian relationship.

Moreover, Lumen Gentium adds that, “thus, the Church has been seen as ‘a people made one with the unity of the Father, the Son, and the Holy Spirit’” (1:4).
The unity of the Triune God is to be reflected in the community of the children of God.

In the light of the above development, it is obvious to establish and to assert the Trinitarian character and belonging of the church. The church is at the same time the people of God the Father, the body of Christ and the dwelling place of the Holy Spirit. It belongs to the Trinitarian Community and is gathered in the name of Jesus Christ, and it confesses its faith in God, in the power of the Holy Spirit. Harper and Metzger (2009:19) maintain the evidence of the fact that the church is a Trinitarian community that belongs to a Triune God in the following statement.

The Father calls the church into being by the Son and indwells it by the Spirit, who unites it to Christ. The church is the people of God (1 Pet. 2:10), the temple of the Holy Spirit (1Cor. 3:16), and the body and bride of Christ (Eph. 5:29-32). Outside the Trinity, then, there is no church.

The communal nature of the church stems from its belonging to the Triune God who is a missionary God. The Triune God is a divine community or better a Trinitarian community. Volf (1998:195) expresses this idea saying that:

Through baptism ‘in the name of the Father, of the Son and of the Holy Spirit,’ the Spirit of God leads believers simultaneously into both Trinitarian and ecclesial communion. Churches thus do not emerge from baptism simply as images of the triune God fashioned by human beings, but rather as concrete, anticipatory experiences, rendered possible by the Spirit, of the one communion of the triune God and God’s glorified people.

The believers are at the same time plunged into the reality of the Triune God or Trinitarian communion and in ecclesial communion. By being church, the believers constitute a missional community that belongs to the Triune God. Moreover, being a missional community makes the church fundamentally a
Trinitarian community because it belongs to the Triune God who is Father, Son and Holy Spirit.

2.10 Conclusion

Missional theology is essentially a theology that reflects the involvement of God in mission towards humanity and the whole of creation. All branches of a missional theology are concerned by with the *missio Dei*. Missional theology is a theology of *missio Dei*, and all its branches are concerned with *missio Dei*. Missional theology concerns God, but God in his relational dimension with humanity and creation. It is a study of a missional God, who is engaged with the world to reveal himself and to save humanity and the whole of creation. *Missio Dei* constitutes the common denominator or element of all the disciplines of such theology. To envisage theology in this way is to understand God in his missionary nature and activity in the world. Missional theology in its task concerns an explicit reflection on *missio Dei* as the action of God for the redemption of and reconciliation with creation. That is what one calls missiology. In his approach to the world, God associated the church as an instrument and agent of mission. When one studies the essence, the nature of the church and its participation in the mission of God, he or she is involved in an ecclesiological enterprise. Without prejudice for other theological disciplines, it is argued that Christology, missiology, ecclesiology and pneumatology are essentials for missional theology. Furthermore it is important to consider pneumatology alongside missiology and ecclesiology.

It is advisable to say that the recognition of the missionary nature of the church gave rise to the acknowledgement of the importance of the local church and to the recognition of the whole world as the *lieu* or arena of mission. The church is
a missional community, created and gathered by the Holy Spirit. God called and
sent the church in the world for the purpose of missio Dei. Furthermore the
church is an apostolic community by the fact that it is sent into the world to fulfil
God’s mission. It is a community that exists by mission and for mission.
Chapter III

MISSIONAL CHURCH

3.1 Introduction

The second chapter provided the reflexive framework or the theological context that gives a premise to the understanding of the concept of a missional church which was missional theology. In this chapter the focus will be on the exploration and the understanding of the concept of a missional church and its characteristics. It is necessary to explore and understand the origin of the missional church and its meaning. The intention is to establish the foundation, to overview and discuss the definitions and the diverse characteristics of the missional churches. The goal is to come up with a much larger and comprehensive understanding of the missional church and to list the characteristics that define it and that may be noticeable and easily discernible in any church that might be missional or claim to be missional.

In the approach, the structure of this chapter will be as following: first the origin of the concept missional church, second the setting up of a theological foundation for the missional church will follow; third, the exploration and understanding of the existing definitions of a missional church; And finally I will present the descriptive aspects and different characteristics of a missional church from various sources. By doing this I hope to disclose the holistic, global and comprehensive nature and identity of the church that constitutes a genuine instrument in the hand of God for the fulfilment of his mission in the world.
3.2 Origin of the terms “Missional Church”

The term missional church is slightly beyond 13 years old and was coined or precisely introduced to a great number of users by the church leaders of North America who work in the organisation: Gospel and our Culture Network. They were inspired by the works of Bishop Newbigin (The Other side of 1984: Questions for the churches (1983); Foolishness to the Greeks: the Gospel and Western Culture (1986), and David Bosch (1991), Transforming Mission: Paradigm Shifts in Theology of Mission). Indeed in his work Newbigin was concerned by the challenges created by changing western culture. The society that was formerly known as Christendom has become a post-Christian society and even opposed to Christianity (Guder 1998:3). Christianity no longer occupies a central and dominant place in society. Therefore there was a need to address the issues or challenges of this changing society.

Newbigin had the merit to bring into the conversation a missiological consensus with the term *missio Dei* with the understanding of the mission of the church. Christian mission is understood as essentially the mission of God. With *missio Dei* the “ecclesiocentric understanding of mission has been replaced ...by a profoundly theocentric reconceptualisation of Christian mission” (1998:4). This will be a great change of mind in the evolution of the theology of mission. Christian mission is now understood as primarily the mission of God. It is first of all God’s business. It is the business of the Triune God who is Father, Son and Holy Spirit. Van Gelder and Zscheile (2011:6) speak of Trinity missiology and explain that “we must start with the Trinity in order to understand mission, for Trinity introduces us to a sending God who is a missionary God”. Mission is thus the initiative of God, it belongs to God and it derives from the very nature of God. (Bosch 1991:390) Consequently this understanding of mission affects directly the understanding of the church. The former is no more the goal of the Gospel, rather
it becomes the instrument of God, called to participate in the mission of God. The church is no longer the sender, but the sent people of God. Understood in this way the church will find itself in a situation of mission wherever it is. Therefore missiologists have come to the understanding that God’s mission is calling the church and is sending it to be a missionary church in the society and culture in which it finds itself (Guder 1998:5). The fact of attesting that the church exists for mission has resulted in changing the whole concept of the church in the sense that mission defines the church and is its purpose. Consequently this kind of church is missionary by nature and by its existence. Furthermore western culture has lost its previous identity, and is no longer considered as Christian, the Christendom is over and a new era has come, a new context has appeared, the whole world has become a mission field. The questions are now, how the church is going to address the new missiological issues that are taking place in this new cultural context? How the church is going to face and overcome the issues brought or caused by the post-modernist era? How the church is going to solve the many crises with which it is grappling? The crises of the church in North America are many and Guder (1998:2) named some of them:

The crises are many and complex: diminishing numbers, clergy burnout, the loss of youth, the end of denominational loyalty, biblical illiteracy, divisions in the ranks, the electronic church and its various corruptions, the irrelevancy of the traditional forms of worship, the loss of the genuine spirituality, and the widespread confusion about both the purpose and the message of the church of Jesus Christ.

The metamorphosis of society has caused these grave crises within the church as well and submitted it to a trial and consequently all its configuration is in commotion. Eventually these crises may cause a serious threat to the North America church. As far as the missional church is concerned, it is in this new missiological landscape that the missional church finds its origin and existence,
as the church in North America is striving to face the challenges of the changing cultural context. The new context forces the church to seek and live its genuine nature and vocation. The church is to recognise that it is the people of God, called and sent into the world to accomplish or better to participate in the missio Dei. A new theology of mission gives birth to a new ecclesiology that is shaped by missiology. The book: “Missional church: A vision for the sending of the church in North America” edited by Darrel Guder, (1998) is the first to use systematically the terminology of a missional church (See also Saayman 2010), although the discussion and conversation about it began in ecumenical circles in the fifties. It is important and helpful to remember that at the conference of the International Missionary Council (1952), the reflection of Wilhelm Anderson built on the work of Karl Barth played a determinative role in the consideration that mission and church find their common source in missio Dei. The latter found its ground in the Triune God. It is from there that the missionary nature of the church took place in missiological conversations. The missional church conversation brought along some themes and key concepts that have deeply influenced the concept and the development of the understanding of a missional church. Thus, there is no way to speak of missional church without mentioning these themes and key words that logically and consequently have become to my humble view, the language in/of the missional church conversation. These themes and key terms are at one side the stones that were used in laying the foundation of the concept of missional church and at the other side they have served to elevate the edifice or to develop its understanding. These concepts and keys words are: God is a missionary God; the missionary nature of the church, missio Dei, the distinction between mission and missions, Trinitarian missiology, Kingdom of God, the missional church is incarnational, every disciple of Christ a missionary (Van Gelder and Zscheile 2011: 4-7). Since the work of GOCN, the term “missional church” has been increasingly used on a large scale. It creates a
lot of curiosity among theologians, missiologists, and pastors. Every church leader or pastor would like his church to become missional or would like to know more about the terms that are becoming increasingly popular. Before exploring the concept of missional church it is appropriate to lay the theological background or a theological foundation for a missional church.

3.3 Theological Foundations

3.3.1 Missio Dei

The notion of missio Dei is indispensable for the understanding of the missional church. Missio Dei as the mission of God is the raison d’être of the church. It gives all the meaning to the existence of the church in the world. The only justification of the presence of the church in the world is missio Dei. The church is called and sent to participate in God’s mission; it is called for the service of missio Dei. Without missio Dei the church would not exist because the first defines the second. The understanding of a missional church refers to and is based on the understanding of missio Dei. Furthermore missio Dei concerns the sending of God into the world for the redemption of the whole creation. The new WCC – CWME (2012) affirmation on World Mission and Evangelism contains strong ideas regarding missio Dei:

Missio Dei is a restatement of Trinitarian theology: “that God in God’s own self is a life of communion and that God’s involvement in history aims at drawing humanity and creation in general into this communion with God’s very life” (cf. John 21). This ultimate expression of fellowship (koinonia) and love is transmitted to the whole world not as dogmas or ethical commands, but as a communion of love. This pneumatology results in a Christian witness that unceasingly promotes the salvific power of God through Jesus Christ, but also affirms God’s dynamic involvement through the Holy Spirit in the whole created world.
This declaration stresses the involvement of the Triune God in the world for the redemption and reconciliation of humanity and the whole of creation through the mission of Jesus Christ and in the power of the Holy Spirit. Missio Dei may be understood as the communication of the love of God for humanity and to the whole of creation for a life of fellowship led by the Holy Spirit. And this life is the witness to Christ the redeemer. Tennent (2010:67), defends the place or the importance of the Trinity in mission by declaring “…We have no missional authority apart from the mission of the Triune God. The Trinity remains the only authority by which we proclaim the gospel to the world” The Trinitarian Missiology is well demonstrated here as it is about the missio Dei and it is one of the important concepts that plays a great role in the understanding of a missional church. The Triune God as the origin of mission and the participation of the church are highlighted as well in the new document of WCC-CWME (2012). It states,

Mission begins in the heart of the Triune God and the love which binds together the Holy Trinity overflows to all humanity and creation. The missionary God who sent the Son to the world calls all God’s people (John 20:21), and empowers them to be a community of hope. The church is commissioned to celebrate life, and to resist and transform all life-destroying forces, in the power of the Holy Spirit. How important it is to receive the Holy Spirit (John 20:22) to become living witnesses to the coming reign of God!

Missio Dei is the foundation and the source of the missional church. The intrinsic unity between mission and church has the implication that “there is no other Church than the Church sent into the world, and there is no other mission than that of the Church of Christ” (Blauw 1962:121). This statement by Blauw is another way of defining the missionary nature of the church. The fact that from
inception, Christian mission and church together have two consequences: 1) The impossibility to talk about church without talking at the same time about mission; 2) The talk no longer is about the church and mission but it is about the mission of the church (Braaten quoted by Bosch 1991:372). Because missio Dei is at the root of the existence of the church, it defines its nature, and determines its objectives, its structures and its function with regard to context.

3.3.2 Incarnation of Christ

The incarnation of Christ is the biblical model for the contextualisation of the mission of the church. It is for the accomplishment of this mission that Christ, the word of God, has become flesh and dwelt among us. (John 1:14). Thus the incarnation itself is part of the process of the accomplishment of mission. The redemptive work of Jesus Christ was made significant through incarnation. The fact that the word of God became flesh in the person of Jesus Christ in the world is a major asset for the understanding of God and his mission towards creation. One may use the incarnation of Christ as a character of the mission of Christ, and as a way to lay down not only the foundation of the church but its character as well. Luzbetak (1995:133) states that, “mission consists in incarnating Christ in the given time and place, allowing him to be born in the lifeway”. Incarnation as a theological paradigm constitutes a fundamental aspect of the nature of missional church. It expresses God’s movement of love towards the world for the salvation and the integrity of creation. On one side there is the divine origin of the church, and on the other, the engagement with the community. In other words the church is created by God and sent into the world in connection with mission or for the purpose of mission. “The witness to Jesus Christ is incarnated in the formation of the church as missional community; Jesus Christ forms his church for its incarnational witness by making disciples who become apostles” (Guder,
The missional church is authentic inasmuch as it is aware of its divine origin, inasmuch as it is aware of being sent into the world to participate in the mission of God, and insofar as it engages with the community to bring about transformation, reconciliation, restoration. The missional church shares the concerns of God for the community in order to manifest the love of God. The missional church is the mouth, the feet and the hands of God for the fulfilment of the plan of God for the world. From the preceding, the conclusion is that the incarnation of Jesus Christ has become a hermeneutic of mission and missional church. In this way Guder maintains that “the incarnation of Jesus Christ (is) a theological interpretation of the way that the mission is to be carried”. (1999: xi) That is why the incarnation is to be understood as a foundation for the understanding of the missional church as well, as it is called to participate in the mission of God.

Hirsch (2006, 132-134) identifies four dimensions that help to understand the incarnation of God in Jesus Christ. They are: presence, proximity, powerlessness and proclamation. God was present in Jesus in the world. Jesus was fully God and fully man. Jesus was close to people, and was visible and accessible. He came as a servant, a simple person (Phil 2:5-11), and he proclaims the kingdom of God. These four dimensions constitute a pattern of the incarnational lifestyle of missional church. A church, if it has to be missional, will adopt this incarnational lifestyle through the manifestation of its presence in the world; its proximity with the people as it identifies itself with the community and is compassionate with it; the missional church has to show humility when it approaches people and reveals the kenotic character of Christ; the missional church will or has to proclaim and reflect the kingdom of God on earth in words and deeds. In the research for the meaning of missional church, many definitions are proposed and are explored in the following discussion.
3.4 Definitions

It is well indicated and justifiable to question first the members of “Gospel and Our Culture network” about their understanding of a missional church. Let us start with the views of Guder (1998: 8-9) in this matter. Missional church is the instrument in God’s hands for the fulfilment of his mission. It is a community of God’s people, called and sent into the world, in their very context to be witnesses of God and his gospel. In the understanding of a missional church, the nature and the purpose of church are more considered as the church is seen as God’s called and sent people. There is a connection between the nature of the church and its purpose. This definition seems to have a universal scope in the sense that any church or any Christian community that comes into existence everywhere should have in its mind the understanding of its nature and vocation as the people of God, called and sent where they are to represent God and his kingdom. Understood in this way it is difficult to think of limiting the missional church only as related to American and European cultures profoundly marked by postmodernism as Saayman tries to insinuate (2010:13). By saying this, there is an assumption that the missional church may also be applied in an ecumenical scope; because the consideration is that any church of Christ, wherever it finds itself is to be missional because it is called and sent wherever it is, irrespective of the continent and country, for the purpose of *missio Dei*. The missional church has to be founded on biblical teaching and truths. It has to be aware of the cultural and historical expressions of the church in the world. Missional church is called to be relevant in its particular context. It is to address the challenges of the present moment and at the same time bear in mind the movement for the consumption of everything or the end of time. The last characteristic of a missional church that Guder gives concerns the pragmatic aspect of it, in the sense that a missional church has to be real, in others words, it may be practical, tangible, visible,
remarkable (1998:11). The missional church is the church that justifies its existence, its nature and vocation by the mission of God. It is thus the instrument of God for the fulfilment of his mission and purpose in the world. It is the church in mission where it finds itself. Its presence in the world is missionary. It is a church that is defined by missio Dei.

Van Gelder (2007:16), argues that the biblical and theological reflections influence the conversation on the understanding of the nature of the church, that is determinative not only in the understanding of the purpose of the church, in the understanding and developing of the strategies related, but also in the ways of dealing with the challenges of changing cultural contexts. The starting point, the master key of the understanding of the church is its nature. It is only the discernment of the origin and the nature of the church that is divine and missional, that one is able to understand the purpose and the structure of the church and all the related parameters.

It is in this new vision that the church is understood as a missional church. Missional church is well understood according to what it is and not according to what it does. The nature or the identity and not the activities of the church condition its understanding. The church is missionary by nature, that is its identity. It belongs to the missional God and was created for mission. The ministry of the church and its relation to the contexts are to be seen by taking into account the identity or the nature of the church. (:17) In this new way of thinking, Van Gelder defines the missional church as a community led by the Holy Spirit and whose ministry is as well led by the Holy Spirit. (2007:17-19) He says that “The church is. The church does what it is. The church organises what it does”. The fact that the ministry of the missional church is led by the Holy Spirit is connected to the fact that the church is created by the Spirit.
Referring to the preceding chapter on missional theology, it is important to remember here that the understanding of the church has to refer to the notion of missio Dei that requires that mission be understood primarily and first of all as divine, and it belongs to God who is its creator. The missional church is therefore a community created, called and sent by God into the world to participate in his mission. It is the instrument of God for the purpose of missio Dei as one ceases to declare. Van Gelder’s definition of the missional church is covered with the divinity or the Trinity. It is based on the Triune God or on the Trinity. In the understanding of missional church the first and important thing to consider is the nature of the church that is given by missio Dei because the church is created by God through the Spirit. The second thing to be taken in account is the purpose that God defined for the church: to participate in the missio Dei; and the last part of what the missional church is doing is that the strategies and organisations of the church in the contexts have to be inspired, and discerned by the Spirit of God. Thus the conclusion will be that the missional church is a church or community created by the Spirit of God, called and sent by him, and led in context by the Spirit.

Hirsch (2006:82) in his attempt to understand the missional church gives what he calls a working definition:

Missional church is a community of God’s people that defines itself, and organizes its life around, its real purpose of being an agent of God’s mission to the world. In other words, the church’s true and authentic organizing principle is mission. When the church is in mission it is a true church... The mission of God flows directly through every believer and every community of faith that adheres to Jesus Christ.

Like the definition of the previous authors, according to this definition, the nature of the church which is missionary is emphasised, the purpose that it is also missionary is underlined. It means that a missional church finds its identity in
God, its nature is defined by God’s mission, and its purpose is the participation in God’s mission. Its structure, its organisation and its functioning can be other things than the tools for the fulfilment of the mission of God. God’s mission is the inspiring, the organising and the evaluating standard of any community of faith and of any Christian body. Therefore the whole of the church, everything about the church may be well defined, well understood and well described only through the mission of God. At this point, the concept of DNA perfectly fits to express the quality of *missio Dei* in connection with the nature and the purpose of the church. Seen in this perspective the church can only be pictured as missional. It can be said that this way of describing the missional church is fundamental as far as missiological understanding of the Christian community is concerned. Barrett et al. (2004: X) defines missional church by perceiving the aspect of participation in the *missio Dei* and the penetration in all church activities:

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. A missional congregation lets God’s mission permeate everything that the congregation does – from worship to witness to training members for discipleship. It bridges the gap between outreach and congregational life, since, in its life together, the church is to embody God’s mission.

The main and driving element in the definition and identification of a missional church is God’s mission. The mission of God is the DNA that runs through all the components of the church. It is at the spring of the creation of the church, defines its nature, organisation and structure. Moreover the missional church is called and sent in the world for the purpose of God’s mission.
In the discussion on the “Missional-Incarnational”, Hirsch (2006:140-141) adds some details for what a genuine missional church ought to do. He argues that,

A genuinely missional form of church will seek to understand from inside the issues that a people group faces: what excites them, what turns them off, what God means for them, and where they seek redemption. It will seek to observe and understand the social rhythms as well as relational networks of the people group it is trying to reach. It seeks to appreciate where and how they meet, what such gatherings look and feel like, and then it will try and articulate the gospel and the faith community into these groups in such a way to become part of culture, not something artificial and alien to it. The missional-incarnational approach requires identification with local people group, cultural sensitivity, and courageous innovation to authentically fulfil its mission.

Hirsch expresses here an important characteristic of a missional church, which is incarnation. He explains the approach that is to be followed by a church if it is to be identified as missional. By being incarnational a church discloses its missional identity in its relation with the people it is called to reach and to serve. This is a very crucial aspect of the missional church, because it is founded on the incarnational paradigm of Jesus Christ who was word-God, and became flesh. He started the journey by emptying himself and incarnating himself into a human being, identifying with humanity for the purpose of salvation. He was born among a people that had a culture in which he engaged in order to bring about the transformation. (cf. Philippians, 2:5-11).

Keifert (2006: 28-29), stresses as well the identity aspect of the missional church. It is a being and not a doing church. For him, being church is being missional, being called, gathered, centred, and sent within the life of God for the sake of God’s mission in the world. To be a missional church may be simply explained by the fact of being a church. The church here is or should be understood in the fullness of its meaning as created by the Triune God and related to missio Dei and
sent into the world. Therefore speaking of a missional church is referring to the church of Jesus Christ in its fullness, the church that satisfies the requirements of its purpose.

“Partnership for Missional Church” (2008) brings the aspect of discernment of God’s work in the world and the preparation for the participation in God’s mission. A church is,

Missional in that the focus is on equipping each church to participate in God’s mission of reconciling, restoring and redeeming the world to himself. Being missional is more than just doing more social service activities or increasing the membership of the church. A Missional church looks for how God is at work in the world today in light of how it knows God has worked in the past, essentially through Jesus Christ. A Missional church chooses to join God in that mission in the world, to let God call and send it in that mission.

It is important to indicate that the equipment concerns each church member or each member of the congregation. And the local church is the instrument par excellence when it is a question of fulfilling the mission of God in the world. The preceding authors I referred to, brought insights that threw enough light on the understanding of what may be called today a missional church. Missional church is a church that shares the concerns of God towards the whole world and participates in the fulfilling of the mission of God in the world by the power of the Holy Ghost.

Stetzer and Putman (2006:48, 60-71), propose that a missional church is first of all a shift in thinking:

- “From programs to processes” 4

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4 The italic in this citation is mine.
The main idea for this shift is that programs of church growth applied in a congregation don’t work in the same way everywhere. There is a need for common principles that may be utilised everywhere and in all churches. For this reason, the authors defend the recognition of processes that will help churches to fulfil their purposes because the processes and the purpose are both universal (2006:61). The questions that deserve to be asked are: what are these universal processes and purposes?

- “From Demographics to Discernment”

The missional church will use discernment in order to find out a way of reaching out to the community in which it is working. It will be searching for appropriate methods and ways to reach the lost. The shift to the discernment leads to the fact that the church is not motivated only by its demographic aspect but it uses the gift of discernment in order to deal with its work.

- “From models to missions”

Instead of imitating the existing models with the possibility of failing, it is recommended that every church discovers its particular purpose in a particular community. It means that every church will create its own style of worship, its own evangelism methods and its own structure in order to conduct its mission in the particular context it finds itself. (2006:64)

- “From attractional to incarnational”

The idea here is the contextualisation of the mission of the church. The missional church has to incarnate the gospel in the community. It is to reach out to the people in their context with the gospel. Instead of staying in its comfortable four walls and expect people to come to the place of worship, the incarnational church takes the gospel into the community and impacts it. The authors defend
“relational evangelism”. Speaking about evangelism, Gibbs and Coffey (2001: 171-187) say that the church has to shift “from attracting a crowd to seeking the lost” and promote a church that is shifting from “generic congregations to incarnational communities” (:211-231). Fundamentally or philosophically the shift from the attractional model to the incarnational must happen if a church is to be or claims to be missional. Nevertheless it is possible to understand that the making of disciples leads to incorporation into the body of Christ that is represented by the local congregation that is in mission. The attraction takes place when those who commit their life to Christ become members of the local church.

- “From uniformity to diversity”

It is impossible for all the churches to look alike. Every church will have its own way of worshiping, reaching out and its own ministries related to the needs of its community. Uniformity will not help given the diversity of culture and needs of people. And God operates in different ways taking into account the different contexts and different peoples. “The answer is not to make all of our churches look alike. The answer is to have everyone seeking the same thing: to glorify God by being an indigenous expression of church life where they are”. (:66) This shift finds its foundation in the words of the apostle when he wrote to the Corinthians (1 Cor. 12: 4-6). He says, “There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men”. It is difficult to maintain the uniformity in different contexts if one wants to be missional.

- “From professional to passionate”

The ministry is no longer for only seminary trained servants, but there is a tendency now for anybody who is passionate to work for the kingdom. The
seminary will no longer be the first and indispensable condition before engaging in ministry. While there is this acceptance of passionate leaders to engage in ministry, I maintain that they still need to go through some training no matter its nature: biblical or theological, non academic or academic, informal or formal according to their ability, to their gift and to their calling.

- “From seating to sending”

In this shift the important thing is that church members are empowered and released to impact the community. “The churches give themselves rather than serve their own needs” (2006:67). It is a move from the idea of “every member a minister” to “every member a missionary”. The accent is put on outreach for the incarnation of the Gospel in the community. The “sending” aspect of the church is fundamental because it relates to its very nature. The church is sent into the world in mission. Instead of being passive it should be active because it is in mission, it is in motion. There is a great awareness of the identity of the church as the people of God sent into the world to participate in the mission of God. This awareness should be translated into practice by sending church members to reach out to the community for the accomplishment of God’s mission.

- “From decisions to disciples”

The missional church will focus on making disciples rather than only being content with the number of decisions made for Christ. The evangelism process is completed and arrives at the end when it has made people Disciples of Christ, because the missional church forms the disciples and equips them for mission.

- “From Additional to Exponential”
As a living organism the church is expected to reproduce. This happens in two ways. First of all the reproduction occurs inside the same congregation when the new members are added to the growth of the church; second, the church plants other churches and so on. The shift focuses on the multiplication by adding other churches that will have at their turn to continue with the same vision.

- “From monuments to movements”

The leaders of churches need to shift from monuments to movements if they are to be missional. It means that the church does not have to achieve great works before it gives itself away for mission. A church planter once said that the appropriate moment for a church to plant another one is at its beginning. Instead of remaining in maintenance, the church that sends people will be always in the movement of mission in the world. The church leaders will always be at the quest of new opportunities for mission work. “Friend of Missional” (2010) in the discussion adds three other shifts:

- “From services to service”

The idea here is that all the services of the church are to be understood as belonging to the one and only service of the *missio Dei* or as all parts of God’s mission. The church participates in the mission of God in the world with what it has and what it does. Reference may be made to the distinction proposed by Bosch (1991:391) between the *missio Dei* and missions. All the missionary activities (missiones ecclesiae) of the church are at the service of the *missio Dei*. “They are only authentic insofar as they reflect participation in the mission of God”. Bosch also expresses this shift from services to service by the following quotation: “The age of missions is at an end; the age of mission has begun”. Fundamentally the focus should be put on mission and not on missions or on service rather than on services.
- “From ordained to the ordinary”

In many denominations the leadership is entrusted only to ordained people. But with the missional church, everybody is called to be a missionary. The mission of God is the responsibility of the whole people of God, of the whole church. Even if ordination may be recommendable for some leadership positions, the mission is the business of all church members whether ordained or not. This is another way of speaking about the shift from the professional to passionate. Moreover, it may be said that in the missional church every Christian is called and ordained to the ministry. Guder (ed). (1998: 200) expresses this idea by saying that,

> In the missional community all are ordained to ministry in their baptism; all receive the same vocation to mission; and all are gifted in various ways for that mission as they participate in the twofold journey of the reign of God that is both inward and outward. Overcoming the professional, clergy-shaped leadership models is an essential shift toward missional leadership.

What one has to understand is that mission is the ministry of the whole people of God. In the missional church “the ministry is the responsibility of the whole people of God ordained as well as non-ordained”. (Bosch 1991:467)

- “From organisations to organisms”

The focus should be on the life that compels the church rather than its structures. The organism is meant to live and to reproduce. If the organisation has to be put in place, it will be an instrument through which the life flows in the church for the fulfilment of missional purpose in the world. These authors propose a radical shift in the thinking about the nature of the church and the ways of fulfilling its mission. The shift concerns the mentality, the philosophy, the strategies, and the methods of the church and its mission. Furthermore these shifts consist in the way of understanding the mission of God and the participation of
the church. All is about the shift from the traditional understanding of mission and church to a fresh and new perspective in missiology and in ecclesiology. It is difficult to understand the missional church if one has not reached this level of shift that has to be linked to the biblical understanding of the mission of God in its incarnational dimension. The Lausanne Committee for World Evangelization hosted a Forum for World Evangelization in Pattaya, Thailand, September 29 to October 5, 2004. The Issue Group No 10 had for a topic: “The local church in mission: becoming a Missional congregation in the twenty-first century global context and the opportunities offered through tent making ministry.” The Lausanne Occasional Paper (LOP) No. 39 gives a report of their discussion. It contains a litany of 28 points answering the question: What is a missional congregation? This question is put under the title “The Local Church and the Great Commission”. Though this title is about the Great Commission, the elements of definition of missional congregations are extensively useful and applicable in an attempt to understand this concept.

1) “Missional Congregations abandon a Constantinian model of church life”. This statement means that the church should lose its maintenance mentality and recovers its missionary identity. Stetzer and Putman put it this way, “From attractional to incarnational” (2006:65). Missional congregations do not rest in their four walls: they reach out to the community. They have moved from the modernist model of church or Constantinian model to a post modernist ecclesiology.

2) “Missional Congregations build relationships”. It is through relationships that the congregation might impact or influence the community in which it is working. “It is therefore, essential for local congregations to find ways to harness their vast potential for relationships. We advocate structures that allow time and resources for spending time with people where they live and work”. And because the
efficiency of evangelism relies on relationships it is said that leaders of missional church have to recognise that “non-relational evangelism is a contradiction” (2006:65).

3) “Missional Congregations address different cultures”. First of all missional congregations are cross cultural, whether it is in the same geographical area or in another region. Culture is understood as social class, as groups of people who share the same problems or same challenges, for example those who are living with HIV or are stricken with AIDS; the street kids and people with addictions constitute each a culture. We would say that missional congregations address all kinds of issues in the community.

4) “Missional Congregations meet needs”. The missional church should be relevant. It has to stand with the desperate and needy people of the community. It is called to serve unconditionally all people. It addresses all challenges and faces all kinds of needs according to its means.

5) “Missional Congregations maintain a long-term perspective”. The long-term perspective creates the opportunity to establish relationships with people that the church serves. It also offers the possibility to initiate church development, to experience the expected results and to evaluate them for better development and planning.

6) “Missional Congregations are called by the Holy Spirit”. Definitely the Holy Spirit is the One who creates, gathers and sends the church into the world to bear witness to Christ. The church is the community of the Spirit, created and sent into the world to participate in missio Dei. “The church lives in the world as a human enterprise, but it is also the called and redeemed people of God”. (Van Gelder, 2000: 25). The divine life is maintained in the church by and through the Holy Spirit. For this reason, the dependence to the Holy Spirit is indispensable.
7) “Missional Congregations pray for renewal”. The spiritual refreshment in the church is the work of the Holy Spirit, and to live it the church needs to constantly pray for a revival to manifest. All kinds of prayers may be used following the direction of the Holy Spirit to address different issues the congregation might face and for transformation. A missional congregation is or should be a praying congregation.

8) “Missional Congregations pray with those outside the Community”. The church is called and sent into the world. It is called to reach out and serve the world and be a witness to Jesus Christ. The intercession prayer has the ability to reach out to those outside of the congregation and to attend to their needs. Moreover a missional congregation will reach those who are outside it and pray within the perspective of showing them God’s love and manifesting the presence of God to them.

9) “Missional Church structures”. Missional congregations organise themselves in missional structures for the purpose of mission. The diverse structures are established to be instruments and to serve for the fulfilment of mission. The five following points (10 to 14) are the explanation of the kind of structures missional congregations should have.

10) “Missional Congregations create Holistic Structures” The structures are to serve “to empower, equip and assist every believer in every local church to love his/her local and global neighbour outside the church”. The holistic structures are based on and have to take account of the priesthood of all believers and consider their spiritual gifts. A missional church will not preserve the structures that constitute obstacles for the fulfilment of mission. On the contrary missional structures are needed to serve as instruments working to facilitate an outreach to the community.
11) “Missional Congregations structure for a Lay-Leadership Orientation and Broad delegated Authority”. This kind of structure promotes the lay-leadership. The lay-leaders are given sufficient authority that allows them to equip all the believers so that they may participate, each one in his/her capacity, in *missio Dei*. In the terms of Stetzer and Putman this is the criteria according to which missional congregations have to move “from Professional to Passionate” leadership. (2006:66)

12) “Missional Congregations Structure for Worship, Community and Mission”. The idea is that the missional church has to operate at three levels: in the worship or church service, in the community or its immediate context and outside the community or in the global world. This may be expressed in terms of a cross-cultural perspective of the missional congregation.

13) “Missional Congregations Structure for Clan, Synagogue and Temple”. Three models are proposed for the structure of missional congregations. The “Clan model” symbolises the house group of Christians; the “Synagogue model” may refer to the community, and the “temple model” occurs when clans and synagogues from the same town come together for a meeting.

14) “Missional Congregations Structure for Come and Go”. This model of structure is based on the Ralph Winter concepts of Modality and Sodality. With this model the invitation is made to the local church, the traditional “come-structure”:

To break out of this pattern by creating “go structures”: evangelistic teams, diaconal service groups, youth ministries, in schools, church planting groups in new quarters of the neighbourhood, short term mission teams, to cross both cultural and geographical boundaries. (WCC-LCWE 2004, 2.14)
It is important to remark that all these structures shall be the instruments of the congregations to conduct the mission of God and shall concern all the members not only reserved for a particular group of specialised people, because mission is for all the people of God. These structures will play the role of the facilitators of mission. Indeed the Lausanne Issue Group recommend that the missional congregation should have a diversity of missional structure that will facilitate and address the different issues related to different social groups and to fulfil a holistic and cross cultural mission.

15) “Every member can serve in Mission”. Naturally as a disciple of Christ, every member is prepared, equipped to be a missionary in his or her personal life in word and deed.

16) “Missional Congregations reflect the priesthood of all believers” In missional congregations the universal priesthood of all believers is recognised and for this reason, all the believers are equal in their ministerial point of view, and all are prepared and equipped for their particular ministry. The Lausanne 2004 Forum declares: “we affirm the priesthood of all believers and call on the church to equip, encourage and empower women, men and youth to fulfil their calling as witnesses and co-labourers in the world wide task of evangelisation” So every member is equipped to witness to Jesus Christ everywhere he/she finds himself or herself.

17) “Missional congregations create multiple options for maximum involvement”. The diversification of ministries creates opportunities for involving the majority of church members. It is question of offering multiple options even in the same ministry so that many people may be involved.

18) “Missional Congregations train their members as Missionaries”. This characteristic helps the members to gain an awareness of their identity of being
called and sent into the world for the purpose of mission. The members need to be trained and equipped for this cause.

19) “Members are trained to be disciples”. Missional congregations train their members in the likeness of Jesus Christ, because they are his disciples. They are to be transformed in the image of Jesus Christ to whom they are attached and form his body. This is part of the Great Commission of Jesus Christ who sent the church “to go and be disciples of all the nations”, and to teach them to obey all the commands of the Lord (Matthew 28:19-20)

20) “Leadership for Missional Congregations”. It is a dynamic leadership. “The leaders, who renew local congregations love God, love the Gospel, love to learn, love their people, love the lost, love to see others come alive in the Holy Spirit and love to honour Christ’s name”. (2.20)

21) “Missional leaders flow out of a new understanding of priesthood of all believers”. There is no distinction between “lay” and “clergy” Every Christian is gifted for the common good, for the building of the body of Christ for the work of the ministry. This implies a functional leadership that aims, “to make others able, to share power, with others, to equip others, for service”.

22) “Missional leaders share leadership”. Missional leaders share their leadership “to ensure and safeguard the accountability” There are many functions in leadership that are exercised by different people. “The role of leaders is not to do the work, but to lead and encourage the entire body into the work of witness”.

23) “Missional leaders model a way of life”. The servant leadership has to be a role model and influence the life of future generations. The servant leaders are also mentors. (1Timothy.4:12).
24) “Missional Congregations utilise many models of leadership”. Below are some metaphors of leadership models: Cheerleader, visionary leader, cultivator, poet, prophet and apostle. I hope to have a section in which missional leadership will be dealt with in detail.

25) “Leaders remind the Congregation of their vision”. It is the responsibility of the leaders to lead the congregations, to remind them of their vision, the main objectives to achieve and the strategies to adopt. He maintains the focus of the congregation in their services.

26) “Missional Congregations are interconnected”. The network of congregations is an opportunity to share their vision, concern, services in the fulfilment of the mission of God in the world.

27) “Missional congregations connect with other congregations”. The sharing of resources among the congregations is a great blessing. The most remarkable sharing may be financial and material gifts. Missional congregations that are facing the same issues may connect and join their energy to fight their communal difficulties.

28) “Missional congregations connect with mission organisations”. The connection is to be made as well with mission organisations for efficiency in mission. “There is always a need for specialisation and focus of mission organizations, but the local expressions of church are frequently the centre point of God’s redemptive strategy”.

In their attempt to define a missional church, Hirsch (2008) and Kang (2010), maintain that a missional church is not synonymous with an emerging church, and is not to be confused with it. Hirsch (2008:§6) argues: “Missional is not
synonymous of emerging. The emerging church is primarily a renewal movement attempting to contextualize Christianity for a postmodern generation”. For Kang (2010:§3) “the emerging church movement seeks to contextualize its message to meet the needs of the postmodern world”. One might say that this definition of an emerging church seems to be the same as the one for a missional church, however it is necessary to pick out that it does not have to do with the fundamental identity of the missional church. Van Gelder and Zscheile (2012:9) share this opinion when they contend that the emerging church movement put a focus on the church’s purpose or mission while the missional church movement focuses on the identity or the nature of the church. Nevertheless it is right to remark that some authors of the emerging church movement include the identity and the nature of the church in their development. Hirsch adds that missional does not mean evangelistic or seeker-sensitive, which are terms related to the attractional model of the church. Even the church growth concept belongs to the same model. The missional church is more than advocating social justice. Hirsch (2008:§5) contends that “Engaging the poor and correcting inequalities is part of being God’s agent in the world, but we should not confuse this with the whole.” The missional church is more inclusive.

The South African Partners for Missional Churches (SAPMC) elaborated a guide describing missional congregations. (Niemandt, 2010):

- Missional congregations are able to discern and understand the current context and they know where they are.

- Missional congregations know their identity and their nature;

- Missional congregations discern what God is busy doing around them and in the world;

- Missional congregations have discovered their specific missional vocation;
- Missional congregations reflect the kingdom of God and are witness of Jesus Christ in the world.

These five characteristics of missional churches are respectively related to five questions that one may ask: Where are we now? Whose are we? What is God doing? How is God sending us? How are we as a church, currently living according to the pattern of God's future? The answers to these questions are a description of a missional congregation.

### 3.5 Patterns of Missional faithfulness

The book by Barrett et al. 2004), “Treasure in Clay Jars: Patterns in Missional Faithfulness” contains some characteristics that are considered as patterns of missional faithfulness. It is imperative to notice directly that the first part of the title: “Treasure in Clay Jars” is significant and explicative. The authors of the book do not affirm that the churches mentioned in this book are perfect or are totally missional, but they are in the process. “We make no claims that these congregations are the most missional in North America. But we do claim that each of these congregations exhibits some missional characteristics and is seeking to move in a missional direction” (2004: X).

These congregations are presented as ‘Clay Jars’ “but each one them carried in its witness a remarkable treasure that pointed to God’s power and to God’s purposes in the world” (2004: XII). According to my humble view, can it be said as well that this remark opens the door to finding in other clay jars more treasure that points to God and to his mission in the world. In the perspective of this openness there is possibility of finding other characteristics of a missional church that may be acknowledged as such.
In the following section, the approach consists of the deep understanding of every pattern of this book. A comment may be made, and remarks may be made in order to comprehend the pattern. This approach is very important for my research because it is like a sort of guideline for the study of churches in Africa in general and Francophone churches in the cities of Johannesburg and Pretoria in particular. Presented in the form of a “pattern”, this way of describing the missional church is made in humility by those who engage for the first time in such conversation. The idea of pretentiousness or claim of having found it all is totally excluded. And as I said above there is a possibility of finding other patterns of a missional church, mostly when we are engaged in the conversation of missional church in Africa. Resorting to this description of a missional church provides a reference or a norm for the assessment of the level of “missionality” of Francophone churches and it helps in the process of transformation of churches into missional. In terms of methodology, the study of these patterns constitutes for my part a starting point for the study and description of the missional church in the African context. The contextual parameter will play a great role in the information about the missional character of the church in terms of the contextual nature, leadership, structure (organisation) and ministries.

3.5.1 Discerning missional vocation

It seems to me that the departure point of a congregation in its journey of becoming missional is the discerning of a missional vocation. It is in fact seeking the specific vocation of a congregation in a specific and given context. This search of specific vocation is at the same time the search of a missional identity and the manifestation of the will of becoming relevant in the community. In fact it is a question of discovering the “God-given vocation or the specific calling”. The fact of being called is connected to the reality of being sent, and constitutes the quality
of a missional church. Hunsberger (2004:37) sustains that “They are one and the same. For the church to understand itself to be missional (‘sent’) is to discern its vocation (‘calling’). To be called by God, is to be taken into a way of life and mission”. The discernment and discovery of the missional vocation will define and determine the ways the congregation is going to incarnate in the community. Because the vocation is connected to, and inspired by the needs of the community, it is obvious to notice and state that the context (geographical, social, cultural, and political) of the community inspires, prompts, and reveals the missional vocation. A remark that one may consider here is that the missional vocation that is in question is about the congregation. So what about personal vocation? The corporate vocation, in any case, doesn’t have to deny personal vocation, because “the personal vocation is shaped and moulded in the context of a community that has clarity about its vocation” (:38). In others words, the personal vocation is to be engendered and inspired by the same context, and is to be exercised in connection with and in the framework of the collective vocation. Given the fact that mission is divine, its fulfilment is also divine, even though a human instrument is be used. The missional vocation of a person is also the divine initiative about the life’s purpose of this person. So the process of becoming a missional church starts by the discerning of its missional identity and its missional vocation in the given context. This pattern is fundamental and may be compared to a springboard that compels one to jump on the identity of the missional character of a church. It should be the starting point of the evaluation of the missionality of a congregation. Speaking of discernment, Hendriks (2004:29-30) argues that:

Theology in Africa must be able to read the Christian faith tradition in the light of its present realities and then discern what God requires of it... Faith communities must be empowered to discern God’s will for their own contextual situation. The solution to faith communities’ questions
about how to participate in God’s missional praxis is a critical, constructive dialogue or correlation between their interpretations of the realities of the global and local context and the faith resources at their disposal.

Discernment is the first and most decisive step on this missional journey. The discernment is thus a critical step in the process of gaining awareness and becoming missional because it is the alpha step that determines the direction of the journey.

3.5.2 Biblical formation and Discipleship

Biblical formation and discipleship missionally orientated makes way for a congregation to become missional. Biblical formation and discipleship have to be considered as a preparation or training of the members for the sake of mission. Equipment for mission should be the motivation and the objective of biblical formation and discipleship. People are trained and equipped so that they fulfil the missional calling in their life. “...members are equipped for their calling in society” (Bosch 1991: 373) Guder (2004a :62) remarks that

The life of the New Testament churches was centred on their missional vocation and their formation to practice it. This is what discipleship is all about. This formation happens as the biblical word works powerfully within the community.”

Members of a congregation need to know and understand the teaching of their Master who called them to follow him and to serve him in his mission in the world. They have the interest to know what is it that they are called to do. In other words they need to know the sense of the discipleship. In this perspective every Christian is equipped to live a missional life in the congregation and in the community. The Lausanne Committee for World Evangelization (LCWE)
(2004), Lausanne Occasional Paper No 39, 2.18 declares that “Missional congregations train their members as missionaries”. This is to say that all church members are called and prepared to become missionaries or are considered as missionaries and for this reason they are consequently trained. The word “missionary” is understood here in the generic sense where all Christians are in mission to the world and not in the sense of a specialised calling of being a missionary. The second indicator of a missional church is that: “the missional church is a community where all members are involved in learning to become Disciples of Christ” (Hobbs, 2004:160). All members of the church are expected to become followers of Jesus Christ. In his book: “I am a follower: the way, the truth, and the life of following Jesus”, Sweet (2012) has got it right when he stresses the truth of being a follower. Biblical formation and discipleship must have as its goal to prepare people to become followers of Jesus Christ. Thus all the members of a missional church are formed, trained and equipped to become followers of Jesus Christ. Put another way, it is correct to affirm that a missional church is the church that forms, trains and equips its members to become followers of Jesus Christ. Thus the followers of Jesus Christ will obey him and follow him in the fulfilment of his mission in the world.

3.5.3 Taking risks as a contrast community

This pattern of a missional church is based on the idea that the church is different from the world. The difference from the world is justified by the fact that the church is the people of God; it is the body of Christ, ambassadors of Christ, salt and light of the world.... Although the church is located in a community that has a culture, it is called to maintain its missional awareness and nature by living a different life that translates or renders its purpose in the world. Because of its missional nature, the church has to reflect the life of its Lord Jesus Christ. It has
to conform to the image of the one who was called and sent it into the world for the sake of mission. The conformity to Christ is in substance to witness to Jesus Christ in the world. The congregation takes the risk to do things differently from the world and practically in the way of Christ. Barrett (2004:75) defends this saying, “these congregations seem to be living by a set of rules different from that of dominant culture. Their priorities are different. They act against the ‘common sense’. They are trying to conform to Jesus Christ rather than to the surrounding society”.

This is what the Apostle Paul says to Romans Christians: “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is – his good, pleasing and perfect will” (Ro 12:2). Taking the risk as a contrast community is just a natural way of living a Christian life. In fact Christianity is life or better, new life (Ac 5:20). This new life is lived by faith because it is written that “the just shall live by faith” (Ro 1:17). Faith gives the capacity and the boldness to envisage doing something that might seem contradictory, but that is commanded in the spiritual realm by faith. The conformity to the life of Jesus Christ is a determination to live the Christian faith, to witness to Christ even in an opaque and hostile environment. Indeed the congregations take risks given the fact that the world in which they are called to participate in mission is hostile and even opaque to the witness of the Gospel because the king of this world has blinded people, the unbelievers so that they may not see the light of the Gospel. (2 Cor. 4:3-4) As the body of Christ on earth, congregations live the life of Christ and they conform to the standard of Christ who is the head. Guder (ed) (1998:117) explains that,

The church is called to be this community, not controlled by the idolatrous powers, not conformed to the common sense of the surrounding
culture, but shaping its life and ministry around Jesus Christ, his life, his death, and his resurrected power, and living now according to the pattern of the resurrected life in the age to come. The nature of the church’s witness to the world is this non conformed engagement with the world. This engagement happens both through specific words and deeds performed in the world and through the witness of being a presence in the world, different from the world, inviting questions, challenging assumptions, and demonstrating a life not of the world.

The reality of taking risks as a contrast community could be perceived as a way of describing the pattern that could be named, pattern of nonconformity to the world as Paul told the Roman Christians. The aspect of risk will happen where there is opposition, refusal, and opacity to the witness. Naturally, a missional church as the people of God and a community of the Holy Spirit should always be different from the world otherwise it would have nothing to offer to the world. Because it belongs to Jesus Christ and participates in his life and mission, the church does have the life of Christ and brings it to the world for its transformation. This life makes the church a different community, that impacts the contextual environment in which it is called to minister to.

3.5.4 Practices that demonstrate God’s purpose for the world.

The Missional church has to demonstrate the Christ character in its everyday life. The Christ like character lived in the community must be obvious. Ziemer (2004:84) says that, “the practices of the church embody mutual care, reconciliation, loving accountability, and hospitality. A missional church is indicated by how Christians behave toward one another.” These practices reveal God’s intension for the whole world. The life of the Christian community is an expression of obedience to the Gospel. It means that a Christian life in the community is manifested in a set of practices that translates the life of the
kingdom of God. This pattern of missional church concerns the life of Christians in their mutual relationships and the way they exercise their hospitality. On one side the behaviour of the members of the community towards their fellow brothers and sisters are considered; and on the other Christians welcome outsiders or strangers into their community. Listening to God and listening to each other are fundamental for the community’s life. It breaks the boundaries between the members of the church and between the members and those outside the community. The practice of hospitality is part of a missional church identity, and a token or sign of the goodness of God towards the world, mostly towards those facing loneliness, poverty, rejection, homeless, xenophobia, hunger, isolation, and alienation (see Frost, 2006:171). This kind of life in the community is first of all a continual witness to Christ within the community and secondly a remarkable expression of the kingdom of God to the world. It is a powerful manifestation of the love and the life of God in Jesus Christ. The mutual care is the expression of the redemptive care of God towards the world. By living a life saturated with the love of God the missional congregation demonstrates the intention of God for the world.

3.5.5 The Public Witness of Worship

The worship of a missional church shall be missional. Stated another way, the mission minded worship is one of the characteristics of a missional congregation. The question one may ask is what is missional worship? Stutzman and Hunsberger (2004:100) argue that, “Missional worship is neither inwardly directed, neither meant to satisfy the participants, nor outwardly directed, intended to attract and evangelise the unchurched. Missional worship is God-directed”. The worship is rendered to God the Creator of everything who is a missional God. In fact God created humans for the purpose of worshiping him
and to serve him. So the primary purpose of man and woman is to worship the creator. Worship being a human mission towards God, one may maintain that “It is by nature God-directed” (2004:102). The worship concerns first of all the relationship between the creature and the creator, between the believer and his God, between the saved and the Saviour. It is thus a public witness of what God is and of what he did and does. It is the manifestation of the gratitude from human beings for the divine act of not only creation, and salvation but of caring about the world. Through worship the church acknowledges the presence of God in its midst and manifests its allegiance to him (2004:100). In its various styles of worship and music, a Christian community celebrates the redemptive work of Jesus Christ towards humanity and the whole of creation. That is celebrating the mission of God in the world. As a public witness, worship is a part of mission that consists in publicly proclaiming the virtues of the creator, a saving and caring God. Therefore the worship is mission and is an ingredient of a missional church. Worship is an element of identification of the Christian community. It discloses who they are and to whom they belong. It reveals their identity as the people of God and as a particular community in worship. In fact, all the liturgical steps denote the particularity of this community that is called and sent into the world to participate in the mission of God. Having stated that, it is logically indicated to add that worship as a public act, is at the same time a witness to God and his mission to the world. As a public act congregational worship has or should have a connection with public life or social life. When the worship is really directed to God, it becomes a missional DNA that makes a church missional. As a public witness, the worship has as well an outreach dimension. It becomes a public act of evangelism. This is compared to what happened on the day of Pentecost when the gathered disciples received the Holy Spirit and started praising and worshipping God in new tongues (Ac 2). Those who heard were struck by the wonderful worship addressed to God. The worship of God by speaking in new
tongues had for its result the revelation of Jesus Christ to the people who were present and the outreach that led, after the discourse of Peter, to the conversion and baptism of three thousand people the same day.

3.5.6 Dependence on the Holy Spirit

Christianity is a relationship with the resurrected Christ in the power of the Holy Spirit. The Christian life is to be lived only through the power of the Holy Spirit who is the helper. The last declaration of the Commission on World Mission and Evangelism (2012, para. 14) stressed the place of the Holy Spirit in the mission of the church. It contends that,

The reaffirmation of the importance of the Holy Spirit for mission theology in the last decades marks a new era in the history of Christian mission. It results from the concept of *missio Dei* or “God’s mission”, which uses a trinitarian understanding of the divine reality and focuses on the world as the one household of God. Therefore, a pneumatological focus in Christian mission recognizes that mission is also christologically based and relates the economy of the Spirit to the economy of Christ, the Word.

There is no genuine and authentic Christian life without an engagement with the Spirit of the Lord. For Hobbs (2004:117), “the missional community confesses its dependence upon the Holy Spirit, shown in particular in its practices of corporate prayers”. Missional congregations are created by the Holy Spirit and should as well be led by Him. They maintain a total dependence on the Holy Spirit by being committed to the ministry of prayer. Dependence on the Holy Spirit is activated and maintained by a life of prayer. A missional congregation should be a prayerful and praying congregation that has a considerable and intense activity of prayer in its program. Dependence on the Holy Spirit enables the missional community not only to maintain and manifest its identity but also
to be open to God and to receive guidance and instructions for the fulfilment of God’s mission in the world. In her definition of the church, Kim (2009, 31) emphasises the connection to the presence and the power of the Spirit:

The community which knows the Spirit as the giver of life sees the Spirit’s messianic history and experiences the Spirit’s charismatic power. Therefore, the church everywhere is a missionary church which participates in the mission of God, sent into the world ‘in the same framework as the Father’s sending of the Spirit’. The church lives in the presence and power of the Spirit of God...

The recognition that its creation and existence proceeds from the power and the life of the Holy Spirit is a major asset of its dependence on the Holy Spirit if it has to maintain and express its identity and its purpose.

A missional church remains and dwells in the presence of God through prayer so that it may live its identity of sign and sacrament of the kingdom of God. The community of Antioch is a palpable example of a missional church that is praying and is submitting to the guidance and instructions of the Holy Spirit telling it to let go of Paul and Silas for a new missionary perspective. (Ac 13:1-3). Deacon Philip manifested his dependence on the Holy Spirit in the episode with the Ethiopian Eunuch (Ac 8:26-40).

3.5.7 Pointing toward the Reign of God

A missional church has the purpose to represent and to reflect the kingdom of God. Its identity and actions shall reveal the reign of God that is already present on earth and is to come. Moltmann (2010:7) highlights the importance of the kingdom of God when he stated that, “the future of Christianity is the church and the future of the church is the kingdom of God”. It is obvious that the church is
not to be equated with the kingdom of God but it is “on earth the seed and the beginning of that kingdom” (LG5), “the sign and instrument of the reign of God that is to come” (EN 59), (quoted in Bosch 1991:377). A missional church has to manifest the redemptive presence of the King of kings Jesus Christ, who brought the reign of God to the earth. The kingdom of God is a kingdom of light that overcomes the kingdom of darkness; it is an everlasting (Hebrews 1:8), unshakeable (Hebrews 12:28); superior to Satan’s kingdom (Mark 16:17, Philippians 2:9-11). The greatness in this kingdom is measured by obedience to God (Matthew 5:19), servant hood (Matthew 20:25-28, Matthew 23:11, Mark 10:45) like Jesus, humility (Matthew 18:3-4). The kingdom of God consists of love, peace and righteousness by the power of the Holy Spirit. At the Edinburgh 2010 conference, one of the reports of Theme 7 describes wholeness and shalom for the world as the goal of mission. It recommends, “We must pursue wholeness for ourselves and others, for individuals, families and communities...We seek a positive and healthy environment for all, challenging [sic] powers and authorities that do not bring shalom-wholeness”. (Kim & Anderson 2011:170)

A missional church has to work for “the reconciliation between the humanity with God, for the restoration of the relationship of all peoples and for the restoration of the earth and our relationship to the land” Frost (2011:104). This work will be a great advance in the manifestation of the kingdom of God because reconciliation is also a sign of the kingdom of God.

By obeying the word of God and putting itself under the authority of God the missional church points to the kingdom of God and thus manifests its hallmarks. Because of the temporal character of the present world, the missional church points to the kingdom of God that is already here and to its coming form. And the missional church is to be understood as a “community with a universal mission and an all-embracing hope for the kingdom of God as the future of the world”
(Moltmann 2010:17). With this ephemeral aspect of this world, the missional churches understand themselves by identifying with one or many aspects of the kingdom of God that they manifest in their community’s life as core values and beliefs (Guder b, 2004:129-132).

3.5.8 Missional Authority

The authority in mission is the emanation of God. The church is the instrument of God for the fulfilment of mission, and Jesus Christ is its head. The Holy Spirit gathered the church under the authority of Jesus Christ. Some of the church members received the gift of being apostles, prophets, evangelists, pastors and teachers. These people are gifts to the church. They have the mandate or the responsibility to “prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Eph. 4:12-13). For Guder (ed) 1998:185), “these ministries of leadership are given to enable the church to carry out its fundamentally missiological purpose in the world: to announce and demonstrate the new creation in Jesus Christ”.

These people are the leaders of the church, called to serve. They fit for the servant leadership of the church. In the framework of missional authority, they are called to concentrate on missional calling, and to encourage missional practices (Van Kooten and Barret, 2004: 141-142). This group of people who have the grace to be a steering body of the church constitutes a missional leadership that is the custodian of missional vision and work to make sure that the missional vocation is understood, taught and maintained. They have to encourage missional practices in the congregation according to the results of the discernment of the needs and
the challenges that are faced in their respective contexts. An important element to add, according to Van Kooten and Barrett (2004:148) is that, “Through the cultivation of missional practices within the congregation, those in authority foster a missional identity”. In other words they work for the maintenance and preservation of missional identity by promoting and encouraging missional deeds.

3.6 Conclusion

In this chapter, much has been said with the intention of defining a missional church in order to offer a much larger and comprehensive understanding of the missional church, and to list the characteristics that define it and may be noticeable and easily discernible in any church that might be missional or claims to be missional. After a brief history of the origin of the concept of a missional church, I have laid two important theological foundations that are aimed to give a theological premise that offers an understanding of the nature and identity of a missional church and its purpose; and a theological paradigm that indicates or defines the general philosophy of expression for a missional church in context. These foundations are missio Dei and incarnation. The exploration of many definitions of a missional church has revealed many and different facets of it. A missional church is God’s people called and sent into the world to participate in the mission of God. Its nature and purpose are connected. The understanding origin and nature of a mission church enables the understanding of its purpose, structure and all its related parameters. The Holy Spirit creates and leads the missional church and its ministry. The identity of a missional church is in God, and its nature and purpose are missional, its structure and organisation are tools for the fulfillment of God’s mission. God’s mission permeates every part of the church and gives it the raison d’être. The church is missionary by nature. An
important characteristic of a missional church is the incarnation. A missional church is not sending, but itself is in mission, it is sent into the world. Being missional is being called and sent into the world to participate in God’s mission. Missional church requires first, a shift of mindset. The Lausanne committee of World and Evangelism proposed many practical characteristics related to the nature, identity, ministry, structure, organisation, and leadership of a missional church. “Friend of Missional” avoided a possible confusion by offering a description of what the missional church is and another of what the missional church is not. At the end, the patterns of missional faithfulness presented other dimensions of the missional church. As one may notice, this chapter has brought us to a broad, global and comprehensive understanding of the missional church, enriched by a long list of the defining characteristics that are noticeable and easily discernible in any church, which is missional.

The awareness of a missionary nature and identity for a church is very important because it will lead to the discernment of a missional vocation. It will compel the church to materialise or to concretise what it really is. This is a very crucial step to take and constitutes the beginning of the process of becoming missional. The understanding of the missionary nature of the church, its divine origin, and its purpose of participating in the mission of God at world levels is the way of becoming missional. Missional church is the emanation of the Trinity or Triune God who is missionary and who called it and sent it into the world to be the instrument in his hands for the fulfillment of his mission. The missional church trains and empowers its members to be followers of Jesus Christ, because they are all missionaries. They have to live in conformity with the life of Jesus Christ their master. The Holy Spirit creates, gathers, empowers, sends and leads the missional church and its ministry. Missional church stands on and refers to the Holy Scriptures as the sole norm and authority in faith matters. Missional church
is a church that proclaims the full gospel of Jesus Christ and of the kingdom of God. Missional church is a sign of the kingdom of God and a witness to the life of Christ. The life of the missional church reflects the divine character and manifests the powerful and transformational acts of God in the world. With the WCC-CWME (2012) there is recognition that,

The church is a gift of God to the world for its transformation towards the kingdom of God. Its mission is to bring new life and announce the loving presence of God in our world. We must participate in God’s mission in unity, overcoming the divisions and tensions that exist among us, so that the world may believe and all may be one (John 17:21). The church, as the communion of Christ’s disciples, must become an inclusive community and exists to bring healing and reconciliation to the world.

The missional church is the real church of Jesus Christ that attends to the mission of God in the world and is incarnational to its context. This church is always on the alert and seeking the opportunity and a way to fulfil its mission because that is its nature. It fulfils the missio Dei and translates it into many ministries that are inspired by the needs of the community in which it finds itself. Missional church is in mission everywhere it is and fulfils its mission in humility because God had already preceded in the field and is accomplishing his mission. The missional church is a church centred on mission. It is "thinking" mission and "breathing" mission, because mission defines its essence and nature, mission defines its purpose. It is nothing else than an instrument of God for the fulfilment of missio Dei. It does not exist for itself, but it belongs to God and it is for the benefit of world. The missional churches are simply biblical churches that are seeking to reflect the character of Jesus Christ and are seeking to translate into action and ministry the will of God, the mission of God in the world and in a particular community. It is a church for others and a church of others. As I said earlier, the missional church is authentic inasmuch as it is aware of its divine origin, it is aware of being sent into the world to participate in the mission of God, and insofar
as it engages with the community to bring about transformation, reconciliation, restoration. The missional church shares the concerns of God for the community in order to manifest the love of God. The missional church is the mouth, the feet and the hands of God for the fulfilment of the plan of God in the world.

All the elements that define the missional church, the characteristics and the patterns are going to serve as references for the study of the Francophone churches in the cities of Johannesburg and Pretoria. Based on the fundamental criteria of the missional church I am going to study Francophone churches. Moreover I do not exclude the possibility of discovering other patterns of missional church. In the following chapter I will explore, describe and assess Francophone churches in order to define their missionality.
CHAPTER IV

MISSIONALITY OF FRANCOPHONE CHURCHES

4:1 Introduction

The two previous chapters on the exploration and the study of missional theology and the missional church constitute the theological foundations and missiological reflections and orientations of this research. It is now time to move onto the field in order first to explore and describe the Francophone churches in the cities of Johannesburg and Pretoria (Tshwane), and second to bring out the elements that point out the missional character of these churches. These elements constitute an indication of the extent to which Francophone churches are missional and play a relevant role in the community. This chapter has three parts. The first part concerns the introduction of the Francophone churches while in the second part I will discuss insights perceived from the field work. I will extract the patterns of mission faithfulness as an outcome of the interviews and observations made in the Francophone churches. The findings are based on the research question and the sub-questions formulated for this study, and are focused essentially on the way the Francophone churches understand the mission of God and translate it into practice, into contextual missions or contextual ministries. The third part contains other missional patterns found in Francophone churches.
4.2 Francophone churches

4.2.1 Yahweh Shamma Assembly

4.2.1.1 Identity and nature of the church

Yahweh Shammah Assembly was created by a group of Christians from Democratic Republic of Congo on 1991. The church is led by Pastor Peter Muteba for more than twenty years. The name of the church comes from the Hebrew words Yahweh Shammah that means “God is present”, “God is here.” This was a way of testifying the presence of God through his powerful acts in this group: God performed the signs, the wonders and the miracles in the middle of these migrants as answers to their prayers. When the group grew in number, it became a church that has a purpose to take spiritual care of the Congolese migrants who were coming to South Africa. For this purpose French served as the language of worship and communication. So it was a gathering of Congolese for prayer and sharing the word of God. The church is perceived as the spouse and the body of Christ. There is an awareness that the church belongs to God.

4.2.1.2 Motivation and purpose of the church

The motivation at the beginning of the church was to spiritually take care of Christians who newly arrived in the country and who did not yet understand English. Most of the migrants knew God already but they needed a place of growth and fellowship. The context of apartheid was also favourable for the evangelism of these oppressed people. As time passed the church became more involved in global mission and open to all Francophone nationals of different countries and even to South Africans and English speaking people. The church expanded and planted new churches. Yahweh Shammah Assembly in Limpopo,
the north province of South Africa has two branches and uses only English as the language of communication and worship.

Yahweh Shammah Assembly, the mother church in Johannesburg has a threefold vision:

1) Promoting praise and worship because many people do not know how to praise and worship the Lord;

2) Planting new churches and;

3) Reaching out to people and strengthen them.

As the “light of the world” and “the salt of the earth”, the church is a model for humanity. It is an instrument of God for the fulfilment of mission in the world. After some time the church discerned that in its present context it is involved in the general mission of God. That means that the church discovered that it is involved in a mission to the world and it has to bring the gospel to all nations, all tribes, and all languages. The church has to obey the great commission as the Lord commanded it to go and make of all nations disciples of Jesus Christ. (cfr Mt 28:19-20) The concern to reach out the community led to the use of Zulu (the most spoken South African language). Because of this the pastor created a structure that could use English and Zulu in the service. But the Zulu speaking people appeared disinterested and didn’t want to attend such a service. They preferred a French/English service because they liked the Congolese style of praise and worship, and also they wanted to learn French. So from the language point of view, efforts were made to reach out to a great number of South Africans. Another example of the impact of the church is the marriage between Congolese men with South African women who became members of the church. Many evangelical crusades and spiritual and social actions were organised for criminals, commercial sex workers and the homeless in order to reach out into the
community. All these actions of the new charismatic churches in the community had as an outcome a decrease of crime in the area.

### 4.2.1.3 Membership and Ministries

Yahweh Shammah Assembly has a membership of more than five hundred people. The church is a multicultural gathering composed of people from different tribes and nations, people speaking different languages. There are Francophone migrants coming from different countries including Democratic Republic of Congo, Cameroon, Gabon and the Republic of Congo; the church is attended also by English speaking members who come from different countries such as: Zambia, Zimbabwe, Malawi, Nigeria, Ghana and South Africa. In terms of race, only black people are members of this church. But in Limpopo in the Northern Province, there are churches planted by Yahweh Shammah Assembly that have coloured, Indians and even white members. Two out of every five members or 200 members are committed and participate regularly in the ministries of the church during the week.

The fivefold ministry (apostles, prophets, evangelists, shepherds and teachers) are accepted in this church, but practically there is still a problem of recognition of all these ministries. The following departments are operational: family and marriage, intercession, youth, men and women ministry, ushers, praise and worship, media, Sunday school, evangelism, social ministry and church life which includes those who are involved in pastoral ministry, Hands of compassion is the ministry towards the needy and also operating in the hospitals and in prisons. The church has just bought a property in a new area and they are preparing to reach out to the surrounding community. The new area is in close
proximity to the University of Johannesburg, and the church has a vision to reach out to the university community.

4.2.1.4 Organisational Structure and Leadership

The organisational structure is vertical and has on top a General Assembly which gathers once a year for an assessment of the church, but may be summoned by senior pastor in a case of an urgent matter. The General Assembly is followed below by the senior pastor, an assistant pastor, who is also assisted also by two other pastors, an administrator and the leaders of the teams or departments. The “life of the church” is the name of the structure that may be equivalent to the church council and is composed of all the pastors and the leaders of the teams or departments. It has the pastoral responsibility of the members and attends to all matters pertaining to the life of the church.

The senior Pastor has the responsibility to appoint all the other leaders. The process of appointment is preceded by long period of prayer and observation of the members in terms of their commitment, gifts or talents, the output of their performance and their calling. The senior pastor resorts as well to the advice of other pastors and leaders. The role of the leadership in the mission of the church is first of all to be the custodian of the vision and the strategies God has given to them. The leader has the responsibility to promote the vision and core values of the church among the members. The church runs a discipleship program every Wednesday; the senior pastor has set up teaching for this purpose. The leadership formation is organised by the senior pastor for the sake of those who have a calling from God, have a ministry and are potential or candidate leaders. At the beginning of the church some leaders had the opportunity to be sent and trained in a Bible School, but for the present moment the formation is done locally in the
Formation in the theological institutions is part of a project to be implemented in the future.

The vocations are discerned through observation while people are working in the church. The passion, the faithfulness in commitment and the grace of God behind the service may be an indication of a calling from God. Sometimes the Lord may reveal a vocation in the life of a person through prophecy. When that happens, the senior pastor will take care of such a person, to teach him/her, to give him/her more responsibility so that they may be exposed to the ministry and develop their calling. That will require more time of prayer as a preparation for ministry. After the discernment of a vocation, the candidate must go through teaching, and practice, and through many exposures and trials of time to gain maturity and patience. It is only when the person demonstrates enough maturity in the process that the leader can inform him/her and discuss with them their vocation.

The senior Pastor exerts a leadership that is not centred on oneself; he defines his leadership as an open leadership. According to him, there are decisions which are exclusive and reserved at his own discretion, while there are other decisions he proposes to the board. But for some cases he leaves the entire responsibility to the board’s members. The pattern of leadership practiced in this church is “Father–Son” style of leadership, whereby the senior pastor is considered as a father and the other leaders and members as the sons. The evaluation and observation of the reality of the leadership demonstrated that in this church there is a strong leadership in which the shadow of the senior pastor covers the whole church.
4.2.1.5 Church and mission in unity

The church maintains a relationship with other Francophone churches in the sense of mutual invitations at a time of great events, the pastors from other churches are invited to share the word of God. In a time of joy and in a time of sorrow and pain the members of Francophone churches come together in fellowship. Indeed most of the members who reside in the same suburbs of Johannesburg though they belong to different churches, gather in circumstances of joy such as a marriage or in the time of trials like a funeral. Others meet regularly in social gatherings on the basis of country of origin or tribe.

The pastor has a relationship with his South African friends and they invite each other. As a way of unity the pastors are affiliated to the Southern Africa Union of Francophone Ministers. The unity is demonstrated when the leaders and the members of Francophone churches come together in common celebrations, in the occasion of funerals or of joy, and they organise conferences, conventions or the ordination of ministers.

4.2.1.6 Discernment

The church is convinced that the Lord is raising young servants and great businessmen in the church. These two resources will help the church to improve its works and to plant the new branches. With regard to the South African context, the Lord is promoting the church and exposing fake ministers. We have to consolidate the unity of all the Francophone churches and create a common program for instance “Francophone outreach” and work together for the kingdom and the glory of God. The church has to take advantage of its position and its influence to create an institution that will be a tool of all the Francophone churches that will have a mission to deal and solve the specific problems of
immigration of all the Francophone migrants in South Africa. The emerging young servants are being formed to commit themselves and take over the work of mission in the world. They have to help and serve the continuity of the ministries of the church in the world. Everyone must discover his /her particular vocation and work in the area of their God given capacity.

4.2.2 Faith and Victory in Jesus Christ Ministries

4.2.2.1 Background of the church inception.

Faith and Victory in Jesus Christ Ministries is an independent church that was planted by Rev Mike Lwambwa in 1992. The building that accommodates the church is situated on Corrie Street no 74, Fairview in Johannesburg. How did this church come into existence? The Pastor describes the origin of the church as follows: 1992, a South African business man went to Lubumbashi, the second economic city of the Democratic Republic of Congo. This man fell sick and was admitted into hospital in Lubumbashi. During his ministry in the bus and in the hospitals, Pastor Mike Lwambwa found this man dying in hospital, he prayed for him and he was instantly healed in the name of Jesus Christ from an incurable disease. Back home in South Africa, this man invited Pastor Mike to visit South Africa as an act of gratitude and also to bring this grace to his people. While Pastor Mike was in South Africa his host immigrated to Australia. Then the Lord spoke to him to start a church in South Africa. He showed him an area or suburb where he was to do the work of God. That is how he started a ministry for commercial sex workers and gangsters and the homeless in Hillbrow, an area that was reputed to be very dangerous in terms of crime by the year 1992. The ministry of Pastor Mike developed and attracted even the attention of the City of
Johannesburg. There is even a written testimony by Lucille Davie in the official website of the City of Johannesburg. Davie (2007) wrote that:

Pastor Mike Lwambwa started the Faith and Victory in Jesus Christ Ministries in Hillbrow in 1992; he was concerned with taking prostitutes and gangsters off the streets. His church was so successful that he had to find new premises and he now occupies one of the city's most beautiful churches the Dutch Reformed Church in Fairview, which is a national monument.

4.2.2.2 Identity and nature of the church

It is indeed in 1992 that Pastor Mike planted this church according to the call and the vision the Lord gave to him. The name of the church is drawn from the book of 1 John 5:4. "For everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith. Who is it that overcomes the world? Only he who believes that Jesus is the Son of God."

Faith and Victory in Jesus Christ Ministries church in short, has a vision of: bringing the people of God to inherit the promises of God and abundant life; forming leaders that will be able to be models and good leaders, and helping the people of God to possess their inheritance. Thus it is to bring people to the knowledge of God, to help them to live a victorious life, spiritually, physically, materially and financially.

The senior Pastor holds a B Tech of Civil Engineering in metallurgy from the University of Lubumbashi, Democratic Republic of Congo and a Diploma in Bible Studies. As we have mentioned previously, it is through the calling of God and his initiative that he planted Faith and Victory in Jesus Christ Ministries. He has a high sense of his vocation or the calling of God for his ministry. There is a manifest sense of identity and of mission awareness. “Faith and Victory in Jesus
Christ Ministries” is a congregation of men and women of faith who are committed to live a victorious life and know that they are in mission wherever they are. Indeed, they first of all develop a personal relationship with God, to please him, to be agreeable to him living by faith. Second they win people to the Lord with the Gospel – they teach people to become disciples of Jesus Christ, and they form them to become good leaders in accordance with 2 Timothy 2: 2. And third they reach out to the community for a global and holistic ministry. The church is aware that the world is their field of mission. So they are in mission wherever they are. Though the expression "missionsal church" is not known, this church has the characteristics of a missional church. Since its onset the church is open to everybody and works among all the people no matter their origin: South African and non-South Africans alike.

The following ministries are functional in “Faith and Victory ministries in Jesus Christ”: evangelism, teaching, intercession, praise and worship, youth, ladies ministry, men ministry, university or campus ministries, community outreach, marriage and couple ministry, Sunday school, young daughter’s ministry and security ministry. The church reaches out to the community once a month and gives food and clothes to the needy and evangelises as well, preaching the gospel to the lost. Because of the outreach activities, people in the community are in touch with the word of God and with the church. Those who convert attend services during the week and on a Sunday. The church has expanded: there are three churches in South Africa, two in Kinshasa (DRC), one church in London and another in Ireland. Those churches were planted sporadically without a pre-established program.

The senior Pastor is known as a man of faith. His life abounds in faith testimonies. It is easier to discern that, most of his sermons and teachings are orientated
towards the theme of faith. And the church members are well trained about faith and they follow their leader. In addition one can notice that many church members have many experiences about their life of faith and give testimony of what the Lord has done in their lives. The embodiment of the name of the church in the life of the church members is visible in terms of the language and of the facts.

4.2.2.3 Membership

There is an average of a thousand members attending the Sunday's services regularly. Among them 4/5 are Francophone and 1/5 are English speaking people. Black and coloured are the only races that exist in this church, while many nations are represented: South Africa, Democratic Republic of Congo, Republic of Congo, Cameroon, Gabon, Zimbabwe, and Zambia. More than half the members are committed to weekly activities. On Sunday the church holds two services. People are very visible in all church activities during the week and on Sunday.

4.2.2.4 Structure and Leadership

“Faith and Victory in Jesus Christ ministries” is led by the senior Pastor who is helped by four Pastors, the Elders and the Deacons. According to this structure, beneath the senior Pastor, the Pastors, Elders and Deacons are on the same level or line. They are in charge of different departments or ministries. The senior Pastor is using them according to their calling and the gifts of each one of them. This structure seems to be built on the model of a master and his disciples. The disciples are all equal and do stand on the same ground. No one is superior to another. They have all to learn at the feet of the master who is the senior Pastor. What is important in the leadership is the calling, the gifts, the commitment, loyalty, obedience, “teach-ability” and faithfulness.
At the beginning of the church there were no titles for the leaders and church members. There was a team called "FAST". “F” stands for faithful, “A” stands for available, “S” stands for submitted and “T” stands for teachable. The members of this team had to qualify so that they may be selected for leadership. Those who could not make it were disqualified. It is among those who qualified that the senior Pastor selected Pastors, Elders and Deacons. The senior Pastor admitted having been duped at the beginning, but now that he is an experienced minister, no one will deceive him again. The leaders are called to help the senior Pastor to gather the flock of the Lord, to fulfil the mission of the church. The discipleship program is performed during the weekly services on Wednesday and Friday whereby the teachings are given followed by time of prayer. The leadership development is conducted every Tuesday between the senior Pastor and his collaborators. The senior Pastor discerns the vocations by observing the conduct of the members, the commitment and the way of serving. The manifestation of the spiritual gifts may be remarked upon. When the vocation is discerned, the senior Pastor will start to encourage the person, to entrust some responsibilities related to the gift or the vocation, and even test the person in the way of serving; all the criteria put together in the prayer will help the senior Pastor to make a decision on the eligibility of a person. According to the senior Pastor of the Faith and Victory in Jesus Christ ministries, he is using the model of Servant Leadership, because he believes that the leadership is service, it is action and not a position.

4.2.2.5 Church and Mission in Unity

The leader of the Faith and Victory in Jesus Christ Ministries has relations with the ministers or pastors who have good standing whether they are Francophone or not. The pastor is member of the International Fellowship of Christian churches
(I.F.C.C). The contribution to the body of Christ happens when the pastors are invited to other churches to preach at certain occasions like conferences, celebrations, conventions, and ordination. Other pastors are also invited to come and minister to the members of Faith and Victory Ministries in Jesus Christ. The senior Pastor remarks that, although he is open to work for unity with other ministers, he is very selective when it comes to which other ministers to associate with; the testimony of everyone is to be scrutinised. He recognises that he invests more time and energy for his congregation but he will do his best to work also for the unity of the body of Christ.

### 4.2.2.6 Discernment

God is busy transforming people's lives, and continues with the accomplishment of his redemptive mission in the world. God is confusing the wisdom of the wise of this world and is preparing the second coming of Jesus Christ. There are a lot of signs of the ends time around us in the world; Jesus Christ is coming back soon. The Pastor has a vision of a brilliant future for the church. He sees the orphanage, the farms, the Bible School, a professional school of Faith and Victory in Jesus Christ Ministries. This is a big vision, a big dream that is supported by faith in a great God who is able to perform great things.

### 4.2.3 CHRIST KINGDOM AMBASSADORS

The church Christ Kingdom Ambassadors was planted by Pastor Elzabad K. Tanko who is a national from Benin. He was sent by his spiritual father to South Africa to plant a church. In fact the spiritual father came to South Africa the year before and noticed the need of spiritual training of the Francophone community in South Africa. There was a need to take care of the spiritual needs of nationals
from French speaking countries living in Pretoria by that time. It is for this reason that Pastor Elzabad K Tanko was sent to Pretoria to plant a church. The Pastor holds an honours Degree in Rural Engineering and he is doing a Master's Degree in Theology and Politics. He said that he is ordained to the ministry as a prophet of God in the sense that he is teaching the fundamental truth of the word of God.

4.2.3.1 Identity and Nature of the church

Christ Kingdom Ambassadors is a church that has the vision to form leaders, to transform the entire church into a missionary church, a church that exists to worship God, and a church that finds satisfaction when God is worshiped. It is the hyphen between God and the world. According to the Pastor, the church is composed of the high priests, in Latin it is "Pontifax" which means the "bridge makers." The members of this church consider themselves as the bridge builders between those who do not know God and God. The church has a clear mission to drag people away from the world and bring them to Christ; to equip the saints for the work of ministry. The church members are missionaries in their areas where they represent the Lord Jesus Christ. There are all Ambassadors of Christ and representatives of his kingdom.

4.2.3.2 The impact of the church in the community.

Christ Kingdom Ambassadors was planted to provide to the spiritual needs of the Francophone community. The target was first of all to help the French speaking people in the city and further to become missionaries. The church started in 2003 with diplomats who were on a mission to South Africa. The church influenced them to take seriously the Christian life. The first diplomat to be involved was the Ambassador of the Republic of Benin. In addition, many other French speaking
diplomats were influenced such as Congo, Cote d'Ivoire, Cameroon, Gabon, and Central Africa Republic. Thanks to the ministry from this church, people were reached and the spiritual growth is remarkable. The impact is not only in the Francophone community, but the church has influenced even South African nationals. The church works also for the training of leaders, for the equipment of church members for ministry in the Pretoria suburbs. The church has also the opportunity to minister to and to assist a family that lost their father. The church has an influence even upon a white community. The Pastor is invited from time to time to minister in other churches. This is to say that there is a certain positive influence in the community.

In “Christ Kingdom Ambassadors” the saints have to be equipped for the work of ministry. So the church believes in the universal priesthood. The following ministries are operational in the church: children ministry, families and couples, follow up ministry, ushering ministry, ministries coordination, intercession and deliverance, youth, adults, singles, praise and worship, anointed medical doctors, and political leaders.

4.2.3.3 Membership.

The Assembly of “Christ Kingdom ambassadors” counts more than 150 regular members. At the beginning, the English speaking members were many, but because of moving to different venues for worship many of them left the church. The following nations are represented in the church: Angola, Benin, Belgium, Cameroon, Cote-d’Ivoire, Congo Brazzaville, DRC, Gabon, Togo, South Africa, Zambia and Zimbabwe. There are black, white and coloured races. More than half of the people attend church activities during the week.
4.2.3.4 Organisational structure

The structure of the church is shaped on the form of an arrow organisation chart. There you have the Father God, Jesus Christ, Holy Spirit in front, followed by the pastoral team and the ministries. The deacons come after the pastoral team. The senior Pastor is the bearer of the vision and heads the pastoral team. But they are aware of the authority of the Trinity above the pastoral team. They do not consider an organisational chart of hierarchy whereby a powerful man dominates and is above the church, because the church belongs not to a man, the visionary, but to God. The Pastor shall not crush the church with his authoritarianism. According to the understanding of the Pastor, the concepts of Pastor, Elder and Bishop are used in an interchangeable way. It means that all three point to one and the same person and concern of the ministry (pastor), the position (elder) and the function (overseer). So this is a reformation dynamic. For the members to be chosen for the ministry, they have first of all to be called by God and express their calling. After recognition of their calling they will be trained in their specific ministries. The Deacons for instance, after formation will be presented to the congregation for a collection of opinions. Those who are not recommendable will not be ordained into ministry. Thus, the appointment of the leaders takes into account, the calling of God, personal testimony, the recognition of the assembly and formation.

Leaders know that they have a mission to work for the growth of the kingdom of God. This is to be aware of their personal calling, and to represent satisfactorily Christ in society. The leadership formation on the one side takes place in the church in a collective way. There is a body of churches that work together for the formation of leaders. For instance, there is a program for the formation of preachers. The formation is called “Preacher toolkit”. This is a program for the preparation of a preacher and how to preach. There is another program for the
training of leaders called “foundation stones” that helps to equip the workers so that they become effective in their ministry. The academic formation is also conceivable, but the candidate should remain attached to local church realities and for spiritual formation in the field.

Discipleship training, when new Christians come to church and they are not yet baptised, they go through the formation called “BEBE” in Christ, which in French stands for: “Bien équipés pour le baptême d’eau” which means “Well equipped for the water baptism.” They are given teaching on salvation and the fundamental doctrines of the Christian life, faith in God, baptism, repentance, etc… These teachings are drawn mostly from the book of Hebrews chapter six verses one and two. After this formation, the candidates are baptised and integrated into different ministries of the church to serve the Lord. The church periodically organises other types of training in different areas of ministry in order to equip the saints for their work of ministry.

4.2.3.5 Leadership formation and management.

Vocation manifests in the life of a disciple who is committed to the service of the Lord and it is difficult to hide it in the community. When a vocation is revealed, the opportunity will be given to the person to express themselves; and that will be an opportunity for the senior Pastor to discern the gifts and to encourage them. Sometimes people do have gifts but they are not aware of them. After the discernment of the vocation, the first thing to do is to pray and ask the Lord the appropriate time to release this vocation. For a long while the senior Pastor will approach the candidates and take them closer to him, so that he may know them and discern exactly what kind of gifts and vocation they have. After the discernment the senior Pastor will now submit them to the correct formation
according to their vocation. After the formation the candidates will be ordained into ministry.

The styles of leadership that are used and which seem to be efficient are 1) the model of Jesus Christ and his disciples, or the master with his disciples. With this model the leader has followers. The disciples must be closer, so that the master may invest in them. 2) The model of Paul and Timothy: this model consists in the relationship between a father and his son. It is a “Father-Son” style of leadership. The senior Pastor is considered as a spiritual father while the members are spiritual sons. The leadership is thus relational.

4.2.3.6 Church and mission in unity.

The interpersonal relationships are very important for the accomplishment of mission together. To know each other and to work together is very important. The relationship of the Pastor with the South African white churches is more developed than with Francophone churches. The church is affiliated in a great network named 3.C.I. which means Capital City Church International. It is a network of five (for the moment) churches based in the capital city of Pretoria.

The members of the four other churches are white South Africans only. But they are working together in a vision towards the city of Pretoria. The church has to increase its efforts so that it may be useful to the community. We need to start to

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5 I am aware of the sexist tendency in the expression of this model. The inclusive way to express this model would be “Parent–children” model of leadership. In an extreme case I may propose as well the “Mother-Daughter” style. In a total inclusivity, I would suggest the “Family” style of leadership where Parents are in relationship with their children.
pull together pastors for a common purpose. The pastor has a purpose by engaging with white South African pastors and churches in this network of 3CI. He is confident that this relationship will be established and he will start inviting the francophone community to go and see what is happening in this network.

4.2.3.7 Discernment

The pastor believes that God is opening new pages of the history of the church. For example there is a conviction that God wants to give them their own place of worship, he is opening the eyes of the church members and mobilising them to buy a property for the church. This property will have a purpose and be useful to the community. As we know property for worship is a challenge in Pretoria but God is preparing the church to shine forth.

The Pastor is convinced that God is destroying all the great ideologies for him to establish the “PICRATIE” a neologism that stands for: “Pi” (sic) = Peace and CRATIE = Power. PICRATIE = POWER OF PEACE. P = Pre-incarnated, I= Incarnated, C = Crucified, R= Resurrected, A = Ascension, T = throne, I = intercedes, E = Eternity.

For the Pastor of this church the power of peace is Christ. He believes also that Islam will fall, even if it is making a lot of noise it will fall like Nazism, Marxism, Leninism; capitalism is in agony, and people will resort to Christ and to his power, the power of peace. This is a vision of the coming of reign of God.

The church is moving into an international dynamic, according to the calling received by the pastor concerning many nations. He said: “The Lord told me clearly that I am an international agent for his kingdom” Therefore this church has a mandate to conquer the nations. There is a vision to plant churches in many nations and to destroy all false ideologies.
4.2.4 PHILADELPHIA PENTECOSTAL CHURCH

Pastor William Mboma is a national of the Democratic Republic of Congo who came in South Africa as a refugee running away from the war in the eastern part of the country. After receiving the calling of God to the ministry, he and his wife went to Bible School and he was awarded a Bachelor Degree in addition to an Honours Degree in Law and a Bachelor in Nursing Science for the wife. They started the church in their apartment on 2007. A couple and their children were the only members of the church at the beginning. The couple is really committed to the service of the Lord in this church.

4.2.4.1 Identity and nature of the church

The name of the church is drawn from the Bible in the book of Rev 3: 7-13. The text is about the letter to the church in Philadelphia. The congregation identifies itself as a church that keeps the word of God and the faith. The general vision of the church is about the great commission according to the gospel of Matthew 28:19-20; whereby Jesus commands the disciples to go into the world and make of all nations disciples of Christ. Moreover the particular vision is to bring people from darkness to light. In the understanding of the founder, the church belongs to God, it is God’s property, and all Christians are the servants of God. God is recognised as the owner and master of the church. The church has a mission to bring people from the darkness to the light; to work for the salvation and transformation of the world. That is why the church has been sent into the world. It is the light of the world, the salt of the earth. The church is called to take the gospel of Jesus Christ all over the world.

The motivation behind the planting of this church was the creation of a church that will bring together people from different nations, languages and races. Since
its inception the church has impacted the life of many people who have been touched and transformed. The context in which the church is planted is characterised by crime, prostitution, the use of drugs and many other social problems and challenges facing developed countries. The church influences the community by the proclamation of the word of God and by the distribution of food and clothes and any kind of support. The church used to organise visits to prisons and hospitals.

4.2.4.2 Membership and Ministries of the church

The church counts an average of seventy members whose majority is from Democratic Republic of Congo. Ten to fifteen members are nationals from South Africa, Zimbabwe, Zambia and Nigeria. The attendance during the week activities is low because people are working and do not have time to attend the meetings.

The Pastor told me that all the fivefold ministries are functioning. But from my observation on the spot the reality shows the contrary, maybe the pastor wanted to share with me his acceptance of the fivefold ministry. I may say that it was difficult to notice the manifestation of all the fivefold ministries. To my knowledge only the following ministries are at work: the pastoral, and the apostolic ministries. Moreover the pastor is in the process of planting two more churches in Mpumalanga and Kwazulu Natal according to the program they have established. During the week the following programs are organised: Monday: Choir practice; Tuesday: prayer meeting, women meeting and men meeting; Saturday: teaching, choir and Sunday school on Sunday, Friday: deliverance and healing ministry; the church holds a night of prayer on Friday once a month. From time to time there is evangelism. Sometimes the church organises visits to
the prisons and hospitals. They were working under the cover of another minister who has a permit, but since that pastor left the country they don’t have a pastor.

4.2.4.3 Organisational structure and Leadership

Philadelphia Pentecostal Church is structured in this way: the senior Pastor is the founder and the overseer of the ministry. He is assisted by two Pastors: one is in charge of the administration of the church, and the second deals with the spiritual life of the church. Apart from the pastoral team there are elders and directors of the departments. The leadership meets annually, monthly and occasionally when there is a need. The leaders are appointed through the process of prayer, observation of members and discernment of the vocation. The candidate leaders are trained in the church by the senior pastor and his assistants. The church has not yet sent someone to be formed at any theological education institution, but hopes to do so in the future when it will be necessary. In this church the collaborative style of leadership is used. The leaders have each a specific job description according to their personal calling, but the senior Pastor is the overseer of all the ministries of the church.

4.2.4.4 Church and Mission in Unity.

Philadelphia Pentecostal Church is willing to contribute to the unity of the church. The leaders and the members attend spiritual meetings and any other event organised by the other Francophone churches, and they also invite the other church members to attend to their meetings. The pastors are invited to other congregations to preach the gospel. The church is also ready to collaborate with other churches in a mission program and work for the unity of the body of Christ. So there is openness of mind when it is question of working together for the
kingdom of God. The senior Pastor of Philadelphia Pentecostal Church, in collaboration with other Congolese pastors of Pretoria organised and worked in the ministry of reconciliation in the Congolese community. A certain number of sessions of counselling have been held in order to resolve the conflict and reconcile the members of the Congolese community who were in conflict and others who had political disagreements. By the grace of the Lord the pastors, members of the union of francophone ministers managed to reconcile those people who were in conflict.

4.2.4.5 Discernment

Divine manifestation is perceived in this church in terms of the life transformation of those who give their life to Jesus Christ and through prayer they find a solution to their problems. The Lord is leading the church in an apostolic program of planting new churches. God is at work, he is mobilising people to bring the good news all over the world. He is thus working towards the accomplishment of his mission in the world. There is a perception of apostolic movement and the expansion of the kingdom of God in the world.

4.3 Patterns of Missional Church in francophone churches

The concept of “Missional Church” is not yet well known in the milieu of the Francophone churches in the city of Johannesburg and Pretoria. There are pastors who have never heard about the concept of missional church. But that doesn’t mean that the characteristics of a missional church do not exist in these churches or might not be found in these Francophone churches. The essence of this study is about how the Francophone churches in South Africa understand and express the mission of God, in other words how relevant they are in their communities.
In this subsection I am going to extract and present the traits or patterns of the “missional church” contained in the explored Francophone churches. It is a search of the indicators or the signs of the missionality of Francophone churches. Francophone churches are evaluated on the basis of eight patterns that are presented in the book of Barrett et al 2004, “Treasure in Clay Jars: Patterns of Missional Faithfulness”. Moreover, other patterns of missional church that could be observed in Francophone churches are considered. The new patterns would add more value to the extent to which Francophone churches are missional. This consideration is pertinent because the churches do not all have the same characteristics, and the patterns depend on the context and its particulars needs. The title of this book “Treasure in clay Jars” seems to indicate a profound truth on patterns of a missional church. I resort to this image to understand and sustain that a church might contain missional indications while manifesting considerable shortcomings. Another point is that considering the diversity of contexts it is illusive, limitative and exclusive to draw a final line to the list of patterns of a missional church. That is to say that the missionality of a church may not be established in a radical way because to be a missional church is to be on a missional journey with God in the world. And this journey will continue as long as the world exists. According to my understanding, it means that the missionality of a church is never complete, because mission is dynamic, and the church is always in “the move toward becoming missional”.

In the following report, I am going to probe the following patterns: 1) missional vocation, 2) biblical formation and discipleship, 3) taking risks as a contrast community, 4) practices that demonstrate God’s intent for the world, 5) worship as public witness, 6) dependence on the Holy Spirit, 7) pointing toward the reign of God, 8) missional authority. After the analysis of the Francophone churches I discovered four more patterns of a missional church that I am going to present.
These patterns are: 1) missional awareness, 2) church planting, 3) priesthood of all believers, and 4) multicultural, multiethnic and multiracial church.

4.3.1 Missional vocation

The mission of God is dynamic and contextual. It is never static and general. Therefore churches are called to discern what God is up to in their midst and around them in the community. The churches have to follow the move of God in the world so that they may discover their missional vocation. They have to know the will of God at a particular time and place.

Yahweh Shammah Assembly bought a property and they are building a new sanctuary. The new site is in the proximity of the University of Johannesburg. The context offers to the church a new opportunity to participate in the mission of God among the students, academic and technical staff. This situation now affects the priority of the mission of Yahweh Shammah Assembly. The Pastor told me that he senses that the Lord is raising several young people into ministry and many business men and women. The church has the responsibility to position itself, with regard to the new orientation from God, and commit itself to participate in a mission towards the university’s community. It will require the preparation, formation and an adoption of new strategies and new gifts that will be used for the accomplishment of a contextual ministry towards the students, academic and technical staff. With this vision I understand that the church has discerned or discovered a missional vocation. It is called and sent to minister to its immediate community. The church has discovered the mission of God in the new area and it is available to obey and to walk with God in its new task or mission. Yahweh Shammah Assembly has thus been sensitive to divine direction. The discernment of the new missional vocation is proof of missional awareness.
Christ’s Kingdom Ambassadors are committed to the formation and the equipment of the saints for the work of their ministries. All the saints should be trained, formed, equipped for the sake of mission. They believe to be a church of the ministers of Christ who have to serve the Lord in their professional lives.

4.3.2 Biblical Formation and Discipleship

Francophone churches organise a discipleship program in different ways. When there are new converts they undergo a training of initiation in their Christian life. Those who are not baptised will receive the foundational teaching on baptism, repentance and the salvation, God, Christ, and the Holy Spirit, the gifts of the spirit, the ministries of the church etc… Those who are joining the church and are already baptised, are invited to teachings organised by the church for their spiritual growth; the teachings are helpful for everybody to know the church and to be involved in its ministries. In fact people are equipped and prepared for the works of ministry. During this training people are exposed to different ministries of the church and are advised according to the discernment of their calling and involvement in the ministry. For those who need special prayers, an appointment is set for counselling and prayer. The senior pastors are in charge of the discipleship training, but other leaders are also involved in the ministry of equipment of the saints. The discipleship training is given during the week services. In “Faith and victory in Jesus Christ Ministries” for instance, the teachings are given on Wednesday and Friday. In general churches have one or two days of teaching per week, sometimes they organise a special week of teaching with the objective of the formation and the equipment of the saints; sometimes they do it for the revival of the church. For the Christ Kingdom Ambassadors, the discipleship is a hobby horse, because the formation and the
4.3.3 Taking Risks as a Contrast Community

Barrett (2004:74) argues that

The missional church is learning to take risks for the sake of the gospel. It understands itself as different from the world because of its participation in the life, death, and resurrection of its Lord. It is raising questions, often threatening, about the church’s cultural captivity and grappling with the ethical and structural implications of its missional vocation.

This missional characteristic concerns the ethical implications of a congregation in society. The church is predestined to be conformed to the image of Christ, and for this reason has to live a life that reflects the will of God; a life which is in contrast with the society in which it is situated. The missional church expresses this pattern when it takes a stand about a public issue or takes action in a situation contrary to the position of other churches or even the politics. Thus the church takes risks wherever others do not dare. The clear way to define this pattern is nonconformity to the pattern of this world. (Rom 12:2) It is to live the life of Christ in a corrupt world, even by taking risks. I did not notice a special element in the Francophone churches in this respect. I have to admit that this pattern is not well defined because all Christian life is a new life that is different from a worldly life. Nevertheless the risk aspect may be noticed when it is a question to apply faith in some matters. The church will take risks for the sake of kingdom of God.
4.3.4 Practices that demonstrate God’s intent for the world

The missional church is a church created and led by the Holy Spirit. As such the community of the Holy Spirit is characterised by the practices that show the presence of God, and the intent of God in the world. Ziemer (2004:84) states that,

> The church’s life as a community is a demonstration of what God intends for the life of the whole world. The practices of the church embody mutual care, reconciliation, loving accountability, and hospitality. A missional church is indicated by how Christians behave toward one another.

This pattern is closer and comparable to African solidarity where people help each other in the community. Members of Francophone churches are taught to live in fellowship and to practice love according to the gospel. This pattern is remarkable when people can help one another, in the search of jobs or giving jobs to fellow brothers and sisters in the congregation. When one has a problem, others share the burden and intercede; if it is a financial problem, they help with finances to solve it. If it is an accommodation issue, some brothers or sisters can offer hospitality until the one in need finds his /her accommodation. On the occasion of a marriage for instance, mobilises all the members of the church to participate. People are encouraged to pray and to help financially and physically in the preparation of the wedding ceremony. In conclusion fellowship in the church is like the life in a family, the sole difference is that practices in the church are motivated by the love of God, and directed by the Holy Spirit. According to Ziemer (2004:86-91) this pattern includes the following practices: listening to one another, active helpfulness, bearing one another, and hospitality. These practices demonstrate the will of God for the world. All the Francophone churches are characterised by this pattern of missional church by living a mutual fraternity.
4.3.5 Worship (Service) as Public Witness

I would like to remark that in this section I use the word “service” to express the gathering of a Christian congregation to worship God. Service is a public witness where everyone is invited to worship God, to praise and to thank Him for his intervention in the life of the members and to listen to the word of God. Van Gelder and Zscheile (2011:152, 153) contend that

Worship is not merely an instrumental opportunity to present the gospel to seekers, to teach believers, or to administer the sacraments; rather, it is the public practice in which we show forth who we are in and with God…Worship must invite participants into an experience of the Spirit in community in light of the ongoing creativity of the Spirit in the life of the church and beyond.

The service is a time to listen to the word of God, because in the service the people of God gather around God and the proclamation of his word. “Worship is by its very nature God-directed”. (Stutzman and Hunsberger, 2004:102). During the service, all the members are called to worship God; Opportunity is given particularly to those who have seen God’s hand to proclaim the goodness of God and what he has performed among his people. People share their experience with God, and the different ways God has intervened in their life and has answered their prayers. Mpinga (2007:97) states that: “Understood as part of missio Dei in its internal dimension, the worship of the people of God is already a witness to the love of God towards the world. It is already part of the mission of the church. (1Pe. 2: 9-10).” The members of the church are encouraged to invite outsiders to join them in their gathering. The congregation intercedes for those who are in need and pray with the outsiders. The visitors have the opportunity to see the work of God among his people and also the opportunity is also given to them not only to sense the presence of God in the assembly but also to accept him in their life and to follow him. Speaking about the inclusion Gibbs and Bolger (2006:119)
say that: “A truly missional church integrates worship and welcome… the door is open not only to invite people in but also to send the members out into the wider world as servants of Christ and agents of his reign”. Moreover Stutzman and Hunsberger (2004: 106) think that “Worship declares God’s Reign”. The “praise and worship” team or band leads the whole congregation in adoration of God. The people of God are called to praise and worship God in truth and in Spirit. Therefore the worship of God is a missional calling of the church (2004:103). So the time of worship is a time of tense fellowship with God, the time to pour the souls before God and to listen to his Spirit. It is time to proclaim and to hear the word of God. Sometimes during this period of the service, God performs miracles, signs and wonders in the congregation. Yahweh Shammah Assembly has a well experienced band that plays a great role in this regard in the service. Many people have been drawn into this church as result of the ministry of “praise and worship”. Keifert (1992) entitled one of his books “Welcoming the Stranger: A public theology of worship and evangelism”. I may also state that “Praise and worship” is theologically ways and tools for evangelism and for welcoming a stranger into a Service (Worship). On one side it is all about God and the other side it concerns the world. For this reason “Praise and Worship” has to be promoted and is part of the vision of Yaweh Shammah Assembly for the sake of mission. Thus “Praise and Worship” and the music is utilised in a church Service or in a concert or in any other occasion as a strategy for mission. Mpinga (2007: 98) proposes that “If the worship of Christians is seen essentially as mission, then worship may effectively be used as a strategy for mission training or mission formation.” In the same order of ideas I suggest that worship may be effectively used as a strategy for mission participation and mission communication. The time of worship is for Christians the time of public witness of the love of God towards the world. Worship in the assembly has to be connected to mission in the community. The worship doesn’t stop in the church’s
building; it has to be translated in deeds and in love action towards the world. The parable of Good Samaritan (Luke 10:25-37), is a good example of worship as a public witness in the public place, in the sense that worship is the expression of the love of the believers and the obedience of God. The Priest and the Levite are people of the temple, they spend most of their time in worship in the temple, but they don’t express their worship of God in a practical way towards their neighbour.

Van Gelder and Zsheile (2011:152, 153) state that

> Worship is not merely an instrumental opportunity to present the gospel to seekers, to teach believers, or to administer the sacraments; rather, it is the public practice in which we show forth who we are in and with God…Worship must invite participants into an experience of the Spirit in community in light of the ongoing creativity of the Spirit in the life of the church and beyond.

The services in Francophone Churches are opportunities to demonstrate the presence and the love of God towards humanity. These services are always open to the world and offer the opportunity for outsiders to know God. That is why the members of Francophone Churches invite verbally or with written invitation friends and other known people to come to their services. Though I sustain this practice, I am aware that a missional church should be Incarnational and not attractional. “The truly missional church integrates worship with welcome” (Gibbs and Bolger 2006:119)

The worship on the day of Pentecost (Acts 2) was not an individual matter. The disciples were filled by the Holy Spirit and proclaimed the wonders of God in the languages of God-fearing Jews from every nation under the earth who were in Jerusalem for the Pentecostal Celebration. These visitors were amazed and perplexed because they heard the disciples worshipping God and declaring the wonderful words in their own tongues. And because of their amazement Peter
stood up in the power of the Holy Spirit and preached the word of God, which led to the conversion of three thousand people who repented, accepted Jesus Christ and were baptised, and joined the disciples. Pentecostal worship was a public witness that offered the opportunity to three thousand people to be saved and become new followers of Jesus Christ and members of his new body. They were welcomed in the new move of God. This conversion happened after the proclamation of a missional sermon by Peter.

4.3.6 Dependence on the Holy Spirit and Prayer life.

The Holy Spirit creates the church for the sake of mission. It is the presence and the ministry of the Holy Spirit that makes the witness of the church possible. There is no mission possible without the power of the Holy Spirit. “The church’s identity is found in God’s word and in the word made flesh (John 1:14). The church’s resource for action is the Holy Spirit…The missional congregations pray for renewal” (LCWE, 2004:2.6; 2,7). Francophone churches strongly believe in the works of the Holy Spirit and put a special accent on his direction and guidance. Therefore they leave a big space for the manifestation of the Holy Spirit. All aspects of the church’s life seem to be functioning under cover or the power of the Spirit of God maintained by a certain number of Christian practices. I will mention three things that deserve attention. First, the churches organise several sessions of prayer. Every month they hold a night of prayer mostly at the end of the month. They start the prayer meeting at 9H30 or 10H00 and finish at 4h00 or 5h00 in the morning. Almost every month the church enters into a time of fasting and prayer of two to seven days in order to minister to the members and to maintain a revival. The activities of the week are held on a regular basis and consist of teaching for discipleship, intercession meetings and all other ministries functioning in the church. For instance Philadelphia Pentecostal Church has a day
of deliverance and healing ministry every week. During the time of prayer and fasting the most positive time is the proclamation of the word, praise and worship, prayer accompanied with other manifestation of the gifts of the Spirit such as: speaking in other tongues, prophecies, vision, word of wisdom, word of revelation, as it is written in the book of 1 Corinthians 12. In the influence of the Holy Spirit, people may be transformed, delivered, healed, regenerated, or they may receive answers to their problems. This is as well the time whereby people can testify what the Lord has done in their lives. Sometimes people testify how the Lord led them to share the gospel with their neighbour. “The missional community confesses its dependence upon the Holy Spirit, shown in particular in its practices of prayer.” (Hobbs, 2004: 117) This dependence is experienced at a high level, a pastor told me that he waits upon the Holy Spirit even when it is question to appoint the person who is going to preach on Sunday morning. The leaders, following the example of Jesus Christ resort to prayer and listening to the Holy Spirit before they take decisions on any matter related to the life of the congregation. There is an intensive prayer activity regarding the life of Francophone churches. At the end of year these churches organise a time of fasting and praying ranging from seven days to forty days for revival, breakthrough and the blessing and protection of God, for the accomplishment of the plan of God for the church and the discernment of the will of God. There is nothing that the church may do without prayer and without the power of the Holy Spirit. He is the Spirit of witness, Spirit of mission. The Francophone churches are enthusiastic about prayer in the power of Spirit, and they practise different kinds of prayer. These churches may be classified among Revival churches, charismatic churches and they manifest as well the culture of missional churches.
4.3.7 Pointing Toward the Reign of God

The missional church is called to manifest the reign of God in the world. It is a sign, a sacrament and a witness of the kingdom of God. Thus everything the church is and is doing should demonstrate and show the reign of God. Guder (2004:126) states that,

The missional church understands its calling a witness to the gospel of the in-breaking reign of God and strives to be an instrument, agent, and sign of the reign. As it makes its witness through its identity, activity, and communication, it is aware of the provisional character of all it is and does.

In the church of Christ Kingdom Ambassadors there is the awareness of the witness to the reign of God. The members are trained to be ambassadors of the Kingdom of God; they are equipped to be representatives of the kingdom. It means that their witness in words and in deeds should manifest or point to the reign of God. The signs of the reign of God should be visible in the members’ lives.

The theme of the reign of God does not appear explicitly in the Philadelphia Pentecostal Church; nonetheless, there is an implicit reference to the signs of the kingdom of God in the vision: to bring people from the darkness to the light; the church is aware of its identity of “light of the world” and “salt of the earth”. The senior Pastor of this church has a strong conviction that he has a calling that leads people to repentance, and reconciles them to God. Faith and Victory in Jesus Christ Ministries is characterised by the life of faith. The language of faith and the actions of faith are currency in this church. Members witness to the mighty deeds of God as answers to their prayers and faith. Thus the manifestation of the power of God, signs and wonders are a demonstration of and point to the reign of God. The members express their faith through boldness in language based on the word of God. Thus the confessed and the lived faith witness to the reign of God.
in this congregation. Yahweh Shammah Assembly from the meaning of “Yahweh Shammah”, “God is here”, “God is present”, the reign of God is proclaimed and declared. Besides, this church was named in this way because of the manifestation and performances of God in the midst of Francophone migrants. This church is committed to a vision of praise and worship that they understand as a public witness that points to the reign of God. The fact that these churches witness to and are the signs, of the reign of God means that the reign of God is not yet manifested in its fullness. From its nature a church should through its words and deeds witnesses to the reign of God in the world. This witness shows that the reign of God is “already” and “not yet.”

### 4.3.8 Missional Authority

Kooten and Barrett (2004:139) understand missional authority in this way:

> The Holy Spirit gives the missional church a community of persons who, in a variety of ways and with a diversity of functional roles and titles, together practice the missional authority that cultivates within the community the discernment of missional vocation and is intentional about the practices that embed that vocation in the community’s life.

The authority finds its origin in God who is the supreme authority. God gave his authority to Jesus Christ when he sent him, and Jesus Christ gave his authority to the church in the world. The church belongs to God and Jesus is the head of the church by the God’s authority. All the assessed churches confess to belonging to God. They are properties and instruments of God, and members of the body of Christ. So the missional authority is given to a missional community: apostles, prophets, evangelists, pastors and teachers. The Francophone churches that I have studied do not have yet the structure that ordains all the apostolic or missional ministries. Although they acknowledge these ministries, they do not provide
space and structure for them. It is scarce to find a church where all the five missional ministries are functional. Three months ago I was invited in a Francophone church where there was an ordination service. Among the ordained ministers, there was an ordained pastor who has been recognised as a teacher of the word and another has been recognised as a prophetess. And in that church the senior leader is called an apostle. The structure that seems incarnate or is supposed to bear the missional authority is called in different ways: Yahweh calls it “the life of the church” which is composed of pastors and the directors of departments; Christ Kingdom Ambassadors call it a pastoral team; Philadelphia Pentecostal Church has the church council made up of the pastors, elders and deacons; Faith and Victory in Jesus Christ Ministries speaks of Leadership.

The main idea is that every church has a group of people who received missional authority; they constitute a missional leadership of the church; “they focus on missional vocation”, “they foster missional practices among the congregations” (2004:144,146). In addition I would say that the point here is that missional authority should be exerted by the missional leaders that are many and not by one individual. Christ Kingdom Ambassadors have this concern about the authority; the horizontal chart of the structure of the church is a way to express or to translate this preoccupation. They don’t want a man to be on top of the church and dominate it. My conclusion on this point is that the contribution of all leaders of the church in the missional journey is valuable and appreciated, but the authority of the senior leader is in most cases prevailing. The authority’ shadow of the senior leader, who is, in most cases the founder, constitutes a challenge for Francophone missional church and for its missional leadership.
4.4 Other Patterns of Missional Church in Francophone churches

I have noticed some patterns of the missional churches that were not in the book “Treasure in Clay Jars: Patterns in Missional Faithfulness.” As I said earlier, the following patterns add value to the missionality of Francophone churches.

4.4.1 Missional awareness.

The missional awareness is the acknowledgement of being called and sent in the world to participate in and to accomplish the mission of God. It is the awareness of the connection of the nature and the identity of the church first to the Trinitarian God who is missional, and second to the missio Dei in the world. The missional awareness is founded or justified by the church belonging to God and by the presence of the Holy Spirit. Francophone churches believe they are in mission in the world. Christ Kingdom Ambassadors for instance are aware that they are a worshiping church, and are sent to exert the function of Ambassadors of Christ in the world. They bear the reconciliation message, and call all the nations, all the people to be reconciled with God. They believe they are the hyphen or link between God and the world; they are the bridge-makers between the pagans (those who don’t know God) and God. This church sees itself in mission wherever it is. It has a clear mission to seize people from the world (that is to drag people into the kingdom of God), to equip the saints for ministry. “Missional congregations equip their people to serve as missionaries through their personal and collective testimonies in a pluralistic, multi-religious, multicultural, and often multiethnic society”. (LCWE 2004:2.15) The church members consider themselves as missionaries, the representative of Christ in their place of life, in the community, and in the work place. For Yawheh Shammah Assembly, the church is God’s instrument for the accomplishment of his mission in the world.
They show people the way to the kingdom of God, and they are the light of the world and the salt of the earth. The church expresses itself by its works in the world, and its impact in the community. The presence of Yahweh Shammah Assembly in the vicinity of the University of Johannesburg, is for them a mission opportunity. There is this awareness and discernment of being in mission toward the university’s community. Philadelphia Pentecostal church believes that the church is the property and instrument of God for mission in the world.

4.4.2 Church planting.

Church planting is a sign and part of the apostolic awareness that is preoccupied not only by the multiplication of churches, but also by making Disciples of Christ. Planting new churches in the world is part of the mission of God in the world. Francophone churches are sensitive to the apostolic movement or awareness and to the planting of new churches. Some churches have already planted one or more new churches; some are still in the phase of preparation. But what is obvious is that apostolic awareness seems to be a common denominator for the Francophone churches in South Africa. There is an established program of planting for some churches. Philadelphia Pentecostal Church for instance, they planned to plant three churches in two years. They managed to establish one church, and start a second in the same year. So the program seems to work by the grace of God. Nevertheless for other churches the planting of new churches happens in a sporadic way according to what I call a providential church planting program. For example when a church member relocates in another city, he/she can start a prayer group or a Bible study group that may grow big and afterwards become a church. The pastor will then come to the new place of residence and plant a new church. Or if a church member moves to a new place, the church may take advantage of this presence and start a new church. This person will serve as a person of contact
in the community for the new church. Generally the church members are encouraged to play their role of witnesses and ambassadors of Christ wherever they go. This apostolic awareness is connected to the belief and the recognition of the universal priesthood of every Christian and church member. “Missional congregations equip their people to serve as missionaries through their personal and collective testimonies in a pluralistic, multi-religious, multicultural, and often multiethnic society”. (LCWE, 2004:2.15) Yawheh Shammah Assembly has more than three churches planted in the country; Faith and Victory in Jesus Christ Ministries has two churches in Europe: Republic of Ireland and London; two churches in Kinshasa (Democratic Republic of Congo) and three branches in South Africa. Philadelphia Pentecostal Church has established one church in Standerton in Mpumalanga province and is busy planting a second church in Kwazulu Natal province. Let me point out that for the new churches they use local languages as a means of communication because there is no need to use French. So they use Zulu and English. The Christ Kingdom Ambassadors is in preparation for planting churches in Gabon, in DR Congo and in other countries.

4.4.3 Contextual missions

The Christ Kingdom Ambassadors had the privilege to minister to the South African Police Station of Sunnyside. Sunnyside is the most populated suburb of Pretoria, which is situated at the eastern side of the central City of Pretoria and gives easy access to the University of South Africa and the University of Pretoria. Many migrants are living and doing business in this suburb, and it attracts many criminals. Xenophobic attacks on foreigners are a part of criminal activity in this suburb. The leader of Christ Kingdom Ambassadors associated with another Pastor took it upon themselves to minister to some police officers and help them spiritually in their work to protect the population. The two churches joined efforts
to minister to criminals and street kids and the homeless. They played the role of chaplaincy and shared the love of God with the needy. Christ Kingdom Ambassadors in association with some churches of white South Africans organised evangelical action in Sunnyside. In this regard the church is part of a fellowship of five churches called Capital City Church International who are committed to deal with the global issues of the city of Pretoria. Medical Doctors who are members of the church committed themselves to serve the Lord by using their medical profession to give care to the needy free of charge. Even when they are working in the hospitals, they believe that they are part of the mission of God. When the church started the pastor ministered mostly to Francophone diplomats seconded to South Africa. It is easy to discern that the church members are middle class economically speaking; there are medical doctors, diplomats, academic staff and other professionals, briefly the church is composed of educated people. The demographic configuration of the church influences its engagement in the fulfilment of the mission of God.

Yahweh Shammah Assembly had at its beginning exerted hospitality. They accommodated new comers (the migrants from Democratic Republic of Congo) who did not have a place to stay, and provided them with food until they found their own accommodation. The Church arranged a place that was called in French “Permanence”. It is a place where there are always people, a place where people are always in prayer. It is a place where one could find a spiritual emergency service at any time. “Permanence” was a sort of shelter for those who did not have a place to go. I may say it was a place of intercession. People who were staying at “Permanence” were involved in an intercession meeting of the church under the supervision of a leader. Unfortunately after years of existence, “Permanence” has been removed for many reasons: the high number of people who are in need, the incapacity of the church to take care of everybody, and the economic situation of the church. Though “Permanence” is no more, the church
has always a project to have a ministry of hospitality, to acquire the facilities that may serve this cause. There is quite a similar ministry called “Hand of compassion” that has charge of the distribution of food and clothes, and visiting of prisons and hospitals, it also helps students who cannot afford to pay school or academic fees.

“Faith and Victory in Jesus Christ Ministries” has a monthly program of distribution of food and used clothes in the areas surrounding the church building. They do it once or twice a month. The church assists students to pay school fees; they also help orphans and widows. They once went under the bridge, on Houghton Drive, (M31) next to Ponte city building, in Johannesburg, to give blankets and food to the homeless. The church has socio economic projects that will be part of global contextual ministries. The senior pastor, his wife and one of their sons have been trained in Cut and Design Art, and they bought more than thirty sewing machines to set up a project of establishing a workshop in the community. They have a vision to have orphanages, a farm, a Bible school, design school and school of art. When all these facilities and institutions will be operational, they will render a great service to the community by creating jobs and being relevant in their community. If this vision is totally fulfilled the impact of the church in the community will be improved and will be visibly remarkable.

4.4.4 The Priesthood of all believers.

All the members of Francophone churches are called to serve the Lord in many opportunities offered in the congregation. All are servants of the Lord according to the principle of universal priesthood.

The Apostle Peter borrowed an Old Testament Scripture related to Israel and applied it to the church. (1 Pt 2:9): “But you are a chosen people, a royal
priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.” This text reveals the identity and the nature of the church and its mission in the world. With the background of this text, the Apostle John brought light and declared that the Lord made all Christians to be priests to serve God in the world. (Revelation 1:6): “You have made them to be a kingdom and priests to serve our God…” (Revelation 5:10; 1:6). The Lausanne Committee for World Evangelization affirmed at its conference the priesthood of all believers and called on the church to equip, to encourage, and to empower women, men and youth to fulfil their calling as witnesses... (2004:2.16). The congregation of Christ Kingdom Ambassadors has a high sense of this doctrine in mind and train, form and equip its members to discover their identity and their belonging to the universal priesthood that enables every Christian to be a servant of the Lord. Equally all the other Francophone churches encourage their members to serve the Lord on the basis of this universal priesthood. Thus there is diversity of ministries in Francophone churches as the Lausanne Committee for world Evangelization stipulates that “Missional congregations create multiple options for maximum involvement” (: 2.17) Every Christian has to discern his/her calling and the provisions or gifts God has given to him/her for the sake of service or mission in the world. The commitment to serve the Lord in the church and in the world is also an asset for the growth of the believer. Those who are committed to the ministries of the Lord learn new things from a Christian life and find opportunities to interact with their fellow brothers and sisters, who belong to the same ministries and bring their contributions to the building up of the church and accordingly to the building up of the kingdom of God. The priesthood enables all Christians to manifest the life of Jesus Christ poured out in different members of the body of Christ so that they may render service to the Lord and to each other. In this way Christians show their love for each other and for the world. According
to biblical thinking the universal priesthood makes all Christians servants of the Lord and participants in the *missio Dei* in the world. Thus every believer should be aware of his/her membership in the priesthood of Christ and the requirements to serve God in the world with all their resources. “As it was with the early church, the priesthood of all believers combines with a discovery of the gifts of the Spirit forming a broad biblical spectrum” (LCWE, 2004: 2.16)

### 4.4.5 Multiethnic, multiracial and multicultural churches.

The membership of the Francophone churches reveals that these churches are multiethnic, multiracial and multicultural. It shows clearly that the gospel has been preached not only to French speaking people but to the natives of other nations as well. That is why one may find in these churches South Africans and people from other countries like Zimbabwe, Malawi, Zambia, Botswana, Uganda, and Tanzania. It is advisable to remark that Francophone churches, in a linguistic perspective, are already multinational because, being established in a context where English is the language of education and largely spoken, they will attract easily French speaking people who have a problem speaking or even worshiping in English. In addition some English speaking members are won through the ministry of evangelism, they gave their life to Jesus Christ, and started attending the Church; some Christians joined Francophone as an opportunity to learn French, but other members owe their membership to the covenant of marriage. In most cases foreigners married South African women and brought them into the church. After his experience at Joppa and his meeting with Cornelius at Caesarea Peter made a strong statement saying: “I now realise how true it is that God does not show favouritism but accepts men (people) from every nation (culture and ethnic group), who fear Him and do what is right” (Acts 10:34-35). A missional congregation is Multiethnic, multiracial and multicultural, it addresses different
cultures and different ethnics. A church established in the cosmopolitan cities of Johannesburg and Pretoria or in any big city where people from many different nations live, has the opportunity to minister to all the represented nations and express its missional identity.

### 4.4.6 Kingdom of God representatives

There is a strong consciousness among the Francophone churches to be the representative of the kingdom of God in the world. This is an important characteristic of a missional church, in the sense that the church is sent into the world to represent God and His kingdom. The senior pastor of Yahweh Shammah Assembly spoke of the fruits that a missional church must produce and offer to the world. According to my understanding, these fruits should be the fruits of the kingdom of God. The church should be the sign, the sacrament, and the representative of the kingdom of God. As the light of the world and the salt of the earth the church plays its prophetic role and is a model for the world. It raises the voice of God where there is confusion. The members of Christ Kingdom Ambassadors see themselves as missionaries, the representatives of the Lord in the world. They represent the kingdom of God in the world. The church has to reflect the life of Jesus Christ and to be the expression of the kingdom of God. The members of Christ Kingdom Ambassadors are encouraged to express the kingdom of God in the world. They have to be kingdom minded. Minatrea (2004: 128) argues that “The church is the corporate domain of the kingdom, identified as the Ecclesial Reign of God. It serves as present-day expression of the eschatological reality promised in the Scripture.” The church should manifest the twofold side of the kingdom of God: the already and the not yet reality of the kingdom of God; the present dimension and the eschatological one.
4.5 Conclusion

I described in the first section the Francophone churches according to the following six themes: the identity and nature of the church, the motivation and purpose, the membership and ministries, the organisational structure and leadership, unity of church in mission, and the discernment of God’s plan. In the second section I assessed the Francophone churches in the light of patterns of a missional church in order to discover the extent of their missionality. These churches contain and manifest different missional characteristics at different levels. In addition I added other patterns that I have discovered in the Francophone churches and are according to me equally important. I have to admit that the choice and the value of missional patterns depend on the appreciation of their relation to missio Dei and its manifestation in the world. It is a question of how these churches look at themselves, the ways they organise what they do and their impact in the community with respect to God’s mission. Van Gelder and Zscheile (2011:149) makes a pertinent remark by saying:

> It is important to resist the common tendency to reduce missional church to a set of rules to follow, discrete characteristics, or summary principles. There is no model for what a missional church looks like. Rather, missional church needs to be defined by the church’s dynamic participation in the Triune God’s movement in the world.

Nevertheless it is advisable to admit that there are several patterns of a missional church as much as the church is aware of being called and sent in the world to participate in the mission of the Triune God; and it reflects and manifests the practices that demonstrate its participation in missio Dei.

The Francophone churches do have a missional awareness and believe being sent into the world for the purpose of the mission of God. And many practices of
Christian life reflect different dimensions of the missional character of church life. But in spite of the presence of many indicators of missional identity, Francophone churches still have a long way to walk with God on a journey of becoming missional.
CHAPTER V

DEVELOPING A MISSIONAL CULTURE IN THE CONGREGATIONS

5.1 Introduction

In this chapter I am looking at ways of creating a missional minded congregation and developing a missional culture out of an existing congregation. It is a question of seeking how to establish the essential parameters that are a prerequisite for the transformation of a church into a missional congregation. The intention is as well to lay down the factors that are important in the planting of congregations with a missional culture. The goal is to study the essential elements of a missional culture to be used in the planting of a church so that it may be missional at its inception, which means the church that is born from and with a missional culture. The crucial parameters that seem to be essential in the planting and the transformation of the missional churches have been selected. They constitute a good seed for the development of a missional culture. It appears to me that the leadership plays an irreplaceable role at the start of this enterprise of developing a missional culture. In this context the leadership refers to the person in charge of a congregation, the church board or church council, the people in charge of ministry in a church, the decision makers, and it refers as well to the church planter or the church planter team. The leadership is also the way of leading a congregation; it is a philosophy developed and a set of principles applied in the management of a church in order to attain the goals. It concerns the relationship between leaders and subordinates, or between employers and employees.

This leadership of a missional church has beforehand to be missional in order to generate a missional culture. In fact, as missional, the church does what it is because its purpose and ministry are determined by its nature. In addition the church organises what it does in the sense that its ministry will need a leadership
and an organisation that are also determined by its nature. (Van Gelder, 2007:18). Breedt and Niemandt (2013:1) referred to this idea by saying that "Leadership is an organisational challenge, and the nature of the church determines the nature of appropriate leadership." They intended to highlight the important role the leadership has to play in this regard. However missional leadership is the business of many leaders or a body of leaders. Bearing in mind the purpose of establishing a missional culture, the following characteristics of a missional church will be explored and will include a missional identity, missional awareness, missional vocation and missional structure. The formation of a missional culture will be followed by living within a missional culture in a congregation. This will concern some reflections on the contextualisation or the incarnation of the mission of the church.

5.2 Leadership

5.2.1 Introduction

Before studying the concept of missional leadership, it has seemed to me important and relevant to explore briefly the meaning of the term leadership in order to gain the profound understanding necessary for the comprehension of missional leadership. That is why at this point I will briefly define leadership and its different styles. So there will be an attempt to define the concept of leadership and to describe briefly different models and their specificities. To that end I am going to explore some definitions of leadership, to examine the characteristics of leadership, and to study the development or the formation of missional leadership.
5.2.2 Definitions and types (styles) of leadership

I am going to explore different definitions of the term leadership and its different styles. The purpose of this exploration is to gain a more comprehensive understanding of the concept of leadership. The conversation in this section concerns the study of leadership as it is performed in and by the other sciences such as Psychology, Business study, Organisation etc....But afterwards the study will focus on “Christian leadership” in general and particularly “missional leadership” This is an important part of this thesis dealing with the issue of leadership in the framework of *missio Dei*.

5.2.2.1 Definitions

There are many definitions of leadership. Nevertheless this study doesn't intend to engage in deep analysis of all the definitions of the concept of leadership. The emphasis will rather be on the selected and relevant definitions that will serve as a fulcrum or support for the understanding of missional leadership. The mentioned definitions will help to give a broad idea of what should be Christian leadership in general and missional leadership in particular. There is no need to demonstrate that there is a leadership crisis in the church nowadays. The Francophone churches in South Africa are not spared.

Tim Barnett (2006) defines leadership as "a process by which one individual influences others toward the attainment of group or organizational goals". He proposes some theories or principles about the definition of leadership. He argues that three points should be emphasised when it comes to define leadership. First, leadership is a social influential process. There is no leadership without a leader and without follower(s). Second the action of the followers should be voluntary. The voluntary nature of compliance separates leadership from other types of
influence based on formal authority. Finally, leadership influences the followers in order to accomplish organisational goals. The aspect of transformation is included when it is question of influence.

In his attempt to define leadership Dessler (2012:34) approaches in certain respects in the same way and says that "Leadership means influencing someone to work willingly toward predestined objective...Effective leader seems to have a talent for getting other people to follow them willingly." He stresses the voluntary nature of the compliance of the follower and by this same fact reveals that leadership is a social influence. This way of understanding leadership discloses implicitly the style of leadership Barnet and Dessler may adopt. Johns and Saks (2011:287) define leadership in the following manner:

Leadership occurs when particular individuals exert influence on the goal achievement of others in an organizational context. Effective leadership exerts influence in a way that achieves organizational goal by enhancing the productivity, innovation, satisfaction, and commitment of the workforce.

Leadership is defined in terms of influence on other people for the achievement of a goal in an organisation. Leadership aims for organisational success and goals achievement. This definition seems to be generic and open to any kind of leadership style. What is important is that the three elements of leadership find their premise in this definition. There are: the leaders and the followers, the influence and the achievement of goals.

Maxwell (1993:1), two decades ago defines leadership in a very simplified way by stating that “Leadership is Influence - That’s it - Nothing more, nothing less." In order to support his definition Maxwell quoted James C Georges who argued: "What is Leadership? Remove for a moment all the moral issues behind it and there is only one definition: Leadership is the ability to obtain the followers.” If only this definition is to be considered, some issues may be raised. Who does
influence and who is influenced? And what is the reason or what is the aim of the influence? Moreover what is the purpose of obtaining followers? These two definitions do not respond to these questions. But it is a simple way of presenting one understanding of leadership by emphasising the aspect of influence.

In a generic understanding, leadership is the ability to influence other people in order to achieve common organisational objectives. It is the capacity to allow other people to adhere to a vision and to accomplish the mission allotted to the organisation. Leadership is thus understood as an ability to cause other people to follow the leader and commit to the vision.

Korabik and Ayman (2007) define leadership as a transaction between one person (leader) and another person (subordinate), whilst Ngodo (2008) perceives leadership as a reciprocal process of social influence, in which leaders and subordinates influence each other in order to achieve organisational goals (Monga 2010:20-21). As I said previously every definition presupposes a certain philosophy and theory of leadership. The definition of Korabik and Ayman points clearly to the transactional model of leadership, while Ngodo's definition discloses a democratic or participative style of leadership. The common field in these definitions is that both leaders and subordinates are committed to reach the goals of the organisation.

In summary I would like to conclude that, "Leadership is a process of social influence which maximizes the efforts of others, towards the achievement of a goal (Kruse, 2013)". Social influence⁶ is the capacity of someone to influence the

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⁶Social influence occurs when one's emotions, opinions, or behaviors are affected by others. In 1958, Harvard psychologist, Herbert Kelman (1958) identified three broad varieties of social influence.

1. Compliance is when people appear to agree with others, but actually keep their dissenting opinions private.
thoughts, the emotions and the behaviour of others. Influence appears to be an intrinsic element of leadership and is worthwhile and common in all organisations. So, leadership is the ability to influence others and to make them followers for the accomplishment of the objectives of a company or an organisation.

Nevertheless, the practicability and the effectiveness of leadership are also influenced by the adopted style of the leadership and by the cultural context of the organisation. That is to say that success in leading an organisation depends on the leadership style and on the cultural context. In the framework of this study, although I resort to social sciences, the understanding of leadership is to be situated in the framework of a Christian context and more precisely with reference to the Holy Scriptures. Beyond the understanding provided in social sciences, Christian leadership requires other qualities because of the relationship of the leader with God. There are more requirements due to the spiritual dimension of this type of leadership and ministry. In order to gain more understanding of the concept of leadership a study of different types and styles is important.

5.2.2.2 Styles of Leadership

Leadership style is a manner and approach of providing direction, implementing plans, and motivating people. Lewin (1939) with his research group was the first to identify three classic leadership styles. Thus the most common division of

2. Identification is when people are influenced by someone who is liked and respected, such as a famous celebrity.
3. Internalisation is when people accept a belief or behaviour and agree both publicly and privately
leadership styles is the distinction between autocratic or authoritarian, participative or democratic and delegative or laissez-faire leadership styles.

The authoritarian style of leadership requires clearly defined tasks and monitoring their execution and results. The decision-making responsibility rests with the executive. The leader in this kind of leadership is dominant, dictatorial and controlling. He is a directive leader and the subordinates have to strive to execute the orders and plan of the authoritarian leader and attain the goals of the organisation. This model of leadership is leader-centred, and is task-oriented. The relationship between leader and subordinates is strictly professional. This model of leadership can be used effectively in a time of crisis and when a quick decision has to be made when there is no time to summon a meeting. Sweet (2012:30) calls this style of leadership "celebrity-as-leader paradigm".

The participative or democratic style of leadership finds a place for employees in decision-making. The subordinates participate with their input in the management of the organisation. They are associated in the decision-making and their expertise and their capacity are considered, moreover their responsibility increases as well. In this model of leadership there is a mutual influence between the leader and the subordinates. The relationship between the leader and the subordinates is stronger; the needs of subordinates are taken into account. A good democratic leader aims to encourage participation and the delegation of tasks to team members; however the crucial responsibility of leading the team is retained by the democratic leader. (Cutajar, 2010)

The laissez-faire style of leadership is negligible in practice. The leader delegates all the supervision to the employees. In fact I can say that there is not genuine and effective supervision. This kind of leadership is possible for the followers who are mature enough and do not need to be attended to. The leader trusts them totally as they do the task.
With the *laissez-faire* leadership style, decisions are often delayed, while feedback, rewards and participation or involvement of subordinates are absent. The leader makes no efforts to motivate others or to recognize and satisfy their needs (Govender, quoted in Monga, 2010: 25-26).

I would propose that a well-balanced leadership will take advantage of these three styles of leadership provided that the objectives are reached and the interests and development of the workers are guaranteed. That will be a wise use of these different styles according to the needs in a particular situation.

The leadership style may be defined on the contingency theories that believe that effective leadership is contingent on the situation. Thus it is in this way that one can speak of situational leadership, which is related to a given situation.

The modern classification of leadership distinguishes between transactional and transformational leadership.

Transactional leadership is characterized by the leader and follower being in an exchange relationship. Transformational leadership, however, seeks to change the status-quo: by appealing to followers' values and their sense of higher purpose; by reframing issues so they are aligned with the leader's vision and the followers' values; and operating at a high stage of moral development than their followers. (Burns 1978 & Bass 1990 quoted by Dalglish & Miller, 2010:139-140)

In transactional leadership, mainly used by management transactional, leaders focus their leadership on motivating followers through a system of rewards and punishment. There are two factors which form the basis for this system. There are contingent reward and management-by-exception. The first factor provides rewards, materialistic or psychological, for effort and recognises good performance. And the second allows the leader to maintain the status quo. The leader intervenes when subordinates do not meet acceptable performance levels and initiates corrective action to improve performance. This type of leader
identifies the needs of their followers and gives rewards to satisfy those needs in exchange of a certain level of performance. Lewis maintains (1996:7), that transactional leaders are reactive and not proactive.

Transformational leadership in contrast is a leadership in which the leader is not limited by his or her followers' perception. The main objective is to work to change or transform his or her followers' needs and redirect their thinking. Leaders that follow the transformation style of leading, challenge and inspire their followers with a sense of purpose and excitement. "They inspire and motivate followers through personal vision and energy" (Cooper 2003:28), and create also a vision of what they aspire to be, and communicate this idea to others (their followers).

Cooper adds that transformational leaders are charismatic, inspirational and they have an intellectual simulation and individual consideration. "Transformational leaders are those who display the following characteristics: charisma, inspiration, intellectual stimulation and individual consideration" (Bass, 1990; Bass & Aviolo 1993; quoted by Cooper 2003:28).

Characteristics of the transformational style of leadership:

1. Transformational leaders build on the strengths of others;

2. Transformational leaders raise levels of awareness about the issues of consequence and ways of reaching organisational goals for their colleagues, subordinates, followers, clients, or constituents.

3. They enable people to transcend their own self-interest for the sake of others (Lewis, 1996:6).

This style of leadership will be part of and absorbed by the servant leadership that will be studied below.

Cooper (2003:28) adds other quoted characteristics of transformational leaders:
1. They identify themselves as change agents.
2. They are courageous;
3. They believe in people;
4. They are value-driven;
5. They are lifelong learners;
6. They have the ability to deal with complexity and uncertainty;
7. They are visionaries.

The theory of leadership style commences with the "Great men" in which birth, social class and the traits or behaviour are virtues that determine the ability of leaders. It means simply that in the understanding and the exercise of leadership the focus is mainly on class, birth and the character or traits of a person. The second is the behavioural theory where leadership is defined following the behaviour of the leader towards the work and towards the followers; the third is the contingency theory that takes into account the particular situation; the fourth classification is the modern theory where they distinguish between transactional and transformational styles of leadership.

In the book "Understanding Leadership: Paradigms and Cases", Avery (2004:18-35) described the four paradigms of leadership through the ages as: Classical, Transactional, Visionary and Organic. The classical approach dominated from antiquity up until late in the 20th century. It centred on a hierarchical execution of power, where the leader dominated through respect for the leader’s power to command and control. The source of follower commitment is fear or respect for the leader, who can reward or punish. This paradigm functions effectively in stable societies, where command and control are easily accepted. The problem is that the followers are by and large passive and leave all responsibility to the leader. This model does not operate effectively in times of
complex transformation. In transactional leadership the basis of leadership is an interpersonal influence over and consideration of followers. Rewards are negotiated and the leader must create an appropriate management environment. Negotiation, consensus and consultation are among the skills needed. This kind of leadership focuses on short-term success and is more successful in situations that require technical rather than adaptive change. Visionary leadership exploded in the 1980s. It played and is still playing an important role in many churches, and vision statements can be seen in the leadership declarations of many churches. Emotional expressiveness and the ability to inspire followers are central in the leader’s repertoire and the source of follower commitment is ‘sharing the vision’. Organic leadership does not revolve around a single leader. The basis of leadership is mutual sense-making within the group, where leaders emerge rather than being appointed. Followers buy into the group’s shared values and processes. The paradigm recognises that multiple perspectives and talents are needed to solve the challenges the organisation faces. So the leadership arises from the ability of everyone to contribute to the solution of the problems of the corporation with the personal capacity to influence mutually for the sake of the same purpose (see also Niemandt 20012: 6-7). The last theory of leadership that I have included is “servant leadership”.

**The servant leadership**

The servant leadership theory was first coined by Robert K. Greenleaf in 1970, in an essay: “*The leader as servant*”. Servant leadership is a philosophy and a set of practices that enriches the lives of individuals, builds better organisations and ultimately creates a more just and caring world. For Greenleaf:

The servant-leader is a (sic) servant first. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. Such a person is sharply different from one who is a leader
first, perhaps because of a need to assuage an unusual power drive or to acquire material possession. The difference manifests itself in the care taken by the servant-first to make sure that other people’s highest priority needs are being served. The best test, and difficult to administer, is: Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged person in society; will she or he benefit or at least not be further deprived?

Servant-leadership is also praised for its emphasis on a “holistic” approach to the individual worker, one that addresses his or her spiritual as well as economic needs. What is important in the understanding of this style of leadership is the motivation, the choice and the passion to serve others first. The priority in the servant leadership is to serve people that you want to lead. "Servant leadership emphasizes increased service to others, a holistic approach to work, promoting a sense of community and the sharing of power in decision-making." (Spears, 1995)

In the understanding of the theory of servant-leadership the following tenets are noticeable and constitute the bedrock of this theory. This is another way of defining servant-leadership by bringing out its fundamental principles.

1. Service to others. Servant leadership begins when a leader assumes a position of servant in their interactions with followers. Authentic legitimate leadership arises not from the exercise of power or self-interested actions but from a fundamental desire to first help others.

2. Holistic Approach to work. Servant-leadership trusts that "The work exists for the person as much as the person exists for the work".

3. Promoting a sense of community. The establishment of the sense of community among the followers may help the organisation to succeed in its objectives.
4. Sharing power in decision-making. Effective servant-leadership is best evidenced by the cultivation of the servant-leadership in others. By nurturing participatory, empowering environments, and encouraging the talents of followers, the servant-leader creates a more effective, motivated, and ultimately more successful organisation (Smith, 2005:4).

The servant leader leans on the followers, develops, and takes care of them. It approaches holistically the work in considering both the work and the workers in order to reach the objectives. With the servant leadership both the followers and the work are developed. Servant leaders encourage and support the staff and the team members. "They enable others to develop their spiritual gifts in the context of ministry, and they publicly recognize the growth and contribution of others" (Ogden 1994:151).

Behavioural theorists identified from the writings of Greenleaf ten characteristics of the Servant-leader. In this study these characteristics are important for the understanding and the development of missional leadership. Larry Spears, a disciple of Greenleaf has drawn a list of ten traits of servant-leadership (1995:4-7).

1. Listening. The servant-leader must have the ability to listen intently to others. That is part of the communication and the decision-making skills.
2. Empathy. The good understanding is the result of the empathy of the servant-leader with his subordinates or co-workers.
3. Healing. A great strength of a servant-leader is the ability for healing one’s self and others. It is the desire for the wholeness and the ability to heal others. A servant leader tries to help people solve their problems and conflicts in relationships, because he wants to encourage and support the personal development of each individual.
4. Awareness. A servant-leader needs to gain general awareness and especially self-awareness. He/she has the ability to view situations from a more integrated, holistic position. As a result, s/he gets a better understanding about ethics and values.

5. Persuasion. This characteristic is the ability to win consensus in the group, and create motivation and commitment which are not easy to provoke if there is coercion.

A Servant Leader does not take advantage of their power and status by coercing compliance; they rather try to convince those they manage. This element distinguishes servant leadership most clearly from traditional, authoritarian models and can be traced back to the religious views of Robert Greenleaf (1995:5).

6. Conceptualisation. A servant leader can conceive solutions to problems that do not exist currently. It is to think beyond the realities of every day. "That means that he has the ability to see beyond the limits of the operating business and, also he focuses on long term operating goals." (1995:6)

7. Foresight. Foresight is the ability to foresee the likely outcome of a situation. It enables the servant leader to learn about the past and to achieve a better understanding about the current reality. It also enables the servant leader to identify consequences about the future. This characteristic is closely related to conceptualisation.

8. Stewardship. The quality of stewardship is the ability of the servant-leader to be in trust to others, not only as an individual but as an institution or organisation as well. The servant leader has to serve for the need of the society.

9. Commitment. The servant-leader has deeply committed to the personal, professional, and spiritual growth of each and every individual within the institution (1995:7).
10. Building community. The servant-leader seeks to build community among the workers in a given institution. The preceding characteristics are not exhaustive however they translate broadly the concept of servant-leadership according to Greenleaf.

Servant-leadership has many characteristics that may be used or applied in the study of missional leadership. Besides it is not difficult to discover the Christian background of the theory of the servant-leadership style; therefore, the relationship with missional leadership may be the closest. Thus the study of missional leadership will be based on two foundations: one is about the leadership and the other on the missional church. The point is to develop, to cultivate and establish a missional leader, a leader who is able to plant a missional church or to transform a church into being missional. The principles of servant-leadership are not far from or seem to have been inspired by the Holy Scriptures. The understanding of missional leadership may require the combination and the application of the tenets of servant-leadership, organic leadership, with those of the missional church. For this reason in the following part I am going to spend more time studying the concept of missional leadership that is very essential and relevant in the formation of missional congregations.

5.3 Missional Leadership

The leadership of the church plays an important and irreplaceable role in the planting and the configuration of the missional congregation. Roxburg (1998:183) states that "The key to the formation of missional communities is their leadership." For a missional congregation there is a need of an appropriate paradigm of leadership that will create a missional atmosphere or a missional environment for the realisation of missional transformation. To that end I am
going to propose some definitions (though it is challenging to define leadership from a missional point of view), to examine the characteristics, and to study the development or the formation of missional leadership.

5.3.1 Definitions

The chapters One and Two of this thesis offer a rationale or foundation for the understanding of missional leadership. From these chapters it has been noticed that missional defines God and Church from their very nature. It means that God is a missionary God by nature and he created the church to participate in his mission toward the world. Consequently the church is missional by nature because it is the community of people of God, saved and called to be instruments of God for the fulfilment of the purpose of mission. With this in mind it is possible to define missional leadership as the responsibility of those who are in charge of the missional church, those who are called to plant a missional church or to bring transformation of congregations into a missional church and lead missional congregations. It is the leadership of everything that is missional, in the sense that it is dealing with the *missio Dei*. The transformational aspect is very essential when it is question of leadership. I agree with Roxburg (1998:183) when he mentions that "leadership is a critical gift provided by the Spirit because…fundamental change in any body of people requires leaders capable of transforming its life and being transformed themselves." Niemandt (2012:8) stresses the transformational aspect and states that "Missional leadership is the transformation of people and institutions, under the guidance of the Holy Spirit, to participate in God’s mission." (Translation from Afrikaans) With this understanding, it is clear that the central point when we strive to understand missional leadership is the mission of God. So it is possible to vision or to relate directly missional leadership to the missional transformation of people or of
institutions by the power of the Holy Spirit. It is Christian leadership that takes into account the *missio Dei* and the requirements of its fulfilment in the world. *Missio Dei* is the purpose, the focus, the objectives and the motivation of the calling of missional leaders. "Speaking of missional leadership directs the attention to the focus on mission and the Triune God of mission." (Doornenbal, 2012:199) There is no way to speak about "missional" leadership if *missio Dei* is not part of the responsibility of the leaders and if it is not the objective of the whole enterprise.

Missional leadership is composed of people called and equipped by God to serve the church in preparing God's people for mission, or to equip God's people for the works of service. Roxburgh (1998: 183) fundamentally defined Missional Leadership as:

The God's people for mission…The purpose of leadership is to form and equip a people who demonstrate and announce the purpose and direction of through Jesus Christ. Such leadership, through the agency of the Holy Spirit, works to create a people whose life is a witness to Jesus Christ.

Referring to the ministries the Apostle Paul mentioned in the book of Ephesians, Roxburgh (1998:185) argues that all "these ministries of leadership are given to enable the church to carry out its fundamentally sociological purpose in the world: to announce and demonstrate the new creation in Jesus Christ." As much as the church is missional, equally all its components should be missional and reflect its missionary nature. Consequently the leadership of the church is of a missional nature and has to serve in the creating of a missional community by the Holy Spirit, and equipping it for the accomplishment of God's mission. Anderson (2008:194) remarks that:

A missional church in all of its expressions must have missional leadership, and missional leaders must have a missional imagination. There is no
missional church without a missional imagination, which discerns what God is up to in the world, imagines possible ways to be involved in that mission, and invites people to take action. Missional leaders invite, encourage, equip, guide, and partner with others in discerning God's mission.

Missional imagination is the capacity to think, to reflect on mission and on ways of being missional in a given context or on ways to participate in that mission. It gives the momentum to discern what God is up to in the context and to join him in mission. Missional imagination is very important because it gives internal availability or tendency to be in mission or to be a missional church. So, missional leadership has the responsibility to enable such missional imagination among the people of God.

Missional leadership guides God's people to Jesus Christ and enables them to be witnesses of Jesus Christ and of his kingdom. Missional Leaders understand and believe the missional identity of the church, they are aware of their missionary calling, and are committed to the purpose of the *missio Dei* in the world. They work for the formation and development of missional leaders and missional church. Elton (2009:178) defines missional leadership in considering its components:

> Missional leadership includes persons who understand their calling as disciples of Jesus Christ, see themselves as equipped by God with certain gifts to be shared with the larger body of Christ, and believe that they are empowered by the Spirit to engage the world by participating in the creative and redemptive mission of God.

This way of understanding missional leadership easily merges with the organic leadership paradigm proposed by Avery (2004:26-30) in the sense that missional leadership does not resolve around a single leader, but is composed of many
people working in a network and contributing for the progress of the organisation.

Missional leaders are called by God to follow Jesus Christ in equipping God's people to realise their identity and calling, and to enable them to carry out the witness of Jesus Christ in participating in missio Dei in the world. Missional leadership will have the responsibility to discern, to disclose, to teach, to expose and to develop missional identity. It will define the general orientation of the church and ensure the implementation of its missional vision. Under the control of the Holy Spirit, the missional leaders will expose and demonstrate the missionary nature of the church and will guide the missional community to live its identity and purpose. Missional leadership serves at the front of the community and points to Jesus Christ who is the King. With regard to this idea Sweet (2012:27) thinks that the word leader should be assigned singly and only to Jesus Christ. So for him, there is an insinuation that genuine missional leaders are those who are followers of Jesus Christ and point to him. They are all followers and not leaders. Here I may insert the idea that a good leader is first of all a good disciple. This is to say that if someone is not a good disciple he cannot be a good leader. Missional leadership accomplishes its mission with dependence on the Trinity and in obeying the voice of God. For the leadership in a missional church to be inherently apostolic, it must be directly involved in the works of divine reign for an effective communication of the words of God's reign (Guder 1998:187).

At this point it may be said that by serving in front of the community missional leadership plays the role of, or incarnates servant-leadership. The motivation is to serve the church by developing God's people and equipping them in participation of the missio Dei. With missional leadership the emphasis is on the
services rendered to other people. God's people are trained, enabled and empowered to fulfil their purpose, which is missional in the world, and to promote the Kingdom of God and his son Jesus Christ. This way of understanding the role of missional leadership impacts or influences the view of authority in the Church. It has to be understood as humble service, nourishing and building up the koinonia of the church. And

the authority that Jesus Christ shares with those in ministries of leadership is neither only personal, nor only delegated by the community. It is a gift of the Holy Spirit destined for the service (diakonia) of the church in love. Its exercise includes the participation of the whole community, whose sense of the faith (sensus fidei) contributes to the overall understanding of God’s Word and whose reception of the guidance and teaching of the ordained ministers testifies to the authenticity of that leadership. A relation of mutual love and dialogue unites those who exercise authority and those who are subject to it (WCC: Resource Book, 2013: p. 33:51).

Missional leadership has to be built on the trinity model. Missio Dei belongs to the diversity of the Father the Son and the Holy Spirit. There is diversity in unity. In the same way, missional leadership is a diversity of leaders who have to work in unity. So, missional leadership is an apostolic diversity. It is not a one man show. Rouse & Van Gelder (2008: 82) stressed on this variety of leaders and said that

A more missional and vital future is ensured when a variety of leaders are called forth with their many and varied gifts to form a genuine partnership for the sake of helping the congregation participate in God's mission in the world.

It is composed by a diversity of leaders who constitute the gifts for the body of Christ; God gives them to the community so that they serve and prepare the people of God to the service of his glory: that is to participate to the mission of God. The text of Ephesians 4:11-13 presents what is basically called a fivefold
ministry that is exerted by a fivefold leadership that constitutes an apostolic kind of leadership: Apostles, prophets, evangelists, pastors and teachers (doctors). In their book: *The Shaping of Things to Come: Innovation and Mission for 21st Century Church*, Frost and Hirsch (2003: 165-181) have coined the acronyms of the Genius APEPT to refer to the five ministries in the church and define their foundational leadership functions. The Genius APEPT describes the five functions of apostolic leadership as follows:

- "Apostolic function usually conducted trans-locally, pioneers new missional works and oversees their development.

- Prophetic function discerns the spiritual realities in a given situation and communicates them in a timely and appropriate way to further the mission of God's people.

- Evangelistic function communicates the gospel in such a way that people respond in faith and discipleship.

- Pastoral function shepherds the people of God by leading, nurturing, protecting, and curing them.

- Teaching function communicates the revealed wisdom of God so that the people of God learn how to obey all that Christ has commanded them."

Frost and Hirsch think that "these are the descriptions of the primary functions of people called to these spheres of mission" So, APEPT represents and describes at the same time the ministry matrix and the leadership matrix. The APEPT missional leaders, their definitions and impact are described as following. The Apostle is one who is sent, he works for the extension of the church. The Prophet is one who knows, he works for integration. The Evangelist is the one who recruits, he works for the expansion of the church; the Pastor is one who cares, he nurtures the people of God. The teacher is one who explains the scriptures, he
brings understanding (2003:170). From the sociological point of view the APEPT missional leaders may be explained with regard to the leadership style. The Apostle is compared to the entrepreneur, pioneer, innovator; he is the ground-breaker and strategist who initiates an organisation's mission. The Prophet is the questioner, agitator; he disturbs the status quo and challenges an organisation to move in new directions. The Evangelist is the passionate communicator/recruiter; he takes the organisation's message to those outside and sells it to them. The Pastor is the humaniser, carer, social cement; he provides the organisational glue by caring for the individuals inside it. The Teacher is the systematiser, philosopher, translator; he organises the various parts into a working unit and articulates that structure to the members (2003:173-175). The complementarities and collaboration in the missional leadership is the golden rule for the accomplishment of the mission.

Woodward (2012:111) calls missional leaders who occupy these five functions or ministries the five culture creators. Indeed these people are called to prepare God's people for the works of service. They are called to create a new culture which is missional. They have the responsibility to bring in a new way of life centred on, and orientated toward Christ. This new way of living is indeed the new culture of mission. The author portrays Jesus as the "Archetypical culture creator" because he had all these ministries in him and for the simple reason that he received the fullness of the grace of God, the fullness of the anointing, and because he was God. Jesus as an Apostle was sent by the Father into the world to save humanity and all creation. Cf (Col 1:19) Jesus as Prophet, questioned the religious status quo and challenged the scribes and the Pharisees to change their spirituality. He defended and advocated for the poor, the prostitutes and all marginalised people. Jesus as an Evangelist spread the good news to the poor. (Luke 4: 18) Jesus as a Pastor “had compassion for the crowds because they were
harassed and helpless like sheep without a shepherd.” (Mt 9:36) He is a “good shepherd who lays down his life for the sheep. (John 10:11) Jesus as Teacher is said to teach as one who had authority. (Mt 7:29) (2012:116-119)

Woodward (2012:121-167) describes all the five culture creators as the equippers, and he gives their focal concern and their vision for the destination of their ministries. The Apostles are the dream Awakeners: they live out the calling and they create a discipleship lifestyle and call people to participate in advancing the kingdom of God. The Prophets are the heart revealers or displayers: they pursue God's shalom and call the church to God's new social order and stand with the poor and the oppressed. The Evangelists who are the story tellers incarnate the good news, and proclaim the good news by being witnesses and redemptive agents. The Pastors are called the soul healers. They seek the wholeness and the holiness, and they cultivate life-spirituality in the community and bring reconciliation. The Teachers are the light givers. They explain the sacred Scriptures and their destination is the immersion of God's people in Scriptures and the dwelling faithfully in God's story.

While the five culture creators are distinguishable, they are not mutually exclusive because one function may operate in other fields. In other words the same person may fill one or two functions according to the gifts bestowed on him or her. In addition, it is important to notice that all the people working in these ministries should not function independently or separately, they have to operate in the framework of missional leadership because they are all the equippers and they have a missional blood or a missional DNA. They have an apostolic character and they are part of or constitute the apostolic leadership as they all are called to prepare God's people for the works of ministry. They are all agents of missio Dei and called to work in collaboration.
Missional leadership has an apostolic awareness in the sense that they know missional identity and missional vocation, they are aware of the missional nature of the church and they focus on the formation, equipment and the enablement of God's people so that they may become effectively a missional community in the world. Missional leadership is in charge of nurturing people and making them Disciples of Christ, and build them up so that they may be able to express to the world the creative and redemptive mission of God who is a missionary God, and to impact on culture. Missional leadership works to create a missional environment that will affect the Christian community and motivate it to impact on the world. Roxburgh and Romanuk (2006:17) think that a missional leader has to cultivate a biblical imagination for playing an important role of "cultivating an environment within which God's people discern God's directions and activities in them and for the communities in which they find themselves."

The question one can ask is what is the meaning of biblical imagination? This is a very important missional duty of enabling the people of God to discern the will and actions of God amongst them; that is to discern the meaning of *missio Dei* for them and for the surrounding communities through Bible stories. Discerning what God is about and researching the action of God in the community is an unavoidable step of "missionalisation" of a congregation and an important act of missional leadership. It is a reference to biblical narratives in order to discern what God is about in both the Christian community and the world. Biblical imagination may be compared to the stage of “theological reflection” in the cycle of Mission Praxis as it is adapted by Karecki (2005:140). After discerning the will and the actions of God, the people of God have to commit in obedience to follow God in the field and participate in the fulfilment of his mission. Biblical imagination is connected to the place that the word of God occupies in a
congregation. Guder (2004:61) remarks that “the missional transformation of a congregation is directly related to the priority assigned to the Bible and the way in which the Bible shapes that community.

The engagement of missional leaders with the congregation in the way of God will result in the cultivation of a different culture as Woodward (2012:33) states: "Leaders of God's people uniquely contribute to the cultivation of a culture distinct and different from the dominant culture. For it is the role of Spirit-filled leaders to create missional culture within a congregation." Moreover the approach to leadership is a communal approach whereby missional leadership is not to be viewed in an individualist way, but in a collective way as a corporate body serving in mission-Dei. The Missional leadership is a body of leaders called by God and sent to equip, to form and enable God's people to reach out to the community; they collaborate and participate in the fulfilment of the mission of God towards the church. It is what Van Gelder & Zscheile (2011:156) called “Participatory Missional Leadership”. Participatory leadership for the missional church is a new paradigm of leadership, “grounded in the premise that the church finds its identity in participation in God’s mission in the world, and that it is primarily the Holy Spirit who leads Christian communities.” In doing this missional leaders fulfil their own purpose and mission in the world. They have been gifted for the enablement and equipment of the saints for the sake of ministry, and they have been made and given as gifts to the people of God.

5.3.2 Character of a Missional Leader.

The missional leader's personal character may include those of transformational leader and of servant-leader. Roxburgh and Romanuk (2006:127) define character as "a matter of personal habits, skills, and behaviours that engender
confidence and credibility". It is also about motivation, values, and a sense of life purpose of the leader. Above all it should be clear evidence of the central place of Jesus Christ in all aspects of the life of the leader. Given the fact that missional leader is an agent of the kingdom of God and Christ is the King, the character of the missional leader should develop in conformity to Christ. His/her character is formed and shaped by the particularities and the requirements of missional leadership and the missional church. The missional leader needs a certain set of skills and capacities to move the missional enterprise. The missional leader as a Christian leader should have a Christ like character. Moreover every Christian is called to resemble Jesus Christ. Barna (1997:23) gave a long list of the Christ like character of a leader that is applicable to the missional leader. The list comprises of all the recommendable traits of any leader including a missional leader. They are: a servant's heart, honesty, loyalty, perseverance, trustworthiness, courage, humility, sensibility, teach-ability, values driven, optimistic, even tempered, joyful, gentle, consistent, spiritual depth, forgiving, compassionate, energetic, faithful, self-controlled, loving wise, discerning, encouraging, passionate, fair, patient, kind, merciful and reliable. Without having the "character meter" or "a spiritual meter", I may suggest that a missional leader as any other spiritual leader must have more than seventy percentage of these traits of character.

Although all these traits are important for the missional leader I would select the essentials elements of character relative to leadership. Considering the leadership paradigms I may remark that the characteristics of organic leadership are close to those of missional leadership. A missional leader must be a visionary. God's call to lead is the first element necessary for a leader without which the attempt to lead will be a mere disappointment. Leading is about direction, leading is taking somebody from one point to another. It is moving towards an objective. So "the vision is a clear mental portrait of the future" (Barna, 1997:47). Vision is the new
image or new shape of the current situation, it is the point where the church or the organisation is heading. The first thing the leader should have is vision. And vision comes from God, because God is the owner of the Kingdom, the master of the work. No matter what kind of Christian organisation one may be in, it belongs to God and he is the one who knows the plan he has for each person. The vision is a new place where God wants to take us in his kingdom.

Barna (52-53) gives four factors that are involved in the discerning of God's vision for ministry or the life of a person. The first factor is self-knowledge. The leader is called to have knowledge of himself/herself. This self-knowledge is one of the parameters of the call to leadership. Roxburgh and Romanuk, (2006:126) contend that "Self-identity refers to the nature, character, and behaviour of a leader in relationship to the congregation and its developing life". The second factor is knowledge of God. Because the vision comes from God, it is in fellowship with God that it is possible to grasp the vision through some spiritual exercises such as fasting and prayer and through reading and meditation of the Scriptures. God can as well reveal his vision at any time and in any situation according to his sovereignty. The third factor is knowledge of the context. The vision is related also to the context because it is about the transformation of people; it is about change in the community and impact on the future. The fourth factor concerns consideration and good advice. In the vision good advice may help to see the blind part of the vision in the community. Good advice may help to enrich or to enhance other aspects of the vision. Furthermore vision may be understood in the sense of a personal calling from God. It is about the calling of God to a person. It is particular calling that is sustained by particular provisions: ability and gifts for the implementation of the vision. It is usually said that when God gives a vision, he also gives provision.
Courage is a gift of the Spirit that allows the leader to stand firm when facing opposition, challenges and obstacles in his/her path. Humility is part of the character of Christ. In Philippians 2: 5-11 the Apostle Paul depicts the pattern of the humility of Christ demonstrated by his incarnation and the consequence is that God raised him above all other names. The Scriptures do teach that pride precedes a fall, while humility precedes glory. (cf. Prov. 18:12) The "teach-ability" makes of a missional leader a permanent student, which means that s/he is continuously learning, that is why s/he should be teachable. S/he is ready to learn new things from God, from the congregation and from the community. Peter had to be teachable for him to proceed and to accomplish the mission of God (Acts 10:9-16). “Honesty” is a trait of character that will bring trustworthiness to the missional leader. Perseverance and consistence are great weapons that the missional leader must have if he is to reach his goal, because there are a lot of challenges, obstacles and circumstances that might discourage the course of ministry. The servant’s heart and stewardship are important to create a passion to lead people; and with compassion the leader will love, understand, forgive and serve others. Loyalty and faithfulness must be sustained in the relationship with God and his people. Self-control and patience are fruits that avoid quarrelling. The leader is driven by values. The leader is called by God, and must have a Christ like character and demonstrate the functional competencies related to his or her responsibilities. I would like to resort to Roxburgh and Romanuk (2006:127-139) who conclude the conversation on the character of the leader by mentioning four personal qualities. These qualities are personal maturity, conflict management, personal courage and trustworthiness and trusting.

The personal maturity of a leader must be demonstrated by self-awareness, authenticity, an awareness of the realities and concerns of those being led. The authentic leader is one whose actions and words are coherent and internally
consistent. To be self-aware is to have self-knowledge in connection with the responsibility and purpose of life. Another thing to mention about the leader is the proximity of the leader to his people: being present and attending to the concerns of the people. Transformation and transition in an organisation engenders conflict. For this reason the missional leader has to be skilful in terms of conflict management. The above-mentioned authors say that "Missional leaders can model the ways of engaging conflict to bring about change. They must be ready to create conflict that helps people think differently, name conflict, and facilitate its resolution." (2006:135). Personal courage: I have already mentioned above this trait of character. The creation of a missional culture in a congregation may encounter obstacles, resistance and even opposition. This trait of character will be helpful to continue with the journey without giving up. It is a quality required in any ministry. Roxburgh and Romanuk (2006:138) state that,

Pastors leading missional transformation require the kind of personal courage that makes them ready to sacrifice popularity in order to tackle tough issues. Personal courage is the capacity to go a long journey in the same direction, even when few seem willing to follow. It means keeping to one's core values, ideals, and sense of call, even if they have become unpopular.

Personal courage is related to the determination to keep the vision until the fulfilment or the end is reached. It is the capacity of the leaders to defy and overcome all that is contrary to the vision. Trustworthiness and trusting are also quoted. Trust is inspired by consistency, the coherence of the values and skills of the leader. It is difficult to move people who don't trust you. The seriousness and the faithfulness of the leader in his/her way of working, and in his/her relationship with church members will create trust. It is inasmuch as the leaders are constant and consistent in values and skills that people will follow him/her in the new direction s/he is taking them.
Follow is what Rouse and Van Gelder (2008:86-87) suggest missional leaders are supposed to be and to do with regard to their mission in the church and in the world. The church leaders are expected to be and to do the following.

1. A church leader is to be diligent in the use of the means of grace and of prayer. He must be exemplary in worship attendance.

2. A church leader is committed to helping fulfil the congregation's vision for mission.

3. A church leader supports the ministry of the congregation through regular giving by practicing good stewardship in the sharing of time, talent and treasure.

4. A church leader seeks to grow in one's own spiritual life by daily prayer and regular study of God's word.

5. A church leader will show oneself to be dependable by regular attendance of scheduled meetings and following through on assigned responsibilities.

6. A church leader will exhibit a spirit of cooperation and of collaboration by seeking to work together 'for common good' with staff, and members of the congregation.

7. A church leader will seek to communicate clearly with other leaders, staff, and members of the congregation, seeking to avoid misunderstandings and to keep others informed.

8. A church leader respects the need for confidentiality in private circumstances.

In concluding it may be said that the characteristics of missional leaders are not meant to be exhaustive, but it is possible to mention those which are indispensable for missional leadership. Personal experience of the knowledge and commitment to God in Jesus Christ are prerequisite to serving God as a missional leader. The courage and perseverance in the accomplishment and pursuit of vision are very
important mostly because of challenges and opposition. Humility and "teachability" enable the missional leader to learn from God and from others. The missional leader should be able to mentor, to equip and to inspire other people. Integrity will bring trustworthiness into the life of the leader so that people can follow him/her. Beyond all, the personal skills and the grace of God are qualities that define the particularity of a missional leader.

A missional leader is called to bring about change in the congregation or to plant a missional church. He/she must develop a character that will meet the requirements of a missional church in order to be able to accomplish missional leadership. A missional leader, as a person, is a gift to the church of Jesus Christ. He/she understands the missional dimension of the church and has a passion for the equipment and enablement of other disciples so that they become mature and ready for ministry. The preoccupation of the missional leader is to make others aware of the mission of God and to help to grow in faith and to be able to participate in the missio Dei by the power of the Holy Spirit. The first preoccupation of a missional leader is to serve others. The missional leadership will be fulfilled when the disciples are developed and become in turn missional leaders.

5.3.3 Missional Leadership Development (Formation)

Missional leadership development is closely connected to missional spiritual formation in a congregation, and I would like to give a short introduction. It is advisable to understand first missional spirituality and second missional spirituality formation. Missional spirituality is the Christian way of living derived from an encounter with God in Christ, the fellowship with him, and his mission in the world. It is a life in and with the Spirit created by the presence of God and
manifested in the participation of God’s mission in the world. McNeal (2009: XIV) remarks that “Missional is a way of living, not an affiliation or activity....To think and live missionally means seeing all of life as a way to be engaged with the mission of God in the world.” Helland and Hjalmarson (2011:26) radically state that,

missional spirituality is not primarily about self-improvement, spiritual disciplines, personal devotional life or even spiritual formation for our own sake. ‘It is our continuing response to the reality of God’s grace shaping us into the likeness of Jesus Christ, through the work of the Holy Spirit, in the community of faith, for the sake of the world.

Missional spirituality may be understood in the light of the Triune God. It is a way of living with God of mission formed by the Holy Spirit in the likeness of Jesus Christ. It is life by the Spirit of God for the continuation of Christ’s mission in the world. Missional spirituality leads to commitment in God’s mission in the world. It “is a spirituality that forms and feeds mission” (2011:27).

Zscheile (2012: 7), defines missional spirituality formation as an intentional communal process of growing in our relationship with God and becoming conformed to Christ through the power of the Holy Spirit for the sake of the world. Missional spirituality formation concerns all church members because all are called to participate in God’s mission in the world and they have to be trained and to grow in this respect. I agree with Zscheile when he says that missional spiritual formation is first of all the work of the Holy Spirit, the Spirit of God who predestined all Christians to be conformed to the likeness of his Son. And I may add that likeness to Christ here may apply with regard to his mission in the world. Missional spiritual life to be formed must be understood in its global, integral and holistic dimension, which concerns all aspects of the life of human beings as he/she is committed to the mission of God in the world. Moreover Roxburgh and Romanuk (2006:168) view spiritual formation in a practical way as referring to
the “specific habits and values that shape the identity of God’s people and forms them in their Christian life as a community.”

Following this introduction on missional spirituality, the discussion will move to missional leadership development or formation which is the development, the formation and training of missional leaders. Beforehand I agree with Van Gelder and Zscheile (2011:156) when they remark that “In the missional missional church, leadership must be multiplied intentionally in order to steward well the gifts God has given the community while also opening the ministry of the community as wide as possible in mission” The idea is that they should train, prepare, equip as many as possible missional leaders for the continuation of the mission of God. Missional leadership development in the denomination is mostly organised according to the requirements of the ministry committee (department or whatever name they may call it), and of the theological education committee. It is a matter of, and concerns the structures that are in charge of ministry formation and the theological education. Though informal leadership formation in the congregation is important, it is not singly considered as much as formal leadership development is concerned. Missional leadership development is likely to be reserved at formal theological institutions even if they do not meet all the necessary missional requirements. On the contrary the missional leadership formation in emergent congregations is more the responsibility or the work of the missional leader and leaders who are in charge of the congregation. At the very beginning the discipleship helps to train new Christian in the ways of Christ, until there is a discernment of a missional vocation. The discernment of a call to be a leader may manifest in the process. I have to remark here that the issue of a calling from God is central, and is about one or more of the functions the person is going to exert, and among them we have the following: a pastor, a teacher, a prophet, an evangelist, an apostle; The call of God may concern any other leadership
responsibility related to the mission of God. This is the departure point and even the prerequisite condition for missional leadership development. The person has to know his/her calling; he/she has to know in which area of leadership God has called him or her to function. There are many ways to discover the calling of God. It may be by prophecy, by vision, by the discernment of another leader; the Holy Spirit may speak audibly; at certain occasions the congregation may also be involved in the discernment and recognition of a gift of leadership in a disciple. When this step is crossed in the life of a person, the second step is the training of the future leader. Research of the Francophone churches shows that leaders are mostly trained in the field, which means in the congregations. The senior pastor is the one in charge of training and developing the leaders of the congregations. He/she discerns the call from God in the life of the members of the congregation and observes them on the basis of a number of characteristics and conditions that he/she has drawn. The candidate should be for instance faithful, available, submissive, and teachable. The discernment and observation are steps that are exercised for a long period of time. After the choice, the senior leader chooses the candidates and brings them before a small group of leaders where the training is conducted. The candidates will undergo a long period of training to make sure that they meet or satisfy all the requirements of the leadership. Those who feel that they are unable to complete, have to be honest enough to withdraw. For instance if someone is not available, it is difficult for them to be a leader because the presence and the availability of a person for church activities is compulsory. Those who survive the trial will be confirmed in their responsibility as leaders and will be prayed for.

In all the Francophone churches explored, the academic theological training is accepted by the leaders but there is not a church that has sent a candidate to be trained. Although the pastors admit that they do have a project to send candidates
to the universities and seminaries for theological training, they do not attach a great importance to this kind of formation. One of the reasons advanced may be the cost of education, as most of these churches do not have sufficient means. But what I have found is that, this reason is not valid for all churches. Some churches have the means but they do not seem to be ready to send candidates for formal theological training. One of the pastors stated that the leadership development should happen twofold. First of all the leaders must be trained in the field, so that they may acquire spiritual experience. Second theological education can be organised concomitantly. The candidate must be attached to the church and be involved in its activities. By doing leadership formation this way, there will be a balance between spirituality training in the church and theological formation in the seminaries, or Bible schools. Nevertheless I may remark that in order to provide an appropriate missional formation for leaders, mission should be the framework of everything that is happening in theological education institutions. (LCWE, 2004)

While the financial shortage may appear true as the main reason for not sending candidates to theological institutions, I think that it is a matter of willingness, of vision, and of the priority attached to leadership development and formation. I would state that the tendency of a leader is to multiply and to reproduce himself or herself. So those leaders who have degrees in theology are susceptible to produce other leaders with the same qualification. Those who do not have a degree have the tendency to give birth to leaders with the same level of education. Some congregations already have a leader who has gained a qualification from a theological institution or Bible School. It is important to mention that among the leaders of Francophone churches there is a pastor who is doing a master’s degree in theology and politics. This choice is purposive to his ministry towards or among political leaders. It is opportune to remark that the majority of leaders, I
mean senior leaders, have undergone a certain level of formal training in terms of Bible schools.

Missional leadership formation remains a challenge in the Francophone churches because there is no program and no real intention of training people in theological institutions. This fact is not particular to the Francophone churches, Van Gelder (2009:41) wrote about this, speaking of the American churches, and said,

Leadership for many of the newer congregations now being formed is being raised up within their own local communities, and some are taking on primary roles of leading without pursuing any formal theological education. Distance learning programs and online courses offered by seminaries are now increasingly used to try to incorporate some kind of formal theological education for many of these people.

It appears fair to say that a well balanced leadership development demands the application of both the informal spiritual formation supplied within the congregation and the formal training offered by the institutions of theological education. They are all important for missional leadership development provided that they inform correctly about mission and missional leadership.

Informal leadership formation in the congregation depends also on the qualification and the spirituality of the visionary who is at the same time the senior leader or Pastor and of the junior leaders where they exist. The research showed that there is a great need for training Pastors about missional theology, missional ecclesiology and missional spirituality because the concept of "missional" is not well known among the Francophone communities. Moreover many leaders have not even heard about the concept of a missional church. Some said that they have already heard about missional church but when it is a question of defining it, most will likely not know the meaning or try to define it with
uncertainty. This denotes the necessity for missional theology training for the Francophone pastors and Francophone church leaders and even church planters.

5.4 Developing a missional identity

In order to develop a missional identity among church members, one of the steps is to develop missional awareness in the congregation so that they may be exposed to the missionary nature of God and the missional nature and purpose of the church. Another step is to demonstrate the missional vocation of the church that relates to the existence of the church in the world. The double nature of the church informs and unveils the missional identity of the church. The very purpose of the church is part of its nature and it is to be in mission in the world by participating in God's mission. Missional structure is the way to organise what the church is. It is to be filled and composed with the people called and sent to help the church to discover and keep its identity, to discern and keep its vocation, and to equip, form and prepare the people of God for the works of ministry.

5.4.1 Missional awareness

The development and the establishment of missional identity in a congregation begins with the creation of missional awareness. Missional awareness is about the recognition of the Trinitarian God and his mission in the world. It is about what God is doing in the world and the participation of the church. He created the church to be his instrument that witnesses to the reign of God or the kingdom of God in the world. Thus the church should know that it is the people of God, set apart and holy, called and sent into the world for the sake of mission. The focus will be missional theology which includes missiology and missional ecclesiology.
The congregation has to discover its true nature which is missional and its mission field which includes its immediate context without excluding the whole world. Missional awareness suggests that the church knows that it has moved from sending to being sent into the world. The very nature of the church and its purpose in the world is _missio Dei_. The exposure of the missionary existence of the congregation in the world and the scope of the mission of the Trinitarian God that is beyond the church is important as far as awareness is concerned. The church members have to realise that they are all disciples of Christ and are called to follow Jesus Christ and to continue his mission in the world. They are called and sent into the world to be witnesses of the love of God and his plan for the world. With this knowledge there is a motivation for everyone to realise the calling to live a life of Christ in the world as an agent of transformation of the world by the power of the Holy Spirit. With this awareness great importance is given to the Holy Spirit who has the power to reveal the spiritual realities to those people who approach God by faith. The awareness will cover the role and the importance of the Holy Spirit in the fulfilment of the mission of God in the world. In fact people have to know that God is the creator, the sender of people into the world for mission and he is also the accomplisher of his mission in the world. It is advisable to remark that the awareness process is spiritual and may be conducted in many ways. For instance repeated retreats were people may be exposed to all the content of missional theology. The objective of this point of process is to make the congregation members aware of the _missio Dei_, what God is doing among them and in the world; how they participate in the mission of God in their context and the world. The awareness concerns the relationship of God and his people, the mission of God in the world and the role of the people of God in the world. Missional awareness has the purpose to impact a new vision of God as a Trinitarian God who is a missionary God and a new vision of mission which is primarily the mission of God, and a new vision of the church that is to be
understood as created and sent into the world to participate in the mission of God. The new vision brings the understanding of the church as a sign, sacrament and the instrument of the kingdom of God; also an agent of the communication of the love of God to the world.

Roxburgh (2011: 57-62) borrowed the notion of “language house” and “social imaginary” in order to distinguish between public declarations and theological confession about the nature of the church and the different images of how people are and act in the world. He referred to Charles Taylor who used the term social imaginary to explain how people are shaped by the stories that lie behind the real world. The latter defines social imaginary as

the ways people imagine their social existence, how they fit together with others, how things go on between them and their fellows, the expectations that are normally met, and the deeper normative notions that underlie these expectations...The largely unstructured and inarticulate understanding of our whole situation, within particular features of our world show up for us in the sense we have. (2011:59)

Social imaginary is carried forward by means of language which Branson (quoted in Roxburgh (2011:61) calls “language house”.

It shapes the ways people live and their understanding of the world. Language is the house where our humanity is formed and continually made over; it gives expression to our deepest senses of who we are, the mystery of what it means to be human in a world that does not go on forever – where we create and die.

From these two notions we understand that there could be in a congregation a contradiction or a distance between public faith confession and the reality of Christian life shaped by the narratives, the values and beliefs that are not seen and expressed. Missional awareness concerns this kind of situation and it is possible
to bring or suggest the notion of missional language that will affect and synchronise the ways the church/congregation formulates its public expression of the faith and the hidden realities of beliefs, values, traditions and the expectations of their true identity and ways of life. Missional language may influence and connect the true identity, beliefs and values with their expressions. Missional language has to create a link, a connection between the intrinsic identity of the congregation and its expressions. Missional language plays the role of expressing missional theology, creates awareness of being a missional church or missional identity and internalises the parameters that constitute this identity. Missional language brings back and reconnects the church to its source which is the Triune God of mission. Missional language helps the church to retrieve and recognise its missional nature and identity in order to translate them into everyday life by participating in missio Dei. Missional language is part of the creation and development of the missional culture in a congregation.

5.4.2 Missional vocation

The formation of missional identity depends on the discernment of missional vocation. The understanding of the missional vocation of the church leads to the understanding of its missional identity because missional vocation reveals the missional identity of the church. The word "church" comes from the Greek word ekklesia, whose verb is ekkaleo which is composed of two words ek and kaleo which means "to call out of". Etymologically, ekklesia means: "called out of". It was first used to speak of an assembly summoned in a community to solve a public matter. Thus it wasn't a religious congregation. Later, the word was applied to a religious assembly. The ekklesia comes to be defined as an entity or assembly called out of the world by God for a purpose. As we can see the church has a missional nature and missional vocation from its creation. From its essence the
church has a missional vocation. The missional vocation of the church concerns being called by God for a mission. Hunsberger (2004:37) understands that the calling of God is associated with "beliefs, attitudes, perspectives, practices, tasks, vows'. For him the calling of God affects, guides, and influences the whole life of a Christian. He continues to argue that "For the church to understand itself to be missional ('sent') is to discern its vocation ('called'). To be called by God is to be taken into a way of life and mission". In the attempt to define missional vocation, Guder (1998:79) poses a relevant question to the church in the world. And this question concerns the very purpose of the church in the world. The missional vocation of the church defines the apostolic nature of the church that may be explained by being called and sent in the world to fulfil the mission of God. The church is the people of God, a holy nation, a chosen people, sent into the world to proclaim the virtues of God, to represent God and his kingdom. In this new perspective, the mission is God centred rather than church centred. There is a shift from ecclesiocentric view of mission to the theocentric view (Guder 1998, 81). The missional vocation of the church is well understood in connection with the view that the Trinity is a sending God as it is mentioned by Rouse and Van Gelder (2008:36-37). They argue that:

Understanding the Triune God as a sending God is foundational for understanding how the church is called and sent to participate in God's mission in the world. This perspective understands that the Triune God is intimately involved with the created world. The Triune God is a God that both creates and redeems…This understanding of a Triune God stresses the work of the three persons of God in light of God's one nature.

The missional vocation of the church is understood and defined with regard to God who is a sending God, to mission which is the *raison d'être* of the church and to the world the field where the church is sent. In this way the church understands that it is in mission everywhere it is established in the world. The
very presence of the church in any place is the presence of the people of God in mission. The sending nature of the Triune God determines the essence, the nature and the purpose of the church. On the day of Pentecost the church was gathered and formed by the Holy Spirit and sent to be a witness in Jerusalem, in Judea, in Samaria until the confines of the earth. The presence of Holy Spirit in the church makes it a community of God, a community apart, a community that represents God and his reign in the world. The understanding of the missional vocation of the church determines and orientates the involvement of the church in contextual ministries. It will motivate the church to discern the opportunities to express its identity and to translate its nature into acts of God's love toward the surrounding context or community. The confession of Nicea and Contantinopolis states that the church is one, holy, catholic and apostolic. The apostolic nature of the church affirms its missional vocation. It is true that there is more than one understanding of the apostolicity of the church. In this respect Guder (1998:255-256) states that

The church is apostolic in that it is based on the teaching and preaching of the apostles, carries forward their legacy, and at least according to hierarchical traditions, actually embodies their succession. There is important truth in all of these emphases. But the missional nature of the church is more emphatically affirmed when the apostolic activity itself defines the church.

Guder adds that the very life and work of the apostles have demonstrated sufficiently the missional nature and the missional vocation of the church. The apostles were witnesses of the love of God in Jesus Christ toward the world. The semantic study of the word "apostolic" suggests an interpretation that explains and confirms the missional vocation of the church. It suggests that the church is sent, it’s a community of sent people, it is sent to represent Christ. Jurgen Moltmann (1977:358) points out that "The expression 'apostolic' denotes both church's foundation and its commission". He accepts both interpretations which
consider the historical and the theological understanding of this concept. For this study although there is a part of truth in all interpretations, the theological view of 'apostolic' is in consideration.

5.4.3 Dual nature of the church as missional identity.

In their book entitled "A field Guide for the missional Congregation: Embarking on a Journey of Transformation" Rouse and Van Gelder (2008: 31-33) evoke the dual nature of the church in order to explain its missional identity. For them, on one side the church is Holy, Divine, and Theological, as it is seen from above; on other side the church is Human, Historical, and Sociological, as it is seen from below. The human side of a congregation's identity is informed by the presence of the church in a particular geographic location and in a particular culture, by the use of a particular language and all the human aspects of the existence of the congregation. Thus the culture, the geography, economy, politics, history, and Christian tradition determine the human aspect of the identity of the church. On the contrary, the Holy Side of a Congregation's identity is defined or explained by the Triune God who is the creator of the church and sent it into the world. So the congregation's existence is a divine fact. The church is a community apart (holy), it is a people that belong to God, it is a people called and sent into the world by God for the sake of mission. The missional identity of the church is justified both by belonging to both the church and the Triune God who sent it, and by its presence in the world where it is sent to fulfil its mission. The church is created by and belongs to the sending God or God of mission and it is in mission in the world to represent the kingdom of God, to be a witness of Jesus Christ. The presence of the Holy Spirit in the church forms the missional identity of the church. On one side the church is a depository of diverse graces and mysteries of God contained in the Scriptures. And on the other side the church appears to be
just a human and sociological entity. The presence of the church in a particular context makes mission contextual. The incarnation may be used here to explain the missional identity of the church. Christ incarnated to serve as a point of intersection between God and the world. He came into the world to reveal God and his redemptive plan for the world. On the one side he was a human being, with all the limitations due to this nature, but on the another side he was the son of God, he had a divine nature. The fullness of the divinity was in him. His combined double nature formed his missional identity. A God with a human body: that is how one may define the missional identity of Christ. After he finishes his mission he went back to heaven and is seated at the right hand of God in the ministry of intercession. The church is chosen, called and sent into the world to continue the work of Jesus Christ, to be representative of God in the world. In a particular geographical context the church manifests the love of God, brings the peace of God, and represents the reign of God. Although the church is in the world, it lives a different life that witnesses to the presence of God in it and belongs to God. The humanness of the church constitutes an opportunity for its missional identity and its missional vocation. The church is in the world but it is not from the world (John 17:14, 16). It is in the world and it has been called and set apart to belong to God and to do the mission of God. The presence of the church in the world is a missional presence because it has a missional vocation which is part of its missional identity.

5.5 Creating Missional Structures

Wherever people gathered together, it is natural for them to create some kind of organisational structure for many reasons. The structures are created for different purposes depending of the mission and vision people allocated themselves. To create missional identity, and develop missional culture in a congregation an
appropriate structure is needed. In the case of a missional church the structures to be created must be missional. “The church does what it is and then organises what it does. Leadership is an organisational challenge, and the nature of the church determines the nature of appropriate leadership.” (Breedt and Niemandt, 2013:1)

Missional structure is a structure that is created in a congregation to facilitate the fulfilment of the mission of God in the world. It is a structure that belongs to a missional church or to a missional organisation and serves as an instrument of the church or of the organisation for participation in God's mission in the world. The missional structure has as its aim to remind and sustain the missional nature and the missional vocation of a congregation; it has indeed to maintain the missional identity of the congregation and keep it vivid. The missional structure seeks to help the congregation to reach its purpose in the world, which is to live its missional identity in the world. The missional structure has to make sure that the whole congregation expresses its missionality in a holistic way in the world. The implication is that the entire church itself becomes a missional structure because it is a missional community formed by the Holy Spirit and sent to be ambassadors of Christ in the world. It helps to discern the context of the church, and to discern opportunities to develop missional ministries. Congregation creates structures that have to perform tasks according to their needs. Guder, (1998:224) says that “Each community appears to have arranged its structures of leadership for its particular mission: elders or overseers were chosen, apostolic emissaries were sent, and qualifications of leaders for the communities were defined”.

The New Testament has examples of missional structures in different communities. In Antioch there was a structure with prophets and teachers; in Ephesus, there was a structure with elders (presbyteroi); other structures had an overseer, or bishop (episkopos) and deacons were part of a structure. These structures are organised in a local congregations. In classical ecclesiology three
sorts of church government emerge out of these three structures and applied
whether at the local congregation or on the denominational level. They are:
remarks that:

A missiological reading of the New Testament makes clear that no one
church form existed in that context. The early church was developmental
in character and found expression in a number of different organizational
arrangements.

There are many patterns of structures in different communities of the early
church. What is important here is that whatever a structure might be, it should be
missional in the sense that it serves the missio Dei, it facilitates a smooth flow in
the fulfilment of the mission of the church and meeting the needs of the
community. Guder (1998: 227) raises a concern about the role of structures saying
that:

The challenge that ecclesial structures must meet is to enable the missional
community to function faithfully in its specific cultural context. To put it
another way, the structures of the church are to incarnate its message in its
setting.

The missional structures are instruments of enablement and empowerment of
missional communities so that they may fulfil legitimately and satisfactorily their
mission and become relevant in their context. The book of Acts mentions two
cases of the creation of particular structures in order to address particular
questions (see also Guder 1998: 225). The first question concerns the distribution
of provision among Hellenistic widows who were neglected (Acts 6). The created
structure had for its aim, the administration of fairness in the community among
the disciples of Hebraic origin and the Hellenistic descendant Christians. The second question was a profound theological issue that had hermeneutic implications. (Acts 15) This issue concerned the scope of Judaic practices in the Gentile Christian communities. The created structure could be named "theological commission" that had for its purpose to reflect on the doctrinal and ethical issues and to propose a solution in terms of understandable and applicable principles inspired by the Holy Spirit and built on the basis of Jesus’ teachings.

Van Gelder (2000:169-172) speaks of Mobile Missional Structures, that has for its aim to expand the kingdom of God in new areas of collaboration with local congregations. These structures work beyond the limits of local congregations and the New Testament contains some examples. 1. Apostolic leaders. These are twelve disciples to whom Jesus gave the name of Apostles and had for mission to take the message of the Gospel to the ends of the earth and to make a community of disciples. Their teaching will become authoritative for the life of the church.

2. Mobile teams. In this team are "persons selected by the Apostles, by leaders appointed by the apostles, and by the leaders of local congregations for a special assignment in new areas. The following disciples are in this category: Paul and Barnabas; Paul, Silas, and Timothy; Luke (Acts 16:10 ff), Titus 2 Cor. 8:16; Sopater, Aristarchus, Secundus, Gaius, Tychicus, Trophimus (Acts 20:4); and Epaphroditus (Phil 2:15). Gelder argued that “in addition to the twelve apostles, twenty eight named persons from at least fourteen different local congregations participated with these mobile teams”

3. At-large leaders. This group includes people who belonged to the local congregations but at the same time they seemed to have independent ministries based on their gifts. Philip (Acts 8-9), Apollos (Acts 18:24 – 19:1; 1Cor. 1:12); Priscilla and Aquila (Acts 18:26; Rom. 16:3-4);
Van Gelder (2000: 171-172) managed as well to describe the main characteristics of the mobile missional structures that are very helpful today and may serve as models for creating para-churches' missional structures.

a) The mobile structures are always in relation with the local congregations that provide them with different kind of resources. The mobile structures work for the development and the strengthening of the local congregations.

b) The mobile structures are occupied or composed of leaders who have gifts and skills for broader ministry of the church.

c) Mobile structures function as specialised communities of believers, and they are accountable to local communities. The relationship of mobile missional structures with local congregations is really noticeable. The local congregations constitute the rear support of the mobile structures who lean on them to carry the gospel to new places. These structures may serve as the model of the formation of missional structures in the Francophone churches.

Since in the missional church all the members are called to be Disciples of Christ, missional structures are occupied by disciples on the basis of their grace or gifts and competencies. There is no discrimination of race, gender or age. Missional leaders may either be clergy or lay members, men or women, old people or youth. I have to point out that missional leaders work in a spirit of collaboration and cooperation, because of the apostolic nature of their calling and the apostolic nature of the church. The missional and relational nature of the Triune God, explains more the missional togetherness of the leaders. The structures are important to equip, enable and empower all church members to become Disciples of Christ and participate in the *missio of God*, each according to the gifts bestowed on him or her by the Holy Spirit. The missional structures must reflect the DNA of the *mission Dei* as does a missional church. The objective is that the whole church becomes a missional structure where structures work in a missional
synergy that perpetuates the mission of God in the world and that witnesses to the reign of Christ. "Every organizational expression of the missional church must understand itself as a witness to the reign of Christ and the first-fruits of that kingdom" (Guder, 1998: 231) Missional structures work to keep the focus on the vision of the congregation and discern the movement of God by the Holy Spirit. They have to be in search of missional opportunities by discerning what God is about to do or where God wants to lead them. For this reason it is correct to declare that missional structures should be dynamic and not static, they should be contextual as is mission. The case of the church of Antioch shows that the structure had to listen to the Holy Spirit in order to release or to let go those who are chosen to go. A final remark in this respect is that any existing structure that doesn't serve God's mission doesn't have a place in a missional church, and if it does, it is in the wrong place and must be dissolved.

5.6 Forming Missional Culture

The discussion of missional culture starts by defining the word “culture”. I have preferred a clear definition of culture that I am going to use in the understanding of missional culture. Woodward (2012:36-44) understands culture in terms of its elements that he calls the “cultural web”. Therefore culture may be defined as or is created by the interrelation of the following six elements: language, artefacts, narratives, rituals, institutions and ethics. Language is central to culture as a verbal means of its expression and transmission. Artefacts are the creation of a culture, they are cultural goods. Narratives are also cultural goods being the stories of a community’s life; they are the account of a group’s life. Rituals are the procedures or routines that have meaning. The institutions are defined as “‘stable structures of social interaction’ that develops when at least two people do the same thing together repeatedly” (Woodward 2012:41). The Ethics are “the
moral convictions that inform how a community lives” (:42). The interrelation and combination of all these elements define a distinct way of living of a group and that is culture.

The definition of culture can be expanded in terms of its association with missional. Awachite, Kapadia and Jain (2013) quote a definition that seems to be in my view efficient and comprehensive when it is associated with the missional church in this study:

Culture is a word for people's 'way of life', meaning the way they do things. Different groups of people may have different cultures. A culture is passed on to the next generation by learning, whereas genetics are passed on by heredity. Culture is seen in people's writing, religion, music, clothes, cooking, and in what they do. (§3)

Two things are important in this definition: the meaning of culture as "people's way of life" and the way of transmission. As a way of life culture distinguishes people from others, and it is kept alive from one generation to another by learning. The transmission of culture is assured by the existence of people who are in charge of teaching the culture to the coming generation. In missional congregations the missional leaders have the responsibility to create a missional culture and to transmit it from one generation to another.

Missional culture includes the culture that is born or created from the involvement in and the requirements of the mission of God. It is a culture that reflects the relationship with God in connection with his mission. Missional culture is developed when a church discovers and lives its missional nature. It is the way of life of the missional church. It is the way of being church and being the church that understands its calling and its mission. Missional culture is connected to the heart of God and to the identity of the church and it’s becoming (Woodward 2012:27). Missional culture is God's way of living as he is in mission in the world.
It reveals as well the belonging of the church to the Triune God, its apartness from God, its holiness, and its apostolicity in the world. Woodward has considered and developed the fore-mentioned six elements of culture with regard to the missional culture.

Missional culture can be expressed in three elements: the set of beliefs, the ecclesial practices and the contextual ministries that translate and manifest concretely or practically the “missionality” of a church and its incarnation in the world. The beliefs include vision, mission and the core values of the congregation. They are part of the missional theology of the congregation. They reveal the particular raison-d’être of the church (mission), the future of the church or where it is heading (vision) and the core values that sustain the life of the church. The core values define the principles to be observed in the life of the church, and gives some orientation that guides and affects the whole life of the congregation. The vision is the future of the church; it is what the church wants to be in the future. That is where the church is heading with regard to its mission. The mission of a congregation is a set of particular objectives that the church is called to achieve in a particular context in respect with its vision. Mission includes the tasks or duties the congregation is called to fulfil in order to reach that vision.

Missional culture is revealed by a certain number of ecclesial practices that may be called missional practices of a congregation. From a missional hermeneutics point of view, the ecclesial practices of the early church were fundamentally the characteristics of missional culture. After the day of Pentecost, the newly created community was led by the Holy Spirit to perform practices that were related to the nature of the church. The disciples were devoted to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. (Acts 2:42) These are spiritual exercises practiced by the disciples of Jesus Christ, after they were filled
with the Spirit of the Lord and became part of the new community. They were meeting in the temple every day, sharing their goods and praising God. Although it was practiced in Judaism, baptism became the public rite of the commitment to Jesus Christ and incorporation into the body of Christ. It may be understood as well as a missional act of the proclamation of the death of Christ until he returns on earth. It is a witness of the redemptive work of Christ for the salvation of the world. Another practice was prayer and fasting that was now performed in a new perspective of the relationship with God and not as a dead prescription of Pharisees. It was the case with all the Judaic old practices that were now perceived in the new framework of the new covenant with Jesus Christ. Holy Communion is a practice that has for its aim to bring remembrance of the Lord Jesus Christ and to proclaim his death until he comes back. It is a community's meal or a communal meal that expresses the faith of the church in Jesus Christ and the unity of the congregation. It is an act of faith and witness of Jesus Christ to the world. The reading and meditation of the word of God is the natural way to know God and his purposes in the world. The church, being the people of God has to study the word of God and obey the will of God for them and the world. Last the fellowship is an expression of the nature and quality of the Trinitarian God. Although some authors may evoke the fellowship as a consequence of persecution, the objection is that following the example of the Trinity, the disciples are attracted to be together because they are part of the body of Christ. The members of the body are created for the making of the body and the edification of each one of them. Missional practices are the consequences of the missional nature of the church. All these ecclesial practices are inspired spontaneously by the Holy Spirit within the newly created missional community. They are part of the missional life and nature of the new community of Christ. In Antioch the disciples lived in such a way that they resembled Christ and made people call them Christian (Acts 11:26). It is important to remark again that all
the ecclesial practices find their true meaning and life in the power of the Holy Spirit who is the creator of the church and giver of the power of life. I would add again that there are many ecclesial practices in the New Testament that distinguish the church from other communities and manifest its missional life or its missional culture.

In chapter three of this thesis, the church is described or defined as a community of the Spirit. The church belongs to or is the creation of the Holy Spirit for the cause of mission. So, from its inception the people of God constitutes a missional community. In the words of Guder (ed.), "The church owes its origin, its destiny, its structure, its ongoing life, its ministry – in short, its mission – to the divine Spirit of life, truth, and holiness." (1998:145) At this point of conversation, I would like to underline the place and the importance of the Holy Spirit in the formation of the missional culture and the life of a community. The life of God may be expressed only by the power of the Holy Spirit. Dietterich (1998:147) explains the life of Spirit in the following terms:

A missional people walking in the Spirit, led by the spirit, and sowing the Spirit manifests the fruit of Spirit. The very phrase 'fruit of the Spirit' emphasizes divine empowerment rather than human works. It is God's life giving presence, the Holy Spirit who informs, sustains, and guides communities of faith working through love.

It is possible to consider that missional culture is first of all divine culture, because of the presence of God, and in the sense that mission is first of all mission of God. Missional culture is the culture of the kingdom of God. It is the way of life of the kingdom of God as it impacts a given context.

Mission is the movement of the Trinity to reach the world and to communicate divine love. Mission is the opportunity or the framework of the revelation of the Triune God to the world. When Trinity reaches out the world thanks mission,
there is a creation of people who belong to God and are sent into the world to be God’s instrument and to represent his kingdom. Woodward (2012: 29) argues that:

The church is an instrument through which God's will for justice, peace and freedom is done in the world. Creating a missional culture helps the church live out her calling to be a sign of the kingdom, pointing people to the reality beyond what we can see, a foretaste of the kingdom where we grow to love one another as Christ loves us, and an instrument in the hands of God to bring more of heaven to earth in concrete ways. For the church is to be a credible sign, foretaste and instrument, it needs to be a community rich with the fruit of the spirit.

Effectively the church is in the world to represent God and to reveal him to the world. Although the people of God are in the world, they are not of the world (John 17:14), by nature and essence they have a different culture; a divine culture that is expressed through the power of the Spirit the creator, by words and by deeds. The fruit of the Holy Spirit in the community is sign of the divine presence. Therefore the distinctive parameter of the missional community is its belonging to God and the presence of the Holy Spirit that communicates a new life in Jesus Christ. Writing to Galatians, the Apostle Paul made a distinction between the life by the Spirit and the life of a sinful nature. (Gal. 5:16-25; Romans 8:1-17). He urges the Galatians to live by the Spirit in manifesting his fruit. Doing the contrary is to deny their identity and to deny the presence of the Lord in their midst.

The formation of missional culture should be intentional in the sense that it is a commitment to create a missional culture in the congregation and in the community. It should be the willingness to create and maintain a missional culture or missional environment in the community. It is proof of the distinctiveness of the church and the confirmation of its quality and capacity of representative of the kingdom of God and ambassador of Christ in the world. The church has to be
aware and commit in the forming of a missional culture that engenders a new way of life in the community. To this regard Dietterich (1998:152, 153) makes the following statement:

The aim of the church is not simply to make a given culture more just, or more caring, but to shape a people into an alternative way of life. Missional communities representing the reign of God will be intentional about providing the space, the time, and the resources for people to unlearn old patterns and learn new ways of living that reveal God's transforming and healing power...The purpose of missional communities is to be source of radical hope, to witness to the new identity and vision, the new way of life that has become a social reality in Jesus Christ through the power of the Holy Spirit.

The church will become thus relevant to the community and will continue to witness to the kingdom of God and to Jesus Christ the King of kings. And the mission of God will continue its journey in the world by manifesting the creative, redemptive and healing power of the Holy Spirit.

Practically the formation of a missional culture is the responsibility of the leaders who are missional. Woodward (2012:33) points out that, "Leaders of God's people uniquely contribute to the cultivation of a culture distinct and different from a dominant culture. For, it is the role of Spirit-filled leaders to create a missional culture within the congregation" With this emphasis, it is not enough if I have to stress over and over again the irreplaceable role of the missional leaders in the creation of a missional culture in a congregation and in all the process of the change of church to a missional congregation. The main role of missional leaders is the equipping and enabling the people of God to embrace a missional culture that allows them to live their nature and to affirm their identity as a missional community that is sent in the world to be a sign, a sacrament and an instrument of the kingdom of God.
5.7 Living as missional culture in a congregation

The aim of developing missional culture in a congregation is to equip and to enable the people of God to become really missional and to live a missional life. McNeal (2009: xiv) made a strong statement saying that "Missional is a way of living, not an affiliation or activity". This declaration shows that the congregation as people of God is called to live missionally in the context in which it is formed. Thus missional evokes the will of God as it is expressed in missio Dei. So, missional life is life driven by the mission of God. If missional is a way of life then it is the only way the church lives, if it intends to be authentic or to be really church, it has to be a sign and sacrament of the kingdom of God.

The missionality of the church is grounded on its belonging to and its relationship with God. This is the vertical dimension of the relatiinality of the church. To the other side the church is as well missional because of its presence in and its relationship with the world. It is thus the horizontal dimension of the relationality of the church. The double dimension of the relationality of the church is part of and connected to its missional identity (see 5.4.3, page 209). As the “Triune God is relational and missional” (Breedt & Nienmandt 2013:2), the church is as well missional and relational. “Mission cannot be successful without building relationships with those who are not living in relation with Christ or are even opposing belief in Christ.” In the relational perspective of the church the connection and gathering of people are realised through personal relationships. The church’s members concentrate on the people they know and meet, and they can invite. The church is missional by nature and essence, so it has to live what it is created for, to be an agent of the redemptive mission of God in the world. McNeal (2009: XIV) continues his reflection and declares that,
Being missional involves an active engagement with this new conversation to the point that it guides every aspect of the life of the missional believer. To think and to live missionally means seeing all life as a way to be engaged with the mission of God in the world.

There is no other alternative. Despite the critical situation a congregation might be in, it can become a centre of missional life as declared by Roxburgh and Romanuk (2006:9): "Congregations still matter". The people of God have to live their nature and their identity in the community. They are in the world to represent the kingdom of God, to be the light of the world and the salt of the earth. Every aspect of their life has to reflect the reign of God and the will of God for humanity and the whole of creation. The whole life of the church has to be characterised by its mission. In everyday life, the church is mission, the church thinks mission, and the church does mission. It reflects mission and seeks missional opportunity around it. The church has always to discern what God is doing or is about to do in the community and in the world, and to get ready to engage with God in the fulfilment of his mission in the World. The Christian congregation draws its missional identity and translates it in words and deeds inasmuch as it remains in fellowship with the Triune God on one side and on the other side it engages its immediate context.

The question one may ask is how concretely a congregation can live as or be missional in a context? This question is very broad because it includes all the characteristics of a missional church and what it should do. The issue of how can a congregation live a missional culture refers to the very definition of a missional church discussed in chapter two. Missional culture concerns the contextualisation of the mission of the church and which may be understood in a way as the quest for the church of being really relevant in a given context. Nevertheless, previously, I briefly mentioned some ecclesial practices that are missional practices, demonstrating missional culture when considered in a missional
perspective. They are part of what I may name missional spirituality. The spirituality of a missional church is about what the church is and about what the church is doing to keep alive or maintain its missional identity so that it may be able to express practically its mission in the world. It also the expression of its very identity in terms of its incarnation in the world. That is in other words living its missional culture in the world. Missional culture distinguishes the congregation and makes it a different community. The main reason of this distinction is that the church is God's people, the community of the Holy Spirit; it is the body of Christ and follower of Jesus Christ. It has a missional living. (Sweet, 2012:63) Living a missional culture is following Jesus Christ and walking in his way remembering that he is the way the truth and the life. Living a missional culture pertains to the fellowship, to the connection, to the relationship of the church with Jesus Christ who is the truth. It is thus a relational living (:139) I also understand the living of missional culture as an incarnational living. Sweet (2012:193-194) states that,

To be an incarnational disciple of Christ is to make Christ's way your way, Christ's truth your truth, Christ's life your life. You take on Jesus' mission, but his Spirit also dwells in you. As a first follower, you become like a little Jesus. And you become for others a semiotic signifier, a pointer of the Way, a vision of the Vision, an embodiment of discipleship in Jesus name. In other words, you become a Jesus human being.

In order to understand the way one may live a missional culture, I refer to the distinction made by Pentecost in the book Issues in Missiology (1982: 57-58) about the content of mission basing on the lieu of mission. He distinguished between the internal mission of the church that has for its aim the nurturing of the people of God and that includes the worship, the instruction, and the fellowship; and the external mission that is about outreach and includes proclamation, witness, and service. In other words the internal mission has for its goal the
nurturing of God's people; that is to equip and to enable them to live their missional identity in the world, while the external aspect of mission has for its goal the very incarnation of the will of God, the concerns about the world, the transformation of the world, and the communication of the Shalom to the world. The nurturing of God’s people or the building of their faith and the expression of their faith in the world should be connected. What happens in the congregation ought to produce action outside, in the community and the world. So the distinction is made only with regard to the venue and not the function of the substance. The internal dimensions of mission have the same DNA as the external dimensions and are interrelated. The first exists for the second and the second dimensions are the manifestation, part and continuity of the first. The nurturing dimensions and the outreach dimensions are different faces of the mission of God for the church. In the previous point, the focus was on the internal aspects of missional culture or missional spirituality as it is lived in the congregation. Nevertheless, in the following chapter the focus will be on the outreach dimensions of mission with discernment, suggestion and the exercise of contextual ministries that are as well, in Sweet words: missional living, relational living and incarnational living. Though the venues' distinction might be made here, it is advisable to remark that all the missions or missions ecclesiae (the missionary activities of the church) (Bosch 1991:391) are part of and have to serve missio Dei. In a similar way McNeal (2011:132-133) argues that,

We must make two changes in order to live missionally. We can no longer tolerate the compartmentalisation of our life or the individualization of our faith. A life of radical obedience will require a repudiation of both old ways of living. A missional life is one in which our lives are integrated into one coherent whole rather than into disconnected separated parts. We bring all our energies, passions, and resources to the pursuit of the kingdom of God. Life on mission will take place where we spend most of our waking hours – our homes, our workplaces.
The internal and the external dimensions of mission are connected, integrated and interrelated, they should not be separated. The ecclesial practices are as well related and connected because of their belonging to the missional nature of the church and because they have also a missional meaning.

5.8 Conclusion

Missional leadership is a key parameter in the formation of missional culture and a missional church. It is about people called and gifted by God to equip and enable the people of God in the participation of the mission of God. Missional leadership means also the way Christian leaders conduct themselves, exert their ministry and lead the people of God. Missional leaders are formed and developed in the congregations through spiritual formation and in formal biblical and theological institutions. Missional leadership is to be understood as a body of leaders, a diversity of leaders who work collectively for *missio Dei* and collaborate in the fulfilment of the mission of God towards the people of God and in the world. They work for the awakening of a missional identity through missional awareness of the people of God. Missional structures are important in the decision making, in the management of mission enterprises and in the transmission of a missional culture from one generation to another. The development of a missional culture widely depends on the qualities and competencies of the missional leaders who have the responsibility to strategise and bring missional spirituality to the congregation. The whole life of the congregation has to be soaked in missional values, practices so that the church may live a missional culture or become missional.
CHAPTER VI

DEVELOPING CONTEXTUAL MINISTRIES IN FRANCOPHONE CONGREGATIONS

6.1 Introduction

The missional church is called to participate in the mission of God in the community. It has to be incarnational and therefore translated into contextual ministries in a particular community. Contextual ministries are the expressions of a missional church and the ways in which to engage with the world according to the need of the community. Contextual ministries are the outcome of or are born out of a missional culture of/in a congregation in a particular context. In this chapter I am going to suggest some ministries related to the context of South Africa in general and particularly in the cities of Johannesburg and Pretoria. The content of this chapter constitutes a proposition of some of the contextual ministries that Francophone churches might create and exert, based on the discernment of the context and eventually taking into account what God is doing and wants to do in their communities. Francophone churches have to demonstrate their determination to express their identity, to become fully missional and relevant in their community.

Every context determines the kind of ministry a church might develop and imposes as well as particular ways of doing ministry. It means that Francophone churches, being established in the metropolitan cities of Johannesburg and Pretoria may have different contextual ministries, different ways of exerting them according to the agenda of God, the sensitivity of the church, the geographical environment and to the divine Kairos. My point is that contextual ministries are created to function with the mission of God, the environment, and of a favourable or appointed time. The incarnation of the Francophone churches requires the
understanding of the context and the discernment of God’s agenda (what God is doing and what he is about to do). So the missional congregation and the context have a mutual influence over each other as Frederickson (2007:50) states: “In conversation and discernment, the missional congregation and its context relate to each other – at times positively, at other times negatively – but in neither case does this allow one or the other to dominate completely.” The missional congregation brings the gospel of God, the good news into context, exhibits and communicates the love of God towards the world.

6.2 Understanding the context.

It is indispensable to study and understand a context where a church is situated or where they plan to establish it. Preliminary research in a prospective site is important for the planter to understand the profound realities of a context in which the new congregation is to be established. Equally, when the existing congregation is about to embark on a journey of transformation into a missional church, the interaction with God and with the context is indispensable as well. Mpinga (2007:91) proposes that,

The discernment of missions is the discernment of the needs of the community, which offers an opportunity to the church to intervene in the name of God. The discovery or recognition of the needs in a given area allows the church to set a mission program whose fulfilment will make the church relevant in its immediate and remote context. The identification of the areas of community life is an important part of the process of the church’s participation in the mission of God.

Understanding the context is an important asset that might determine the kind of ministries which are suitable for, or needed in a community. The understanding of the context supposes a prerequisite study of this context. The church has to address real problems, the visible and invisible challenges that exist within the
community. Some issues have apparent causes and others require spiritual action before having the pretention to address them. Issues such as criminality, prostitution, drug abuse, unemployment, women and child abuse, rape and murder are some of the social and economic issues that are common in the big cities of South Africa. And these issues are visible and remarkable, when they exist in an area. A systematic and meticulous study of the context is susceptible to yield information that will help the congregation to have an understanding of the context and a perspective on the problems and needs of the community. The knowledge of the community is then very important, and is a prerequisite for the creation of contextual ministries. The engagement with the community has to relate to the discernment of God’s agenda which means what God is doing and what God wants or plans to do.

6.3 Discerning God’s Agenda

God created everything that exists with a purpose. He is in control of the entire world. At the beginning the spirit of God was hovering over the waters. (Genesis 1:2) In the same way I imagine the Spirit of God hovering over the whole world and controlling every square meter of the earth inhabited or not. It means that God is busy in the “oikoumene” which is the inhabited world. Because God’s mission is contextual, the church has to discern what God is doing in a particular “oikoumene” that I may identify here as a particular context where the church is located or where it will be planted. Discernment is about what the Spirit of God is doing in a given context or is planning to do (Rouse & Van Gelder, 2008: 49). When the congregation discerns what God is doing or is intending to do, it will be in a good position to participate in God’s mission. Let us remember that the church doesn’t have another mission if not the mission of God. It participates in the missio Dei (Bosch, 1991:390-391). The discernment of the context and of the
agenda of God will inspire the congregation to develop a shared vision for ministry. Rouse & Van Gelder (2008:50) assert that “A congregation needs to develop a shared vision for understanding how to live out its common purpose in its particular context.” When the whole congregation or the majority of it understands the agenda of God for the community, the way will be already paved for people to participate in what God is doing in their context. The Apostolic leaders of the congregation prepare, train, equip and enable the members to participate in God’s mission by serving in apostolic ministries.

6.4 Developing and practicing Apostolic Ministries.

Apostolic ministries are commonly referred to as a fivefold ministry and are: Apostles, Prophets, Evangelists, Pastors and Teachers. In their book, *The Permanent Revolution Apostolic Imagination and Practice for the 21st Century Church*, (2012) Hirsch and Catchim refer to these ministries as APEST. One can also call them missional ministries. According to the book of Ephesians 4:12, the purpose of apostolic ministries is the preparation of God’s people for the work of service (ministry) and the building (edification) of the body of Christ.

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7 For more details on the Five Apostolic Ministries refer to chapter V: Missional Leadership point 5.3.1 p 182-185.

8 In the books: The shaping of things to come: Innovation and Mission for the 21st Century church (2003) and, the forgotten ways: reactivating the missional church (2006), the authors used the acronym APEPT for Apostles, Prophets, Evangelists, Pastors and Teachers. But in the book: The Permanent Revolution: Apostolic Imagination and Practice for the 21st Century Church, the authors adopted APEST, for Apostles, Prophets, Evangelists, Shepherds and Teachers. So “Pastors” has been replaced by “Shepherds”
Unfortunately only one or two ministries have been operational, and not with the correct understanding, and others have been forgotten for years. And because of missional DNA has not been transmitted in its fullness. That has the implication that the church has been handicapped for years, it was unsteady with regard to apostolic ministries. The five ministries are the gifts that God bestowed on the church and constitute the missional or apostolic leadership needed for the custody of its missional nature, the development and the maturation of the church as it participates in the mission of God in the world. The apostolic ministries instils or communicates missional DNA to all the members of the entire body so that the missional church may keep its unity, creates and develops missional ministries in context. Hirsch makes a very strong statement saying that the calling of an apostolic person is essentially the extension of Christianity (2006:152). This means in other words that missional ministries are called as an extension of the kingdom of God, for the expansion of God’s reign in the world. And another important remark is that apostolic ministries are fundamentally functions and not offices. That is to say that a person who is supposed to be in an apostolic ministry draws his authority from God’s calling and given to the church to contribute to the equipping of the saints for the work of ministry. This person cannot draw on apostolic authority simply because he or she occupied an office, because he or she is an official in an institutional structure. That is what Hirsch (2006:153) continues to explain:

Apostolic ministry, which was very much alive in the early church, was perceived as a gifting and a calling by God, was authenticated by a life lived consistent with the message, and was recognized by its effects on the movement and its context, namely, the extension of the mission of God and in the sustainability and health of the churches. And it was quite clearly crucial to the survival and growth of the movement.

In this section I advocate for the re-imagination, the reconsideration and the practice or implementation of apostolic ministries in the church for its effective
recovery of missional identity, and its remarkable incarnation in the world. According to Frost and Hirsch (2003:166-167), the book of Ephesians is one of general Epistles, therefore this letter was supposed to circulate to all the churches, with the implication that the five apostolic ministries should be exerted in all the churches, everywhere and at all times. They continue to argue that

The teaching in Ephesians is Paul’s primary tract on the nature of the church itself and the nature of the ministry of the church. Ephesians and its teaching forms part of Paul’s fundamental ecclesiology, and as such, ought to be read as a fundamental description, even a prescription, of the church in all ages.

It is important to explore these ministries with a new imagination for a clear understanding and orthodox practice. The apostolic ministries are indispensable for the new churches and for established denominations that would like to become missional. The apostolic ministries are described in the following references: Frost & Hirsch, (2003: 165-181); Hirsch, (2006: 149-177); Hirsch & Catchim, (2012: 7-10, 97-117). Apostolic ministries are indispensable to the formation of missional churches, for this reason I would recommend their implementation in the Francophone churches for their journey of becoming fully missional. Without these ministries the unity and the wholeness of the church has been damaged, denominations and congregations have been handicapped for several hundred years.

6.4.1 Apostles

The Apostles are people who are sent by God for mission in the world. They work for the extension of the gospel. I think that the primarily tasks are the mission and the planting of new churches where there are none. (Hirsch & Catchim 2012:8)
That is to say that they are pioneers and ground-breakers. Woodward calls them the “dream awakeners” in the sense that they have the task to awaken people and communities to come to God. He (2012:126) continues to say that

Apostles are sent by God to help create a discipleship ethos and to call people to participate in the advancement of God’s kingdom. Apostles seek to help people understand and live out their calling as sent people in the world for the sake of the world. They make disciples, who in turn make other disciples, who multiply ministries that bless the world.

The responsibility of the apostles is quite huge and essential to the expansion of the kingdom of God and the continuity of Christianity. The apostles are at the heart of the great commission: “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.” They have been sent into the world to invite people to follow Jesus Christ and to obey his commands. They create the discipleship ethos or a discipleship value system. I may say that they have a mission to create a discipleship culture which is the culture of Jesus’ followers which they have to reproduce without cease.

Hirsch (2006:155-157) gives three functions of the Apostolic Ministry: 1) “To embed mDNA through pioneering new ground for the gospel and church.” The apostle is first of all a pioneer and s/he is the one who is sent to break new ground and expand the gospel and establish new churches.

2) “To guard mDNA through the application and integration of apostolic theology.” The Apostle is the custodian of a sound apostolic doctrine in the church and assures the continuity of the apostolic movement.

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9 Hirsch (2006:76) mDNA = missional DNA. So what DNA does for biological systems, mDNA does for ecclesial ones.
3) “To create an environment in which the other ministries emerge”. The apostolic ministry constitutes the foundation of other ministries because the Apostles were the first to be with Jesus Christ and to be sent into the world to preach the gospel.

This ministry lays the ground for other ministries to happen and to function. The disciples are trained and equipped for them to be involved in the ministries according to the calling of each one. The apostolic ministry creates a missional environment that will generate missional ministries. Hirsch states that “from apostolic ministry, the mDNA is embedded and distributed among the various other ministries that form the fivefold ministry of Ephesians 4” (2006:158). For him the apostolic ministry is the practical reference point and the source of legitimacy of the four other ministries. It “creates the primary field of NT ministry and is crucial to the recovery of missional church.” Woodward (2012:128) argues that the “apostles call people to participate in God’s kingdom as they multiply disciples, ministries and churches.” A question one can ask is about the sphere of apostolic ministries. Wagner (2006:73) remarks that the “apostolic spheres determine the apostolic authority”. He distinguishes between Vertical Apostles and Horizontal Apostles. He (2006:77-79) also explains that

The vertical apostles lead networks of churches or ministries or individuals to the Apostle for spiritual ‘covering,’ they are comfortable under the authority of that particular apostle and they are accountable to him or her….The horizontal apostles do not have churches, ministries or individuals under them for whom they furnish primary spiritual accountability. Rather they serve peer-level leaders in helping them to connect with each other for different purposes.

So the apostolic ministry is exerted on churches, ministries and individuals locally, in other provinces, in the whole nation, in other countries and even continents. When one takes a look at the ministry of Paul, I can say that he was
originally a member of the congregation of Antioch, but he exerted his ministry beyond the national Borders. Antioch and (maybe) Jerusalem also were like two missionary centres. The churches in Antioch and Jerusalem were like his references or his rear base or support base. Nevertheless the apostolic ministry led Paul to plant churches in several cities of Asia and Europe. It makes me say that the apostolic ministry though it has its inception in a congregation, it has different spheres that determine apostolic authority. It extends beyond the limits of a congregation and finds its way through churches, ministries in the cities, nations, and through language and race.

6.4.2 Prophets

The Prophets may be called the spokesperson of God. They communicate the will of God in a particular time and place. They are supposed to receive a revelation or a vision from God for his people. The Prophets are the “heart revealer”, they reveal the mysteries of God to his people. Wehrli (1992:35) defines the Prophets as,

The persons called to see through a revelation given to them by the power of the Spirit what God is doing in the present in order that people might discern the new times and authority in the presence of the old and so live by hope in the new age that God is inaugurating. Prophets make the reign of God, hidden in the present, manifest so that people might live in a new order.

Prophetic ministry, understood in this way is very crucial for the practice of mission. It helps to discern what God is doing in the congregation and in the community, so that the people of God may participate in the mission of God or what God is doing in the present. Discerning God’s agenda is part of a prophetic ministry. Prophetic ministry has the responsibility of revealing people who are
called to a particular mission and where they have to exert their ministry. I can also compare prophetic ministry to a compass, or a GPS of the church, therefore I nickname these instruments, missional compass or missional GPS because they show the people of God where to do mission. At Antioch the Holy Spirit told the church to set apart Paul and Barnabas for the work to which they have been called. Ac 13:1-3. In the words of Hirsch prophetic ministry attends to what God has to say and calls the covenant people to faithfulness. As such it opens the hearer up to God’s call, which is the task of the evangelist (2006:158). Prophetic ministry questions the status quo in the church, and shakes people by reminding them to return on track and be always obedient and faithful to God. It also promotes social justice among the people of God and in the community. Frost & Hirsch (2003:169) help me to summarise that “prophetic function discerns the spiritual realities in a given situation and communicates them in a timely and appropriate way to further the mission of God’s people.”

6.4.3 Evangelists

The Evangelists spread the gospel in the world and brought people to church, that is why they are painted as recruiters. (Hirsch & Catchim 2012:8) They communicate the good news of the kingdom of God in the world. Woodward (2012:143) names the Evangelists the story tellers because they help the congregation to tell God’s story of good news for those who accept it. They “equip the church to proclaim the gospel by being witnesses, and help the congregation to be redemptive agents” The church will be a witness of Christ in words and in deeds. Woodward explains that the “Evangelists help the congregation to be redemptive agents by being salt and light in their vocation so that the good news might spread to every sphere of the city” They are responsible of bringing people into the kingdom of God, making them disciples of Christ. The
growth of the church lies on their shoulders. The Evangelists are the Heralds of the kingdom of God and they mark and bring the presence of a church, and *ipso facto* the presence of God in a community.

### 6.4.4 Shepherds (Pastors)

The pastoral ministry is the most well-known ministry in the church. The Shepherds (Pastors) are the care givers and the soul healers. They attend to the spiritual health of the members of the church. Woodward (2012:151) says that the soul healers help the community to cultivate a life-giving spirituality and embody reconciliation. The best typology of the Shepherd (Pastor) is Jesus Christ; he said once “I am the good shepherd. The good shepherd lays down his life for the sheep.” (John 10:11) The shepherd is the protector of the sheep; he or she takes care of the sheep. The shepherd is a gatherer, the one who brings people together and keeps them together. He leads and nourishes his/her flock. The shepherd is like the father/mother of the family who provides food, protects his or her children, briefly he or she takes care of the children. In fact s/he is the spiritual father to the church’s members. S/he is there present in the life of his/her people in different circumstances and occasions, good or bad, like the birth of a child, funeral, the payment of dowry, wedding ceremony and visits to the hospital, dedication of property, consecration, conflict resolution, reconciliation, dedication of property etc…The Pastor is the intercessor for church members, s/he prays for them for any kind of need. From an apostolic leadership perspective, which means inside the APEST genius, the shepherd “cultivates a loving and spiritually mature network of relationships and community” and also makes disciples. (Hirsch, 2006:170) In summary I resort again to Frost and Hirsch (2003:169) who state that “Pastoral function shepherds the people of God by
leading, nurturing, protecting, and caring for them.” A shepherd is a man of the people.

6.4.5 Teachers (Doctors)

The Teachers have the responsibility to explain the Holy Scriptures to the church for maturation and obedience. They help the congregation to understand the word of God and to live by it. Though the whole church is the custodian of the doctrines, I think that the Teachers are called to be the guarantors of the doctrines. Woodward (2012:160) calls the Teachers as the Light Givers. They cast a light on the scriptures and help to understand it in a contextual and touching way. They are called also to play a great role in missional hermeneutics issues. The Teachers inform the people of God of controversial issues and serve the apologetics. They have to produce didactic materials for Bible studies, the Sunday school, and for the discipleship. Thus the Teachers equip the people of God in the knowledge of the word of God which leads to spiritual growth and spiritual maturity. So the Teachers are those who are also gifted in writing Christian books that help in the edification of members of the church. Frost and Hirsch (2003:169) state that the “teaching function communicates the revealed wisdom of God so that the people of God learn how to obey all that Christ has commanded them.” They compare a Teacher to a systematiser who has the capacity “to organize the various parts into a working unit and articulates that structure to other members.” (:174) The Teachers have a special anointing that allows them to understand the word of God in a deep and profound way that reveals the wisdom and greatness of God. Hirsch & Catchim (2012:46) brilliantly define the core of the teaching function;

It is all about mediating a particular type of wisdom and understanding nuanced by the biblical worldview. As teaching expresses itself in church circles, it is about helping people gain insight into how God wants them to
see and experience their world. As such, it is concerned with theological truth and shaping the consciousness of God’s people to be consistent with that truth.

The teaching ministry communicates the knowledge of the truth that sets us free. It brings self-knowledge, the knowledge of God and of the context. So the teaching ministry, because it is about education, may be concerned as well about missional research in a context in order to discover the needs of the community.

The last remark about apostolic ministries is that these ministries are not exclusive but inclusive. They have to work together because they are complementary and all serve to equip the people of God for the work of ministry. Being missional culture makers, the apostolic ministries help in the discernment and creation of contextual ministries. In fact church members are equipped and enabled for works of service in the community. And the works of service include the contextual ministries in which the church should engage. The church has to develop and engage in contextual ministries for it to be relevant in the community.

6.5 Engaging in contextual ministries

Contextual ministries are ministries created in order to address real issues in the community. They are the ways in which missional churches participate in the mission of God in the world. Contextual ministries are the vehicles of transmission of the love of God to the community. There are many spiritual, social and economic issues in South African communities. The missional churches are called to play a great role in the framework of their mission and participate in the mission of God, by bringing the presence of God into the community. In principle all the activities of a missional church should be contextual, which is the way of being Church, the way the church does what it is and organises what it does is influenced by the context in which it is planted or
the culture of the community that it has to serve. I will mention a few ministries that may be helpful to find solutions to some of the issues in the communities. It does not mean that all the mentioned ministries will be operational in all the churches. No, every church will apply the ministry that is needed to solve the issues of a community; The congregation will discern the issues in its context and will create contextual ministries in accordance with the will of God and the mission of God and at the right time in that particular community. Though the cities of Johannesburg and Pretoria (Tshwane) may have the same main characteristics, each area may have and present its own different facets that will impact the congregation in the creation of the context.

6.5.1 Migration ministry

Francophone churches have many members who are facing many challenges related to the issues of immigration. Let me remark that there is a great number of foreigners who are refugees in South Africa. And many of them encounter in one way or another various problems in the application for South African documents. Among the many challenges to foreigners, there is a lack of information and even misinformation. There is also the mistreatment of refugees. In the site of Marabastaad for instance, some of the refugees sleep outside in the queues, others come early in the morning and stand outside, under the hot sun and even in the rain sometimes for the whole day waiting to be led into the offices of Home Affairs. There are no hygienic installations, and people are obliged to relieve themselves in an open space. The government should provide facilities where refugees can be sheltered while they are waiting to get into the offices of Home Affairs. In addition corruption is rife. Moreover many migrants are sleeping in the streets and become even more vulnerable. The most humiliating part of the suffering the refugees undergo is dehumanisation; it is when they are
treated as if they were sub-human. The refugees in Europe suffer the same humiliating treatment. Groody, CSC (2013: 33) describes the situation of migrants in the following way:

Though the economic costs related to migration have a value, the first concern – in light of our creation *imago Dei* (in the image of God) – is the human costs. When migrants are asked what they find most difficult about their situation, most of them – despite the gruelling physical journeys they take – do not talk about the physical hardships but the deeper insults to their human worth. …But as difficult as these are, they often say that no suffering is worse than being treated as if they are dogs, as if they are not even human beings, as if they are no one to anyone.

The Home Affairs Administration is also very slow, maybe because of the large number of files or because of the lack of willingness or idleness in the treatment of the files. The applications for Permanent residence for instance and in most cases can take from one to six years before a positive or negative answer is given. I think that the migrant ministry of the Francophone churches can be helpful as an intermediary. The migrant ministry should be a corporative ministry created by all the Francophone churches that will deal with the immigration issues of Francophone refugees whether members of churches or not. The ministry will have the mission to:

- Assist newcomer refugees from Francophone countries;
- Provide information on the procedure of asylum seeker application;
- Provide all other necessary information about the immigration services;
- Advocate for proper and righteous treatment of the Francophone refugees
- Intervene in the case of misdealing of the files;
- Orientate the new comers in the churches and provide them with spiritual care;
- Assist Migrants to integrate into society;
- Serve as intermediary or interpreter between the refugees and the Department of Home Affairs.
- Collaborate with other services of human rights such as: Consortium for Refugees and Migrants in SA, Lawyers for Human Rights Paralegal Advice, High Commission for Refugees in SA, Southern African Migration Project; and associate with ministries of the same nature and mission in order to bring substantial relief. Provide the spiritual care necessary for the recovery of dignity, humanness, forgiveness and promote the righteousness and integrity of refugees.

It is indispensable for Francophone churches to create such a diaconal ministry towards refugees who are traumatised and reduced to the vulnerable ranks of society.

6.5.2 Ministries in Hospitals and Prisons

Specialised ministries are indispensable for reaching people in their second and temporary setup. The missional church is Incarnational and practical and is called to reach people where they are, where they live or where they work and where they are temporarily staying. The chaplaincy ministry has been established to reach people living in temporary institutions like hospitals, prisons, military camps, ships and even for people working in certain places for short periods of time. At this point the proposal is regarding those ministries that reach and take care of people who are temporary accommodated in hospitals and in prisons in order to bring the good news to them and to comfort them with the word of God and bring them substantial help. I have dealt with these ministries because of a connection to the concept of chaplaincy and because of their relation to the
kingdom of God in the words of Jesus Christ that I will quote in the next paragraph. Nevertheless these ministries operate separately in two different institutions: hospital and prison; and the exercise of them differ given the nature of their respective beneficiaries.

Speaking about the last judgment, Jesus mentioned a number of actions that the righteous should perform in order to gain admission into the kingdom of God or to take possession of the kingdom of God. In Mt 25: 34-40, Jesus says:

> Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, *I was thirsty and you gave me something to drink,* I was a stranger and you invited me in, *I needed clothes and you clothed me,* I was sick and you looked after me, *I was in prison and you came to visit me.* Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?’

Jesus speaks of these actions as being part of the everyday life of his disciples. It is significant to attach a great deal of importance to these deeds because of their direct relation to access to the kingdom of God. Looking after the sick in the hospitals or in the house; visiting prisoners seems to be according to Jesus Christ the very requirements for access to the kingdom of God. Referring to the Doctrine of Salvation by faith, I will argue that these deeds are supposed to be the works of the faith, the outcome of faith, because no one can be saved by works even if it is about visiting sick people in the hospital or prisoners in jail. In addition considering these words of Jesus, they may refer to the greatest commandment in the Law. “Love the Lord your God with all your heart, and with all your soul, and

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10 The italic is mine, in order to stress on the status and the actions.
with all your mind.” The second commandment is: “Love your neighbour as yourself.” (Mt 22:37, 39) These commandments concern all believers without exception; and those who practice these commandments of love are really agents of God’s mission in the world. Love is in fact the distinguishing character of the disciples of Jesus Christ.

In order to encourage and mobilise Christians to obey the words of Jesus Christ, Francophone churches have to establish compassionate ministries that conduct Christian action towards sick people and prisoners. These ministries will consist of visiting the sick in hospital and prisoners, preaching the word of God to them, and praying for them and with them, to encourage and give them hope. The church may as also administer sacraments to the sick and prisoners who believe and satisfy the requirements of its doctrine. In certain cases the Francophone churches may contribute if necessary to obtaining justice and the release of a prisoner. The ministry should also establish contact with the sick after their discharge from hospital and the prisoners after they have been released from prison for a ministry of follow up. In this way Francophone churches will demonstrate the love of Christ and will be witnesses to the presence and the kingdom of God into the community.

6.5.3 Ministry towards people affected by HIV & AIDS

The ministry towards people affected by HIV/AIDS may be part of a hospital ministry; nonetheless I prefer to deal with it separately because of the technicality of its nature and the magnitude of it across all communities. This epidemic demands God’s calling, and special skills and qualifications if one wants commit to serve and share love with those who are affected by it. HIV/AIDS is one of the epidemics that constitute a scourge of current times. Francophone churches
cannot close their eyes and ignore this phenomenon that belongs in a global context. In Africa in general all communities are struck and affected by this phenomenon. Francophone churches have the opportunity to address specifically this issue in the community according to their capacity and resources. To fulfil this mission they can establish a specialised ministry that attends or establishes a Faith Based Organisation (FBO) that will “inform, educate, motivate and support behaviour change within community and advocate at national, regional and international forums on behalf of those who are affected by HIV/AIDS.” (Balia & Kim 2010:195) The information and education and support are important for the reduction of HIV transmission. The issue of HIV/AIDS is related to other global problems that should be addressed at the same time. There are issues of prostitution, same-sex relationships, drug use, and rape. Since these social issues are “multi-dimensional and of global phenomena” Francophone churches alone cannot address them, there is a requirement for a combination of efforts at all levels: the government, the corporations, the non-government organisations and all the local churches. Every social structure has to bring its contribution to this fight. Without neglect social action the churches have to focus on supporting behaviour change through faith and prayer. Churches are called to show love and compassion to those who are affected by HIV/AIDS and not stigmatise them. Therefore the technical, psychological and spiritual training of church members is necessary for the running of this ministry. The ministry of compassion can bring healing to the sick through their presence and prayer. Francophone churches can also exert a healing ministry and provide warmth to those who feel abandoned and are victims of stigmatisation. This ministry concerns family members and those who are around the HIV/AIDS patients. This ministry may collaborate with other specialised services that deal with this issue.
6.5.4 Ministry of Compassion (clothing, feeding) and hospitality.

This ministry is related to the previous ones and is part of compassionate ministries that are promoted by the teaching of Jesus Christ on the greatest commandment that I have already discussed previously. The ministry of clothing, feeding people and the practice of hospitality such as visiting people in hospital and in prison are expressions of the love of God towards the neighbour.

These expressions of the love of God should be taken seriously and at their true value by establishing them into a church ministry towards the needy or the poor. The mission of God in the world is all about expressing and communicating his love towards the world. So the actions of feeding, clothing and accommodating have the same value as visiting the sick in hospital and visiting prisoners. Failing to exert this ministry may cost exclusion from the kingdom of God at the time of the last judgment. So for Francophone churches to demonstrate their missionality and to be Incarnational they have to establish a ministry that will show compassion to the community. These ministries may be organised periodically: the feeding may be organised weekly or monthly; the clothing can happen at a semester time; and the shelter may be given to the homeless according to the need and to the means. The beneficiaries of this ministry will be, among others, street kids, the homeless and the poor in general. That is why in practice, I may assimilate directly these ministries with those of street kids, the homeless, the widows and the poor in general. This ministry may address as well orphanages. Albeit Francophone churches do not have orphanages, they can still minister to the children in existing orphanages and shelters that are situated not far from where they are located.

Sometimes the ministry of hospitality is misunderstood; I wish to say a word in order to pour light in its understanding. Often one speaks of hospitality in terms of inviting some people to soup during the week or Sunday after service.
Roxburgh and Boren (2009:188) think that “Hospitality is about making room in our lives and in the personal space of our homes for those we classify as strangers.” From the perspective of citizenship, the Francophone churches include mostly people who are foreigners and considered as strangers by the local community. The practice of hospitality by the Francophone churches may create a change in mutual consideration. Dietterich (1998:178) sustains that Christian hospitality that represents the reign of God includes but is not limited to the offer of aid and comfort to the visitor or outsider. The openness and receptivity of hospitality draws attention to otherness in its many expressions… Strangers not only challenge and subvert our familiar worlds; they enhance and even transform our way of life and our most intimate relationships. By honoring others precisely in their otherness, we embrace the new, the mysterious and the unexpected.

Hospitality is a demonstration of the love of God towards the world; therefore it is part of the fulfilment of the mission of God in the world. Hospitality must be taking seriously because, as said previously, it is one Christian practice that if not exerted can cause closure to the presence of Jesus in heaven.

The Francophone churches shall be aware and attend to the proper functioning of these ministries by organising provision in terms of financial and material resources that are needed to reach out to the community. These are some of the practical ways in which Francophone churches have to get involved with their immediate context and be missionally relevant. I have to admit and notice that some Francophone churches do practice some of these ministries but in a sporadic way, they should run them as part of their primary calling and with missional awareness. They may make it a priority among other priorities and create a structure that is dealing with it in a missional and permanent way. The suggestion
would be that the ministries of compassion and hospitality should recover their apostolic nature and be exerted with passion and with missional faithfulness.

The ministries in hospitals and prisons, towards HIV/AIDS, and those in need of compassion and hospitality may be classified in the same category of ministries of compassion or compassionate ministries. They require a clear and particular calling from God, doubled with a compassionate heart and an appropriate formation.

### 6.5.5 Concern about criminality

How can Francophone churches be involved in the fight against crime? Given the fact that this mission is the primary responsibility of the South African Police Services (SAPS), the best way for the churches to contribute to the struggle against crime in the communities is to collaborate with the South African Police services in their area. So the Francophone churches need to meet with representatives of SAPS of the area where they are situated and discuss practical ways to help them in their mission. In the past two years Francophone churches had the opportunity to associate with the SAPS to fight criminality in the Sunnyside area. They reached out to the criminals and preached the gospel, and gave them food and clothes.

In this respect I propose the introduction of a ministry that to my knowledge is not yet in application or operational in South Africa. It is called, “Street Pastors”. The Street Pastors is a ministry that was founded by the Reverend Les Isaacs and is spreading across the UK. It consists of older Christians walking in the streets of city centres between 22 H 00 and 4 H 00 on Friday and Saturday nights, and offering their assistance and practical support to young people wandering in the streets and coming from night clubs and pubs, under the effects of alcohol and
drugs (Balia & Kim, 2010: 192). Some are quarrelling, some are fighting, and others are not even strong enough to walk home. The Street Pastors have a mission to take care of these night-birds and take them back home safely and connect with them during the day for a follow up. This ministry may function in collaboration with local churches, and Francophone churches and the SAPS. The leaders of local churches and those of Francophone churches can meet and discuss the feasibility of this ministry, and those who are interested will provide financial and/or human resources. This kind of ministry can be more efficient in the vicinity of clubs, pubs and all drinking establishments. The beneficiaries of this ministry may find the opportunity to encounter the love of God at a time and place that they could not imagine, and this ministry could be very helpful and relevant to the community and contribute considerably to the fight against crime in city centres. This ministry can also collaborate with another ministry working at night which is the ministry of evangelisation of prostitutes.

6.5.6 School ministry.

Schools are institutions where generally they appoint a chaplain that has the responsibility to teach the subject of religion and to bring spiritual care to the youth. Currently in South Africa there is no religious teaching because of the multi religious context. But this situation should not stop the establishment of a ministry in the schools, this is important because it will provide Christian education and may deal with the issues of children that are not raised in the church or attend Sunday school or other Christian occasions. As I said previously there are schools with an appointed Chaplain, mostly Christian schools but most of them do not have a Chaplain. Francophone churches may develop such a ministry
for schools that can deal with some of the issues that the youth have to face in secondary schools. By way of an example there is a ministry in Johannesburg: “Save the World Foundation” created by Jarrod Davidoff which specialises in Evangelism in the High School. This ministry goes into the schools not only to evangelise and provide spiritual care but they also provide material and financial support to poor and disadvantaged pupils. This ministry may be helpful even for teachers, and all staff members. Nevertheless there is a need to have a specialised ministry for the schools where it does not exist. With regard to the missional church, I recommend the establishment of a specialised ministry to the schools that will function as part of an apostolic ministry bringing the gospel into the schools and addressing the needs and issues related to the life of the educators and the youth in the community.

6.5.7 Family & Marriage ministry
The situation with South African families is worrying. The information provided by the South African Institute of Race Relations, from Statistics of South Africa and from the Family and Marriage Society of South Africa (FAMSA) constitutes tangible evidence that South African families are largely in crisis. The South African Institute of Race Relations in its Press Release on 04/April 2011 reported that South African families are in crisis and some of the most alarming findings of the report include the following:

- Only a third of children are growing up living with both of their parents.
- Nearly a million children have lost both their parents, many to AIDS.
- There are 98 000 children living in child-headed households, 81% of whom have a living mother.
- Some 8% of children live in ‘skip-generation’ households with grandparents or great aunts and uncles.
- Nine million children (48%) are growing up with absent but living fathers.
- Youth unemployment stands at 51% and there are 3.3 million young people not in education, employment, or training.
- Some 50,000 school girls fell pregnant in 2007.
- Over a third of the country’s prison population is under the age of 25.

Ms Lucy Holborn, family project manager at the Institute made this observation:

Our research indicates that the lack of a stable family life for many children may be contributing to some of the social problems the country is facing. Problems such as youth unemployment, high rates of violent crime, teenage pregnancy, and alcohol and drug abuse may have their roots in children and young people growing up without positive role models.

The project manager acknowledges instability in family life as one of the causes of diverse social problems related to youth.

According to Family and Marriage Society (2009), in

South Africa, one out of every two marriages ends in divorce. Divorce affects not only the adults who make this choice, but the children as well. Children’s emotional and psychological responses to divorce depend on their age. In most cases, children are often confused by the divorce and they are mostly traumatized by the event.

The Statistics of South Africa in the Press release P03072011 shows that in 2011, 5084 customary marriages were registered at the department of Home Affairs indicating a decline of 49.1% from 9996 marriages in 2010. In 2011, 867 civil marriages were registered, which indicates again a decline against 888 in 2010. Now from civil marriages in 2011 there were 20,980 cases of divorces and in 2010 there were 22,936 divorces. This makes 43,916 divorces in two years. All this data proves sufficiently that the institution of marriage in South Africa is seemingly becoming very low. The rates of divorce are also high. In addition many young people do not want to get married officially, but they prefer to
cohabitate. Thus this could be an indication of the existence of many issues related to marriages and families. So Francophone churches are working in a context where marriages are unstable and many families have broken down. Therefore a contextual ministry of marriage and family is more than welcome in the community, because I think that contributing to assisting stable marriages will have a positive effect on the quality of family life. This ministry has to promote the institution of marriage according to the will of God; it will conduct marriage preparation for the youth and will strengthen marriage through enrichment. This ministry will promote all Christian values of marriage and family.

On a practical level this ministry will train marriage counsellors who will play the role of God’s fathers and God’s mothers for a young couples entering into marriage. If God’s father and God’s mother play their role of counsellors since the inception of the relationship between two young people they will be able to train them and spiritually take care of them and accompany them through all the steps of marriage: traditional, civil and Christian; And they will continue their ministry for the married couple as long as it is needed. Nonetheless, the trained couple will be equipped and enabled, and called to take care of other young people who want to get engaged and get married. The principle may be compared to what is found in (2 Timothy 2:22) “And the things you heard me say in the presence of many witnesses, entrust to reliable men who will also be qualified to teach others” I think that such support is able to strengthen the marriage and make the married couple able and responsibly ready to support other young people. The God’s father and mother are also the intercessors for the young couple; they give them spiritual guidance and they pray for them and with them, because their intervention is both spiritual and practical. Investing more time on young people and preparing them to build strong marriages will be an asset for the foundation of strong families and strong churches. The ministry will promote Christian and
African values for the family and work also for the harmony and unity of the family members. The Francophone churches have to be witnesses of Christ in the family.

6.5.8 Research and Information ministry.

The creation of a ministry of information may appear strange for a Francophone church. But when we look carefully at South African society, the observation is that many young people are not informed of the many opportunities offered to them by the South African government. In fact, there are many opportunities in terms of financial loans for study, scholarship and financial aid for small business and training. There are also jobs advertised online and in the newspapers that many South African young people in the communities are not used to consulting and to read. Because of this observation, I propose a new creation among the church’s ministries; a ministry supported by the Francophone church that is in charge of the search for employment information, financial aid, scholarships and loans from the Social Development Department and from all the services that may provide this kind of information. This ministry will help the refugees that are in need of jobs and financial support for studies and for building small businesses. In this way the church will be contributing to the building of community. This ministry may create a structure that would work with the community structures to help the youth. It can work as well in collaboration with community projects. Paul Avis (2003:171) states that

It is therefore fitting that the church should work through community structures and community projects in carrying its mission. Without those structures based on kinship, affinity or common economic interests, the church lacks purchase among the population for its mission. Community projects are one of the most effective vehicles of the mission.
The ministry of information would have in its portfolio the training on how to go about searching for a job, the search for financial support and a loan for study reasons, and the search for organisations offering scholarships for studying at the Universities. This ministry could enable more young people in the community to find ways of social development. Through its ministry toward the youth of its environing community, the church may contribute to social development and be an agent of community development.

6.5.9 Ministry towards commercial sex workers

In some areas prostitution is very much visible. At night the young girls walk along the streets on the look-out for male clients. In front of this phenomenon the church cannot remain silent; it has the responsibility to attend to this socio economic and urban issue. A special evangelism ministry might be helpful. This ministry would consist in the evangelisation of the prostitutes at night on the streets. Such a ministry requires a special calling from God and proper strategies adopted under the guidance of the Holy Spirit. Two teams can work together: the first will descend to the streets to confront the sex workers, to speak with them and to show them the plan of God in their life, to show them compassion and the love of God for them. Meanwhile another team will be in a church building praying asking the intervention of God. Those who accept the Lord will be prayed for and driven to their home. Since prostitution is practiced as a job, if someone is converted and decides to abandon this profession, the church should take responsibility to search for a job and to attend to the fundamental needs of the new convert. This ministry doesn’t end up in the evening, it will continue during the day at the prostitutes’ residence or at the church building. The follow up is very important to be sure that the new born does not go back on to the streets, but
starts a new life in the power of the Holy Spirit, and introduced to discipleship training for spiritual growth and service in the body of Christ.

6.5.10 Advocacy for Justice and Peace

The World Council of Churches Central Committee approved of a new mission affirmation on the 5 September 2012 at its meeting on the Island of Crete, Greece. On its points 77 and 78, Mission and Evangelism: An Ecumenical Affirmation declared what follows:

Advocacy for justice is no longer the sole prerogative of national assemblies and central offices but a form of witness which calls for the engagement of local churches. For example, the WCC Decade to Overcome Violence (2001-2011) concluded with a plea in the International Ecumenical Peace Convocation that: “Churches must help in identifying the everyday choices that can abuse and promote human rights, gender justice, climate justice, unity and peace”. Their grounding in everyday life gives local churches both legitimacy and motivation in the struggle for justice and peace. The church in every geo-political and socio-economic context is called to service (diakonia) – to live out the faith and hope of the community of God’s people, witnessing to what God has done in Jesus Christ. Through service the church participates in God’s mission, following the way of its Servant Lord. The church is called to be a diaconal community manifesting the power of service over the power of domination, enabling and nurturing possibilities for life, and witnessing to God’s transforming grace through acts of service that hold forth the promise of God’s reign.

The new mission affirmation invites all churches to get involved in the advocacy for justice and peace in their communities. So Francophone churches are not exempted from this struggle for justice and peace. The search of justice and peace is a need for local churches and for the communities in which they minister. That is why the Francophone churches can work for example on the issue of gender
justice. Inside the Francophone churches it’s difficult to find women leaders of churches. To my knowledge, only one woman has planted a Francophone in Pretoria, and another woman pastor is working under a male leader. Thus the issue of gender equality and justice can be part of a contextual ministry for Francophone churches.

6.5.11 Healing and Reconciliation Ministry

I refer to the statement of Langmead (2004) to justify the practice of the ministry of reconciliation and healing:

A commitment to reconciliation is common in the practice of Christian mission. In a world full of conflict and broken relationships at every level, it is natural that the Good News of Jesus Christ should be lived out in terms of working for transformed relationships, whether it is between indigenous and migrant, divided ethnic groups, Protestants and Catholics or estranged marriage partners. I’d like to state that the idea of reconciliation lays on the heart of the theology of mission as well as its practice.

This statement demonstrates to what extent the ministry of reconciliation and healing is very important in the everyday life of people because conflict is multidimensional between individuals, groups of people and institutions. If reconciliation may be defined as setting things right, it has to be related to peace and justice. The mission of God in the world is to show his love and to reconcile the world to him. It appears that reconciliation is a fundamental ministry in the relationship of God with the world. Therefore to be Christian is to be reconciled to God through the person and the redemptive work of Christ. Thus I understand reconciliation as the work of God who initiated it and fulfilled it in us through Christ (Schreiter 1998:14). Schreiter thinks that reconciliation is more spiritual than a strategy. So it is a spirituality of mission (Kim 2009:253-256). The
understanding of reconciliation as tri-dimensional: vertical, horizontal and reflexive (with oneself) accredits or substantiates the existence of a ministry of reconciliation. So it is about the reconciliation of human beings with God and reconciliation of human beings with themselves. It is the restoration of the relationship and harmony between people. “It is the restoration of our humanity” (Schreiter 1998:17) created in the image of God. The Faith and Order Commission of the World Council of Churches (2006:46) in the study document declares that;

When Christians affirm that they are created in God’s image, they recognize that reconciliation can be understood neither as the negation of cultural and ethnic differences, nor as a reason for suppressing or dominating others on the basis of false claims to superiority. God’s image is expressed by and in ethnic and national identities; it is an image which is open to differences but which promotes justice and respect for other. When they are employed positively and not negatively, cultures (including their languages, traditions and symbols) are loci where God reveals God’s self to human beings.

Reconciliation is part of God’s mission towards humanity and should be exerted as a ministry of the church in the world. Therefore Francophone churches are called to participate in God’s mission of reconciliation in the surrounding community to bring peace, harmony and healing to the life of the community members. The ministry of reconciliation is very often combined or associated with a healing ministry, it addresses the prejudices (wounds) of the past, the hurting memories and gives hope (Schreiter 1998: 94-95). Furthermore when ‘healing’ is associated with reconciliation, the term points to wholeness of body and mind, and the wellbeing of the whole of creation. A healing and reconciliation ministry will not be concerned with the physical body alone, nor human relationships, but both holistic dimensions of the human being. (Kim, 2009: 251)

The theme of the WCC Conference on World Mission and Evangelism held in
Athens, Greece 2005, had for its theme: “Come, Holy Spirit, Heal and Reconcile” shows the pneumatological foundation of the ministry of Healing and Reconciliation (WCC, 2008). So mission as healing and reconciliation of/in the community are possible only through the power of the Holy Spirit.

6.5.12 Mission in Unity

The unity of Church is to be understood first of all as a mission of the church. Mission is neither a matter of a sole congregation nor of a denomination. Mission is a calling of the whole church of Christ. It means that the church is called to work for its unity and to work together in unity in the participation of the mission of God. One may count between fifty and hundred Francophone churches in the cities of Johannesburg and Pretoria (Tshwane). Francophone churches will do well to put their efforts together in the fulfilment of the mission of God in the world. They have several parameters on which establish their unity. These parameters are linguistic, demographic and migratory. On a social level as foreigners they are facing quite the same difficulties and challenges. From a human point of view there are many reasons for bringing together Francophone churches. From the ministerial perspective the context imposes a ministry of unity as a divine recommendation because unity is mission. So it is recommended that Francophone churches work for their unity and work in unity as a way of fulfilment of the mission of God. In this regard there is a body of ministers that was created in 11 November 2009 and it is called: Union des Ministres de Dieu Chrétiens Francophone en Afrique du Sud. (Union of Francophone Christian Ministers in South Africa). The Union has the following objectives:
• To promote the union of Francophone Christian Ministers in order to collaborate harmoniously in mutual respect;
• To contribute to the fraternal communion and the unity of the Ministers of God and the Francophone churches;
• To serve as mediator in the disputes or the disagreements between the Servants of God;
• Working for the unity and the wellbeing of Francophone community;
• To bring social assistance to Ministers in distress;
• To recognise the ministerial graces and to ordain in Priesthood;
• To sustain the evangelical and missionary actions of Francophone ministers;
• To promote peace, justice, freedom, Christian virtues and social progress in Francophone countries;
• Contribute to the spreading of the word of God in Francophone countries;
• To attend to the discipline and to the good standing of the members.11
(Statutes, title II, article IV: Objectives of Union)

The unity of the Francophone churches and their leaders may be achieved in the framework of this organisation. In a way the Union plays a denominational role for recognising vocation and ordination. And it is working for a multidimensional unity of the Francophone churches. Nevertheless there is not an emphasis on the unity of mission towards the local communities, and my recommendation to this organisation where I serve as General Secretary, is that it should work towards Francophone churches uniting in their participation in the mission of God. I think that this achievement might have a remarkable impact on the local communities. The Union is a good platform but it does not yet incarnate its imposing and disciplinary character or status.

11 The original text is in French, this is my free translation from French to English.
The unity of Francophone churches should be manifested in the achievement of mission in unity towards their respective communities. Francophone churches have to combine their efforts for the realisation of common actions in their context. The unity will facilitate the discovery of different ministries of Francophone ministers and the necessity to be complementary in the fulfilment of the mission of God. It is only by joining their efforts and engaging communities that Francophone churches will make history by participating in the mission of God and witnessing to the kingdom of God. It is only in working together that Francophone churches might achieve a remarkable work of mission and be impressively relevant in the context. So unity is a mission in itself and it requires a ministry for it. Therefore the ministry of unity is indispensable when people want to make an impressive impact.

6.6 Patterns of missional ministries

In this chapter an attempt was made to imagine the way Francophone churches may do mission in a context and propose possible contextual ministries or patterns of missional ministries that Francophone churches might establish in their neighbourhood. For this cause I think that the Cycle of Mission Praxis as it is adapted by Madge Karecki (2005: 140-143) might be useful in the participation of the mission of God in a context.
The identification is the approach of insertion of the Francophone churches in a local community. It is a way of integration that facilitates the relationship between the congregation and the context around it and participation in its everyday life. With context analysis, the congregation has to construe the local community in order to discover the needs of the people and their priorities. Francophone should be an answer and must provide for the needs of the local community. Theological reflection is the third stage of doing mission. The congregation reflects on the meaning of the *missio Dei* in the community, how God could respond and bring solutions to the problems of the context. On section 5.3.1 of the fifth chapter, on page 186, I compared the stage of theological reflection with “Bible Imagination” which is a reflection on the Bible narratives in order to discern what God is doing.
in a particular context. At this stage I may bring the concept of Bible Imagination into the framework of the circle of mission praxis to understand the context and interpret the action of God through biblical texts. It paves the way for contextual responses to contextual problems of the community. The strategies for mission are practical ways to respond to defined issues that have been discerned in the community. In this chapter I am talking about missional ministries or contextual ministries that are the correspondent answers or structures of answers to the missional problems found in the community. In the centre of the circle there is spirituality. Spirituality concerns the relationship of the congregation with a God of mission. It is about the action of God in the congregation in order to prompt a life of mission. It is thus a spirituality of mission that is grounded on the missional nature and missional identity of the congregation and that generates missional awareness and missional vocation, that leads the congregation to participate in the mission of God toward the world, and which is in this case the surrounding context. The spirituality of mission is about the life of a congregation that was created and led by the Holy Spirit in the fulfilment of the mission of God. Karecki (2005:143) states that “Putting spirituality at the centre of the cycle of mission praxis simply acknowledges that all authentic mission needs to be informed and shaped by a spirituality that infused with the grace of the Holy Spirit; then it is truly an expression of the missio Dei.”
6.7 Conclusion: Relevance as Continual quest of being missional in a changing context.

Contextual ministries are not static because contexts are always changing with time. Therefore the congregations would always have to seek to be relevant in the changing context by following the movement of God and creating contextual ministries according to the needs of the community. So the ministries I have proposed are only an indication of what could be created given the context of the cities of Johannesburg and Pretoria. Nevertheless within the large contexts of these two cities or the macro context, there are micro contexts in which every congregation may be situated, that have their own particular realities, with their particular needs and demands. Therefore every congregation is called to search its relevance in responding in appropriate ways to a fluctuation that might happen in a community, because “the contexts are always changing” (Van Gelder, 2007:48-51). It means that the congregation has to follow the change in the contexts by adjusting their ministries or creating new ministries to respond to the needs of the changing contexts. The congregation will follow the pace of social, economic and even spiritual change of a context as it is sensitive and obedient to the move of God and to his will. To this regard the missional leaders play an important role of agents of transformation of church systems (Van Gelder 2012:87). It belongs to the missional leaders to make sure that the church keeps its missional identity and its relevance in the community.

Listening to God and receiving his guidance and direction is an important part of the journey of being missional and Incarnational in a given context. This is what Van Gelder (2007:52-54) calls relevance in the sense that faced with the change of context, the congregation will search and adopt an approach that will make it relevant to the changing context. The two other responses are Resistance and Adaptation. With the Resistance approach, the congregation will adopt strategies
that will help it to resist the change and to maintain the status quo. The Adaptation is an approach to which the congregation will adjust its ministries but protecting its tradition. Nevertheless Adaptation is not part of the journey of becoming missional. Van Gelder remarks that with relevance and Adaptation, the congregation attempts to over-contextualise while Resistance is a tendency to under-contextualise its identity within a particular context. On the one side, relevance is a positive and dynamic contextualisation that is able to connect to the spirit of God revealing the agenda of God, the will of God or the move of God. On the other side Adaptation may be a negative or static contextualisation because it is protecting the traditions that will make it hard to follow the ministry of the Spirit and the move of God.

In the journey of becoming or remaining missional, the place and role of the Holy Spirit are not negligible, because the missional church is a community led by the Spirit of God. Therefore in its journey of being relevant, a congregation should submit itself to the ministry of the Holy Spirit and be led by the Spirit of God in the creation of contextual ministries, the ministries that take into account the change that happens in culture while it is founded in the Gospel. It means that the congregation discerns the agenda of God in that particular community. The preservation of the missionality of a congregation requires the knowledge of the parameters of the configuration of a community, the move of God so that it may participate efficiently in the mission of God in that context. The cycle of mission praxis will be continually followed as long as the world exists and contextual change happens, and new missional strategies and new contextual ministries are created as an answer to the new needs caused by change in the context. And the journey of being missional will continue.
CHAPTER VII
GENERAL CONCLUSION

7.1 Introduction

The main issue of this study was the assessment of the missionality of the Francophone churches in the cities of Johannesburg and Pretoria. The study has sought to explore and describe the understanding that Francophone churches have of *missio Dei* and the way they express or translate it in the community. The study consisted of exploring, describing, and explaining the concept of a missional church and applying it to the Francophone churches. Consequently Francophone churches were explored and evaluated in the light of the concept of the missional church. I did not have the intention to conduct a historical or sociological research on Francophone churches, on the contrary, I studied these churches from a missiological perspective. The remarkable increase of the churches planted by the migrants from French speaking countries in South Africa is the background that created the curiosity to conduct missiological research on the Francophone churches in order to understand the expression of *missio Dei* that allows them to be relevant in the community.

The orientation of this missiological study of the Francophone churches was presented in the introductory chapter. Reflections on missional theology in chapter two and missional church in chapter three are two theological frameworks that provided the foundation for the understanding and examination of the missionality of Francophone churches in chapter four. The first framework of this study is a claim of the recognition of missional theology as a theological discipline on its own rights; it shaped in mission and orientated in the *missio Dei*; Missional theology includes the missiology as reflection on mission, and ecclesiology, considered as missional ecclesiology. The concept of missional
church in chapter three is the second framework of this study which dealt with the exploration, description and understanding of the concept of a missional church; it includes the origin, the theological foundation and definition, as well as a reflection on some of the patterns of missional faithfulness as described in the book of Barrett et al. (2004). While the reflections on missional theology and missional churches constitute theological foundations for the fourth chapter, I may argue however that missional theology constitutes at the same time a theological foundation for understanding the concept of a missional church in chapter three. The reason is that the concept of missional church finds its premises in missional ecclesiology which logically might be part of the discipline of missional theology. The fourth chapter on the missionality of Francophone churches comprises three main sections: the first is the outcome of the study of the Francophone churches that I explored, analysed and described, on the basis of the five research sub-questions of this study. The content of this first section is thus the outcome of the interviews that I conducted and the observations I made in the four Francophone churches: two in Johannesburg and two in Pretoria. In addition I analysed and measured Francophone churches utilising the paradigms of a missional church in the second section. Besides I also presented other patterns of missional church that I discovered in the final section. I proposed in chapter five some ways of developing a missional culture in a congregation. A great deal of this chapter was dedicated to the understanding of leadership because it is an essential asset for the creation of a missional culture in a congregation. The results of the research demonstrates that missional leadership is appropriate for planting, the transformation into and leading of a missional church. The development of a missional culture requires the following strategies: the development of a missional identity by awakening missional awareness and missional vocation, the creation of missional structures that will facilitate the formation and spread missional culture within a congregation; the definition and establishment of a
missional culture expression and the enabling and equipping of the church’s members to live missionally. The content of the fifth chapter constitutes the theoretical dimension of the formation or creation of a missional culture. The missional culture of a congregation might be expressed in a community through contextual ministries that are missional ministries. In chapter six I suggested some contextual ministries that might be developed in the current context of South Africa, not only by a Francophone congregation but also by any other Christian congregation regardless of the founder, and the place where it is situated. The seventh chapter which is the last, ends the study by summarising the findings, providing recommendations to the leaders of Francophone churches and making some suggestions for further studies on Francophone churches.

### 7.2 Summary of the Findings

The evaluation of the missionality of the Francophone churches in the cities of Johannesburg and Pretoria provided the following findings that I would like to discuss in this section. Given the fact that the missionality of a church is related to the understanding of the concept of a missional church, I preferred to insert and to present the outcome of the exploration of the concept of a missional church.

The concept of a missional church is topical though it is not yet well known among the Francophone churches. A missional church is a church that has the knowledge or an awareness of its identity revealed in terms of nature and purpose. It is a church that knows that it is called and sent as an instrument of God into the world to fulfil the mission of God, to participate in the missio Dei. A missional church is involved in mission everywhere it is, and it should express its nature and purpose with a missional ministry. It is a church that abounds in a prayer life
and depends on the Holy Spirit for the course of its life. Missional church includes the followers of Jesus Christ. The participation in \textit{missio Dei} connects a missional church to God and to the context whilst sharing the plan and love of God in the community, and becoming thus relevant to the community. To be a missional church is to be relevant to the community.

Francophone churches are congregations that are planted in South Africa by the migrants from French speaking countries of Africa. At their inception in the early 1990s, most of them had the purpose of spiritual care of Francophone migrants. Quickly these churches found themselves in the context of global mission and were open to everybody and practiced a holistic mission. This openness is justified by the attendance of people from many ethnic groups, and from different countries. This development of purpose may be justified by the awakening of an awareness of the identity and the needs of surrounding people with regard to the mission of God. Francophone churches have each a vision that defines their identity and determines their mission in the community. They believe they are the instruments of God for the fulfilment of mission in the world. Some say that they represent the kingdom of God in the world; others proclaim that they are the bridge makers between God and the world. They declare they are sent into the world to proclaim the good news, to be the light of the world and the salt of the earth. Francophone churches define themselves in many different terms that express their missional identity.

The identity includes beliefs, ecclesial practices and contextual ministries. In this respect, I noticed some parameters of identification: in one church the ministry of praise and worship is highlighted, another is characterised by its teaching and life of faith; the third church excels in the equipping and training of church members for the ministry, and the last church distinguishes itself in evangelism and church planting. Thus every church has its elements of identification that
distinguishes it from others. All the Francophone churches have an awareness that they are involved in mission from where ever they are situated. Planted first in the big central business districts, Francophone churches are now scattered in many strategic cities that have some development assets (mining, university, economic and business), in short, everywhere migrants are residents. In addition, Francophone churches have planted some churches where English is either used as the language of communication or English is translated into a vernacular language. So, such churches lose their Francophone identity, and can no longer be called Francophone but they have become local because of the attendance of local people and because of the use of local languages.

Among the churches that I have explored, three have an organisational structure that is hierarchical and vertical with the senior Pastor on top; while one church preferred a horizontal structure with the Triune God in front followed by the pastoral team led by the senior Pastor. In all churches the senior Pastor is the visionary, the overseer and/or the founder. The senior Pastors of these churches exercises a strong leadership that reflects an apostolic or spiritual authority. The danger of overbearing leadership is not far from this structure if the leader has a strong character. In one church the structure is a mixture of Episcopal, Presbyterian and Congregationalist models of governance. The balance is established if the job description is well defined and the missional characteristics of these models put together to create a synthesis of all. From a ministerial perspective, the leadership is collaborative, open and relational. The paradigms of “Father and Sons” and “Master and Disciples” are referred to, in order to define and express the relationship between senior Pastors and members of the church.

The Francophone churches participate in the mission of God in many ways that can be divided in two categories: in the congregation and in the community. The
congregational or ecclesial expressions of mission have the purpose to nurture the church members, to equip and enable them for ministry. The community expression of the mission of the church is the outreach; it takes the form of a proclamation of the good news, diaconia (organisation of services) and prophetic mission. We have for instance, compassionate ministries (sharing of food and clothes); French translation, medical ministry, university or student ministry. The presence of Francophone churches in certain areas has contributed to the diminution of certain social evils. Francophone churches are committed to plant new congregations, and most of them have a church planting program that demonstrates an awareness of the apostolic nature of the church and a demonstration of the presence of an apostolic ministry.

Given the fact that Francophone churches manifest weaknesses in respect of the concept of missional church, the proposition of strategies of missional culture development is necessary to enhance the level of missionality of these churches. The development of a missional culture in a congregation starts with the development and formation of missional leadership, including apostolic ministries namely apostles, prophets, evangelists, shepherds and teachers. Apostolic ministries have the responsibility to create missional awareness, to institute and restore missional identity, to form missional structures that have to maintain a vision and the missional culture within a congregation. Missional leadership attends to life in the Spirit in the congregation, organises biblical formation practices discipleship in order to equip and empower all church’s members for their work and service. The missional leaders look after the commitment of all church’s members in the ministries in order to manifest the priesthood of all believers.

Francophone churches have manifested unity in mission in terms of mutual invitations among leaders to bring the word of God into other churches for the
edification of the body of Christ. They also encourage the attendance of their church members at the services of other churches/congregations when they have special activities. Unity in mission is visible when leaders of Francophone churches carry out a ministry of reconciliation in the Francophone community; many leaders come together to reconcile people when there is a need; they also gather together in case of mourning or any painful situation to offer a pastoral ministry and comfort the community. The highest point of unity was reached by the creation in 1999 of the Union of Francophone Christian God’s ministers of South Africa, which is a platform that unites the leaders of Francophone churches and *ipso facto* the members of the churches. Nonetheless the building of relationships between Francophone leaders and South African leaders takes place on an individual basis.

The departure point of the missionality of a church is the missional awareness which is the acknowledgement of being called and sent into the world to participate in and to accomplish the mission of God. All four Francophone churches have this foundational core belief and are aware of their nature and purpose. They confess belonging to God and their missional presence in the world to fulfil the mission of God. The missional patterns that I drew from the Francophone churches are sufficient evidence of their missionality. The relevancy of Francophone churches has been thus demonstrated in the study by their diverse characteristics starting with language, when it is considered in a missiological perspective. Indeed the provision of the French language for worship and communication of the good news is in itself a ministry or a service for the Francophone community. It provides a communication solution for those who don’t understand or speak English. I may compare this service to the ministry of translation of the Bible in the language of a specific ethnic group or tribe. The Francophone service offers the opportunity for many people to worship God in the language of the education that they understand and speak. This language is
not only a means of communication but a vehicle of a certain culture. These churches have the merit of reaching a category of people: the migrants from the French speaking countries of Africa with the good news and to offer them pastoral care. From a missiologial point of view I think that translating English into French, in a service, is a significant element of missionality and relevancy for Francophone churches.

Nevertheless I wish to remind us of this important remark made by Van Gelder and Zscheile (2011:149)

It is important to resist the common tendency to reduce missional church to a set of rules to follow, discrete characteristics, or summary principles. There is no model for what a missional church looks like. Rather, missional church needs to be defined by the church’s dynamic participation in the Triune God’s movement in the world.

Missionality is never static; it is the dynamic state of a church in its missional journey with God, fulfilling the mission of God in a given context. Missionality connects a church to the Triune God and to the world through participation in the missio Dei. The remark above reveals the necessity or the requirement of the connectedness of Francophone churches to God and the continual dependence on the direction of the Holy Spirit.

Despite their missional dimensions, Francophone churches display different kinds of shortcomings that constitute challenges that they have to tackle for them to maintain their movement with God in the community, and to be relevant in their communities. At this point, once again I join Barrett et al. (2004) and attest that the signs or characteristics of a missional church in Francophone churches may be compared to and constitute “Treasure in Clay Jars”.

The church is situated in a changing environment, and consequently it has to change and adapt for it to remain relevant. The church is always forming and
reforming. Because the concept of missional church is not well known among Francophone churches, and because Francophone churches display some weaknesses related to missionality, therefore it is indispensable to make some important recommendations that are necessary for the improvement of the standard or level of missionality of Francophone churches and enhance their participation in the *missio Dei* in their communities.

**7:3 Recommendations**

Referring to the exploration, description, and understanding of a missional church and considering the outcomes of the research conducted into the Francophone churches, with respect to missionality I would like to make the following recommendations to the leaders of Francophone churches:

1. Training the church’s members on the subject of missional theology and the concept of missional church.
2. Introducing missional language into the church.
3. Acknowledging and establishing apostolic ministries (apostles, prophets, evangelists, shepherds and teachers) that will equip and enable the congregation for the work of ministry. It is about training the whole congregation and preparing them for ministry.
4. Developing missional leadership which is adequate and indispensable for the development of missional congregations and their multiplication.
5. Training and multiplying missional leaders in a permanent and intentional strategy, so that they can perpetuate not only the missional church, but also *missio Dei* in the world. Forming missional leaders that are diversified in all missional ministries, grounded in the mission of the Triune God, and are apostolic, relational, creative, contextual, servant leaders, and organics.
6. Imagining and creating missional structures that facilitate and quicken the development of the missional culture in the congregation for an efficient participation in the mission of God in the world.

7. Developing contextual ministries that will be missional expressions of the church in a particular community. The creation of contextual ministries has to take account of the agenda of God and be prompted by the satisfaction of needs in a particular community.

8. Embarking in the creation, development and maintenance of missional culture in the existing congregations and in the planting of new missional churches.

9. Organising conferences within the framework of the Union of Francophone ministers of God in South Africa, in order to train and sensitise the Pastors regarding the concept of a missional church and missio Dei.

7.4 Suggestions for further studies

I cannot pretend to have covered all the contours of the study of Francophone churches. The aim of this study was to evaluate the missionality of Francophone churches located in the cities of Johannesburg and Pretoria. All the missiological issues of these churches were not studied given the scope and limitations that were fixed. For these reasons it appears important that further missiological investigation should be conducted regarding Francophone churches in South Africa. These investigations could include the following:

1. The study showed that the five apostolic ministries (apostles, prophets, evangelists, shepherds and teachers) are acknowledged and accepted in all the Francophone churches, however practically all these ministries are not
operational. For this reason I suggest that a deep study on these ministries be conducted in order to examine the reasons of this inattention.

2. Within the framework of this study it was not possible to know the number of Francophone churches that have been planted in South Africa so far. A quantitative research could inform us on the mission statistics of Francophone churches. It could count the number of Francophone Pastors and churches, in Gauteng province and even in the rest of the country.

3. I studied only four Francophone churches situated in Johannesburg and Pretoria, thus in the Gauteng province. Given the fact that Francophone churches are scattered in most big cities of the country, I suggest an investigation of the Francophone churches in other provinces.

4. The administrative organisation of a church plays a non-negligible role in the mission of a church. Research regarding church administration is susceptible to inform on the ways Francophone churches are managed and the impact of the church administration on their mission.

5. The pastors of all Francophone churches that were investigated are male. So far, I know only one female Pastor who planted a church in Pretoria and another who is a junior Pastor in a church. Moreover at my knowledge some pastors’ wives in Francophone churches have been ordained in pastoral ministry. To have proved knowledge regarding the issues of gender in Francophone churches’ leadership, I propose the conduct of a further study in this respect.

6. The senior leaders of the investigated Francophone churches are particularly and curiously called seniors Pastors. However it is common knowledge that the leaders of the independent churches bear titles that sound a bit spectacular or extraordinary or unusual. These titles include: bishop, archbishop, doctor, apostle, prophet etc... An investigation
regarding the titles, their significance, and how people are invested in Francophone churches would be necessary.

7.5 Missionality of Francophone churches is: Already but Not Yet.

The investigation of the Francophone churches has demonstrated to a degree their missional identity and their missional awareness. These churches have a strong belief in their purpose in the world. They confess to be in mission in their contexts, and under the direction of the Holy Spirit they try to be contextual in order to maintain their relevancy in the community. The missional character of Francophone churches was revealed in different ways by various expressions of their mission in the community. The awareness of missional identity and missional purpose of the church in the world, the existence of missional beliefs, missional ecclesial practices and the contextual ministries may constitute the “already” side of the missionality of Francophone churches. Nevertheless, considering the shortcomings of the Francophone churches, and taking into account the following parameters: the fact that God is always at work in the communities, the changing nature of the context, and the emergence of new challenges, lead to the fact that complete missionality may not be attained because missionality is dynamic. And this dynamism reveals the “not yet” side of the missionality of Francophone churches. The missionality of Francophone churches in Johannesburg and Pretoria remains an endless ongoing commitment that will stop at the second coming of Jesus Christ, the Lord of mission.
BIBLIOGRAPHY

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Lausanne Committee for World Evangelization, 2005. The Local Church in Mission: Becoming a Missional Congregation in the twenty first century global context and the opportunities offered through tentmaking ministry.


A. Descriptions of Missional church

It appears important and useful to give an extensive description of the missional church that is proposed by the “Friend of missional” (2010). By doing this I am pursuing the goal presented in the introduction of this chapter that is to present a much larger and more comprehensive understanding of the missional church and to list the characteristics that define it and that may be noticeable and easily discernible in any church that might be missional or claim to be missional. “Friend of Missional” gives two descriptions: One concerns what the missional church is, and the second is about what the missional church is not. Repetition may occur, but it confirms the French proverb, “repetition is the mother of sciences”\textsuperscript{12} These descriptions present in detail all the different aspects or characteristics that a missional church may have, and avoids some possible confusion that one may encounter in defining a missional church.

1. What the missional church is.

- The missional church is a collection of missional believers acting in concert together in fulfilment of the missio Dei.

- The missional church is one where people are exploring and rediscovering what it means to be Jesus’ sent people as their identity and vocation.

\textsuperscript{12} French translation: \textit{La repetition est la mere des sciences}. 
- The missional church is faith communities willing and ready to be Christ’s people in their own situation and place. It has an awareness of its identity of being sent for mission into the world.

- The missional church knows that they must be a cross cultural missionary (contextual) people and adopt a missionary stance in relation to their community.

- The missional church will be engaged with the culture (in the world) without being absorbed by the culture (not of the world). They will become intentionally indigenous.

- The missional church understands that God is already present in the culture where it finds itself. Therefore, the missional church doesn’t view its purpose as bringing God into the culture or taking individuals out of the culture to a sacred space.

- The missional church is about more than just being contextual it is also about the nature of the church and how it relates to God.

- The missional church is about being – being conformed to the image of God.

- The missional church will seek to plant all types of missional communities.

- The missional church is evangelistic and faithfully proclaims the gospel through word and deed. Words are not sufficient; how the gospel is embodied in our community and service is as important as what we say.

- The missional church understands the power of the gospel and does not lose confidence in it.

- The missional church recognises that it does not hold a place of honour in its host community and that its missional imperative compels it to move out from itself into that host community as salt and light.
- The missional church will align all their activities around *missio Dei*—the mission of God.

- The missional church seeks to put the good of their neighbour over their own.

- The missional church will give integrity, morality, good character and conduct, compassion, love and a resurrection life filled with hope, pre-eminence to give credence to their reasoned verbal witness.

- The missional church practices hospitality by welcoming the stranger into the midst of the community.

- The missional church will always be in a dynamic tension or paradox between missional individuals and community. We cannot sustain being missional on our own, but if we are not being missional individually we cannot sustain being mission-shaped corporately.

- The missional church will see themselves as representatives of Jesus and will do nothing to dishonour his name.

- The missional church will be totally reliant on God in all it does. It will move beyond superficial faith to a life of supernatural living.

- The missional church will desperately be dependent on prayer.

- The missional church gathered will be for the purpose of worship, encouragement, supplemental teaching, training, and to seek God’s presence and to be realigned with God’s missionary purpose.

- The missional church is orthodox in its view of the gospel and scripture, but culturally relevant in its methods and practice so that it can engage with the world view of the hearers.
- The missional church will feed deeply from the scriptures throughout the week.

- The missional church will be a community where all the members are involved in learning “the way of Jesus.” Spiritual development is an expectation. All the members are expected to grow spiritually.

- The missional church will help people discover and develop their spiritual gifts and will rely on gifted people for ministry instead of talented people.

- The missional church is a healing community where people carry each other’s burdens and help restore each other gently.

- The missional church will require its leaders to be “missiologists”. But I do not see this proposition, necessarily and only in the academic way, in the sense that all the leaders need to have a degree in Missiology.

2. **What the missional church is not.**

“- The missional church is not a dispenser of religious goods, and services or a place where people come for their weekly spiritual fix.

- The missional church is not a place where mature Christians come to be fed and have their needs met.

- The missional church is not a place where “professionals” teach the children and youth about God to the exclusion of parental responsibility.

- The missional church is not a church with a “good missions program”. The people are the missions program which includes going to “Jerusalem, Judea and Samaria, and to the ends of the earth”.

- The missional church is not about a new strategy of evangelism.
- The missional church is not missional just because it is contemporary, young, hip, postmodern-sensitive, seeker-sensitive or even traditional.

- The missional church is not about big programs and organisations to accomplish God’s missionary purpose. This does not imply there should not be programs or organisations, but that they will not drive mission. They will be used to support people in mission.

- The missional church is not involved in political party activism, either on the right or left. It does not align itself with the ideology of any political party movement, but it defends Christian values that promote the integral development of a human being and the restoration and protection of the whole of creation.
B. Codified list and date of Interviews

YSA1: Interviewed on 09 October 2012
YSA2: Interviewed on 12 October 2012
YSA3: Interviewed on 19 June 2013

FVM1: Interviewed on 12 December 2012
FVM2: Interviewed on 05 July 2013
FVM3: Interviewed on 07 July 2013

PPC1: Interviewed on 31 October 2012
PPC2: Interviewed on 31 October 2012
PPC3: Interviewed on 01 November 2012

CKA1: Interviewed on 07 December 2012
CKA2: Interviewed on 10 December 2012
CKA3: Interviewed on 10 December 2012
C. List of Questions

1. To the founder and / or Senior Pastor

A. Biographical Information

1) Names:

2) Age:  a. 20 -25, b. 26– 30, c. 31-35, d. 36-40, e. 41-45, f. 46-50, g. 51-55, h. 56- 60, 61-65

3) Gender:   a. Male      b. Female

4) Education


- Which subject(s)?

5) Country of origin:

B. Identity and Nature of the church

1) Does the name of the church have a meaning? If yes what is it?

2) Do you have a vision for your church? If yes, what is it?


4) Have you ever heard about the missional church?

5) If yes what do you understand by missional church?

C. Motivation and purpose of the church.

1) What is the motivation of planting of this church?

2) What is the role of your church in the world (community)?
3) How do you understand the context in which the church is situated?

4) In which way(s) is the church is relevant to this context?

**D. Ministries of the church**

1) What are the ministries that are functional in the church?

2) List the church's ministries towards the community? (Outward ministries)

3) What are the main pastoral responsibilities towards church members?

4) Do you have a church planting program? If yes how many churches have planted?

**E. Membership**

1) How many non-Francophone members do you have?

   - < 10
   - 11-20
   - 21-30
   - 31-40
   - 41-50

2) What is their race? Black, white, Indian, coloured.

**F. Structure, Organisation, Leadership.**

1) What is the structure of your church?

2) What is the role of the leadership in the mission of your Church?

4) Do you have a discipleship program? If yes, please describe it?

5) Do you have a leadership development (formation) program? If yes, please describe it.

6) How do you discern the vocations in the church?

7) How do you manage the discovered vocations?
G. Church and Mission in Unity

1) What is the relationship of your church and other Francophone churches?

2) What is the relationship with South African churches?

H. Discernment

1) What do you believe God is doing in your church?

2) What do you believe God is doing in the world?

3) What vision, dreams and attitude do you have about the future of your church?

2. To other Leaders.

A Biographical Information

1). Names:

2) Gender: Male, Female:


4) Education: Bachelor, Honours, Masters, Doctorate, other (specify).

   In which subject (s)

5) Country of origin:

B. Identity and nature of the nature

1) Does the name of the church have a meaning? If yes what is it?

3) What is the vision of your church?

4) Have you ever heard about the missional church?

5) If yes what do you understand by missional church?

C. Ministries of the church

1) What are the ministries of your church?

2) In which ministry (ies) are you committed?

3) What are the church activities toward the community?

4) What potential ministries would you like your church to be involved in?

5) How do you discern the vocations in the church?

6) How do you manage them after their discovery?

D. Structure, Organisation and Leadership

1) What is the structure of your church?

2) Is your church affiliated to any organisation? If yes what is it?

3) What is the role of the leadership in the mission of Church?

4) Do you have a discipleship program? If yes, please describe?

5) Do you have a leadership development program? If yes, please describe it.

E. Church and Mission in Unity

1) What is the relationship of your church and other Francophone churches?

2) What is the relationship of your church with South African churches?
F. Discernment

1) What do you believe God is doing in your church?

2) What do you believe God is doing in the world?

3) What vision, dreams and attitude do you have about the future of your church?
D. Informed consent Letters

Research conducted by:
Rev Athas C. Mpingga
Cell: 082 644 5564
Email: acimpy@yahoo.com

Dear Participant,

You are invited to participate in an academic study conducted by Rev Athas C. Mpingga, a doctoral student from the Department of Christian Spirituality, Church History and Missiology, in the discipline of missiology at the University of South Africa. The purpose of this study is to explore, examine, understand and describe Francophone churches in the cities of Johannesburg and Pretoria (Tshwane) in order to establish the extent of their missionality and relevance to the community.

Please note the following:

- This study involves anonymous in-depth interviews. Your name will not appear in the interview guide and the answers you provide will be treated as strictly confidential. You cannot be identified in person based on these answers.

- Your participation in this study is very important to us. You may, however, choose not to participate, and you may also withdraw at any time without any negative consequences.
• Please answer the questions during the interview as completely and honestly as possible. This should not take more than 1.5 hours of your time. There are no known or anticipated risks for the participant. For effective and accurate recording, an audio recording will be made and field notes taken during the interviews.

• The findings of this study will be used for academic purposes only and may be presented at a conference, and published in an academic journal or book. I will provide you with a summary of the findings on request.

• For further information, please feel free to contact my supervisors, Prof Nico A Botha on 012 429 4533 or bothana@unisa.ac.za and Prof Nelus Niemandt on 012 420 2383 or nelus@pixie.co.za or nelus.niemandt@up.ac.za

Please sign this form to indicate that:

• You have read and understand the information provided above.

• You give your consent to participate in the study on a voluntary basis.

Signature of Respondent

Signature of Witness

Signature of Researcher

Date

Date

Date
• Please answer the questions during the interview as completely and honestly as possible. This should not take more than 1.5 hours of your time. There are no known or anticipated risks for the participant. For effective and accurate recording, an audio recording will be made and field notes taken during the interviews.

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[Signatures]

[Signature of Respondent]  19-06-2013  Date

[Signature of Witness]  19-06-2013  Date

[Signature of Researcher]  19/06/2013  Date
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[_]  
Signature of Respondent  
05 July 2013  
Date

[_]  
Signature of Witness  
05 July 2013  
Date

[_]  
Signature of Researcher  
05 July 2013  
Date
• Please answer the questions during the interview as completely and honestly as possible. This should not take more than 1.5 hours of your time. There are no known or anticipated risks for the participant. For effective and accurate recording, an audio recording will be made and field notes taken during the interviews.

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[Signatures and dates]

Signature of Respondent

Signature of Witness

Signature of Researcher

Date

31/10/2012

Date

31/10/2012

Date

31/10/2012

Date
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[Signature]

Signature of Respondent 31 Oct 2012

[Signature]

Signature of Witness 30 Oct 2012

[Signature]

Signature of Researcher 31 October 2012
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______________________________
Signature of Respondent
01.11.2012
Date

______________________________
Signature of Witness
01.11.2012
Date

______________________________
Signature of Researcher
01/11/2012
Date
• Please answer the questions during the interview as completely and honestly as possible. This should not take more than 1.5 hours of your time. There are no known or anticipated risks for the participant. For effective and accurate recording, an audio recording will be made and field notes taken during the interviews.

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Signature of Respondent  
[Signature]

Date  
07/12/2012

Signature of Witness  
[Signature]

Date  
07/12/2012

Signature of Researcher  
[Signature]

Date  
07/12/2012
• Please answer the questions during the interview as completely and honestly as possible. This should not take more than 1.5 hours of your time. There are no known or anticipated risks for the participant. For effective and accurate recording, an audio recording will be made and field notes taken during the interviews.

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[Signature of Witness] [10/12/2012] Date

[Signature of Researcher] [10/12/2012] Date