THE MISSIONARY CALLING OF THE REFORMED CHURCHES IN THE MULTICULTURAL CONTEXT OF SOUTH AFRICA

REV. M.L. MULAUDZI, Hons BTh; MDiv

Mini-Dissertation submitted in partial fulfillment of the requirements for the Degree Magister Theologiae in Missiology at the Faculty of Theology of the North West University

Supervisor: Prof. T.D. Mashau

2004
Potchefstroom Campus
# TABLE OF CONTENTS

FOREWORD ........................................................................................................................................... V

ABSTRACT .......................................................................................................................................... VI

OPSSOMMING .................................................................................................................................... VII

1. INTRODUCTION .................................................................................................................................. 1

1.1 FORMULATING THE PROBLEM ........................................................................................................ 1
  1.1.1 Background .................................................................................................................................. 1
  1.1.2 Problem statement .......................................................................................................................... 2

1.2 AIM AND OBJECTIVES .................................................................................................................... 3
  1.2.1 Aim .................................................................................................................................................. 3
  1.2.2 Objectives ..................................................................................................................................... 3

1.3 CENTRAL THEORETICAL ARGUMENT .............................................................................................. 4

1.4 RESEARCH METHODOLOGY ............................................................................................................ 4

1.5 CHAPTER DIVISIONS ........................................................................................................................... 4

2. THE ROLE OF CULTURE IN THE COMMUNICATION OF THE GOSPEL ............................................. 5

2.1 INTRODUCTION .................................................................................................................................. 5

2.2 PERSPECTIVES ON CULTURE ........................................................................................................... 5
  2.2.1 Towards a working definition ....................................................................................................... 5
  2.3.2 Towards one world culture ........................................................................................................... 6
  2.2.3 Cultural diversity and plurality ....................................................................................................... 6
    2.2.3.1 Rural culture ............................................................................................................................ 7
    2.2.3.2 Urban culture ........................................................................................................................... 7
  2.2.4 Intersections of culture .................................................................................................................... 7
    2.2.4.1 Accommodation ....................................................................................................................... 8
    2.2.4.2 Indigenisation .......................................................................................................................... 8
    2.2.4.3 Inculturation ............................................................................................................................ 8
    2.2.4.4 Contextualisation .................................................................................................................... 8

2.3 PERSPECTIVES ON COMMUNICATION .............................................................................................. 9
  2.3.1 Towards a working definition ....................................................................................................... 9
  2.3.2 Variety of communication ............................................................................................................. 9
  2.3.3 Language in communication ......................................................................................................... 10
  2.3.4 Signs and symbols in communication ............................................................................................. 10
  2.3.5 Models of communication ............................................................................................................ 11

2.4 CULTURE IN COMMUNICATION OF THE GOSPEL ...................................................................... 12
  2.4.1 Culture and communication .......................................................................................................... 12
  2.4.2 Fundamental pattern of cultural communication ........................................................................... 13
    2.4.2.1 Fundamental pattern of cultural difference in communication styles 13
2.4.2.2 Fundamental patterns of cultural differences ........................................ 13
2.4.2.2.1 Different attitudes toward conflict .................................................. 13
2.4.2.2.2 Different approaches to completing tasks from culture to culture .... 14
2.4.2.2.3 Different decision-making styles .................................................... 14
2.4.2.2.5 Different attitudes toward disclosure ............................................ 15

2.4.3 Characteristics of culture that directly affect communication ............. 15
2.4.3.1 Culture is not innate, it is learned ....................................................... 15
2.4.3.2 Culture is transmissible from person to person, group to group, and
generation to generation ................................................................. 15
2.4.3.3 Culture is a dynamic system that changes continuously over a period of
time ........................................................................................................ 16
2.4.3.4 Culture is selective ............................................................................. 16
2.4.3.5 Culture is ethnocentric ................................................................. 16

2.4.4 Culture and the communication of the gospel ....................................... 17
2.4.4.1 Understanding culture contextually ................................................ 17
2.4.4.2 Cross-cultural communication is significant for the proclamation of
gospel ........................................................................................................ 17

2.4.5 Theological bases of cross-cultural communication of the gospel ....... 19
2.4.5.1 The Great Commission ................................................................. 19
2.4.5.2 The principles of intercultural communication .................................. 19

2.4.6 The cultural barrier to the communication of the gospel ..................... 20
2.4.6.1 Cultural backgrounds of strangers can be a barrier of communication
of gospel .................................................................................................... 21
2.4.6.2 Language as barrier of the communication of the gospel ................ 21
2.4.6.3 Cultural individualism-collectivism ................................................. 21
2.4.6.4 Social relationships as a barrier to the communication of the gospel .. 22
2.4.6.5 Race as a barrier to the communication of the gospel ................. 23

2.4.7 Structure of communication .............................................................. 23

2.5 SUMMARY ............................................................................................ 24

2.6 CONCLUSION .......................................................................................... 25

3. THE UNITY OF THE REFORMED CHURCHES IN A SOUTH AFRICAN
MULTICULTURAL CONTEXT ....................................................................... 26

3.1 INTRODUCTION ...................................................................................... 26

3.2 HISTORICAL BACKGROUND .................................................................... 27
3.2.1 Socio-economic factors ...................................................................... 28
3.2.2 Political factor ...................................................................................... 29
3.2.3 Theological factor ................................................................................. 30
3.2.4 Ecclesiastical factor .............................................................................. 30
3.2.4.1 The ideological influence of the Afrikaner Brotherhood ............. 31
3.2.4.2 The ideological influence of the “Ossewabrandwag” ............... 32
3.2.4.3 Ideological ferment in the policies of the National Party ......... 33
3.2.4.4 Attempts at theological justification of the ideology of apartheid ... 33

3.3 THE ECCLESIOLOGY OF THE REFORMED CHURCHES IN SOUTH
AFRICA ......................................................................................................... 34
3.3.1.1 The concept church ........................................................................ 34
3.3.1.2 Formation of the church ............................................................... 35
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.5.1.1 Missio Dei</td>
<td>64</td>
</tr>
<tr>
<td>4.5.1.2 Missio Ecclesiae</td>
<td>65</td>
</tr>
<tr>
<td>4.5.2 The nature of the missionary mandate</td>
<td>66</td>
</tr>
<tr>
<td>4.5.3 Christ and culture</td>
<td>68</td>
</tr>
<tr>
<td>4.5.4 Gospel proclamation and culture</td>
<td>70</td>
</tr>
<tr>
<td>4.5.5 Intercultural communication</td>
<td>70</td>
</tr>
<tr>
<td>4.5.6 Intercultural communication is the essence of missionary work</td>
<td>71</td>
</tr>
<tr>
<td>4.5.6.1 Diversity within perfect unity</td>
<td>71</td>
</tr>
<tr>
<td>4.5.6.2 Advantages of cultural diversity</td>
<td>72</td>
</tr>
<tr>
<td>4.5.6.3 Need of fulfilling a cultural correction is so important</td>
<td>72</td>
</tr>
<tr>
<td>4.5.7 The implications for a Christian evaluation of cultural diversity</td>
<td>73</td>
</tr>
<tr>
<td>4.6 SUMMARY</td>
<td>74</td>
</tr>
<tr>
<td>4.7 CONCLUSION</td>
<td>74</td>
</tr>
</tbody>
</table>

5. FINDINGS AND CONCLUSION .............................................................................. 75

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.1 INTRODUCTION</td>
<td>75</td>
</tr>
<tr>
<td>5.2 FINDINGS</td>
<td>76</td>
</tr>
<tr>
<td>5.2.1 Chapter 1</td>
<td>76</td>
</tr>
<tr>
<td>5.2.2 Chapter 2</td>
<td>76</td>
</tr>
<tr>
<td>5.2.3 Chapter 3</td>
<td>77</td>
</tr>
<tr>
<td>5.2.4 Chapter 4</td>
<td>77</td>
</tr>
<tr>
<td>5.3 CONCLUSION</td>
<td>78</td>
</tr>
</tbody>
</table>
FOREWORD

I thank God for the wonderful opportunity that He gave me during the process of this study. Isaiah 41:4b says: “It is I who help you,” declares the Lord. This work was achieved through the Lord’s help and for that I am thankful to Him, and hope that He will bless even this work.

I would like to express a special word of appreciation to my supervisor, Prof. T.D Mashau. His acute insight, reliable comments and fruitful suggestions have given me strength to take on this study up to where I am. May our beloved God bless you and continue with good work as you did with me.

Finally, my study has been facilitated by the patience and support of my wife, Fulufhelo and my daughter Arikonisaho Mulaudzi. Thank you for the patience you showed to me during this study.
The main focus of this study was to investigate and describe the missionary calling of the Reformed Churches in the multicultural context of South Africa. Due to the multicultural context of South Africa, the Reformed churches are still struggling in crossing the frontiers. In order to break down the frontiers, solutions have to be found for the following two main problems: how should the church communicate the gospel in a multicultural society and how can a church promote unity of peoples from different cultural backgrounds?

Culture and communication are inseparable. Culture is a very important part of communication. Culture is one of the integral parts of the way of life of a people. It includes among others habits, customs, social organizations, techniques, language, values, norms, ideas, and beliefs. According to this definition, culture and lifestyle of the people are inseparable: where there is life there is culture. In case of communicating the gospel to people of another cultural setting, it is very important to apply principles of intercultural communication of the gospel and try to speak their language. It is very important to try to avoid cultural barrier to the communication of the gospel.

Unity of the church is not built on racial issues; it is built on Christ as the head of the church. God’s purpose in Christ includes the oneness of the human race, and that oneness must become visible in the church. Reformed Churches in South Africa need one another in this multicultural context to become partners in the proclamation of the Word. And for the world to believe what they are proclaiming, it is imperative for the Reformed Churches to seek unity within the diversities that South Africa have.

Cultural diversity should not be regarded as an embarrassment, but as an opportunity to be enriched. Multiculturalism can present itself as something good and healthy for all cultures involved. It is wise to make use of the goodness of culture for the sake of the gospel to reach all nations.
Die hooffokus in hierdie studi was om die sendingroep van die Gereformeerde kerke binne die multikultuur konteks van Suid-Afrika te oudersoek en te omskryf. Agevolg van die multikultuiele konteks van Suid-Afrika sukkel die Gereformeerde Kerke nog steeds om 'n deurbraak te mak. Ten einde die weerstande om te keer, moet oplossing vir die volgende twee hoofprobleme gevind word: hoe behoort die kerk die evangelie in 'n kerk eenheid tussen volke (mense) van uiteenlopende kultuur bevorder?

Kultuur en kommunikasie is onskeibaar, daarby is kultuur 'n baie belangrike deel van kommunikasie. Kultuur is een van die integrale dele van 'n volk se lewens, wyse. Dit sluit onder andere in: maniere, gewoontes, sosiale organisasies, tegnieke, taal, waardes, norme gedagtes en oortuings. Volgens hie die definisie is kultuur en lewens-wyse onskeibaar: waar daar lewe is, is daar kultuur. In die geval waar die evangelie verkondig moet word aan mense van 'n ander kultuur, is dit baie belangrik om van inter-kulture kommunikasie gebruik te maak om te probeer om hulle taal te praat. Dit is baie belangrik om kulturele versperrings te vermy wanneer die evangelie uitgedra word.

Die eenheid van die kerk is in nie op rasse-aangeleenthede gebou nie, maar op Christus as die hoof van die kerk. Die doel van God in Christus sluit die eenheid van die menslike ras in en daardie eenheid moet in die kerk sigbaar word. Gereformeerde Kerke in Suid-Afrika het mekaar nodig in hierdie multikulturele konteks om bondgenote te word in die verkondiging van die word. Ten einde die wereld te oortuig van wat hulle verkondig, is dit gebiedend noodsaaklik van die Gereformeerde Kerke om na eenheid binne die verskeidenheid van Suid-Afrika te streef. Kulturele verskeidenheid moet nie as 'n verleentheid nie, maar as 'n geleentheid vir verryking beskou word. 'n Multikultuur kan as iets goeds en gesind vir alle betrokke kulture aangewend word. Dit is wys om van goeie dinge in die kultuur gebruik te maak om die evangelie na alle nasies, te laat uitbrei.
CHAPTER ONE

INTRODUCTION

1.1 FORMULATING THE PROBLEM

1.1.1 Background

The church has been commissioned and sent by her Lord into the world to proclaim the Gospel to all peoples. To accomplish this effectively she must deliberately cross social, economic, political and cultural barriers, confessing Christ in meaningful ways to each separate culture, (Schutte, 1979:106). According to Kraft (1963:179) the Christian God is represented in the Bible and Christian doctrine as desirous of communicating himself to men. It can be observed from the Biblical record that this communication has taken into account the cultures in which men are wrapped. Thus one gains the impression that God views the cultures of men as channels usable for interaction between Himself and men.

Culture consists of an integrated system of beliefs, values, and behaviours held by a people. Culture frames our human existence. We cannot know ourselves apart from possessing a particular perspective. It is important to note that God takes culture seriously. This is clear through the creation of the world and instructions God gave to human persons created to live in it: instructions regarding how to develop a social order and build their physical environment. This interaction between human society and physical world represents the creation of what we think of as culture. So it is important for God’s people to communicate the truthful reality of God’s message to persons living within particular cultural contexts. This task makes it imperative that God's people understand the culture within that they live and minister, (Hunsberger & Gelder, 1996:53).

Scherer & Bevans (1999:7) says culture must always be tested and judged by scripture (MK. 7:8,9,13). Due to the fact that men and women are God’s creatures (Gen. 4:21,22),
some of their culture is rich in beauty and goodness. On the other hand, due to the fall of man, culture is also tainted with sin and in some respect even demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture (1 Cor. 9:19-23).

Culture is one of the most important aspects the church has to consider in her missionary obligation. In the early Christian church the issue of culture yielded a great problem. The first church in Jerusalem was torn by the division between those who insisted upon the perpetuation of the Jewish culture and world and those with a Hellenistic outlook (Lingemfelter, 1998:175). The issue at hand was that in order to be part of the people of God one must first be converted to the Jewish culture. Taking into consideration the South African history, Loubser (1987:4) says that Van Riebeeck arrived with a European Reformed monoculture in a multicultural country with diverse religions. When missionaries from the west arrived in South Africa (after 1745), they failed to distinguish between the gospel and European culture. This led to the confusion that the new converts to Christianity were expected to dress like Europeans and be baptized with European names, etc.

1.1.2 Problem statement

The role of culture in South African Christian praxis has a somewhat chequered history. Despite this, culture continues to influence both human understanding of faith and the priorities for Christian praxis. Indeed Christian praxis can be understood in terms of culturally mediated Christian responses to culturally mediated human needs (Bate, 2001:67-68).

Due to the multicultural context of South Africa, the Reformed churches here are still struggling in crossing the frontiers. When people of the church think about mission work, black people think it is the duty of the white people because they traditionally did it and
have the necessary funding. Believers in the so-called "white churches" are losing interest in mission work because of political developments or financial troubles.

The basic problem of this study is: how should the church communicate the gospel in a multicultural society and promote unity of peoples from different cultural backgrounds?

The questions flowing from the basic problem statement are:

- What role does culture play in the communication of the gospel?
- Can the believers in the multicultural context of South Africa become one church in Christ?
- What guidelines can be presented to the Reformed churches in South Africa in becoming more culture sensitive?

1.2 AIM AND OBJECTIVES

1.2.1 Aim

The aim of this study is to investigate as to how Reformed Churches in South Africa can become one in doing mission work irregardless of its multicultural context.

1.2.2 Objectives

The specific objectives of this study are as follows:

- To identify the role of culture in the communication of the gospel.
- To clarify the unity of the church amidst a multiplicity of cultures.
- To present guidelines to the churches in becoming more sensitive to difference in culture and overcoming barriers.
1.3 CENTRAL THEORETICAL ARGUMENT

A clear understanding of the role of culture in gospel communication and how it impacts on the unity of the church, will help Reformed Churches in South Africa in fulfilling their missionary calling.

1.4 RESEARCH METHODOLOGY

This missiological study is done from within the Reformed tradition and the following methods of research will be used:

1.4.1 Available primary and secondary literature will be consulted, analyzed and interpreted.

1.4.2 The exegesis and conceptual analysis will be done according to the grammatical-historical method (Kaizer and Silva, 1994:19).

1.5 CHAPTER DIVISIONS

1.5.1 Introduction
1.5.2 The role of culture in the communication of the gospel
1.5.3 The unity of the church in a multicultural context
1.5.4 Guidelines for presenting the gospel and building the church in a multicultural context
1.5.5 Summary and findings
CHAPTER TWO

2. THE ROLE OF CULTURE IN THE COMMUNICATION OF THE GOSPEL

2.1 INTRODUCTION

Gospel and culture is not a topic of purely academic interest. On the contrary, it is the burning practical concern of every missionary, every preacher, and every Christian witness. For it is literally impossible to evangelize in a cultural vacuum. Nobody can reduce the biblical Gospel to a few culture-free axioms that are universally intelligible. This is because the mind-set of all human beings has been formed by the culture in which they have been brought up. Their presupposition, their value system, the ways in which they think, and the degree of their receptivity or resistance to new ideas, are all largely determined by their cultural inheritance and are filters through which they listen and evaluate, (Stott & Coote, 1981: vii). It is therefore the objective of this chapter to study and outline the role of culture in the communication of the gospel. To reach this objective, attention will be given to the following:

- Perspectives on culture
- Perspectives on communication
- Culture in communication of the gospel

2.2 PERSPECTIVES ON CULTURE

2.2.1 Towards a working definition

Culture is a very complex phenomenon that is taken to mean different things by different people. There are therefore more than hundred definitions of what culture is all about. The difficulty lies in the fact that culture is not something tangible. “Omdat kultuur nie altyd iets sigbaar is nie, is dit nie maklik te omskryf nie” (Van der Walt, 1999:56).
For the purpose of this study, culture is defined as one of the integral part of the way of life of a people. It includes among others habits, customs, social organizations, techniques, language, values, norms, ideas, and beliefs (see Deist, 1984:63). From the above-mentioned definition of culture, Van der Walt (1997:8-9) identifies five cultural dimensions, i.e. religious, worldview, social, material and behavioural. These aspects are not meant to be separated from one another, they are always a living unity – the integrated whole.

### 2.3.2 Towards one world culture

With the notion of globalization taking its toll in post-modernity, peoples of the world are moving towards one world culture. Acculturation tends to play a very significant role in this regard. People don similar clothes, use similar vehicles, have similar jobs, live in similar homes, and serious attempts are made to level economic differences. In South Africa, where cultural differences were strongly accentuated by the former government during the forty years from 1948-1988, Black people, and especially the younger generation, reacted negatively towards emphasis on cultural differences, because they associate that with the hated policy of apartheid. Superficial or not, people tend to move towards a multicultural type of a culture.

### 2.2.3 Cultural diversity and plurality

Despite efforts to one world culture, cultural diversity among different peoples of the world is still visible. Distinction can still be made between different cultures. Because of the cultural differences, we are able to distinguish between the African and Western cultures. The South African context, which we are most familiar with, further presents us with the reality that there is a plurality of culture in Africa. The current constitution of South Africa makes provision for the use of twelve official languages in order to accommodate peoples of different cultural affiliations. For the purpose of this study, a distinguish is made mainly between the rural and urban cultures of which the following can be mentioned:
2.2.3.1 Rural culture

Rural culture is distinguishable from urban culture because of its characteristic norms. Rural cultures emphasize personal know-how, practicality, and simplicity over complexity in approaching decisions. Skills at doing rather than being or knowing are often valued; perhaps such skills relate more to survival. Norms toward interpersonal relationships persist within rural cultures. The indications are that bonds of friendship differ from urban cultures. Cultural reality is a mindset. One can stay rural in the middle of urban life, or stay urban living in a rural region. Communication style differences of rural individuals can clash intercultural with stylistic features of others who are not accustomed to them (Dodd, 1995:75).

2.2.3.2 Urban culture

According to Dodd (1995:76) urban life is very complex. There is suburban culture, which communication needs a number of prevalent things. Those prevalent things are as follows: identification and joining behaviour, community integration, and high idealism. Other urban characteristics are the culture composition of isolated members with pockets or enclaves of group cohesion. Social participation outlets are limited, and isolation remains a significant theme. Housing problems, less affluence, and high crime rates affect social participation in urban areas and foster less dependence on interpersonal communication networks.

2.2.4 Intersections of culture

According to Kirk (1999: 89-94) points out that the intricate issues surrounding the expression of the gospel in different cultures or the interpretation of the Gospel from the perspective of cultures have a number of conceptual tools that have been developed. He identifies the following intersections of culture:
2.2.4.1 Accommodation

This pertains is about accommodation of the gospel to culture. This primarily means: people deciding on the essential elements that distinguish the Christian faith from other systems of belief and adapting or adjusting these through the use of language, symbols and illustrations to the recipients of another culture.

2.2.4.2 Indigenisation

More common in Protestant than Catholic circles, was indigenisation. The most famous expression of indigenisation has been the three selfs, namely: self-support, self-government and self-propagation. Indigenisation was intended to create as rapidly as possible a local church that was not forever dependent on foreign assistance and upkeep. Gradually, mission agencies and local churches came to recognize that indigenisation as a model of cultural translation. However, the danger inherent in all programmes for the indigenisation or acculturation of the gospel is that they involve the church with the conservative and backward-looking elements in society.

2.2.4.3 Inculturation

Inculturation works dialectically in a marvelous exchange with culture, where culture is dialectically transformed by the gospel, and the expression of the Gospel in terms of that culture. A polycentric view differs from the Catholic dimension that invests authority ultimately in the pope, whereas in the local expression of Catholicism the gospel escapes from control. According to the Catholic view, a polycentric robs theology of the stability traditionally associated with it, in the eyes of some people.

2.2.4.4 Contextualisation

Contextualisation recognizes the reciprocal influence of culture and socio-economic life. In relating Gospel to culture, therefore, it tends to take a more critical stance towards culture. It is intended to be taken seriously as a theological method. For the proper
exegesis of the passage, contextualisation is an important method so that message can pass easily to the next cultural stance.

2.3 PERSPECTIVES ON COMMUNICATION

2.3.1 Towards a working definition

As for as definitions of communication are concerned, it can be said that it has to do with the passing of messages, the building of rapports and generally achieving as high a level as possible of mutual understanding, (Barnard, 1995:18). Pretorius & Odendaal (1987:102) describe communication as the process by which a person tries to bring a message to another person through symbols, words or gestures in such a way that the latter succeeds in grasping the intended meaning.

2.3.2 Variety of communication

Communication is also a very complex phenomenon because it involves more that one ways of communicating. Human beings mainly use 'speech' to communicate with one another, but communication is not limited to speech. This is very clear from the following quotation:

"We receive communication by means of all our senses: hearing (language, music, barking of dogs), seeing (words, pictures, signs), touching (kissing, stroking), tasting (the gourmet's language of good and rare foods), and smelling (pleasure in the rare symbolism of perfumes, the painful response to foul odors)" (Nida, 1960:4).

According to Nida (1960:4) communication comes to human beings through an amazing variety of forms (e.g. speech, gestures, dance, drama, music, plastic art, and painting) and is transmitted to us through many media (e.g. radio, television, books, billboards, and
even sky-writers). All of these are essential elements in the communication of the gospel, especially in the multi-cultural context.

2.3.3 Language in communication

As already noted, language is a communication code and the most common medium of communication between people. It consists essentially of sounds, shapes, and a system. For the language to be a useful tool for those who participate in communication should engage in the encoding and decoding of the message and the symbols used (Nida, 1960:62).

The entire process of encoding and decoding the message and symbols used in communication requires proper understanding and adaptation to the backgrounds and language experiences of the people the encoder intends to communicate with. The most important issue to be noted in this regard is that no single language is more important than the other in communication. Not even those languages in which the Bible was first written, i.e. Hebrew, Aramaic and Greek. Respect should be accorded to the language of the source and that of the receiver in communication. This is a very important element of communication that must be taken into consideration for the church to succeed in communicating the gospel in the multicultural context.

2.3.4 Signs and symbols in communication

Signs and symbols are also used in communication. They are an integral part of a language code. A sign on the one hand indicates the existence of a particular thing, event, or condition within a context, whilst a symbol on the other hand is an instrument by which we label and manipulate our conceptions. The process of encoding and decoding also applies in this regard. In communication, signs and symbols play a very significant role and must never be undermined. A sign might mean one thing to one cultural group and another thing to the other different group (Nida, 1960:65-66).
2.3.5 Models of communication

There are three essential factors in communication, namely: the source, the message, and the receptor. All three components play a significant role in communication. Apart from these factors, we also need to note that communication cannot take place at a vacuum, but within a specific setting, in a particular time and place, and also within the framework of a specific culture (Nida, 1960:35). This is further enhanced by the following schematic representation of Deist (1986:17):

![Diagram of communication model]

Distinction is made between a two-language model of communication and a three-language model of communication. For the purpose of this study we shall reflect later on what is represented by Nida (1960:47) schematically in the following manner:

![Diagram showing distinction between two-language and three-language models]
2.4 CULTURE IN COMMUNICATION OF THE GOSPEL

2.4.1 Culture and communication

According to Samovar & Porter, et al. (1981:24) culture and communication are inseparable. This is because culture not only dictates who talks with whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted. In fact, our entire repertory of communicative behaviours is dependent largely on the culture in which we have been raised. Culture, consequently is the foundation of communication. And when cultures vary, communication practices also vary.

Culture is a very important part of communication. A culture, or culture group, is a group of people who share common experiences or a common set of experiences. In this sense you can say that there is, at one level, an African culture or a European culture. The link between culture and communication is crucial to understanding intercultural communication because it is through the influence of culture that people learn to communicate with another, and because the differences within the cultures lead to subsets of different experiences within the one broader culture. Where our experiences are different, we will have different aspects of culture. However, cultural similarities help to facilitate communication processes (Samovar & Porter, et al. 1981:36-42).

Schirato and Yell (2000:10-11) say that communication can be understood as the practice of producing meanings, and the ways in which systems of meaning are negotiated by participants in a culture. Whereas culture can be understood as the totality of communication practices and systems of meaning. Cultural literacy can be understood as both knowledge of meaning systems and an ability to negotiate those systems within different cultural contexts. It is virtually impossible to describe and analyse what is happening in any communication context or practice without using the concept of cultural literacy. The notion of communication as a cultural practice requiring various forms of cultural literacy is strongly influenced by the work of Pierre Bourdieu. Bourdieu’s ideas
are particularly useful to our understanding of communication because of his suggestion
that practice, or what people actually do, is both constrained by, and develops as a
response to, the rules and conventions of a culture. One way to understand the relation
between culture and practice is through Bourdieu’s metaphor of the journey and the map.
Cultures are both the maps of a place and the journeys that take place there. Every
communication practice constitutes an additional part of those cultural maps.

2.4.2 Fundamental pattern of cultural communication

2.4.2.1 Fundamental pattern of cultural difference in communication styles

The way people communicate varies widely between, and even within, cultures. One
aspect of communication style is language usage. Across cultures, some words and
phrases are used in different ways. For example, even in countries that share the English
language, the meaning of "yes" varies from "maybe, I'll consider it" to "definitely so,"
with many shades in between. Another major aspect of communication style is the degree
of importance given to non-verbal communication. Non-verbal communication includes
not only facial expressions and gestures; it also involves seating arrangements, personal
distance, and sense of time. In addition, different norms regarding the appropriate degree
of assertiveness in communicating can add to cultural misunderstandings, (DuPraw &
Axner, 1997:online). Dodd (1991:12) says that communication patterns are inherent in a
culture as well. Culture urges its members toward modalities or tendencies leading to
procedures and rules. Culture is like a kaleidoscope with similar shapes but different
colours, or at other times, with different shapes but similar colours. One reason to study
culture is to be able to recognize its impact on our communication rules.

2.4.2.2 Fundamental patterns of cultural differences

2.4.2.2.1 Different attitudes toward conflict

Some cultures view conflict as a positive thing, while others view it as something to be
avoided. In the U.S., conflict is not usually desirable; but people often are encouraged to
deal directly with conflicts that do arise. In fact, face-to-face meetings customarily are
recommended as the way to work through whatever problems exist. In contrast, in many
Eastern countries, open conflict is experienced as embarrassing or demeaning; as a rule, differences are best worked out quietly. A written exchange might be the favoured means to address the conflict.

2.4.2.2 Different approaches to completing tasks from culture to culture.

There are different ways that people move toward completing tasks. Some reasons include different access to resources; different judgments of the rewards associated with task completion, different notions of time, and varied ideas about how relationship-building and task-oriented work should go together.

When it comes to working together effectively on a task, cultures differ with respect to the importance placed on establishing relationships early on in the collaboration. A case in point, Asian and Hispanic cultures tend to attach more value to developing relationships at the beginning of a shared project and more emphasis on task completion toward the end as compared with European-Americans. European-Americans tend to focus immediately on the task at hand, and let relationships develop as they work on the task. This does not mean that people from any one of these cultural backgrounds are more or less committed to accomplishing the task, or value relationships more or less; it means they may pursue them differently.

2.4.2.2.3 Different decision-making styles

The roles individuals play in decision-making vary widely from culture to culture. For example, in the U.S., decisions are frequently delegated that is, an official assigns responsibility for a particular matter to a subordinate. In many Southern European and Latin American countries, there is a strong value placed on holding decision-making responsibilities oneself. When decisions are made by groups of people, majority rule is a common approach in the U.S.; in Japan consensus is the preferred mode. Be aware that individuals' expectations about their own roles in shaping a decision may be influenced by their cultural frame of reference.
2.4.2.2.5 Different attitudes toward disclosure

In some cultures, it is not appropriate to be frank about emotions, about the reasons behind a conflict or a misunderstanding, or about personal information. Keep this in mind when you are in a dialogue or when you are working with others. When you are dealing with a conflict, be mindful that people may differ in what they feel comfortable revealing. A question that may seem natural to you what was the conflict about? What was your role in the conflict? What was the sequence of events? May seem intrusive to others. The variation among cultures in attitudes toward disclosure is also something to consider before you conclude that you have an accurate reading of the views, experiences, and goals of the people with whom you are working. (DuPraw & Axner, 1997:online)

2.4.3 Characteristics of culture that directly affect communication

2.4.3.1 Culture is not innate, it is learned

Without the advantages of learning from those who lived before us, we would not have culture. So this implies that we learn culture in many different ways. Our learning through interaction, observation, and imitation can take many forms. Learning can take place consciously because it involves the ingredients of our culture that we were told about or that we read about. On the issue of unconscious level, the significant perceptions, rules, and behaviors are given added strength by the fact that members of any culture receive ongoing reinforcement for those aspects of culture that are deemed most crucial.

2.4.3.2 Culture is transmissible from person to person, group to group, and generation to generation.

The portability of symbols allows us to package and store them as well as transmit them. The mind, books, pictures, films, videos, and the like enable a culture to preserve what it deems to be important and worthy of transmission. Culture is transmissible, it also points
out that the symbols of a culture are what enable us to pass on the content and patterns of a culture.

2.4.3.3 Culture is a dynamic system that changes continuously over time

Although cultures change through several mechanisms, the three most common are invention, diffusion, and calamity. Invention is usually defined as the discovery of new practices, tools or concepts that most members of the culture eventually accept. Diffusion or borrowing from another culture is another way in which change occurs. The assimilation of what is borrowed accelerates as cultures come into direct contact with each other. Calamity can illustrate how cultures change. History abounds with examples of how cultures have been forced to alter their course because of natural disasters, wars or other calamities.

2.4.3.4 Culture is selective

Every culture represents a limited choice of behaviour patterns from the total of human experience. The important of these characteristics are to remind that what a culture selects to tell each generation is a reflection of what that culture deems important. The other notion of selectivity also suggests that cultures tend to separate one group from another.

2.4.3.5 Culture is ethnocentric

Ethnocentric is a universal tendency for any people to put its own culture and society in a central position of priority and worth. In other words, ethnocentrism becomes the perceptual prism through which cultures interpret and judge all other groups. These interpretations and judgments include everything from the out groups value to how they communicate. In this sense ethnocentrism leads to a subjective evaluation of how another culture conducts its daily business, (Samovar & Porter, 1991:54-62).
2.4.4 Culture and the communication of the gospel

2.4.4.1 Understanding culture contextually

Cultures and languages of the Bible are not special, God-made cultures and languages. They are normal human, indeed pagan, cultures and languages, just like any of the more than +/- 6,000 cultures and languages in our world today. The Bible demonstrates that God can use any pagan culture even Greek or American with its language to convey His messages to humans. All these things are indication of the importance of culture in the communication of gospel, (Winter & Hawthorne, 1999:391) Understanding the culture of the people who the gospel must reach it is very important because it will easier for the person who want to communicate. Looking to the good example in the Bible is in the book of Acts 17:16-34, but looking verse22 it is clear that Paul was already knew about these people that they were religious people and that is his starting point and from due to that fact he manage to go further communicating the gospel with them. And other thing that it is clear is that the people of Athens were worshiping God whom they do not know and to Paul that helps him to tell them who is that God? Knowing the culture of the people whom you want to communicate the gospel to a waste of time, but it will save time in communication.

2.4.4.2 Cross-cultural communication is significance for the proclamation of gospel

It is through communication that the gospel of the crucified Christ can be communicated to all of humanity in the world. Men can only know of the salvation and redemption from their sins and the wrath of God when the gospel is communicated to them. A typical example is to be found in Romans 10: 13-17. Speaking of all of humanity, inter-cultural communication or cross-cultural communication of the gospel is of great significance in this regard. In this case we could not agree more with Kritzinger (1994:132) who attests to the fact that much of mission is cross-cultural – it has been transferred from one culture to another. Luzbetak (1970:3) indicates that even centuries before the science of culture was born, the most effective missionaries were those blessed with a deep appreciation of the diversity of cultures and of the important role that cultures
play in human behavior. The most successful apostolic approaches have always been the ones geared most closely to the character and needs of the particular life way. Missionary effectiveness has always gone hand in hand with immersion in local cultures.

In communicating the gospel, Ralph Winter identifies three communication models that basically apply in the intercultural communication of the gospel, i.e. namely E-1, E-2 and E-3 communication. E-1 refers to communication of the gospel to members of one’s own cultural group, that is, people speaking one’s own language and whose cultural values are known to one. E-2 refers to communication of the Gospel to people who either speak your own language but belong to another sub-culture than you, or whose language and culture is known to you and resembles your culture so that you can communicate without great effort. E-3 refers to communication of the Gospel to people of whom both the language and culture are unfamiliar to the communicator.

For good understanding of this cross-cultural communication using E-scale, Acts 1:8 says “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” Communication of the gospel in the Jerusalem and Judea sphere would seem to be what we can call E-1 communication, where the only barrier his listeners had to cross in their proposed evangelistic efforts was the boundary between the Christian community and the world immediately outside, involving the same language and culture. This is a near neighbor communication of evangelism.

The second sphere that Jesus referred is that of the Samaritan. The Jews and Samaritan were divided from each other by a frontier consisting of dialectal distinctions and some other very significant cultural differences. This was E-2 communication of evangelism because it involved crossing a second frontier; in short the crossing of frontier is all about crossing of language and culture. E-3 Communication of evangelism it involves even greater cultural distance. This is the kind of evangelism that is necessary in the third sphere of Jesus statement, to the uttermost part of the earth (Winter, 1999:343-344).
2.4.5 Theological bases of cross-cultural communication of the gospel

For the purpose of this study, the theological bases and principles for inter-cultural or cross-cultural communication of the gospel will be outlined. The following will receive our due attention:

2.4.5.1 The Great Commission

Matthew 28:18-20, which has become to be known as “the Great Commission” in the history of the Christian mission, plays a significant role in understanding the inter-cultural or cross-cultural communication of the gospel. This is a commission to take the Gospel to all nations, and is a definite change from 10:5-6, where the commission was limited to the Jews only. This great commission it is focused on the whole world where there is crossing of frontiers of languages and culture. According to Dodd (1991:3) Intercultural communication it does not consist merely of saying the right words in some language but it springs from recognition of how culture pervades so much of what we are, how we act, how we think, and how we talk and listen. Where cultural variability enters communication, it is called intercultural communication. So the great commission says that we must go to the entire nation, where communication is going to be intercultural and we must be ready to cope with the situation.

2.4.5.2 The principles of intercultural communication

God’s self-revelation to man is the highest form of communication of God with mankind, especially the incarnation. As noted by Kraft (1979:116) God is supracultural. In Christ we see the self-effacement and self-emptying of God in its extreme form as highlighted in Philippians 2:5-11. Emphasis should now be laid on the fact that the medium of God’s revelation as well as the target is restricted and restrictive. It is communicated to man not in absolute sense (1 Corinthians 13:12), but in human terms, culture, language, understanding, ability and scope of experience. It is communicated in a manner that is
sufficient for all of humanity in their different cultures. "We may even say that in the Incarnation God encoded his infinite qualities in the limitations of human language and human form" (Nida, 1960:23).

Consequently, Kraft (1979:169) concluded that God is "receptor-oriented". This is basically where we should lay emphasis on the cross-cultural principle that the Apostle Paul adhered to, his readiness to relinquish his own culture for the sake of the Gospel of Christ, "a Greek for the Greeks" (1 Corinthians 9:19-23). Of course these adaptations are much smaller than what Christ did for us as already noted in Philippians 2:5-11.

2.4.6 The cultural barrier to the communication of the gospel

According to Winter (1983:391) intercultural communication is as complex as the sum total of human differences. The word culture is a very inclusive term. It takes into account linguistic, political, economic, social, psychological, religious, national, racial, and other differences. Communication reflects all these differences, for as Clyde Kluckhohn says, culture is a way of thinking, feeling, believing. It is the group 's knowledge stored up for future use.

Luzbetak (1963: 60-61) writes: culture is design for living. It is a plan according to which society adapts itself to its physical, social, and ideational environment. A plan for coping with the physical environment would include such matters as food production and all technological knowledge and skill. Man copes with his ideational environment through knowledge, art, magic, science, philosophy, and religion. Cultures are but different answers to essentially the same human problems.
2.4.6.1 Cultural backgrounds of strangers can be a barrier of communication of gospel

The cultural backgrounds of strangers are often translated into different levels of status or prestige, which influences their communication experiences with host nationals. Many societies hold certain esteem toward different groups of the world. When negative, out-group perceptions are likely to discourage the participation of strangers from that group in the host communication processes. On the hand, strangers from a group favorably perceived by the natives are likely to enjoy a higher standing and greater receptiveness, (Kim, 1988: 132).

2.4.6.2 Language as barrier of the communication of the gospel

In any given society one may usually find a number of sign systems—gestures, bodily movement, material artifacts, and the like. Language, which Berger defines as a system of vocal signs, is the most important sign system of a society. It is better than any other sign system in its ability to crystallize and convey subjective meanings. Language is capable of becoming an objective reservoir of vast accumulations of meaning and experience that can be transmitted to others and preserved over time. Language arises in and has primary reference to everyday life—shared in common with others, oriented by practical concerns, and taken for granted as such, (Berger & Douglas, et.al: 1984:34-35).

2.4.6.3 Cultural individualism-collectivism

Gudykunst (1998: 50-51) says cultural individualism-collectivism has a direct effect on our communication behaviours in that it affects the communication rules that we use to guide our behaviors. Cultural individualism-collectivism also has an indirect effect on our communication in that it influences the way that we are socialized. Since members of a specific culture are not all socialized in the same way, they do not all learn the same general tendencies. There are at least three different individual characteristics that mediate the influence of individualism-collectivism on our communication. Our
personalities, our values, and our self-construal. The following figure illustrate how the influence of cultural individualism-collectivism on communication is mediated by these factors.

2.4.6.4 Social relationships as a barrier to the communication of the gospel

The pattern of social relationships at work in the family and with friends takes a somewhat different form in different cultures, and different skills are needed to handle these relationships. Difficulties of social interaction and communication arise in several main areas: 1. Language, including forms of polite usage;
2. Nonverbal communication: uses of facial expression, gesture, proximity, touch etc.
3. Rules of social situations, e.g. for bribing, gifts and eating;
4. Social relationships, within the family, at work, between members of different groups;
5. Motivation, e.g. achievement motivation and for face-saving; 6 concepts and ideology, e.g. ideas derived from religion and politics, (Bonchner, 1982:76).

2.4.6.5 Race as a barrier to the communication of the gospel

Lustig & Koester (1993:282-285) maintain that racism is one obstacle to the intercultural competence and it plays a major role in the communication that occurs between people of different races or ethnic groups. Racism is conceptually very similar to prejudice. Individual racism involves beliefs, attitudes and behaviours of a given person toward people of a different racial group. Institutional racism is the exclusion of people of colour from equal participation in the society’s institutions. At the cultural level racism denies the existence of the culture of a particular group. Racism can hinder the communication of people of different races or ethnic groups. However, these kinds of attitudes can be sometimes changed by positive contact and interaction between members of the two groups.

2.4.7 Structure of communication

The three models of communication, as already noted in 2.3.5, can now be applied in the structure of communicating the gospel. The general idea of the matter is that the three elements identified in the process of communication can also applied to the communication of the gospel. In the communication of the gospel, God is the source (S). He reveals himself in Scripture, which is a secondary source, written by human
writers, in terms of their own language, culture and ability to understand, so that the message (M), for the first receptors (R), the Israelites, could be understood.

This structure of communication ensures that the Biblical message (M) from God (S) is heard by (R) through the medium of his own language and within the framework of his own culture. It is therefore imperative for the communicator, in this case the missionary or evangelist, to know the culture of the receptor. "In other words, we want to be sure that R is able to respond to M within the context of his own culture in substantially the same manner as R responded to M within the setting of the biblical culture" (Nida, 1960:59).

2.5 SUMMARY

Culture is defined as one of the integral part of the way of life of a people. It includes among others habits, customs, social organizations, techniques, language, values, norms, ideas, and beliefs. Culture is one of the important things in the communication of gospel among the people. In South African context, it is country that consists of different cultures and presents us with the reality that there is a plurality of cultures. To this kind of communication it is something that is difficult, but the current constitution of South Africa makes provision for the use of twelve official languages in order to accommodate peoples of different cultural affiliations. There are three essential factors in communication, namely: the source, the message, and the receptor. All three components play a significant role in communication. And communication cannot take place in a vacuum, but within a specific setting, at a particular time and place, and also within the framework of a specific culture. Culture and communication are inseparable and culture is a very important part of communication. To communicate the gospel of the crucified Christ to another people who are in a different cultural setting, it is very important to use intercultural communication and try to speak their language. It is very important to try to avoid cultural barriers when communication the gospel.
2.6 CONCLUSION

The danger facing any communication process is the sender's preoccupation with his/her message to such an extent that he/she forgets that it is the cultural barriers that are the most formidable. The messenger needs much more than knowledge of the message he/she is conveying. One needs an increased awareness of one's environment, as well as of the audience, before one can communicate effectively. Communicators need to be liberated from their cultural captivities in order to interact with people of other cultures in neutral zone. This brings us to the conclusion that culture should be taken seriously in the communication of gospel.
CHAPTER THREE

THE UNITY OF THE REFORMED CHURCHES IN A SOUTH AFRICAN
MULTICULTURAL CONTEXT

3.1 INTRODUCTION

There are two subjects that receive great stress in Ephesians: the church and the universal community. In our own days these two are set over against each other. The church with its proclamation of Christ as Lord is regarded as arrogant, dogmatic and exclusive; almost as a denial of the oneness of mankind. On the other hand, welcome is given to a religion such as Hinduism because it has no such exclusiveness. Paul would agree that at present we do not have oneness. Unity has disappeared through sin. Mankind is as the tower of Babel depicts us: scattered and unable to communicate. However, unity of mankind is possible. This is what mission is all about, oneness in Jesus Christ, and this oneness is brought about, by the church, so the church is not set over the family of man but is the means of its achievement; church and unity go hand in hand (Beeby, 1979:53).

Vorster (1980:9) puts this idea of the unity of the church in Paul's conception, which is not based upon practical church-political interests. The unity of the church is ontologically motivated as follows: unity belongs to the very essence of the church, for the church is conceived as a collective personality, as a person of unity. The unity of the church does not merely belong to its well-being or to ethics but to its very faith, if a church does not strive towards unity, it denies its faith. Paul takes this so far as to say that divided churches would imply that there is more than one Christ. He rebukes the Corinthians for the divisions in their church by saying that church divisions can only be justified if Christ has been divided (1 Cor. 1:13). In Ephesians 4:5 Paul motivates his practical admonitions regarding the unity of the church by saying: there is one Lord, and this emphasizes that Christians must be one because Christ is one and our one Lord. This must be so because as He is our salvation, He is also our unity: we have been saved and united by the cross.
The issue of church unity has been on the agenda of the major ecclesiastical assemblies of the Reformed Churches in South Africa for decades. Already in 1869 the question of equality between the white and coloured people was debated in the synod of the GKSA (Jooste, 1958:164). The debates was further enhance when young churches were planted within the Black community as a result of the mission work of the GKSA. It is therefore the objective of this chapter to clarify the unity of the Reformed churches amidst a multiplicity of cultures.

3.2 HISTORICAL BACKGROUND

Swanson (1996:1) says that to look back to early church as theologian and historian, and ask questions about her unity, is to enter on a long tradition, which goes back at least to the Reformation, if not to the Great schism of 1054 itself. Once the church had split, the various separated Christians looked back to justify their position in the tragedy. It was, in fact, rather later that the fourth century that the focus of the debate became the unity, authority, and identity of the church. And this problem of the church unity is not only today’s problem but it is the problem of ages. Even here in South Africa we encountered this problem. Due to that problem the mission of the multicultural society is not function very well.

From the day of its inception in Rustenberg in 1859, the GKSA has always been conscious of its missionary calling to the world. The founder of the GKSA felt that it is the calling of this newly Reformed church not only to remain true to the principles of reformation of the 16th century as led by John Calvin but also engage in the missionary calling. They came to terms with the fact that the obligations of mission are the same wherever the community is established—“Being God’s missionary people”.

The issue on mission was brought to their attention in the General Meeting of Transvaal in 1963, Synod meetings of 1869,1873,1879 1882, 1894 and many more. In 1913 the first policy for mission, which was revised in 1924 and 1953 respectively, was drafted. It
should, at this stage, be noted that the GKSA struggled from the onset to come up with a relevant mission strategy that could involve the entire Christian community within the Dopper family. For many years they look a direction of using Commissions or Deputies for mission as the ones responsible for this task. For this reason they paid dearly in that the majority of members of GKSA developed a negative attitude towards mission (De Klerk, 1923: 136, 145).

Accordingly, mission was sought to be the proclamation of the word of God amongst Blacks and Coloureds in their neighbourhoods and Bantustans. They started with the mission work among the Vhavenda speaking churches in 1928. They also engaged in mission work among coloureds and other Bantu-speaking people in South Africa, which became more intensive in the 1950’s. Pityana & Villa-vicencio (1995:32) rightly noted that the planting of Christianity in Africa was generally done along ethnic lines. It is often possible to guess church affiliation by person’s ethnic origin. The question on the unity between the GKSA and those churches that came into existence because of their mission work was again debated in the synod meetings of 1958 and 1961 where a decision was taken to create three national synods of those churches, i.e Suidland (for the coloureds), Midlands and Soutpansberg (for the Vhavenda and Shangaan speaking peoples). This is attested by the testimony of the Ata of the GKSA of 1958 and 1961 respectively (Acta, 1958; Acta, 1961).

The three national synods existed alongside the mother church, GKSA. They were considered as young and mission fields for the GKSA. They were considered as equal partners in the advancement of the kingdom of Kingdom of God. The GKSA expected to meet these churches in the General Assembly. The GKSA greatly influenced by the following factors in reaching this decision:

3.2.1 Socio-economic factors

The demographic indicators indicate that South Africa has been a pluralistic society for years. It is not only a present but also a part reality that South Africa is a rainbow nation.
It is a nation constituted of a variety of peoples—who belongs to different ethnic groups, with different languages and cultures. To date, as already hinted at in chapter two, South Africa boasts twelve official languages (see Kellas, 1998:165; cf. Constitution of South Africa).

During the period between the inception of the GKSA (1959) and three other national synod belonging to the young churches (1961), legislation and administrative rules of various population groups in South Africa, as well as apartheid ensured that the majority of blacks owned only 13.7% of land and were restricted to flock through the urbanization movement to the inner cities (Lemon, 1976:7). These kind of restrictions ensured that Blacks never participated in the main stream of the economy of South Africa. They only moved to inner cities labour leaving their families behind in the Bantustans. The social and economic factors also found their way into church. Some members of the GKSA were also influenced by the social and economics factors when coming to the issue on unity. Some even went to an extent of supporting the information of the Bantustans, which latter became Independent states for the Blacks. For further reading on the social and economic factors, Kritzinger (1994:73-114) on the context of mission can be consulted. In actual fact there are volumes of books and articles on this subject matter.

3.2.2 Political factor

The race relations debate within the broader frame work of the South Africa since the inception of the GKSA and the formation of the other three national synods of the young churches had a great influence on the manner in which the church handled the issue of unity. Kritzinger (1994:99) correctly attests to the fact that politics have to do with the ordering of the whole society. It should also be noted that the socio-economic factors enhanced the political factor. The South African politics were such that, during the period between 1859 and 1961, separation on the basis of races was emphasized.

Afrikaner nationalism, which gained momentum in 1902 as a form of cultural identity and resistance against British domination, influenced a great portion of Christian
Afrikaners to support the policy of segregation as outlined in the South African Native Policy (Walshe, 1970:44) and the legislation of the policy of apartheid respectively (Marais, 1998:16).

3.2.3 Theological factor

According to Buskes (1955:47) Afrikaners were taught to believe that maintaining their superiority over the non-whites is a fulfillment of God’s will. The pioneer missionary and missiologist of the GKSA maintained that it is the calling of the Afrikaners to keep their churches apart from other races. The main exponent of this standpoint is J.D du Toit who provided the theological basis as outlined in his booklet (Du Toit, 1994:5).

3.2.4 Ecclesiastical factor

The GKSA was also partly influenced by the decision of its sister churches within the Dutch Reformed family. As to the Dutch Reformed Churches on the policy of Apartheid, the following can be mentioned:

In 1935 the Dutch Reformed church published a missionary document based on the three selves policy of the missiologists Venn and Anderson. This policy encouraged young or mission churches to be self-supporting, self-governing and self-expanding. Later this was to form the basis for a biblical justification of the policy of separate development under the heading “Social” the document stated that the traditional fear of the Afrikaner of equality of treatment between black and white has its origin in his antipathy to the idea of racial fusion. As regards economic stipulations the document declared: the native and coloured must assisted to develop into self-respecting Christian nations. By self-help and especially by the practice of self-control, own initiative and perseverance, they must develop their own solidarity as far as possible, apart from the Europeans (Hofmeyr & Pillay, 1994: 253)
Hofmeyr & Pillay (1994:254) say that in 1947 a volkskongres took place in Johannesburg. And it laid down the guidelines for the policy of the white Dutch Reformed church towards the other racial groups in the post 1948 era: The congress regarded it as the ideal solution of the racial problems of South Africa that eventually, the whites and non-whites be separated from each other, territorially, economically and politically, but express the view point that the light of the practical problems such a scheme would cause, it would be endeavoured in the meantime to approach this solution as far as possible. Whites and non-whites should be enlightened about the significance of our racial problems, and especially about the aim that is being pursued by a policy of racial apartheid. Congress expressed its conviction that the church had to take the lead to draft a definite racial policy for her people (folk). However, some whites protested against apartheid because they thought that the policy of separate development, as the government was promulgating it, was unjust and wrong. It is important to remember that they were in the minority and most white South Africans supported it. It was not easy to convince the majority during those days and the constitution of the country was there not to be opposed.

Verkuyl (1969) identified four elements on why the Dutch Reformed Churches came out strong in support of the apartheid policy, and the following can be mentioned:

3.2.4.1 The ideological influence of the Afrikaner Brotherhood

The Afrikaner Brotherhood (Broederbond), which played such an important behind-the-scenes role in the power build-up of the National Party, was founded in Johannesburg as a secret organization at the end of the First World War in 1918. The Brotherhood of the Christian national motive analyzed the motive that has been reduce to the nation of “a separate Afrikaans nation” identified with “Western Christian civilization” and appointed by God to ply a dominant role in south Africa until the end of time. It is clear from what the Brotherhood says that in this vision ideological and national considerations ran roughshod over those, which are Christian.
The second motive one finds running through all the known views of the Brotherhood is that of white ward or guardianship of the "non-white categories of the population". According to this nation non-white groups are guaranteed, within certain limits. This motive works out into a racial caste system which secures continued monopoly of power by whites, this white power monopoly, in turn, forms the basis upon which and the presupposition whereby all other groups are assigned a subordinate place at all levels of society.

3.2.4.2 The ideological influence of the "Ossewabrandwag"

Where during the Second World War, white Afrikaners were strongly divided among themselves as to whether South Africa ought to take part in the struggle against Hitler, or whether to remain neutral. Many of them joined Field Marshal Jan Smuts in that struggle, often highly distinguishing themselves in battle. Other among them Dr Malan were of the opinion that South Africa should remain neutral. And then there was a third group who belonged to a semi-military organization called the "Ossewabrandwag," which counted among its leaders the later Prime Minister of South Africa, John Vorster. This organization undertook to sabotage the activities of the troops serving under Field Marshal Smuts in the struggle against national Socialism. Brotherhood and the nucleus of the National party swallowed the doctrines of National Socialism.

From the very beginning, example, Dr Malan, leader of the National Party at that time, rejected and warned against the ideological excesses and the practice of the Nazis. Moreover, now that everyone knows about the atrocities perpetrated by the Nazis, it is understandable that no South African finds it desirable or pleasant to be reminded of the "Ossewabrandwag", still, it cannot be denied that its ideology was national-socialistic. Neither can it be denied that this ideology played a definite role in South Africa at that time-a role accepted and even honoured by many-nor that a ferment of it continues to work in contemporary South African society.
3.2.4.3 Ideological ferment in the policies of the National Party

Dr. Malan as leader of National Party was the one who worked out the policy of forced segregation. In April 1938 (ten years before the National Party came into power), at the end of an election evening, he read publicly a document outlining his party platform. This political manifesto envisaged deeply radical changes with regard to the position of the “Natives” (the term which was then applied to black Africans and which was later officially replaced by the term “Bantus”).

This was a revealing manifesto where its language leaves no doubt that the goal of National Party policy was the protection and strengthening of the “white race” and that the means to this end would consist of the curtailment of the existing rights of non-whites. Further, it is clear from this manifesto that the National Party desired to develop a racial class system in which each non-white was granted limited freedom of movement but only on the basis of a white monopoly of power and subordinated to the interests of the whites. The striking thing about Verwoerd’s ideas is that he propagated the policy of separate development as a kind of gospel. “The purpose”, he said”, must be clearly stated. The policy of separate development is the basis of the happiness, security and stability which are maintained by means of a homeland, a language and a government peculiarly to each people – Bantu as well as white. The last element of Verkeyl about why Dutch Reformed church supported apartheid is about the?

3.2.4.4 Attempts at theological justification of the ideology of apartheid

A few theologians from the three church communications who supported apartheid put forth a great deal of effort to legitimize this ideology via theology. It is often thought that this attempt at theological justification still rests on the idea that the Afrikaners as a people fill a role similar to that of the people of Israel in the Old Testament times. Systems like that one developed in south Africa, that is to say racial caste systems, are not strange to the history of the world; but it is strange that South African caste system is
defended by some Afrikaners in the name of Jesus Christ and that in this way the integrity is stake of Him who came break down the walls between the races and reintegrate humanity into one body. This pseudo-theology profanes the name of Christ.

Consequently, Du Plooy (2003:86) noted that South Africa is a Country which has been associated, and is still being associated in many people’s minds, which apartheid (racial segregation) and related sins, such as racism, oppression, injustice and discrimination. During the latter half of the twentieth century the country came under increasing pressure from South African as well as foreign powers and forces to bring an end to the apartheid era. From a church and theological perspective, Reformed groupings including the Nederduits Gereformeerde kerk, Nederduitsch Hervormde kerk van Afrika and Gereformeerde kerk in SuidAfrika –suffered heavy criticism from ecumenical institutions and councils, such as the Reformed Ecumenical synod/Council (with regard to the NG Kerk and the Gereformeerde kerk). The fundamental issue with which governments and churches in this Country had wrestled for many centuries was how the diversity of peoples, languages and cultures should and could coexist in a constitutional and an ecclesiastical context. The reality was that both politicians and church leaders frequently opted for a policy of no racial mixing, that is, for segregation, which became known as apartheid.

3.3 THE ECCLESIOLOGY OF THE REFORMED CHURCHES IN SOUTH AFRICA

3.3.1 The church and its formation.

3.3.1.1 The concept church

According to Du Plooy (2003:2) in the New Testament there are many metaphors that have been used with regard to the conception of the church. The word church simply means “a called out group” it is most often used in a technical sense of believers whom God has called out of the world as a special group of His own. It is, however, occasionally used in a non-technical sense to refer, for example, to a mob (translated
“assembly”), as in Acts 19:32. Church is used in two primary ways in the New Testament the “universal” church and the local church, Paul uses the term to refer to the wide company of believers transcending a single congregation (Gal. 1:13, Eph. 3:1, etc) when the term is referring to the body of Christ the universal sense is intended (Eph. 1:22, Col. 1:18,24).

3.3.1.2 Formation of the church

Kuyper (1931: 62) states that an institutional church comes into existence when a certain number of living members of the body of Christ, living in the same village or city, engage in the fellowship of believers and then, in obedience to the scriptural command, and under the influence of the sociological element of all religion, form a society. This society is the local congregation or institutional church.

During the formation of the Reformed churches of South Africa and their relationship with neighbouring churches, colour, language and culture had played a very important role. Throughout the entire New Testament the oneness of the people of God was not taken for granted, it was really a serious thing to be taken into consideration. The reality is that with the coming of Jesus Christ all the barriers that divided humankind have been broken down and a new humanity is now taking shape in and through the church. God’s purpose in Christ includes the oneness of the human race, and that oneness becomes visible in the church (Padilla in Shenk 1983:285).

Paul (1996:online) continues to describe the foundation of the church as is formed through the baptizing work of the Spirit, which introduces believers into the Body of Christ (1 Cor. 12:13) in Acts 11:15-16 Peter stated that the Spirit fell on the Gentiles just as he had upon them “at the beginning” Acts 2 marks the beginning of the church and the Holy Spirit’s activity of baptizing believers into the Body of Christ. This unique work of the Holy Spirit include not only Jews, but also Samaritan (Acts 8:14-17) and Gentiles (Act 10:44-48, 19:6) in other words. Christ himself through the power of the Holy Spirit started the church of Christ as it is. If people are gathered without the presence of the

35
Holy Spirit, unfortunately we cannot call them a church of Christ; maybe we can call them one of the sects. The church is composed of two identities, which are as follows:

3.3.1.3 The universal and local church

In the New Testament Ekklesia has only universal and local meaning (there is no such thing as a national church). Ekklesia in a universal sense is used approximately 16 times; and a local sense approximately 91 times! The only one problem is in Acts 9:31 where Ekklesia refers in the singular to the only congregation of Jerusalem in diasporas. Acts 9:31 present a critical textual problem: singular or plural? The singular seems to be the best interpretation. Relationship between universal and local church: the local church is the universal at a specific location as instituted by Word and Spirit under the guidance of the offices (ref. Belgic confession art. 28). The local church is a church in the full sense of the word since Christ is wholly present, but it is not the only manifestation of the body of Christ, it is but one of many, and therefore local churches are independent or exist in fellowship with one another (Du Plooy. 2003:4-5).

Calvin (1960:1021) understands church in global terms as the whole multitude of men spread over the earth who profess to worship one God and Christ. However, he does not leave it at that point, he moves from the broad perspective to individual churches in towns and villages (Calvin, 1960:1023). When Calvin laid down regulations for the church then, he had in mind chiefly a church based on a town such as Geneva. In this way Calvin moves from the universal church composed of all people who profess the name of Christ at any given time scattered throughout the world, to the local churches in cities and towns each of which rightly has the name and authority of the church.

3.3.1.4 Attributes of the church are: Unity, Sanctity, Catholicity and apostolicity

Du Plooy (2003:5) says that these attributes are ornaments that decorate the church; they are gifts, but at the same time represent an obligation; indicative and imperative; they can
be distinguished but not separated. However, let us focus on church as a unity in diversity, and diversity in the middle of unity. Unity essentially concerns unity in faith, an invisible unity, yet unity must be visibly manifested in one fellowship of churches across national and linguistic boundaries. This unity must be experienced within one fellowship; those who are one in doctrine, office and discipline must experience unity, not only in major assemblies, but also among individuals with regard to equipment, love, assistance, and so forth.

Berkouwer (1976:36) tells us that Calvin’s formulation of the church as both visible and invisible was not to flee from visibility, to a docetic, unearthly ecclesiology; rather it was to remind us of the church’s essence as the congregation of the faithful in the fellowship with Christ through the Spirit. In other words, Calvin is teaching that the church is essentially spiritual and in her spiritual essence cannot be discerned by the physical eye. The union of believers with Christ is a mystical union; the spirit that unites them constitutes an invisible tie; and the blessings of salvation, such as regeneration, genuine conversion, true faith, and communion with Christ are all invisible to the natural eye. Moreover, it is impossible to determine infallibly who does and who does not belong to her. In essence, then Calvin stresses that there is more to the church than the visible entity. However, this is something more, is not separate from but alongside the visible church.

### 3.4 PERSPECTIVES ON CHURCH UNITY

#### 3.4.1 Foundation of the unity of the church

According to Graig (1966:7-8) the church is one body of Christ and the church means those who are united in and through Him. Members of the church are one body in Christ, and this oneness is described in different ways, e.g. they are baptized into his death (Romans 6:1-5); they are crucified with him to the self, to the world, to the law of sin and death (Galatians 2:19-21); they participate in his body in the Eucharist; they have partnership in the dying body of Christ (1 Corinthians 10:16-18); their bodies become members of Him (1 Corinthians 6:15). Through sharing in his sufferings they enter into the
power of his resurrection. This power enables Christ to subject all things to himself by transforming humanity’s body of humiliation into form of the body of his glory, (Philippians 3:10-21). This one body binds men together in a communion of fellowship of life and righteousness over which Christ rules (Romans 5:15-21), through which a new humanity and creation emerge.

An earlier study of Du Plooy (1982:64-120) says that the church of Jesus Christ is a unique community of believers and fruit of the grace of God in Christ who created the church through the proclamation of the Word and the Spirit and who is still assembling, protecting and maintaining it. This is why the church is unique: it is the body of Christ, the congregation of God and the temple of the Holy Spirit. Christ is the Head of his church and, hence, the one who reigns over his church (Du Plooy, 2003:52). Paul (1996:online) depicts the church as an organism making up “complex structure of the body of Christ which carries on living activities by means of the individual believers, who are distinct in function but mutually dependent on and governed by their relation to Christ, the head”.

Entrance into the church is through the baptizing work of the Holy Spirit who places believers into union with Christ and with other believers (1 Cor. 12:13). The baptizing work of the Spirit occurs simultaneously with saving faith, is non-experiential, and includes all believers, regardless of class or social position. As a head gives direction to a human body, so Christ, as head of the church, gives direction to the church, having authority over it. It is through union with Christ (Col. 2:19) that the church grows to maturity as it subjects itself to the authority of Christ (Eph. 1:22-23).

Hillman (1965:117) says that the church, insofar as she is God’s instrument for realizing the messianic in its visibly signified historical extension, has the primary function of showing and accomplishing symbolically the unique unity of all peoples, and the very meaning of all history. Indeed, as we have seen, this is her fundamental mission, to manifest Christ for and among people after another in His sacramental parousia, calling to explicit faith and hope and love the visible witness, who are chosen from eternity out
of every tribe and tongue and people, to stand symbolically with Christ among all men, until this sacramental manifestation converges at the culminination point of historical tangibility at the end of all history.

Swanson (1966:7) gives us a sum up of the one church into the unity. He is saying that the unity of which we are gathered in the Eucharist is primarily the communion of those made perfect in faith, secondly it is those gathered at any particular celebration of the Eucharist within that deeper unity, and thirdly it is every one every where embraced by the deeper unity. The prominence of this is the impression that given to the ecclesia where the church can be seen as the universal and local church, because the unity of the church is seen when the people of God are gathered before the throne of God.

3.4.2. The unity of the church in Christ as God’s purpose.

In the book of Ephesians Paul explains the wonderful things that we have received through Christ and refers to the church as a body, a temple, a bride and a soldier. In the divided world, God creates a new unity through Jesus among the eschatological community of Disciples of the Son of Man. His church. She is the inheritor of the Old Israel at the end of time, and thereby, in a definite sense, the conveyer of unity in cosmos. As Messiah, the Son of Man, Jesus incarnates the new people of God. This new people of God, the ecclesia of the Son of Man, constitute a unity. In the Old Testament times the twelve tribes of Israel was the nation of God and when Christ came here on earth, he had twelve disciples who were representing the twelve tribes of Israel and Jesus is the head of that new people of God (Hanson, 1946:28).

Lenski (1937:374) argues that all these things in Ephesians 1:10 are not left to drift or to operate for themselves, but they are made to constitute one sum. It is our Lord and Saviour, the head of the church and administrator of God’s good pleasure, grace and gospel, who is in charge of all things in heaven and on earth in order to rule all of them with all authority.
The whole universe is depicted as intended by God to be summed up or recapitulated in Christ, moving toward a summing up and this verb is used for God's action in Christ, because it is an expression of cosmic unity in Christ. The universe was comprehended in Christ as its head. Christ is the sum up of the universe. In the atonement He represents the world, and restores the original unity of the cosmos (Shenk, 1983:286)

New begin (196:71) says that the life of the Christian is life in Christ, and it can at the same time be described as the life of Christ in the believer. It is a participation in the same time be described as the life of Christ who is even now at the right hand of the Father. This is so, due to the participation in His death. The Christian has died with Christ and his life is hidden with Christ in God (Col. 3:3). He has been crucified with Christ and now Christ lives in him (Gal. 2:20). He has put off the old man and put on the new which is being renewed unto knowledge after the image of Him that created him (Col. 3:9-10). Christians were made dead to the law through the Body of Christ, that they should be joined to another to Him who was raised from the dead (Rom. 7:4), and in the context it is made clear that the word "joined" refers back to the metaphor of the union of man wife in one flesh.

According to Hanson (1974:154) the content of faith is about Christ building his church. So it is natural mention in this context that Christ is Lord of all (Romans 10:12). He is chief of the new people of God. It is possible that the kurios title is an allusion to the king in Old Israel. Whatever the relation between the Old Testament king and Christ may be in this case, it is, however, evident that these three ideas belong together: Christ as the head of the body, Christ as the first of the new race and Christ as the chief of the new people of God. This One Christ makes church, His body, his race, and his people into a unity.

3.4.3 Christ is the builder of the church

The fundamental promise in Matthew 16:17-19 that He will build his church, and the frequency with which this metaphor of building occurs in the epistles of Paul and Peter,
lead us to conclude that the building up of the church is a central theme in the New Testament. It has become a very popular subject in Reformed theology. There are two elements that can be distinguished in the instruction to build up his church: extensive and intensive activity. There are many references in the New Testament to the ways in which God uses his church as instrument in the process of erecting or edifying the church. In Paul’s epistles to the 2 Corinthians (12:28) and the Ephesians (4:7-16) it becomes clear that Christ as the Head of the church has given the church the diaconia and the charismata so that his church can be built up (Du Plooy, 2003:63).

According to Paul (1996:online) there are four ways in which Christ builds his church:

3.4.3.1 Direction of the Body

Christ is not only head of the Body, but also head over it (Col. 1:18) in giving direction and sovereign rule (Eph. 5:23,24). As the human head gives direction to the entire physical body, so Christ, as head of the church, gives direction to the through the Word of God (Eph 5:26)

3.4.3.2 Nature of the Body

As an individual nourishes the human body, so Jesus Christ is the sources of nourishment to the church, he is the means to nourish it to maturity (Eph. 5:29,30). Christ in His present work is bringing the Body to maturity.

3.4.3.3 Cleansing of the Body

Christ is involved in the cleansing of the Body. He is producing sanctification in the believer (Eph. 5:25-27). This denotes the progressive sanctification in which Christ is cleansing the church.
3.4.3.4 Giving gifts to the Body

Christ is the source of the spiritual gifts; the Holy Spirit administers them (Eph. 4:8,11-13). Gifts are given with the purpose that the whole church might build up and increased in this manner. Ephesians 4:11-13 indicates the gifts so that the Body of Christ, the church, might grow to maturity.

3.4.4 The practical result of the unity of the church

From the aforesaid it should be clear that for Paul the unity of the church is basically an invisible reality given in Christ, as for example, the holiness of the church. However, because Christ became flesh, the holiness and unity of the church must also be made visible flesh by all possible means. We find that for Paul the unity of the church is a very practical truth that intensely relates to the day-to-day lives of all Christians. Quite a few times Paul stresses that the different classes to which people belong should have no divisive power in the church. According to Colossians 3:11 Paul wrote that if we are in Christ, there are not Gentiles and Jews, circumcised and uncircumcised, barbarians, savages, slaves and free men, but Christ is all, Christ is in all. This does not mean that all those distinctions must be removed, but the point that he wishes to make, however, is that in the church our unity with Christ and each other completely transcends all these distinctions among us. There is a new solidarity and a new brotherhood that dominate so that the differences among men lose all their decisive significance and their sacral character, (Vorster, 1980:9-10)

In addition to what Vorster emphasizes about the solidarity and a new brotherhood to dominate all the differences, Vaz Esteves (2001:42-43) says that the essence of the invisible church is to be found in God. This essence is a church-forming power or operation immanent in Him. This essence acquires existence outside of God as the body of Christ, that is, on earth, in living members of the body of Christ. This means that if a certain number of the body of Christ live in a village or city, then it is correct to say that the essence of the church is there. From this it follows that a gathering in which there are no longer members of the body of Christ, has lost the essence of the church. Regardless
of how pure it may be in its institutions or vice versa, every church still retains the essence of a church, as long as it carries in its womb a circle of living members of Christ.

All the divisions we are having among our churches is due to the existence of the devil, Satan himself, together with our sins. But a new unity has grown up around Jesus, but it is still like a hidden unity, and is, in any case, in its militant stage. Not until the kingdom of God appears, and God alone has dominion, will unity be a perfect reality. This unity is equivalent to salvation and the kingdom of God. In other words, unity has an eschatological character. It is true that there are statements representing the kingdom of God as reality already present: if I by the Spirit of God, cast our demons, then has the kingdom of God come upon you (Matthew 12:28). In other words, as people of God, we have a kingdom of God through Christ in our salvation and we have one Spirit from God the Father and we must be one, (Hanson, 1946:37-38).

According to Newbigin (1954:171) it is a direct and public contradiction of the Gospel if the church disunited here life, and she is convicted of substituting some partial or sectional message for the good news of the one final and sufficient atoning act wrought in Christ for the whole human race. There is one Lord, one faith, one atoning act, and one baptism by which we are made participants in that atonement. Insofar as we share that faith and that baptism, that is the proof of the unity in Christ.

3.5 BIBLICAL BASES OF CHURCH UNITY AS ILLUSTRATED IN EPHESIANS 4:1-16

3.5.1 Historical background of the church in the of Ephesians

Paul paid a brief visit to Ephesus on his second journey, leaving his associates Priscilla and Aquila there (Acts 18:18-28). He returned to Ephesus on his third journey and remained there for three years (Acts 20:31). He began his ministry in the Jewish synagogue; when his countrymen rejected his message, he moved into the school of a teacher named Tyrannus (Acts 19:9) and preached and taught for about two years. His
ministry had a tremendous effect on the city: those who practiced witchcraft turned to Christ and burned their books of magical incantations; many people were won to the worship of the true God and the profits of the silversmiths (who sold shrines of Diana) were greatly undermined. Paul's clear teaching and preaching of the Word of God so aroused the enemy that a riot resulted, and Paul was forced to leave the city. Later in Acts 20 Paul met the Ephesians' elders while he was traveling back to Jerusalem.

3.5.2 Character of the unity (4:1-3)

Verses 1-3 says that I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace.

Therefore is a conjunction that is used at the beginning of a hortatory part of the Pauline Epistles. It bears great weight; it emphasizes the logical dependence of the ethical advice upon the preceding doctrinal statements. In other words, this conjunction does not just start the sentence but it connects the two sections of the book of Ephesians chapter 1-3 and 4-6. The author uses a strong verb Parakaleō that is translated as I beseech or I encourage, I exhort or I warn but this verb also includes a direct request. The question can be what is it that Paul is warning of, or is exhorting to? Looking to his character it is clear that he is a humble person who says I, the prisoner in the Lord I am asking or exhorting you to have the following character of unity as the body of Christ: humbleness, gentleness, patience, mutual forbearance and love (Barth, 1974:426).

These are foundations of the Christian unity; if they are not part of the character of the church unity will not be visible. This indicates the significant role these characteristics play in the foundation of the unity of the church. Mitton (1973:139) says that Christians who are in the community of life can show humility, meekness, patience and forbearance to others making a real contribution to the unity of the group.
In order to have these characteristics of unity Paul used the imperative verb *periphath sai*, which means to walk or go, move about; live or conduct oneself. But here walk can be a good word to use because the work walk indicates the movement from some certain point to another. Walking is an outward physical function that represents a spiritual truth. Spiritually walking refers to traveling from immaturity to spiritual manhood. Walking requires one step at a time, just as the Christian life is lived one day at a time. Spiritual maturity takes many steps, but all must be taken one step at a time. There are nine areas or spheres about the Christian walk listed in the New Testament. Each one of them requires putting our knowledge of the Word of God into daily operation in our lives. In the book of John 3 it tells us to walk in the truth, Galatians 5:16 tells us to walk in the Spirit, 2 Corinthians 5:7 says that we must walk by faith, and not by sight, Ephesians 5:2 tells us to walk in love, Romans 13:13 tells us to walk honestly, Ephesians 2:10 it is stated that we must walk in good works, in Ephesians 4:1 we must walk worthy of the vocation and the last one is in the book of Colossians 4:5 which says that we must walk in wisdom toward them that are without (Yandian, 1992:94-95)

3.5.3 Elements of unity (4:4-6)

Without a conjunction Paul listed the seven elements of unity centered on the three Persons of the Trinity. These provide the basis for the Spirit of unity that should exist in the body of believers. Yandian (1992:96) says verses 4 to 6 are going to tell us everything that we have in common. In verse 4 the main personality is the Holy Spirit, in verse 5 the main personality is Jesus Christ and in verse 6 the main personality is God the Father. Each of the members of the Godhead has a specific part in the unifying of the Body of Christ. The Holy Spirit makes us all one body. The Lord gives us all one faith. And the Father unifies us by being in us all. The seven elements of unity are as follows: one body, one Spirit, one hope, one Lord, one faith, one baptism and one God and Father of all.

In verse 4b we find the statement that says just as there is one to which you have been called', literally: Just as you have been called in one hope of your vocation.” Hope signifies here, as in chapter 1:18 that the hope we have is not a vague feeling that the
future will be positive, but it is a complete assurance of certain victory through God. In this same verse it also says that I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, it becomes the substance of hope rather than just the psychic disposition of hopefulness. The vocation extended and granted to Jews and Gentiles is in effect a marching order and a goal presented to them. It is, as it were, something objective that calls for subjective realization. The common goal is the reason for the appeal to unity. The unity of the church is, according to 4b and 13, not constituted by something underneath or inside the church or her several members. Rather, it is eschatological: the reason for the church’s hope for unity, and for her commitment to unity, is deposited in heaven (Colossians 1: 5). Not the attainment of unity, but the guarantee of that attainment is, in the best interest of the church, preserved at a place out of this world.

In short, verse 4 consists of three elements of the unity where there is one body and one Spirit, even as you are called in one hope of your calling. The one body is the body of Christ stated in 1 Corinthians 12:13 which says that for the One Spirit we are all baptized into one body. At the moment of the new birth, the Holy Spirit plunges us into the Body of Christ. Although there are many local bodies or local churches we may attend, there is one universal Body, the church of the Lord Jesus Christ.

According to Walvoord & Zuck (1985:online) verse 5 consists of the next three elements of unity such as One Lord (Romans 10: 12) that refers to Christ, the Head of the church (Ephesians 1:22-23; Colossians 1:18). One faith speaks, most likely, not of objective faith, that is, the body of truth believed by Christians (as in Acts 6:7; 1 Timothy 3:9; Jude 3) but subjective faith that is exercised by all Christians in Christ their Lord (Colossians 2:7). One baptism may refer to water baptism; the outward symbol of the inward reality, or it may refer to a believer’s identification with Christ and His death Roman 6:1-11; Galatians 3:27). It seems unlikely that this refers to the latter, Spirit baptism, because it is in the triad of elements that pertain to Christ, the second Person of the Trinity. Also nothing in the broader context (Ephesians 4:1-16) suggests that this is the Spirit’s
baptism. If refers to water baptism, then the idea is that by this single act believers demonstrate their spiritual unity.

The one and only Lord and Redeemer, is the Lord Jesus Christ. All of us need to look to the one Head of the church who earned that position by His death, burial, resurrection, ascension, and seating at the right hand of God the Father. There is also one faith that makes us all members of one body and gives us all one Lord. This is the measure of faith by which we are born again and this faith can grow through knowledge of God’s Word (Ephesians 2:8). The final baptism is not water baptism. This again is the new birth found in 1 Corinthians 12:13. There is only one baptism which makes us members of one body, gives us one Spirits, gives us one hope of our calling, gives us one Lord, and delivers us in one faith (Yandian, 1992:97)

3.5.4 The preservation of unity (4:7-16)

After discussing the basis of unity (vv. 1-6), Paul now analyzed the means of preserving that unity of the body by means of the various gifts.

3.5.4.1 The distribution of the gifts (4:7-11)

Previously Paul discussed the unity of the entire church vv1-6. Now he discussed the diversity within the church. From God each believer receives grace or enablement cf. Ephesians 3:2, 7-8) as Christ apportioned it. The gifts for unity in the church are given in vv. 7-11. When Christ ascended, He gave gifts to His people through the coming of the Holy Spirit. He also gave these gifted people to the local assemblies. While vv. 1-6 deal with the one body and its unity, vv. 7-11 deal with the many local bodies and the diversities of gifts, (Wiersbe, 1992:online).

According to Barth (1975:429) the gift of the Messiah is the measure. It is probable that the Messiah is himself the gift as Romans 8:32 says, “He who did not spare his own Son
but gave him up for us all, will he not also give all thins?” Grace was given to each one of us. Three elements of this statement are equally important: The saints experience God’s good will, power, and presence by receiving grace; second is that grace given is neither a pillow for sleeping nor a comfortable warm feeling, but a ministry it is a privilege implying responsibility and action; the third element is that this gift is given to each one of the saints, not solely to an inner circle of office-holders inside the church. According to 4:7 each Christian participates in grace as charismatic.

Though the members of Christ’s church agree in so many things, but unto every one of us is given grace according to the measure of the gift of Christ, yet there are some things wherein they differ, but this should breed no difference of affection among them. Since they are all derived from the same bountiful author and designed for the same great ends. Unto every one of us Christians is given grace, some gift of grace, in some kind or degree or other, for the mutual help of one another. Unto every one of us ministers is given grace; to some a greater measure of gifts, to others a lesser measure. The different gifts of Christ’s ministers proved a great occasion of contention among the first Christians: one was for Paul, and another for Apollos. The apostle shows that they had no reason to quarrel about them, but all the reason in the world to agree in the joint use of them, for common edification; because all was given according to the measure of the gift of Christ, in such a measure as seemed best to Christ to bestow upon every one, (Matthew, 1997:149).

3.5.4.2 The intention of the gifts (4:12-16)

The purpose of the gifted believers (vv.7-11) is to equip other believers for the ministry so as to give them stability doctrinally and practically and thus lead them to mutual edification. The purpose of the gifted men is to prepare God’s people for works of service, in other words, in order to equip the saints. The Greek noun katartismo; occurs only here in the NT. It is derived from a verb that means to reconcile, to set bones, or more generally to restore, to prepare, and to create, and what they are prepared for, is the diakonia which means the work of the service of every kind. Originally the verb to serve
meant serving at the table. That service is for building of the body of Christ (Barth, 1974:432-434).

According to Yandian (1992:107-108) verse 14 says: “then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming”. The Greek word for children gives the meaning of the one who cannot speak. This is a very young believer who is incapable of communicating or giving out the gospel. He is likened to a ship on the ocean without control such a ship will be tossed to and fro by the waves. It is time to grow up for the people who are in the body of Christ, because without stability in life you are at the mercy of the circumstances. Baby believers are the most likely to fall for false doctrine because like babies they like to put everything in their mouths.

In John 14:6 Christ is the truth and the Holy Spirit, who guides the church in the Spirit of truth (John 16:13) Satan, by contrast, is the father of lies (John 8:44). As followers of Christ, we must be committed to the truth. This means both that our words should be honest and that our actions should reflect Christ’s integrity. Speaking the truth in loves is not always easy, convenient, or pleasant, but it is necessary if the church is going to do Christ’s work in the world.

3.6 IMPLICATIONS OF CHURCH UNITY FOR THE REFORMED CHURCHES IN THE SOUTH AFRICAN MULTICULTURAL CONTEXT

3.6.1 The South African Multicultural context.

Movement of the Black people into the inner cities of South Africa existed even before the first democratic elections of all South African citizens in 1994. The 1994 elections ensured that things would never remain the same. Those who were marginalized during the apartheid era are now able to participate in the socio-economic and political life in the inner cities. They are no longer participating in the main streams of our economy as cheap labour, many are now in top executive jobs. Consequently they are able to earn
bigger salaries, afford to buy houses in the suburbs and drive luxurious car like their white counterparts. Urbanisation, with its own problems, brought about a multicultural kind of culture in our society. Peoples from different ethnic groups share a lot in common— they work together, eat together, go for recreation in the same spots, participate in the same sports i.e. cricket, soccer, rugby and so on.

3.6.2 A threefold calling for our Reformed churches

As a result of the massive movements to the inner cities in the face of the multicultural context, the church cannot afford the luxury of folding its arms and do nothing about this situation. The Reformed Churches in South Africa need to strategize and reposition themselves in line with the changing situation of our country. The issue on church unity is almost overdue. In their endeavour to participate in the missio Dei, Reformed churches of all ethnic groups should not only open their church doors for other but should also hold one another's hands to reach out to the masses in urban and rural areas alike. There is firstly, the internal calling to be a church that lives by the word of God in both its form of gospel and of a call to faith and obedience. It is a call to preach the word purely, to administer the sacraments properly and to exercise admonition and discipline biblically.

The second calling is missionary and diaconal work. We have not received the gospel to keep it for ourselves and for our children but to pass it on to others in order that they too may share in its material need. Missions and world relief are not rivals but rather the two wings that only in close cooperation enable the bird to fly.

There is, third, the ecumenical calling. Basically this calling puts the question before us: How do we as churches live with each other and deal with each other? Sometimes I wonder whether we have learned even the ABC's of ecumenicity John 13:35 says that by this all men will know that you are my disciples, if you have love for one another, is this not often true of our ecumenical attitude too? Are we really able to deal with each other within the Reformed Ecumenical Synod in a loving spirit? (Runia, 1984:11).
3.6.3 Towards unity of the Reformed Churches.

In the spirit of the contextualization of the gospel in the multicultural context of South Africa, it is imperative that whilst the principle of unity in diversity is maintained, Reformed Churches should move closer to one another across racial divides in order to witness in unison to the masses of our peoples. Even before South Africa became a democratic country, the Reformed Churches became aware that the days of determining membership in terms of race are numbered. According to the acts of the synod of the GKSA of 1985, the church decided to allow people of other races to also participate in their church services. The unity problem was, however, far from being over because the three national synods based on race still existed alongside one another. This lead to the withdrawal of synod Soutpansberg from the General Assembly of the Reformed Churches in South Africa of the dopper grouping (Acta, 1989). From this point onwards, synods Midlands, Soutpansberg, and Potchefstroom engaged in debates on true church unity acrosss racial lines for years without much success (Acta, 2000:278).

According to the Acta (2003:375) the decision of Synod GKSA 2000 about Soutpansberg synod is that unity is the most important thing to be achieve, that is why the synod decided that communication which will lead to the resolution of the problem must take place so that these differences must be overcome and people can work together as brothers and sisters. This recommendation is written as follows: "besluite van GKSA sinode 2000 en besluit van sinode Soutpansberg oor die verhoudinge van die twee sinodes tot mekaar moet as raamwerk dien waarbinne die sameprekings gevoer word."

Discussion among three national synods were arranged and some of the discussion was about the way in which churches can provide adequate assistance to each other in matters of church government (Acta, 1997:870, 810,936). But by the time the Reports for Synods 2000 had to be submitted, the deputies have been unable to reach full consensus with each other in their discussions on a way by which churches can assist one another in matters of church government, both inside and outside the context of language and culture. The deputies of all three synods agree that churches should assist one another in
matters of church government in regional classes, regional synods and general synods. However, no agreement has been reached on the way in which to handle language and cultural matters in the best interests of the churches. Supplementary report of the deputies for correspondence with other national synods about matters to be noted by the synod are the viewpoints of other national synods on the method of church government proposed by GKSA Potchefstroom Acta 1997: 864-870). After they have discussed this with the deputies of the other two synods, some problems were pointed out especial on the method of church government. Points of consensus among the Synods: although the deputies of the other two, namely; (Soutpansberg and Midland) synods have indicated that they do not agree entirely with the proposal of the GKSA, they do agree with certain important aspects of it. There was consensus among the deputies of all three synods, firstly, that churches of the three synods should meet in regional classes, regional synods and a synod: and secondly that language and cultural differences should be accommodated in church assemblies (Acta, 19997:869).

The problem of introducing new structure of forming major assemblies so that we can be left with one synod in South Africa is the problem of race. This should not be a problem because no one can change someone’s colour, language and culture, but what is needed is to allow unity in that diversity to take place. The new church structure as proposed by the GKSA is a good one and a positive sign towards a solution, but the problem will remain if the division of this classis and regional synods remain structured concentrating on race. This lead us to accept the advice or decision taken by synods soutpansberg concerning the geographical division because this one will allow us to come together black and white on all levels not in only some certain levels like the national synod. Restructuring of church structures should take place along geographical boundaries. All people across the racial lines will in actual fact realize that they deal with basically the same problems. They share the same context and are face with the same problems such as poverty, crime, unemployment, secularization, nominal Christians, and all sorts of problems related to modernity and post-modernity.
The issue on the geographical restructuring as maintained by synod Soutpansberg is also supported by article 29, which says that the church council, classis, regional synod, national synod and general synod but we need to be careful on how we use the church order because according to Du Plooy (2003:110) it is obvious that the church order of the Gereformeerde Kerke in Suid-Afrika is beyond price. Yet it is not a canonical document. It does not guarantee a perfect church or church government but merely wishes to serve the government of Christ. The church order should be handled carefully and with discretion. We should always look for the biblical principles of church government on which the articles are based. Then with this church order it is here to direct us to the perfect governing of the body of Christ. Reformed churches in South Africa need to strive in the same direction using this church order. We need to have long-heart; must be patient and strive for goodness of the church of Christ.

Vorster (2000:53-54) gave the description of the following words: church council, classis and synod as follows: the word Consistory is derived from the Latin “Consistorium” meaning place of meeting. In South African Reformed tradition this assembly came to be known as the “kerkraad” meaning “church council” with the Presbyterian Churches referring to this body as the “Session”. The word classis indicates a division or class of people or of other objects. All these terms describe gathering of all churches in a church fellowship. The expression is used synonymous in the Netherlands with national synod. In the Gereformeerde Kerk in South Africa the national is used to describe a synod that is an arrangement of churches along ethnic and cultural lines. But a good arrangement shows the influence of the era in which this thing has been made. But a good arrangement that can bring a radical change in Reformed tradition of South Africa is to allow ourselves integrated in everything we do and that can happen if classis can be arranged geographically instead of long ethnic and cultural lines.

What we need is that the church must be one in order to be trustworthy in the eyes of the world. It is imperative for the Reformed Churches to seek unity within the diversities that we have. Instead of confronting one another divided by our sundered traditions of speech and practice, we should be drawn together by the word of the living Holy Spirit so that
we cannot but recognize Christ in one another. We are forced through the outer layer of our traditions to a fresh contact with the living Christ. As we face the challenge that such an encounter addresses to the things we hold most precious, we are compelled to face again the ultimate secret of the secret of the church’s being, which is life through death in Christ. And when we allow the living Christ to do atoning work in us, to break down our division and to knit us into one, we are by that very fact given a new power to go out to the world to invite all men to share in the atonement which is for all, and in the life of the family here on earth, which is the fruit of that atonement, the instrument of its consummation at the end of the world. We cannot be Christ’s ambassadors, beseeching all men to be reconciled to God, unless we, ourselves, are willing to be reconciled to one to another in Him, (Newbigin, 1954:172).

3.7 SUMMARY

It became clear that the Reformed Churches in South Africa are still struggling with the issue of church unity-Midlands and Soutpansberg still exists as national synods alongside Potchefstroom. This is not a healthy situation for the sake of the gospel proclamation in the multicultural context. Churches need one another across the racial division to become partners in the proclamation of the word. Positive signs are more visible today on the side of the churches forming part of the GKSA where membership is no longer determined by one’s race. The church needs to speed up this process for the common and unified witness to the masses of our people in the multicultural setting, rural and urban alike.

3.8 CONCLUSION

In conclusion, the Reformed Churches in South Africa are compelled to face again the ultimate secret of the church’s being, becoming one body of Christ-God’s missionary people. And when we allow the living Christ to do atoning work in us, to break down our division and to knit us into one, we are by that very fact given a new power to go out to the world to invite all men to share in the atonement that is for all. Those who believe should be incorporated into the body of Christ and become a living member who is able
to use his charismas. We cannot any believer from the church of Christ, we can only exclude ourselves by trying to exclude others from it.
CHAPTER FOUR
GUIDELINES FOR PRESENTING THE GOSPEL AND BUILDING THE CHURCH IN A MULTICULTURAL CONTEXT

4.1 INTRODUCTION

The communication of the gospel in a culture other than that of the communicator is a difficult task. Communicating the gospel in a multicultural context is more complex. The danger that the communicator is faced with is misunderstanding and distortion of the gospel. Hiebert (1999:37) rightly attests that cultural differences affect both the messengers and the message communicated. This is based on the fact that each society looks at the world in its own way, and that way is encoded in its language and culture. It is therefore the objective of this chapter to study and outline guidelines for presenting the gospel and building the church in a multicultural context. To reach this objective, we shall reflect on the following:

- Challenges of the multicultural South Africa
- The missionary calling of the Reformed churches in the South African multicultural context
- The church’s mission in unity
- Practical guidelines

4.2 CHALLENGES OF THE MULTICULTURAL SOCIETY

As already noted in chapter three, “multiculturalism” has become more significant in the South African scene since 1994. The plurality of cultures presents itself as something good and healthy for all cultures involved. “One’s own culture could be of value to a much wider group of people by helping them to see more clearly the positive as well as the negative aspects of their cultures and also sharing with them the goodness in one’s own culture” (Van der Walt, 1997:159). In actual fact the beauty of multiculturalism is that peoples from different cultural affiliations can learn reciprocally from one another.
People realize the need for one another across the racial division. As much as it is a privilege to belong to a culturally diverse country such as South Africa, cultural plurality presents its own challenges. Some of these challenges are the following:

4.2.1 Universal culture

There is always a danger attached to multiculturalism, which is the effort by those who live within this context to move towards one world culture. This might lead to a closed, forced “melting-pot” multiculturalism (Van der Walt, 1997:160). The problem with this kind of multiculturalism is that unity is emphasized at the expense of diversity. This brings about a lot of frustrations and a personal identity crisis to many. It happens that an African from the rural area always lose his personal contacts with traditional ways of doing things. Admittedly, there is a high percentage of Black people who made the Western culture their own.

4.2.2 Dominant culture

Another problem related to multiculturalism is the danger of one culture trying to dominate others. Lack of tolerance and accommodation regarding cultural diversity is the result. This was a common experience during the British imperialism and also during the times when Apartheid was a dominant system in South Africa. In the quest to preserve own cultures, in reverse the British actually dominated the Afrikaners and the Afrikaners the rest of Africans in the country. Locke (1992:7) describes the dominant culture as the one that wishes to acculturate the other cultures within the context of the plurality of cultures. The adherents of other cultures are forced to relinquish their cultural traits and adhere to the dominant culture. Language is the means by which culture is transmitted; it seems logical that the dominant culture would desire that all persons learn that language as soon as possible. For the dominant culture to speak a standard language is a symbolic measure that often judges members of culturally diverse groups. In a South African situation it is important to learn all the languages rather than learning a few because the constitution of South Africa allow all 12 languages as official
languages. To try and learn other culture's language will simplify the communication of the gospel in the multicultural society.

4.2.3 Cultural matrix and languages

According to Schutte (1979:106) the gospel itself was inherently culture-conditioned by virtue of the incarnation and because of the cultural matrix and languages in which the scriptures were subsequently translated. Over the years, the failure to recognize the essentiality of this enculturation process often resulted in the culture of the transmitter shaping the interpretation of the message. A practical guideline for the churches of reformed tradition in South Africa is to make the Gospel relevant to people of different cultures in church worship, proclamation of the Word, liturgical forms and music. The kind of contextualization should have a sound Biblical basis, unless it becomes syncretistic. In the case a church wants to do church planting in the African context, the services of the African musicians, poets and linguists must be utilized in areas such as Bible translation and composition of vernacular worship and praising songs. These will enable them to confess that Jesus Christ is their personal Lord and Saviour.

4.2.4 Socio-economic and political challenges

Some of the challenges involved in the multicultural context of South Africa, especially in the urban setting, are socio-economic and political challenges. Peoples from different cultural affiliations are fighting for recognition and survival. In certain instances it is a question of the majority versus the minority in which the rights of the minority are suppressed. In the quest to redress the injustices and inequality of the past, the democratic regime introduced the equity act, in which most cases those who are deemed to have benefited most from the system of Apartheid are not considered. This kind of setting provides the church to stand up against the injustices of the present context, propagate for the redistribution of land and wealth through job creation and other appropriate manners. It should also be noted that the church couldn't engage in the
intercultural communication of the gospel without encountering the masses of the poor people who live in the streets of major inner cities in South Africa and their neighbourhoods, mostly in shacks in the informal settlements (Senkhane, 2002:2).

4.2.5 Religious plurality

The issue of the religious plurality is also one of the challenges faced with in the multicultural society. In South Africa, formerly known as a Christian country, it resulted in the declaration of the freedom of religion. At this stage the religious practice, in private and public schools, is being phased out by the process of ‘Asmalisation’. The minister of Education, Kader Asmal wants to introduce syllabi of religious instruction that treat all religions on an equal basis. This, however, provides churches with a tall order to teach parents the responsibility of teaching their children the basics of faith so that they will be well equipped to discern between what is wrong and what is right. It reminds us of the fundamental teaching of Deuteronomy 6:1-9.

4.3 THE MISSIONARY CALLING OF THE REFORMED CHURCHES IN THE SOUTH AFRICAN MULTICULTURAL CONTEXT

The Reformed Churches in South Africa need to strategize and reposition themselves in line with the changing situation of our country. The issue on church unity is almost overdue. In their endeavour to participate in the missio Dei, Reformed churches of all ethnic groups should not only open their church doors for others, but should also hold one another’s hands to reach out to the masses in urban and rural areas alike.

It is imperative that at the same time the principle of unity in diversity is maintained, Reformed Churches should move closer to one another across racial division in order to witness in unison to the masses of our peoples. And when we allow the living Christ to do atoning work in us, to break down our division and to knit us into one, we are by that very fact given a new power to go out to the world to invite all men to share in the atonement which is for all, and in the life of the family here on earth which is the fruit of that atonement, the instrument of its consummation at the end of the world.
The issue of ethnic and linguistic factors in mission can be solved by using the following two basic presuppositions of Christian engagement, which are:

- The way to make the missionary culture an inseparable carrier of the message. This might be called mission by diffusion. By it, religion expands from its initial cultural base and is implanted in other societies primarily as a matter of cultural identity.

- The way is to make the recipient culture the true and final focus of the proclamation, so that the religion arrives without the presumption of cultural rejection. This might be called mission by translation. It carries with it a deep theological vocation, which arises as an inevitable stage in the process of reception and adaptation (Sanneh, 1990:29).

In short, the missionary calling of the Reformed churches in the South African multicultural context is to resolve the issue of unity in diversity where church people of western culture can be able to see brothers of African culture as one in Christ. Where even one of these good days some of the white brother churches can be able to call a black missionary to come and work among white. Language need not to be a barrier due to the fact that our situation here in South Africa is that all languages are official and for all of us it is advisable to learn the other culture’s language. Reformed Churches in South Africa must be able to work in partnership with one another in mission, whereby in words and deeds they are able to reach out to the post-modern people within our multicultural and democratic country. They will therefore be able to share resources and manpower in order to deal with such problems as the HIV/AIDS pandemic and other deadly diseases, poverty, crime, unemployment and so on.

4.4 THE CHURCH’S MISSION IN UNITY

Van Gelder (1999:122) says for the church to be strengthened it needs to be renewed in some certain areas such as:

- The church needs a renewed commitment to preach and teach the truth of the word of God, if the Word of God is compromised so the calling of the community of God
will be compromised. This commitment to preach and teach the truth is the highest calling of the church.

- The church needs a renewed commitment to communal discipleship - the communal discipleship of the church should be characterized foremost by praise and hope. The church must practice to praise, because in spite of what the church is going through, it is an elect community that means that a church is called to live its life for the glory and praise of God (1 Peter 2: 9).

- The church needs a renewed commitment to the place that equips people for ministry. This ministry of Christ in and through the church is a special calling. This ministry should be characterized by obedience to the truth and love for each other.

4.4.1 Practical guidelines on how the church can achieve mission in unity

4.4.1.1 Partnership

For the proper success in proclaiming the gospel, Reformed Churches in South Africa need to become partners for that purpose. The partnership is needed to help each other in the area of manpower or financial assistance in mission work. The apostle tells that ‘as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith (Gal 6:10). The helping side which Paul is saying, he qualifies it by saying, specially to those of the household of faith, a reader of the New Testament would be dull indeed not to sense that God’s people should be concerned for the welfare of those outside the family- their physical and social welfare as we are spiritual too. The church needs to be concerned for the whole man. That is why Christ gave a church a great commission, which says we must go all over to the world to do evangelistic mission (Wagner, 1972:41). The Church is the community of peace which makes Jew and Gentile one in which, by the power of the broken body of Christ, the enmity which stood like a dividing wall between them has been broken down and a single new humanity brought into being (Eph. 2:15-26). The church cannot with integrity preach the gospel of reconciliation unless it is evidently a reconciled community itself.
4.4.1.2 The life-sharing community (church)

According to Kraus (1980: 87-102) evangelism always has been and always will be an important priority of any biblically based church. This priority is not first of all because of a concern for growth but because the church is called to participate in the mission of God. There are five propositions that are important to develop a sharing of evangelistic lifestyle for the congregation, which are as follows:

- The church’s first concern in evangelism is to participate in the mission of God- to do the works of Christ and work for the progressive manifestation of His reign.
- Evangelism is sharing life, and the church cannot share what it does not possess. Therefore a congregation’s evangelistic fruitfulness will be in proportion to its spiritual vitality.
- Spiritual life depends upon and is deepened by a vital experience of Christian community. Genuine Christian community itself is evangelistic, and a church that is weak in community will be weak in evangelism - even though it may show results.
- Evangelism will be most effective when there is a healthy balance of worship, witness, and community and witness in the local congregation. Therefore, worship itself is a priority for evangelistic effectiveness.
- Conversion starts as a lifelong process of spiritual growth, discipleship, and sanctification toward the restoration of the image of God in the believer. Therefore, evangelism must lead into this growth and the congregation should make provision to facilitate this growth. A congregation’s structure reflects the actual priorities of the church and its leadership. Therefore, if evangelism is a priority in the congregation, this will be reflected in church structure and for proper success, leads to the unity of the body of Christ.
4.4.1.3 Good plan strategy of evangelistic mission of the church will reflect a shadow of the unity.

There are three things that can help to understand the evangelistic mission in a practical presentation of evangelistic mission unity of the church and they are the nature, purpose and goal:

   a. Nature: The nature of evangelization is the communication of the good news.
   
   b. Purpose: The purpose of evangelization is to give individuals and groups a valid opportunity to accept Jesus Christ.
   
   c. Goal: The measurable goal of evangelization is men and women who accept Jesus Christ as Lord and Savior, and serve Him in the fellowship of His church for the coming of God’s Kingdom and his glory.

In other words, it is the nature of evangelization that the good news, the gospel, should be communicated. It is the purpose of evangelization that ultimately every individual and group of people in the world should have a valid opportunity to accept or reject Jesus Christ as Lord and Savior. But if this is to be carried out in any meaningful way, it needs a measurable goal. Thus, to state that the goal of evangelization is the only biblical goal that can actually be observed, is that men and women should not only come to accept Jesus Christ as Lord and Saviour but also come to serve Him in the fellowship of church, (Dayton, 1983:9-10).

4.4.1.4 A well-defined relationship between the mother and the young church

In some Reformed churches of South Africa it is very important to define the relationship of the mother and young churches well, because there are several churches that managed to plant new churches but their relationship is invisible. Looking clearly to the real relationship of the mother and child churches one can learn something important to
improve the present situation relationship of the mother church and young church. The mother church can act as manpower for the young church. This can happen through having a combined mission committee for the proper proclamation of the gospel in every culture, whether black culture or white (western) culture.

4.4.2 Values of a church-centric view on mission unity of the church

There are certainly great values in a church-centered outlook in carrying the work of the gospel in each and every culture in a multicultural society.

- Values recognize the visible body of Christ, and do not seek to by-pass the local church in missionary work.
- It builds up the body by directing the use of spiritual gifts into it (Eph. 4).
- It relates the results of missionary work to an organized body, which can assume responsibility for discipline.
- It makes missionaries and converts responsible to the visible institution that represents Christ's body on earth.
- It does not dichotomize evangelism and pastoral care.
- It can reduce foreign-national tensions by emphasizing the authority role of the church, and keeping mission activity from being in competition with it.

4.5 PRACTICAL GUIDELINES

4.5.1 Missio Dei and missio Ecclesiae

4.5.1.1 Missio Dei

Mission nowadays looks like people are doing it for their benefits, such as having more numbers in their church, financial advantages, etc. According to Rossels (1968: 55) says that God takes us and employs us in his great movement of love, which wishes to save all men. We shall understand nothing about the church and its mission unless we examine them in terms of the great movement of God towards men. The God of the Bible is not a static God; he is not the philosopher's first principle from which all things proceed, but
the living God who is untiringly concerned with his creation, for it is his will that it should be free so that he may enter into a dynamic relationship with it, directed by mutual love. God invites us to share with him in this remarkable undertaking.

The Christian mission is a work of God. What God does in the New Testament era, however, finds precedent in his work in the Old Testament. Here we meet God in the Garden seeking his fallen creature, man. God promises and provides redemption for lost humanity. God is active in mission. This classical conception of the missio Dei is defined as the work of God through which everything that He has in mind for man’s salvation—the complete fullness of His kingdom of redemption—is offered to men through those whom He has sent, so that men, freed from sin and removed from the other kingdom, can again fully come into His fellowship (Vicedom 1965:45).

4.5.1.2 Missio Ecclesiae

- When churches engage in mission, in this case the Reformed Churches in South Africa, they must realize that they are first and foremost participants in God’s mission. They are privileged by God to be his partners with him in reaching out to all of fallen humanity.

- The mission of the church should not be reserved for a selected few like the clergy or the mission commission, but all members of the church should be equipped to engage in mission work in one way or the other, namely: door to door outreach, tracts distribution, radio and television programmes, etc.

- Strongberg (1983:3) says that communion with God in Christ and communities with God’s people are two aspects of the one sacrament. Yet often the worshipper who participates in the Eucharist does so as a lonely individual although surrounded by other people. The congregation is not automatically a community. It may be a collection of isolated persons, each intent on an interior life and a personal word from the Lord. This is particularly a danger in large congregations. It leads to weakness in the witnessing. A division in church occurs between Christians who are
socially active in Christ’s name and those who offer themselves in prayers, study and liturgy. Both gracious offerings are enfeebled and distorted by such a separation. Worship becomes a private indulgence with no active concern for others. A true belief is that both aspects of discipleship are to be held together in Christian life. Christian life must be engaged even to the world as a whole so that the world must be conquered.

- Kietzman & Smalley, (1999:480) describe the role of the church in mission from the perspective that a church is the body of believers and the real agent of the Holy Spirit for cultural change in any society not necessarily the organized church of any particular denomination. But the church is the salt working through the whole dish. It is that part of the society that has a new relationship to God; yet reacts in terms of the attitudes and presuppositions of that society. The local church must be a good salt in the place where they are and the most important thing is that she must be a dynamic moving church where people will be able to see and know Christ better.

4.5.2 The nature of the missionary mandate

In line with the Great Commission in Matthew 28:18-20 and the entire biblical testimony about the church’s mission to the world, the church need to take the following guidelines into consideration in order to bring the gospel in a meaningful way in the multicultural context:

- Evangelists and missionaries should engage in the verbal proclamation of the Word for the world to succeed in making peoples Disciples of Christ from among nations. In the book of Romans 10: 14 which says “How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?” This shows how important for the evangelists and missionaries to engage themselves in the verbal proclamation of the word of God. The goal of proclamation is faith rather than understanding. Jesus does not bring a teaching but a message. People of all cultures resist it (1 Cor. 1:21ff.) but believers accept it. Proclamation is important because
through it faith arises. True hearing brings the faith that is also obedience; this is effected by the word (Rom. 10:8). Since faith comes by proclamation, the two have the same content (1 Cor. 15:14). Proclamation demands messengers, and messengers imply commissioning. During his life Jesus commissions the Twelve and the Seventy (Mt. 10:7). He renews the commission after the resurrection (Mk. 16:15). The sending is now to the world and not just to Israel (Mk. 13:10).

- The testimony about the good news should also be coupled with the deeds of righteousness as outlined in Luke 4:18-19 which says “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 recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favour.”

- The holistic approach to the gospel proclamation should be obtained in all of humanity, from all languages and nationalities within their context, from all walks of life. In Acts 1:8 Jesus said to his disciples “but you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” This is a holistic approach due to the fact that Christ sent his church with nothing, but he sends her with the Comforter (Holy Spirit) to all over the world starting from Jerusalem, into Judea and Samaria, and finally to the whole world. It would begin with the devout Jews in Jerusalem and Judea, spread to the mixed race in Samaria, and finally be offered to the Gentiles in the uttermost parts of the earth.

- The fact that we are called to participate in the mission of God is that mission covers all needs of all persons in all places. The mission of God is the kingdom of God. It is inevitably political, social, and economic, even though it is fundamentally spiritual. Therefore evangelism includes witnessing to God’s truth and justice in all areas of life and society. In the beatitudes of Christ in Matthew 5: in verse 3 Christ is saying blessed are those “Poor in spirit”. Because if they can hear the gospel they will be rich in spirit. People need to eat the Word of God so that they can be rich by eternal
life, Matthew 4: 3-4. Satan tested Jesus by saying “if you are the Son of God change these stone to become bread”. But Jesus said unto him, “Man does not live on bread alone, but by God’s Word”. It is better to obey God’s Word than to satisfy human desires. For the people outside the church need to be fed by this kind of stuff and the only way of doing this is by taking the word to them and proclaiming the gospel of Christ.

4.5.3 Christ and culture

For the churches to succeed in bringing the good news in the setting, they must take note of the fact that they are proclaiming the good news of and about Christ, who is above all cultures. This is a very important guideline in the process of contextualizing the gospel to realize that we should not present the gospel as a culturally oriented message, i.e. Western phenomenon, African phenomenon or Jewish phenomenon. The gospel was received within the context of a specific culture, but it was meant to provide broader principles and guidelines that can be made applicable in all forms of cultures in the world. Consequently, evangelists and missionaries will not be engaged in the transmission of own cultures in gospel proclamation. The uniqueness of Christ in all cultures should receive serious attention.

Christ is a good model for us on the communication of the one gospel to different cultures. For the possibility of the gospel to be proclaimed to different cultures, incarnating in a culture is the key to communicating the gospel. In his incarnation Jesus not only provides the most complete self-disclosure but also communicates it most adequately. The gospel is addressed to all life and is best communicated in life as well as words. Adaptation from outside is inadequate. An example of this is Paul who became a Jew to the Jew and a Gentile to the Gentile. He identified in a process of voluntary incarnation and then communicated the Gospel. Adaptation from without fails to communicate. If Reformed Churches in South Africa want to succeed in this task of doing mission work around the country, incarnation in a culture is the key to
penetrate inside the culture for the proper communication of the gospel to all races and different cultures (Samuel & Hauser, 1989:81-82).

Hesselgrave (1979: 80) describes the following views of the relationship between Christ and culture as good practically guidelines for proclamation of the gospel in a multicultural society:

- **Christ against culture** - i.e., Christ is the sole authority; the claims of culture are to be rejected. Culture is very important for the proclamation of the gospel but culture itself does not have authority, Christ is the sole authority. Proclamation of the gospel must be pure Word of God so that the result of the proclamation should be salvation. The proclamation of culture will not bring people to salvation but the gospel of Christ is the power of salvation.

- **The Christ of culture** - i.e., the Christian system is not different from culture in kind but only in quality; the best culture should be selected to conform to Christ. When God sent Jesus Christ into the world, He sent him to a certain culture which is Jewish. And this reveals a Christ of culture and to a culture of Christ. There were some practices that Christ didn’t like, but instead of running, He exercised transformation. What was taken were only that of quality and that which will conform to Christ and help in building up the kingdom of God on earth. In short, culture reflects the fallen state of man; in Christ, man is redeemed and culture can be renewed so as to glorify God and promote His purposes.

According to Amsterdam (2001: 452-453) God has purchased saints from every tribe and language and people and nation. He saves people in their own culture. Since all human cultures are shaped in part by sin, the Bible and its Christ are at key points counter - cultural to every one of them. The pledge is that as missionaries cultural sensitiveness in evangelism is very important for the preaching about Christ in an appropriate way for the people who are receiving the message.
4.5.4 Gospel proclamation and culture

For the church to succeed in bringing forth the gospel in a multicultural setting, knowledge of such a culture is important. One should get a better perspective on the multicultural context, its positive and negative aspects, and also the challenges it presents. This include among others the understanding of the demographics of the objects of mission and current developments and trends as to their lifestyles.

Ramseyer (1980:186-187) describes the important guideline for proper presentation of the gospel in a cultural situation by saying that the gospel-culture relationship is seen most significant for the proclamation of the gospel. When this relationship is not maintained properly the church and individual Christians either become socially isolated so that they are unable to communicate the good news to those outside the church, or they become so much like the society around them that they have no good news to communicate. Gospel is something that needs to be done to human culture, in a specific cultural setting at a specific time and place in human history. In order to understand what the gospel means and what God have done for us, the gospel demands our own cultural equipment, languages and world-views in order to come to the better understanding of the gospel.

4.5.5 Intercultural communication

For the church to succeed in the multicultural context, it must acquit itself with principles involved in the cross-cultural communication. We have already hinted at this principle in chapter two. The following guidelines however can be outlined:

- Unity and diversity should complement one another. If the aim of multiculturalism and multicultural type of churches intended to be planted is to destroy the existence of the diversity of cultures, then it has missed the mark. All cultures forming part of the bigger whole should be respected, and their adherents should be encouraged to cooperate and also learn from one another. The principle of diversity in unity should
be adhered to without endangering the unity of the bigger whole and the freedom of individuals within the bigger whole.

- Cultural tensions are at the heart of mission-church tensions because the gospel communication is crossing cultural lines. So reaction to foreign culture in the church has been one of the causes of schism, which has also been linked with syncretistic tendencies in the name of the culture. A good advice to the church is to take the final authority in the life and practice of Christians and the church by the Bible not by culture, because the Bible is the judge of every culture (Fuller, 1981:157).

4.5.6 Intercultural communication is the essence of missionary work

4.5.6.1 Diversity within perfect unity

Van Rooy (1991:240-241) refers to heavenly Jerusalem as the city of perfect diversity within perfect unity. In our sinful human hearts, on this sinful, doomed earth, we tend to see unity as something incompatible with diversity, even as a threat to our identity. We seem to be afraid that practicing the unity of God's people, it includes people from all tribes and tongues, might destroy the diversity of peoples. We tend to see fellow-believers who have a different skin colour from us and speak a different language than us as a threat to us to the extent that we fear them or harbour suspicions about them. We do not want them with us - as if it were possible to chase them away from our homes and church doors and still keep their Redeemer with us! It is a lack of knowledge the truth that says diversity excludes the perfect unity. Unity is not a threat to variety, and diversity does not impede the practicing of unity, because with Christ, diversity amplifies rather than threatens unity, just as the different colours of the rainbow form the one rainbow. In the church of Christ diversity glorifies unity and unity accentuates diversity. Different cultures need not to be threatened by one another because different cultures also have several advantages.
4.5.6.2 Advantages of cultural diversity

- One can be grateful because one knows that every culture contains something good.
- One should at the same time be humbled, because one realizes that one's own culture has cultural activity that contains defects.
- It provides the possibility to be open towards other cultures, because it is a fact that only through the spectacles of another culture is it possible to see clearly the one-sidedness, restrictions, limitations and defects of one's own.
- Cultural diversity should not be regarded as an embarrassment, but as an opportunity to be enriched. Contact with other cultures, therefore, is not an option anymore but a task on condition of course that one does not prefer to be enclosed in one's own cultural one-sidedness and poverty because one thinks that one cannot learn anything from other cultures. A well-known African proverb states that someone who never enjoys a meal outside his own home may think that only his mother can cook!

This perspective also provides the incentive towards continual cultural renewal and reformation. The ideal is to try harder in one's cultural activity, to respond in such a way to God's creational revelation that a balance can be achieved in one's relationship towards God, nature, one's fellow human beings and oneself (Van der Walt, 1999:15-16).

4.5.6.3 Need of fulfilling a cultural correction is so important

Colson (2001:140) says that evangelization today in cultures that are not familiar with the biblical message, is really important for the correction of what is wrong among that culture and to bring light that will lead them to salvation. It is exactly what the apostle Paul did when he went to Mars's hill. The scripture tells us that he went into the synagogue and he reasoned with the Jews. Then he preached that magnificent message to a meeting of the Areopagus in which he said, you have put up an altar to an unknown
god. But your own poets tell you we are His offspring. He proceeded to critique their viewpoint and present the message of creation, and the message of the resurrection of Christ from the dead (Acts 17:16-31). This point directs every missionary that, before starting mission work, the first thing to do must be to study the culture in which the gospel is going to be proclaimed.

4.5.7 The implications for a Christian evaluation of cultural diversity

Before giving the implications, there is a Christian criterion that can be deduced from the following two propositions, the first one is positive and second negative. Van der Walt (1999:19-20)

- Every culture in the world has its own beauty, dignity and legitimacy, because it contains an answer to God’s creational revelation and focuses on an important aspect of God’s multifaceted creation.
- Every culture also reveals a lack of beauty, dignity and legitimacy, because it does not listen carefully enough to God’s creational revelation, tends to suppress and replace it with a lie and therefore over emphasizes an aspect of God’s multifaceted creation, resulting in an -ism which becomes the main perspective from which the rest of creation is misinterpreted.

The following are a few implications to be deduced from the above two propositions:

- Truth is not to be found in only one culture. At the same time no culture could be regarded as totally evil.
- We need different cultures to reach the truth or a correct response to God’s creational revelation.
- On the one hand we should acknowledge and appreciate the positive elements in every culture. But on the other hand we should criticize their negative elements.
- Cross-cultural contact is of vital importance. Because of the fact that every human being is to a great extent, the captive of his own culture, it is necessary to view it
from a distance. The best way to achieve this is to try and do so through the eye(s) of another culture(s), even if it may be a difficult task.

- Even if we do so, we will not succeed in arriving at a perfect culture. Because of our sinful natures, all cultural answers to God’s revelation remain imperfect.

4.6 SUMMARY

For the South African churches to succeed in bringing the gospel in the multicultural context, they must be unified across racial division. Doors of churches forming part of this denomination should be opened for peoples across race and language lines. Churches should work in partnership with one another in sharing resources and manpower in order to reach out to the masses with the life-giving gospel of Christ. This will offer hope to a post-modern man in the multicultural context.

4.7 CONCLUSION

Multicultural society presents itself as something good and healthy for all cultures involved. One’s own culture could be of value to a much wider group of people by helping them to see more clearly the positive as well as the negative aspects of their cultures and also sharing with them the goodness in one’s own culture. From the guidelines noted in this chapter, culture can be a useful factor for the good proclamation of the gospel if it is used in a good way. South African Reformed churches can be a dynamic moving church around the country; if those outlined guidelines can be taken into consideration.
CHAPTER FIVE

FINDINGS AND CONCLUSION

5.1 INTRODUCTION

Jesus Christ gave a great responsibility to his church about going into the world to proclaim the Gospel to all peoples. This responsibility has been entrusted to the church as God's missionary people. The church is now able to participate in the missio Dei, the mission of the great missionary God. Glasser & McGavran (1983:54) describe this classical meaning as evangelism and service across cultural barriers intended to bring men and women to a knowledge of the Savior and to persuade them to believe on Him and become His followers in the fellowship of the church. The understanding of diverse cultures in the proclamation of the gospel in the multicultural context becomes more and more imperative.

In the South African context the issue of multiculturalism seems to be the biggest problem that also hinders the proclamation of the gospel by one cultural group to another or multiplicity of cultures. When people of the church think about mission work, black people will think of going to the fellow black who speaks the same language as theirs, and whites will think of going to blacks. By so doing Reformed churches in the South African multicultural context are still struggling in crossing the frontiers. In order to break down those barriers this study provides certain guidelines that will enable the Reformed Churches in South Africa, not only to revisit and redefine their missionary calling but also to help them accomplish this all-important task. Consequently, they will reach out to the masses of the Republic of South Africa without being hindered by the multicultural context within which they are called to a common testimony about the crucified Christ.
5.2 FINDINGS

5.2.1 Chapter 1

The basic problem of this study was: How should the church communicate the gospel in a multicultural society and promote unity of peoples from different cultural backgrounds? The objectives to be reached after completing this study were: to identify the role of culture in the communication of the gospel, to clarify the unity of the church amidst a multiplicity of cultures and to present guidelines to the churches in becoming more sensitive to culture difference and overcoming barriers.

5.2.2 Chapter 2

The role of culture in the communicating the gospel was investigated in chapter two. It became clear that there are some influences of culture in communication that causes it to play a role in communication of gospel:

- Culture is defined as one of the integral parts of the way of life of a people. It includes among others habits, customs, social organizations, techniques, language, values, norms, ideas, and beliefs. From this definition, culture and lifestyle of the people are inseparable. Where there is life there is culture.

- Culture and communication are inseparable, and culture is a very important part of communication. Due to the fact that culture does not only dictate who talks with whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted.

- Communication cannot take place in a vacuum, but within a specific setting, in a particular time and place, and also within the framework of a specific culture.
Finally, to communicate the gospel to another people who are not in the same cultural setting, it is very important to use intercultural communication and try to speak their language. It is very important to try to avoid cultural barriers in the communication of the gospel.

5.2.3 Chapter 3

What was to be investigated is the unity of the Reformed church in a South African multicultural context. What became clear in this investigation is that:

- Reformed Churches in South Africa are still struggling with the issue of church unity – Midlands and Soutpansberg still exist as national synods alongside Potchefstroom. This is not a healthy situation for the sake of the gospel proclamation in the multicultural context.
- Unity of the church is not built on racial issues, it is built on Christ as the head of the church. God's purpose in Christ includes the oneness of the human race, and that oneness must become visible in the church.
- Reformed Churches in South Africa need one another in this multicultural context to become partners in the proclamation of the word. For the world to believe in what they are proclaiming, it is imperative for the Reformed Churches to seek unity within the diversities that South Africa has.

5.2.4 Chapter 4

The guidelines for presenting the gospel in a multicultural context were investigated and the findings are:

- A multicultural society presents itself as something good and healthy for all cultures involved. In culture there are some goodness and some badness. It is the privilege of the churches to use the goodness of the culture in which they want to proclaim the gospel.
• For the South African churches to succeed in bringing the gospel in the multicultural context, they must be unified across racial division and by doing that they will be able to be like salt all over the dish for the salty taste.

5.3 CONCLUSION

Cultural diversity should not be regarded as an embarrassment, but as an opportunity to be enriched. Culture is the way in which people integrated with one another and that integration form a so-called multicultural society. Multiculturalism can present itself as something good and healthy for all cultures involved. The missionary calling of the Reformed churches in the multicultural context of South Africa can be successfully achieved if the following factors can be taken into consideration: Communication and culture play a vital role in the communication of the gospel and learning other cultures will make communication of gospel easier. The second factor is that Reformed churches in South Africa still has time for a change on the issue of unity so that mission work can be practiced in all different cultures regardless of the colour or race. And the last factor is one of using the multicultural society as an opportunity for the gospel to reach all nations in a multicultural context, i.e. South Africa.
BIBLIOGRAPHY

ACTA. 1997. Sinode Potchefstroom van die Gereformeerde kerk in Suid-Afrika
ACTA. 2000. Sinode Potchefstroom van die Gereformeerde kerk in Suid-Afrika
ACTA. 2003. Sinode Potchefstroom van die Gereformeerde kerk in Suid-Afrika

DAYTON, E.R. 1983. That everyone may hear: reaching the unreached. USA: Missions advanced research and communication center. 91p.


