

**THE PRACTICAL THEOLOGICAL CHALLENGES FACED BY THE
APOSTOLIC FAITH MISSION OF SOUTH AFRICA FOUNTAIN OF LIFE
CONGREGATION IN THE WINTERVELDT COMMUNITY**

by

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DECLARATION

By submitting this dissertation electronically, I declare that the entirety of the work contained therein is my own, original work, that I am the owner of the copyright thereof (unless to the extent explicitly otherwise stated) and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

Date: ...May 20, 2011.....

Abstract

This study is about the practical theological challenges faced by the AFM of SA Fountain of life congregation in the Winterveldt community. The Fountain of life congregation has minimal involvement in the community of Winterveldt, a community plagued by numerous life threatening plights. The congregation is in a survival mode after stagnating for a number of years and with serious challenges of declining or even facing possible extinction.

This study's goal is to develop a practical theological theory, strategy and process which the AFM of SA Fountain of life congregation would be inspired to implement in order to contribute towards arresting theological, social, economical and moral degradation in the community of Winterveldt. The researcher employed a practical theological methodology and explored areas that are vital for the answering of the research problem, "What can be done in the Fountain of life congregation to maximize the participation of all members to serve the community of Winterveldt as well as the larger society?"

It is hypothesized that Practical Theology will give the AFM of SA Fountain of life guidance and equip this faith community and its leaders theologically to consider their vocation, to develop a practical theological ecclesiology, a way to be the true, faithful and effective local church which is the salt and light of the world, including Winterveldt.

The study explored the "world" in which Fountain of life finds itself, in term of its contextual as well as the congregation's identity analysis. The normative aspects of being a missional church which covered the missional identity, empowerment and involvement of laity, and missional leadership were elaborated, while spiritual discernment with areas particular to Fountain of life received attention in the normative aspects of spiritual discernment.

It is recommended that the identity of Fountain of life be grounded in the mission of the Trinitarian God (*missio Dei* of the Trinitarian God). The missionary identity and character of Fountain of life should be built and developed upon the eight dominant patterns found in a missional church.

The researcher strongly encourages the Fountain of life congregation to employ the missional leadership strategies while engaging in a total involvement leadership style, which integrates high concern for getting the task completed and a high concern for good people relationship. The leadership of Fountain of life is further encouraged to use the suggested laity empowerment strategies in order to empower, develop, and involve the laity.

Missional transformation can only succeed if the laity is empowered and committed to deal with new realities. Leadership is key in engaging the laity. The pastor and the leadership of Fountain of life must teach, educate, lead, and engage the congregation, and also partner with other communities of faith and organizations especially the South African Partnership for Missional Churches (SAPMC) to succeed.

Fountain of life should practice missional praxis theology, a holistic theological model that describes the methodology for congregations to develop their own contextual ecclesiology within the parameters of God's overall design for the Church.

Opsomming

Die navorsing handel oor die prakties-teologiese uitdagings van die Apostoliese Geloofsending (AGS) in Suid-Afrika se *Fountain of life* gemeente in Winterveldt (Tswane metropolitaanse area). *Fountain of life* het minimale invloed in die Winterveldt gemeenskap, 'n gemeenskap wat gebuk gaan onder baie ernstige sosiale probleme. Die gemeente is net besig om te oorleef, dit is stagnant en staan agteruitgang of algehele ondergang in die gesig.

Die studie poog om teorie, strategie en 'n proses te ontwikkel wat die *Fountain of life* gemeente in staat sal stel om 'n bydrae te lewer om die algehele agteruitgang op teologiese, sosiale, ekonomiese en morele gebied, aan bande te lê en selfs om te keer. Die navorser gebruik 'n prakties-teologiese benadering ter beantwoording van die navorsingsvraag "Hoe kan die *Fountain of life* gemeente deelname van lidmate maksimaal benut sodat hulle Winterveldt en die groter gemeenskap kan bedien?"

As die *Fountain of life* AGS gemeente die prakties-teologiese uitdagings wat die gemeenskap in die gesig staan, kan ondersoek en verstaan asook maniere vind om dit aan te spreek kan hulle die lot en swaarkry van die gemeenskap se mense help verlig.

Die navorsing ondersoek die gemeente se bestaanswêreld, haar meer onmiddellike konteks asook haar identiteit. Wat is die normatiewe basis van 'n missionale gemeente? Wat is die implikasies daarvan vir missionale identiteit? Hoe word lidmate bemagtig en hoe raak hulle betrokke? Wat behels missionale leierskap? Verder word baie klem geplaas op die normatiewe beginsels van geestelike onderskeidingsvermoë en wat dit in die praktyk vir die gemeente beteken.

Die studie stel voor dat *Fountain of life* haar identiteit in die sending van die drie-enige God (*missio Dei*) leer vind. Die agt kenmerke van 'n missionale gemeente behoort die identiteit van die gemeente te bepaal.

Die navorser voel sterk dat die gemeente missionale leierskap strategieë moet implementeer. Dit behels volle oorgawe aan die taak sowel as 'n volledige betrokkenheid by mense. Die gemeente se leierskap word aangemoedig om lidmate te bemagtig, te help om geestelike te ontwikkel en om in die kerk en gemeenskap betrokke te raak.

Missionale transformasie kan alleen slaag as lidmate betrokke is, bemagtig is en bereid is om nuwe werklikhede te hanteer. Leierskap moet hiertoe verbind wees. Die plaaslike pastoor en die gemeente se leierskap moet lidmate toerus, voorgaan en betrokke kry. Hulle moet ook met ander geloofsgebaseerde organisasies netwerk, in die besonder die Suid-Afrikaanse Genootskap van Gestuurde Gemeentes.

Fountain of life gemeente word opgeroep om missionaal en holisties teologie op 'n praxis styl te beoefen sodat die gemeente 'n eie kontekstuele ekklesiologie binne die koninkryk se parameters van die *missio Dei* kan ontdek.

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DEDICATION

To the memory of my beloved departed mother Ramasela Evelyn who worked hard to raise her children and valued their education and encouraged them that “Kodumela moepathutse, ga go lehumo le tšwang kgauswi!” (Perseverance is the mother of success). I still cherish your inspirational words of wisdom.

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CHAPTER 1: BACKGROUND OF THE PRACTICAL THEOLOGICAL CHALLENGES FACED BY THE APOSTOLIC FAITH MISSION OF SOUTH AFRICA (AFM OF SA) FOUNTAIN OF LIFE CONGREGATION IN THE WINTERVELDT COMMUNITY.

1.0 INTRODUCTION

Jesus Christ came to serve. The Christian church as followers of Christ and as the one sent by Christ himself to the world and to all nations, regards mission as responsibility toward the world. This mission of the church, which is the mission of God Himself is Christological¹ and pneumatological². The Christian mission is moored to the church's worship, to its gathering around the Word and the sacraments. The church may therefore be perceived as an ellipse with two foci as asserted by Bosch (2004:385). In and around the first focus, it acknowledges and enjoys the source of its life; this is where worship and prayer are emphasized. From and through the second focus the church engages and challenges the world. This is a forth-going and self-spending focus, where service, mission and evangelism are stressed. Bosch (2004:385) maintains that neither focus should ever be at the expense of the other; rather, they stand in each other's service. The church is at all times called out of the world and sent into the world. The church gathers to praise and worship God, to enjoy fellowship and receive spiritual sustenance, and disperse to serve God in establishing his reign in all of creation.

¹ From Christology which is the doctrine on Christ, the systematic or doctrinal interpretation of the belief in Christ's human and divine nature, of his teachings, of the significance of his life, death, and resurrection (Deist 1987:28).

² The study of spiritual beings or phenomena. It relates to the person or work of the Holy Spirit (Hendriks 2004:22).

1.1 THE CHURCH'S IDENTITY SUSTAINS ITS RELEVANCE AND INVOLVEMENT.

The church is called to be a prophetic "sign", a prophetic community through which and by which the transformation of the world can take place. It is only a church which goes out from its Eucharistic centre, strengthened by word and sacrament and thus strengthened in its own identity that can take the world on to its agenda. Bosch (2004:386) maintains that there will never be a time when the world, with all its political, social, and economic issues, ceases to be the agenda of the church. It follows that the church can be missionary only if its being in the world is, at the same time, a being different from the world. There is thus, a legitimate concern for the inalienable identity of the church and there should not be any premature amalgamation and confusion between it and the world. The church, for the sake of the world, has to be unique in the world without being of the world. The church is both a theological and a sociological³ entity, an inseparable union of the divine and the dusty.

The church is missionary and it exists in being sent and building itself for the sake of its mission (Matthew 28:18-20). God is a missionary God. The church as the community of believers is to be missionary as well. According to August (1999:30-31) the church's identity lies in it being "the people called."

From the missional⁴ point of view, the identity of the church is based and grounded in the mission of God in His Trinity (*missio Dei*⁵) of the Triune God.

³ This is from sociology which is the study of the origin, development, and structure of human societies and the behaviour of individual people and groups in society (Collins 2007:1530).

⁴ The essential nature and vocation of the church as God's called and sent people. This is the way of understanding theology as being inherently focused on God's purpose with humans and creation. God as our Creator – Redeemer – Sanctifier is a purpose-driven God and as such theology and the church should reflect it, it should be part of our identity. A stagnant or inward focused church dies because it loses its identity (Guder 1998:11 & Hendriks 2004:21).

⁵ The mission of God (Guder 1998:81).

Guder (1998:77–109), states that the corporate calling of the church is to represent the reign of God, in explaining the missional vocation of the church. He states that the church is called and sent to represent the reign of God. The church needs to copy Christ's mission in its representative role of the reign of God. Jesus' mission after all, represents the most direct and complete expression of God's mission in the world. Therefore, the church's own mission must take its cues from the way God's mission unfolded in the sending of Jesus into the world for its salvation. In Jesus' way of carrying out God's mission, we discover that the church is to represent God's reign as its community, its servant, and its messenger.

The church's involvement and service to the community should give hope of the Kingdom of God. Indeed as Guder (1998:101) indicated, the church is called and sent in the world to represent the reign of God. It has a missional identity. Guder (1998:109) states:

“The calling of the church to be missional to be a sent community – leads the church to step beyond the given cultural forms that carry dubious assumptions about what the church is, what its public role should be, and what its voice should sound like.”

The church as a vehicle of the Kingdom of God should be able to put into operation a holistic ministry in which its members play a very important role. The church should obediently seek to discern the will of God in the world. It has a missionary mandate from God who called and sent it into the world. Its transformative actions have to be an act of obedience to God. The church should guide the world into full participation in a holistic ministry. August (1999:33) points out:

“Being involved in serving the poor is not an option in terms of Christian doctrine but it is a biblical injunction (compare Luke 4:18-19 with Matthew

25:42-45). For the followers of Jesus Christ to serve Him is to serve the poor. The nature of this commitment implies that the Christian way of life is not only a spiritual action that is unrelated to the service of humanity but a practical mandate for social consciousness and concern for humanity.”

Thus, according to Myers (2003:127), the work of the church in community development is to be a servant and a source of encouragement and to work side by side with the community towards a better social order by applying the creative energies released in Christ towards the stewardship of creation and the bringing of fallen structures closer to God’s original purpose. The church has to follow the Master Jesus Christ who became a servant and slave in order to save mankind. This was the great love with which God through His son united the sinful human beings to Himself (John 3:16).

Guder (1998:142) puts it very explicitly as follows:

“Missional communities are called to represent the compassion, justice and peace of the reign of God. The distinctive characteristic of such communities is that the Holy Spirit creates and sustains them. Their identity (who they are), their character (how they are), their motivation (why they are), and their vocation (what they do) are theological, and thus missional. That is, they are not formed solely by human intentions and efforts, individual or collective, but instead by God’s empowering presence: “The Spirit of God is the dynamic, life-giving power of the community.” Through this power of the Holy Spirit a “people sent” are cultivated through the practices by which they are formed, trained, equipped, and motivated as missional communities.”

Peterson (2005:13-43) in his book: *Christ plays in Ten thousand places*, emphasizes that the Christian life is lived with others and for others. Nothing can be done along or solely for oneself. In an age of heightened individualism, it is

easy to assume that the Christian life is primarily what I am responsible for on my own. But neither self help nor selfishness has any standing in spiritual theology. Here Peterson (2005:13-43) explore the ways in which we are placed in the community formed by Christ's Holy Spirit and become full participants in all that the risen Christ is and does, living resurrected lives.

In conclusion, the identity of the congregation is grounded in the *missio Dei* of the Trinitarian God when viewed from a missional perspective. The congregation, as a missional community is called to represent the compassion, justice and peace of the reign of God.

1.2 SPIRITUAL TRANSFORMATION

Following from the argument above, the Apostolic Faith Mission of South Africa Fountain of life congregation has the responsibility to bring about spiritual and social transformation in the society and community of Winterveldt. The congregation as part of the church has to proclaim a holistic Gospel which has spiritual, social, economic, and political implications or impact.

Pieterse (2001:94) asks,

“What roles can the churches and more particularly their preaching play in offering inspiration and vision to the poor so as to empower them to improve their own situation and thus liberate themselves from poverty?”

With this statement or question Pieterse tries to underline that the church has a very important role to play in improving the whole life of man. The church has been called to serve God and the world. The church has to minister to people in word and deed.

In Luke 4:18 we find striking words of Jesus Christ: “The Spirit of the Lord is upon me, because he has anointed me to preach the good news (Gospel) to the poor; He has sent me to announce release to the captive and recovery of sight to the blind, to send forth as delivered those who are oppressed [who are downtrodden, bruised, crushed, and broken down by calamity.]” and in the Gospel of St John, Jesus clearly told his disciples : “ ...As the Father has sent me, so I am sending you (John 20:21).

Besides the Biblical backdrop mentioned above, there is massive unemployment in Winterveldt, the community where Fountain of life serves, due to serious illiteracy problems and subsequent lack of skills. Most of the people in the community of Winterveldt live in abject poverty and that is here were the wounds and scars of the HIV/AIDS pandemic are openly witnessed. There are parentless homes, substance abuse, children needing help on basic needs of life, etc.

This is where the holistic gospel, ministry without boundaries is to be practiced to heal all the wounds and brokenness and to give hope where there is seemingly no more hope.

The mission of our Lord Jesus Christ, which was the mission of God (*missio Dei*), was a whole gospel to the whole person in one’s complete context. The Lord saw people with a holistic eye. He never dichotomized people. Nor did He place emphasis in His mission on one aspect at the expense of the other. Each of these aspects of mission was as important as the other as far as the vision and goal of the Lord’s mission were concerned. Jesus kept His focus clear all the time as He kept His heart sensitive to the felt needs of the people to whom He ministered. The ministry of Christ leads to the objective conclusion that all needs of people that He met were great ministry opportunities for Him, which He used in order to let the Kingdom of God interact with people in their situation. The main thing that the Church is expected to keep and do is nothing other than the making real of salvation in a holistic sense. McKnight (2007:4) emphasizes the

understanding and experience of the reconciling work of atonement which will empower the Church to create alternative communities where the fullness of the gospel, and the atonement theory behind it, can be unleashed to do the work God wills. The Church is called to enhance a sustainable development from a Theo-anthropological perspective that will give empowerment and promote participation of local communities. Eddie Bruwer (1996: 64) also explains that the position of poor people within the Christian community compels the Church to be identified with them, rather than to be their security, support and suppliers of goodwill and gifts from above.

We are living in the most challenging times. Christianity is growing in Africa, a continent ravaged by political turmoil, HIV/AIDS, poverty, and lack of integrity in leadership circles. Winterveldt is no exception to these circumstances. Indeed the church has an enormous responsibility in this continent. As confirmed by Hendriks (2004:11), the way we deal with these challenges will be the ultimate witness to the reality of the God we serve.

2.0 THE PRACTICAL THEOLOGICAL CHALLENGES FACED BY THE APOSTOLIC FAITH MISSION OF SOUTH AFRICA (AFM OF SA) FOUNTAIN OF LIFE CONGREGATION IN THE WINTERVELDT COMMUNITY.

For the Apostolic Faith Mission of South Africa Fountain of life congregation to stand out as a beacon of hope in this community, to be the real messenger of God, it is vital to establish and describe its identity, its involvement in the community and hence its relevance, and strictly speaking it needs to establish and overcome the practical theological challenges it faces in the community of Winterveldt.

2.1 THE RESEARCH PROBLEM

The congregation must participate and be involved in the plights of the people in the community it serves as this is actually its noble calling (Luke 4: 18, 19). The mission of the church is not merely to prepare people for heaven through the proclamation of the gospel, while neglecting their social needs. Fountain of life congregation is no exception to this noble call of the church. This is so because in the Winterveldt community, poverty, social, health and other related needs have become the most burning issues today that the church needs to address with the seriousness and urgency they deserve. Community involvement lies at the heart of the Christian faith. It is reminiscent of what Christ taught in the parable of the final judgment: “I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me” (Matthew 25:40). With this challenge at hand, the Apostolic Faith Mission of South Africa Fountain of life congregation can no longer continue to ignore the suffering of people due to poverty, HIV/AIDS and other life threatening challenges, but will have to develop a new paradigm or transform the way it does ministry where church members will be challenged to shift from mere words to deeds and from dogma, to action, in so doing assuming its God given mandate and call. (Matthew 5:16; James 2:14–26).

Therefore, this research wants to review the practical theological challenges of the Apostolic Faith Mission of South Africa Fountain of life congregation in the Winterveldt community. The problem in this study can be investigated from three theological perspectives, namely: pneumatological, ecclesiological⁶, and diaconal⁷. These are three angles of the same theological principle.

⁶ According to the theological doctrine relating to the church (Hendriks 2004:21).

⁷ Associated with a deacon or the diaconate (the position of deacon or deaconess, or the term of office of a deacon or deaconess) (Deist 1987:41 & Collins 2007:456).

2.1.1 Pneumatological problem

Christ gave the church a makeup; a DNA which made her unconquerable when He mentioned that: "I shall build my church and the gates of hell shall not prevail against it." (Matthew 16:18). The church shall have challenges but nothing shall conquer it. Challenges are but quality tests for our faith because Jesus has conquered (John 16:33)

A prevailing church is a church that takes its spiritual development seriously. The weakness of the Pentecostal churches is that they grow wide but shallow, only to realise the shallowness when meeting challenges. Like most of the local churches in Africa, commitment of the Apostolic Faith Mission of South Africa Fountain of life church to the new faith membership is unsatisfactory. In African Christianity today, church membership is growing very fast, but the depth of spirituality and commitment is still shallow. This can be due to the influence of African traditionalism on one side and of secularism on the other. There is the need for spirituality in the congregations.

Spiritual formation is based on three pillars being: The Word of God (Bible), True and spiritual Worship (John 4:4); and submission or obedience, not challenging what God says and being prayerful.

The formation of any congregation is initiated in the work of the Holy Spirit by calling individuals to personal commitment to Christ Jesus as Lord and Saviour. This underscores the fact that the church is first and foremost a spiritual entity with its members fully committed to the life of Christ. Nelson (1988:87) denotes,

"A congregation is filled with power as it acknowledges that its power comes from God... The congregation which is filled with power is clear in its belief about this, and understands that church practice is framed by God's power."

Therefore, it stands as a puzzle to understand the inverse proportion of the growth of membership against the diminishing of spirituality measured in the visible lack of commitment and dedication of the members of the Apostolic Faith Mission of South Africa Fountain of life church. Instead of looking outside its encapsulated world, the Fountain of life church is introverted and is in a survival mode. *What are the probable causes of this scenario in the Apostolic Faith Mission of South Africa Fountain of life congregation and what can be the practical and achievable remedy?*

2.1.2 Ecclesiological problem

The life and survival of the church depends on the use of the spiritual gifts by each member of the church as suggested by grassroots theology which requires that every part of the body of Christ should be functional. The meaning of the church and its character; that is conceived by the majority of the members denies them of their divinely constituted right of participation. The church is supposed to be a band of serious disciple-makers working around the clock. Yet what happens in the Apostolic Faith Mission of South Africa Fountain of life church is that most of the work is either left in the hands of the stipendiary ordained pastor or depends on the pastor's ability and knowledge of the work. As a result, many skilled and gifted lay people and leaders are spectators in the local church. Even though good operational structures are in place, the lay people struggle to function as a church because they feel they are not as special as the pastor, they feel that the pastor is the only one called... it is the task he is paid to do. Added to this frustration is the fact that the lay leaders of the established operational structures do so with very minimal dedication and commitment resulting in a mediocre type of tasks which eventually compel the pastor to redo the task.

The scenario is contrary to the notion of priesthood of all believers. Neither is this in line with the apostolic traditions where personal involvement in the life

of the church is high on the agenda. One may consider this to be a simple psychological deficiency that has to do with determination and courage. Yet it goes far beyond that. Generally, the struggle has its seed in the lack of self-understanding and intuition in the role of each member in the body of Christ. It is more of a theological weakness than a psychological one as Carl S. Dudley in Nelson (1988:89) puts it,

“People participate in churches – or they stay away – based on what they believe the congregation stands for, or their image of the church.”

It is at this situation where this enquiry is constituted as a search for an answer to the question of *how can the Fountain of life congregation be guided into an all-participatory church?* This task of capacity building will lead into a survey of ways and means that can work for the Fountain of life congregation. *Why should the church membership be stagnant or even regress in its work capacity?*

2.1.3 Diaconal problem

The church should be known to be a community of people saved to serve. The Apostle Paul writes:

“It is he (Christ) who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the son of God and become mature, attaining to the whole measure of the fullness of Christ.” (Ephesians 4:11-13 NIV).

Here, Paul makes it clear to the Ephesians' Church that whatever skills and talents God has given to different people in the Church, are meant to equip

members of the Church for service. He further indicates that it is this act of *Diakonia*⁸ that balance our faith and knowledge of Jesus Christ as Lord and Saviour; and enhances Christian maturity. This emphasizes the importance of service in the life of any congregation. If the Church loses its role of service to its members and non-members alike, it loses its own identity within the great commission. Today the Apostolic Faith Mission of South Africa Fountain of life congregation in Winterveldt exists amidst different social problems that require its immediate attention and services. The Fountain of life congregation, in specific terms, is challenged with the perennial hunger which comes side by side with abject or gross poverty from its members and the community around her. The HIV/AIDS pandemic has become a major problem and threat to the community of Winterveldt as well as to the Fountain of life congregation. Poverty and HIV/AIDS have become interrelated problems in Winterveldt as it is in the rest of sub-Saharan Africa. This means that the poverty situation has contributed to the rise of HIV/AIDS; and on the other hand HIV/AIDS has promoted the intensity of poverty in Winterveldt. When the society is sick and poor, the congregation is directly affected because the congregation membership is drawn from the same society. It should further be noted that when the society is poor and sick, the congregation is implicitly also poor and sick. The national efforts to combat poverty and HIV/AIDS and care for those suffering can no longer be left to the Government and the Non-Governmental Organizations (NGO's) but the church should be the beacon of hope to those who are infected and to those who are affected. Gone are the days where the church regarded HIV/AIDS as the consequence of sin (promiscuity) and avoided speaking about it or regarded it as a taboo. But why does the Fountain of life congregation as one of the congregations in Winterveldt seems to be making no difference? What can be done to mobilize the Apostolic Faith Mission of South Africa Fountain of life congregation to maximize its diaconal role to make an impact in society and community of Winterveldt in general?

⁸ Service (Hendriks 2004:34).

2.1.3 A summary of the problem

The central question is a methodological one that demands a discovery of a way to inspire, activate and equip the Apostolic Faith Mission of South Africa Fountain of life congregation. The pneumathological, ecclesiological and diaconal dimensions of the research problem are summarised in the following central research question which requires a comprehensive approach: *What can be done in the Apostolic Faith Mission of South Africa Fountain of life congregation to maximize the participation of all members to serve the community of Winterveldt as well as the larger society.*

2.2 THE RESEARCHER AND MOTIVATION FOR THE STUDY.

The researcher is an ordained pastor in the Apostolic Faith Mission of South Africa⁹ and a presiding pastor of the Apostolic Faith Mission of South Africa Fountain of life¹⁰ assembly since 1998. He served the same congregation as an Assembly leader for five years prior to his ordination in 1998. (1993 -1998). The researcher comes from Polokwane in the Limpopo Province where he grew as a Catholic. The researcher became a charismatic Christian after being converted in Setotlwane High School in Polokwane. He received God's call for the ministry in Winterveldt after being exposed to the many plights of the people of this community. The community of Winterveldt is composed of people from all South African ethnic groups as well as those from the neighbouring countries. They informally settled there during the former Bophuthatswana homeland during the dark years of our country's history.

⁹ The Apostolic Faith Mission of South Africa church, established on 25 May 1908, Incorporated in terms of the AFM (private Act, 24 of 1961). References: Constitution of the AFM, [2000-10-01 Edition], and the AFM website: <http://www.afm-ags.org> and (Burger & Nel 2008:55).

¹⁰ The name of the congregation registered in terms of Article 2.1 & 2.5 of the constitution of the AFM of SA [2000-10-01 Edition].

To communicate effectively, so as to meet the needs of the people in this community, the researcher being a North Sotho (Sepedi) speaking person ended speaking all 11 official languages of this country. He is married with five children. He is further the Regional Secretary of the Apostolic Faith Mission of South Africa Abundant Life Network ¹¹or Region, which has twenty seven assemblies in the North Western parts of Pretoria. The background of the researcher and the environment where the researcher's congregation happens to be situated are part of his motivation to undertake this research. The AFM of SA Fountain of life congregation is in Winterveldt, a semi rural area lying in the North Western part of Pretoria. The details of Winterveldt, its people and its plights shall be elaborated in the study.

The researcher's central motivation for this research thesis arises from the alarming proportions of poverty which are affecting many lives in the local community of Winterveldt; and the challenges posed to the Apostolic Faith Mission of South Africa Fountain of life congregation to be involved as the messenger of God and the carrier of good news, to be the beacon of hope and take part in meeting people's needs. Added to these is the sad situation of the congregation being stagnant without any growth and development.

Firstly, the quest to undertake this particular research developed through the researcher's passion and scholarly interest in congregational studies. As a pastor he struggled with issues like church growth and the church's role in the community where it finds itself. The researcher noticed this phenomenon of declining and being ignorant with what is happening in the communities of the congregations in the Region where he is a Regional Secretary, one of the top leadership positions in the structures of the church. The fact that the researcher's own congregation experiences the stagnancy and to a lesser extend decline, and further ignorance of the plights of the community in

¹¹ The name of the Network or Region constituted In terms of Article 3.3 of the constitution of the AFM of SA [2000-10-01 Edition] (<http://www.afm-ags.org>).

Winterveldt became the major driving force and motivation to pursue this research. The AFM of SA Fountain of life congregation as a small congregation is displaying typical characteristics of similar sized congregations by being introverted and being in a survival mode making it difficult for them to focus outside their encapsulated world. The researcher wanted ways and means as well as an answer to transform this important institution of the community – the congregation. The researcher is mindful of the fact that such a transformation comes at a price which is to establish and overcome the practical theological challenges faced by the congregation.

Secondly, the researcher's exposure to Winterveldt grassroots life has been a primary reason to undertake this research. The researcher was born and bred in rural Polokwane in Limpopo Province, and moved to Pretoria, where he lived in Winterveldt. As a young charismatic believer, the researcher always wondered if it was not the missional role of the church to address the plights and sufferings of the people in the community of Winterveldt which was so impoverished. This is here where the researcher received a call to the ministry. This exposure has motivated the researcher to search for answers and to determine the Practical theological challenges faced by his congregation in the community of Winterveldt.

Due to the prevailing poor conditions of the AFM of SA Fountain of life congregation, the researcher is a bivocational (having two vocations) pastor having part time circular employment with Telkom, engaged in the Human Resources' Talent Management Division, as the congregation could not support him and his family due to the congregation's size and background of lack.

The researcher's position as the Regional Secretary of the AFM of SA Abundant life Network, exposed him to assemblies in the region having similar challenges and with this background purposed in his heart to seek ways and means to study these challenges. He elected to make his assembly the starting

point by conducting this research on the Practical theological challenges faced by the congregation in this community. This will not only satisfy the inquisitive mind of the researcher and his passion to serve communities, but would make the congregation realise the benefits of being a missionally transformed congregation running on missional guidelines and further disseminate the recommendations to the broader church.

The researcher believes that this study would benefit the congregation in enhancing their involvement into communities they serve, in being the Faith community doing the mission of God (*missio Dei*), and further assist congregations with similar practical theological challenges. The researcher is of the opinion that the influence and involvement of the congregation in the society or community has to be established and developed. A missional church will of necessity influence its society in a positive way.

As indicated in the beginning of this motivation, the researcher has a particular passion and interest in congregational studies, and envisages positive change and transformation, hence this research.

Congregational studies as emphasized by Carroll et al (1986:8) are crucial to this research.

Amongst other reasons for congregational studies, Carroll et al (1986:8) pointed to the following:

- Congregational Studies can help congregations to multiple, seemingly unrelated problems by uncovering *structures* and *patterns* in the apparent confusion or rather challenge. [i.e. The systematic review of a congregation's past successes and failures, strengths and weaknesses, the illumination of its values, and the mapping of the styles of behaviour that hold it together may help it to make decisions consistent with its proven strengths and real priorities.]

- Congregational study reveals what the congregation does not want to see. [While such revelations may be painful, seeing the undesirable patterns enables the congregation to deal with them in a constructive fashion.]
- Congregational study opens the quest for congregational self-understanding to corporate participation.

Carroll et al (1986:8) conclude that through methodical study, the congregation has access to a procedure conducted in broad daylight; whatever such study reveals is the shared property of the community itself. In the broadest sense then, one can conceive disciplined congregational study as a way to confess corporately what God has done in the congregation's midst and how the congregation has (or has not) responded to God's gifts.

The challenges of the involvement of the church in the community require deliberately searched answers offered by individuals and groups of common interest, of which the church should be in the forefront. This researcher is of the opinion that the involvement, participation and influence of the Apostolic Faith Mission of South Africa Fountain of life church in the society and community of Winterveldt has to be developed and sustained. This can be realized amongst other means by unveiling the practical theological challenges faced by the Apostolic Faith Mission of South Africa (AFM of SA) Fountain of life congregation in the Winterveldt community.

The researcher regards the situation in Winterveldt as his ministry opportunity and trust God to make his reign manifest through him and the members of Fountain of life as they unveil the practical theological challenges facing them in this community. Being firstly aware, and secondly taking guidance to overcoming these challenges would bring hope to the hopeless, light to those in darkness, comfort to the broken hearted and good news to the lost as Jesus stated in the gospel according to Luke 4:18.

2.3 THE OBJECTIVE OF THE STUDY

The church is the organization that does not exist for itself. It has a missionary calling. The AFM of SA Fountain of life congregation in Winterveldt is called and sent in the world to represent the reign of God. It has a missional identity.

Guder (1998:109) remarks that the church is called to be missional and to be the sent community.

The goal of this praxis methodological study in Practical Theology *explores and develops a theory, strategy and process which the AFM of SA Fountain of life congregation would be inspired to implement in order to contribute towards arresting the apparently increasing theological, social, economical and moral degradation in the community of Winterveldt.*

The AFM of SA Fountain of life church in Winterveldt, as the vehicle of God's Kingdom should be able to put into operation a holistic ministry in which its members play a very important role in the community it serves. They should develop a sense of self-understanding and assume a missional responsibility in their own context. The entire congregation should obediently seek to discern the will of God in the world. Therefore its transformative actions have to be an act of obedience to God.

Stackhouse et al (2000:213) says:

“Every local church is called to a global future. Local congregations will effectively exercise this global ministry and respond to a kairotic opportunity the Lord has set before them by demonstrating a trans-cultural community, a trans-economical significance, and a trans-national security.”

The *kairotic*¹² opportunity mentioned here refers to the present challenges given to the believers to make a difference by serving as true representatives of the Kingdom of God.

The research seeks to evaluate the current levels of laity involvement in the community as well as the laity participation and motivation in the congregation. It wants to survey the strength and the weakness of how the members of The AFM of SA Fountain of life congregation in Winterveldt are equipped to be able to be involved in community activities as it establishes and identifies the practical theological challenges it faces in the community of Winterveldt. The intended product of this research will be a workable theory pointing out and addressing the practical theological challenges this congregation faces in the Winterveldt community. This work should enable the local church to attain characteristics of a healthy church rather than just a growing one.

Robert Warren (2004:13), remarks that, “A healthy church...

- a) has an energizing faith;
- b) has an outward-looking focus;
- c) finds out what God wants it to do;
- d) faces the cost of change and growth;
- e) practices an enabling style of leadership;
- f) has a participative laity;
- g) is a loving community;
- h) sees discipleship as a lifelong journey of faith;
- i) practices what it preaches;
- j) does a few things well.”

¹² This is from kairos which refers to the appointed time, fullness of time, moment or season (Deist 1987:89).

This study aims at a practical result-oriented goal that will enhance the spiritual health of congregation by doing what it has been called for: “to be the salt of the earth and the light of the world” (Matthews 5: 13-16).

To sum up, the objectives of this study are:

- To conduct a qualitative research, collecting information to describe the practical theological challenges faced by the AFM of SA Fountain of life congregation in the community of Winterveldt.
- To proffer an interpretation of gathered data by presenting an accurate and rich description of participants’ experiences.
- To reflect on the interpretation and significance of the data gathered pertaining to the statement of the problem.
- Make recommendations of how to address the challenges in order to optimise the ministry of the congregation in the community of Winterveldt.

2.4 THE HYPOTHESIS

Doing theology in a congregation requires leaders to have a good background in Systematic Theology¹³ and Ecclesiology¹⁴, have knowledge of the Word of God and be able to master the skills of reading the Bible exegetically¹⁵ and hermeneutically¹⁶. Practical Theology¹⁷ gives guidance or equips local faith communities theologically to consider their vocation and their being and doing functions, as well as equipping leaders and congregations with the capabilities to analyse the context in order to comprehend the situation, problems, needs and challenges of both congregation and its community. Hendriks (2004:13) asserts that when doing theology-based congregational analysis, the emphasis is on critical understanding of the local congregation, its context, identity, processes and resources. For a congregation to have a holistic way of understanding and doing theology that emphasizes the importance of all sub-disciplines of theology, it needs to have the skills to develop a practical theological ecclesiology, a way of being true, faithful and effective local church, which is the salt and light to the world.

The Apostolic Faith Mission of South Africa Fountain of life congregation needs to pay attention to the Word of God and Holy Spirit in order to discern what God wants it specifically to be and to do in its local context of Winterveldt. This is possible if the Practical theological challenges it faces in the Winterveldt community can be explained and explored.

¹³ The critical description of the basic doctrines of Christian religion and the philosophical inquiry into their foundations a validity (Deist 1987:167).

¹⁴ Theological doctrine relating to the church or the study of the Christian church (Hendriks 2004:21).

¹⁵ An explanation or critical interpretation of a biblical text (Hendriks 2004:30).

¹⁶ Hermeneutics: Theoretical reflection on the process of communicating the message of a text to a specific audience also referred to as homiletics (Deist 1987:73-74).

¹⁷ The study of the practical aspects and underlying principles of the ministry (Deist 1987:132).

The exploration and explanation of these practical theological challenges will lead to the eventual alleviation of challenges in the congregation as well as the plights in the community.

The clergy in The AFM of SA Fountain of life congregation in Winterveldt should guide the laity¹⁸ into full participation in a holistic ministry. Through the laity, the church has to reflect God's presence and make a difference in society. For a holistic ministry in the AFM of SA Fountain of life congregation in Winterveldt to be made possible, the laity must be empowered to do theology, to discern the will of God and to develop their gifts to make a difference in the community. Such empowerment will further enable the congregation to play a part in addressing the many faces of poverty in the Winterveldt community. This would however happen when the basic needs of the Winterveldt community are explained and explored. The establishment of the primary needs of the Winterveldt community pre-cedes the development and involvement of the congregation in the community.

Unless the church comes to the realization of its own potential, launch a deliberate critical review of its structure and mechanisms (operations) and strategically dedicate itself to a move towards transformation, its ministry will have little impact to the community. The challenge at this point demands a paradigm shift. There is a need to disengage the old orders and mindsets and engage a contextual theological point of view, as emphasized by Hendriks (2004:20).

The deliberate empowerment of the people of God is likely to make an impact on the congregation and the society. As a practical (empirical) theological move to enhance the Kingdom of God, the body of Christ – the church – should be equipped for service. Considering that the needs of the community need first to be explained before the congregation can embark on the empowerment of the

¹⁸ A collective noun referring to the ordinary members of a congregation (Deist 1987:91).

laity, and the congregation to serve the society by being involved in the societal issues.

Kerlinger in Devos (2002:36) defines a hypothesis as a conjectural statement of the relation between two or more variable. Devos (2002:36) maintains that hypotheses are always in declarative sentence form, and relate, either generally or specifically, variables to variables. Devos (2002:36) further asserts that there are two criteria for hypotheses, namely, hypotheses are statements about the relations between variables and secondly hypotheses carry clear implications for testing the stated relations. In short one can say a hypothesis is a tentative statement that proposes a possible explanation to some phenomenon or event. A useful hypothesis is a testable statement which may include a prediction

According to Ammerman et al (1998:154), a hypothesis is essentially an informed hunch or expectation which helps to focus research on an issue or a series of issues which are central to the research question.

The question of this study is: *What can be done in the Apostolic Faith Mission of South Africa Fountain of life congregation to maximize the participation of all members to serve the community of Winterveldt as well as the larger society?*

In view of the nature of the study's objective and approach, the hypothesis alludes to short-term and long-term goals which are part of complex processes of suggested method of doing missional theology in poor community and at the grass-roots. It states that: *"Practical Theology will give the AFM of SA Fountain of life guidance and equip this faith community and its leaders theologically to consider their vocation, to develop a practical theological ecclesiology, a way to be the true, faithful and effective local church which is the salt and light of the world, including Winterveldt".*

2.5 THE SIGNIFICANCE AND VALUE OF THE STUDY

The researcher has as his goal the discovery of the practical theological challenges faced by the Apostolic Faith Mission of South Africa Fountain of life congregation in the community of Winterveldt. This study will lead to the repositioning of the congregation as a faith community in pursuit of the mission of God (*missio Dei*), thus enabling and inspiring every congregation member towards spiritual growth and maturity, active participation and responsible social service. This is expected to be a valuable contribution towards the congregation's effort in alleviation of the suffering and wounds caused by poverty and HIV/AIDS and also the finding of ways of being a missional church, by re-discovering the call of the church and the mission of God.

Therefore, this research study is aimed at developing a praxis methodology and strategy for the congregation in Winterveldt to be used firstly in the Fountain of life congregation and eventually in the other congregations to enhance community involvement and possibly in the theological training institutions as well as to other organizations having interest in Winterveldt.

The research and its findings are also likely to challenge and provoke action in the general Apostolic Faith Mission congregations as well as most charismatic churches which has the self centred, inward looking view neglecting the suffering masses in their communities. The goal is to promote an all-participating church that is well empowered. Gibbs & Coffey (2001:47) point out,

“Churches must always look beyond numbers. The issue is not ‘Who can attract the biggest crowd?’ but ‘Who is making the biggest impact on society?’”

In all this, the overall value should be to promote the Kingdom of God in the Central Winterveldt setting. When a congregation attains such levels of self-

understanding it begins to feel the relevance of its existence in terms of God's mission for His people both in the church and outside in the community.

3.0 RESEARCH METHODOLOGY

3.1 THE WAY OF DOING PRACTICAL THEOLOGY - A PRACTICAL THEOLOGICAL STUDY.

This is a practical theological study that is a study done from the practical theological perspective. It is hermeneutical sensitive dialogue between Word and the World, between one's focus on God and one's understanding of identity and the dream and hope of the new world. The discernment process according to Hendriks (2004:21) leads to becoming obediently involved in this world.

Our understanding of theology as illustrated by Hendriks (2004:23) is as follows: Using the cross as a portrait, the foot of the cross portrays identity. It says that the Triune God is the source of our identity. The church is his body, and the left side of the cross reflects the present – the world to which God sent his son, where there are faith communities. The right side of the cross reminds us of the past, of the Bible and the faith tradition. The top of the cross reflects the future, the Kingdom of God, the eschatological¹⁹ reality that is already present in and through Jesus Christ on whom our hope is focused. In the centre of the cross we find that faithful struggling to discern the will of God in order to obediently engage in strategic action, which is the movement from the Alpha and Omega, realizing God's kingdom. This is illustrated in Figure 1(a) and Figure 1 (b) as portrait by Hendriks (2004:23) in illustrating our understanding of theology. See figures below:

¹⁹ A branch of theology concerned with final events in the history of the world or of mankind. This may also refer to a belief concerning death, the end of the world, or the ultimate destiny of mankind referring to the various Christian doctrines concerning the Second Coming, the resurrection of the dead, or the last judgment (Hendriks 2004:22).

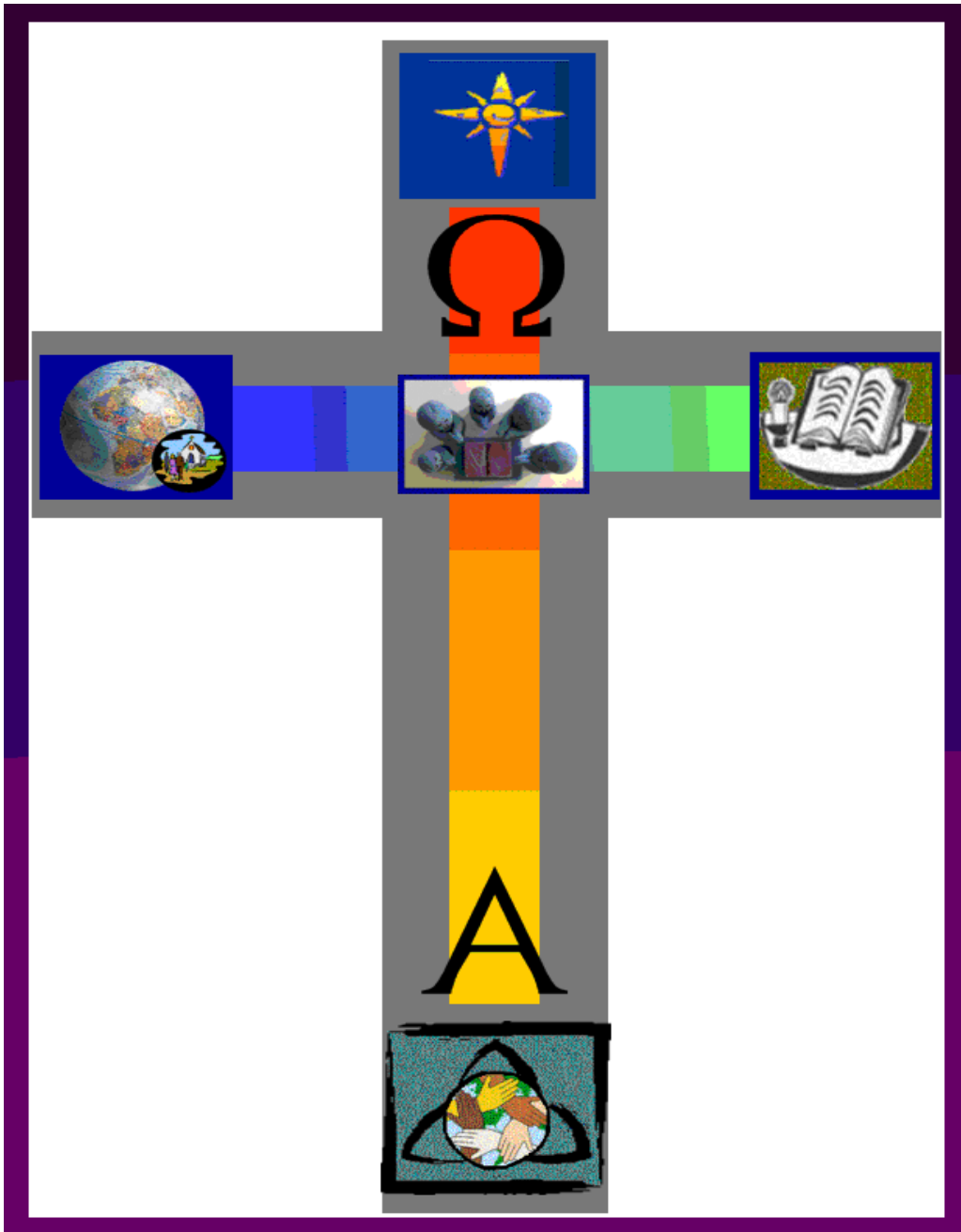


Figure 1 (a)



Figure 1 (b)

Explanation of the Figures (The cross)



At the foot of the cross the triangle refers to the missional praxis of the Triune God, Creator, Redeemer, and Sanctifier. It implies that the Triune God is the source of our identity



In Him and through Him is the Church, God's body, an apostolic faith community (the Church) which join hands and functions as a unit.



The left hand side of the cross reflects the present world to which God sent his son, where there are faith communities. (John 3:16)



The Faith community (Church) at a specific time and place within a globalised world (a wider contextual situation) where members of this community are involved in a vocationally based, critical and constructive interpretation of their present reality (local analysis)



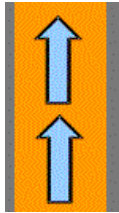
The right side of the cross reminds us of the Word that came to the world that is imbedded in the past traditions, and the faith traditions.



The top of the cross reflects the future, the Kingdom of God, the eschatological reality that is already present in and through Jesus Christ to all those who believe in Him, on whom our hope is focused.



In the centre of the cross we find the Church (The faithful) struggling to discern²⁰ the will of God within their context (present situation) in order to obediently engage in strategic action, which is the movement from the Alpha and Omega, realizing God's kingdom. (A critical correlational hermeneutic²¹)



To be a sign of God's kingdom on earth while moving forward with an eschatological faith-based reality in view (that will lead to a vision and mission statement) While obediently participating in transformative action at different levels: personal, ecclesial, societal, ecological²² and scientific (a doing, liberating, transformative theology that leads to a strategy, implementation and an evaluation of progress

Our understanding of theology according to Hendriks (2004:24) is about:

- The missional praxis of the triune God, Creator, redeemer, sanctifier, and
- About God's body, an apostolic faith community (the Church)
- At a specific time and place within a globalised world (a wider contextual situation)
- Where members of this community are involved in a vocationally based, critical and constructive interpretation of their present reality (local analysis)
- Drawing upon an interpretation of the normative sources of Scripture and tradition.
- Struggling to discern God's will for their present situation (a critical correlational hermeneutic)

²⁰ To come to know or recognise mentally; to detect spiritually, through faith and trust in God (Hendriks (2004:19).

²¹ It correlates or compares various perspectives and Initiates a dialogue between them (Hendriks (2004:21).

²² A branch of science concerned with the interrelationship of organisms and their environments (Hendriks (2004:22).

- To be a sign of God's kingdom on earth while moving forward with an eschatological faith-based reality in view (that will lead to a vision and mission statement)
- While obediently participating in transformative action at different levels: personal, ecclesial, societal, ecological and scientific (a doing, liberating, transformative theology that leads to a strategy, implementation and an evaluation of progress

Hendriks (2004:24) asserts that in discussing these steps, the tenets of ecclesiology unfold. These tenets are interwoven and are to be implemented in the process of doing theology in a living faith community, where believers participate in God's missional praxis.

According to Hendriks (2004:24), theology is one discipline, and missionary by its nature. Theology's epistemological²³ core is a faith-based focus on the triune God who reveals Himself as a fountain of sending love (*missio Dei*) through the Scriptures, and the Holy Spirit's ongoing, life-giving, non-manipulatable work. The Church, whose ecclesiology is both missional and practical, has a supernatural element where God dwells in the Church and sustains it by His grace and fulfils God's mission (*missio Dei*) through it. It has a correlational-hermeneutical approach to theology. These core assumptions have important implications for research methodology. The core assumption of our research paradigm as summed by Hendriks (2004:211) is that the triune, missional God, took initiative in reaching out to this world, his creation, and continues to do so. Those who hear his voice to be his people, his body, are called to be his witnesses, and have a mission to proclaim his salvation, his kingdom, in word and deed.

²³ The study or a theory of the nature and grounds of knowledge especially with reference to its limits and validity (Hendriks 2004:21).

The researcher will employ a practical theological methodology. This involves the process of doing theology on a congregational level, in which each member participates and all take responsibility for God's mission together. Hendriks (2004: 24) explains the methodological process by using what he calls the eight steps through which the tenets of ecclesiology unfold. This methodology leads to the evolution of a relevant and faithful missional church. These steps have been highlighted above and are explained hereunder as described by Hendriks (2004: 24 -33):

- **Theology is about God**

As affirmed by Hendriks (2004:24) there is a fundamental shift that is taking place in our method of doing theology nowadays. Previously, theology was done in a way that boils down to "obediently analyzing and systematizing" our faith tradition. While this approach cannot be said to be without merit, another way of doing theology is followed called "participate obediently" in God's missional praxis. This is what theology is: knowing God, to discern His will and guidance for the way we should live and witness. It is faith seeking understanding (Anselm²⁴).

According to Hendriks (2004:24) we believe that one of the Church's fundamental problems is the notion that mission is an ecclesiocentric²⁵ activity – an activity of the Church along with its other ministries. A "Theocentric" reconceptualisation²⁶ is necessary. When we view mission from the locus of the Trinity, it becomes vivid that God is the Creator of heaven and earth, and bestowed the responsibility on mankind to care for His creation (Gen 1-2). God's mission (*missio Dei*) and reign involve creation, care, redemption, and

²⁴ Faith seeking understanding (Hendriks 2004:24).

²⁵ Central to the church (Hendriks 2004:21) & (Deist 1987:50).

²⁶ Rethink from a point of view that focuses on God. The argument is that instead of looking at mission as something done by the church, it should be seen as something that actually originates from God, from the way God revealed himself to us. God is missional in his very being and as such his body should be likewise (Hendriks 2004:25).

consummation²⁷. Thus God's mandate and involvement cannot be limited exclusively to the Church (Hendriks (2004: 24 -25).

- **Theology is about the faith community**

Hendriks 2004:25 states that "theology is about the faith community" describes the methodology for Congregations to develop their own contextual ecclesiology within the parameters of God's overall design for the Church. We were created by God in His likeness and image (*Imago Dei*²⁸) as acclaimed by Hendriks (2004:26).

This means that faith community and laity²⁹ who constitute the Church have a role to play. This brings about the importance of Practical Theology. The clergy or theologians can no longer be trusted to lead the way towards reforming the Church and its ministry Hendriks (2004: 25 -26).

- **Theology is about a specific time & place**

On this point Hendriks (2004:24) writes: "*Theology has a contextual nature. In every new situation, our faith seeks to comprehend what the living God requires of us.*" R.J. Schreiter in his book '*The new catholicity: Theology between the global and the local*' (1998:4), speaks of doing theology between the global and the local contexts. It is unfortunate as mentioned by Hendriks (2004:27) that the Western theologies had a tendency to apply their contextually formed views to all situations universally. Hendriks (2004: 27) asserts that in doing theology in Africa, we must be realistic about our situation in Africa.

²⁷ The ultimate end, the act of completing everything (Hendriks 2004:25).

²⁸ 'The image of God'. This is an idea associated primarily with man's creation in the 'image of God'. (Genesis 1:27), referring in this context to man's free will, power of reasoning, creativity and ability to communicate with his fellow-men and God (Deist 1987:79).

²⁹A collective noun referring to the ordinary members of a congregation apart from the clergy (Deist 1987:91).

- **Theology is about interpretation**

According to Hendriks (2004:28) Theology must not be studied in faith's traditional texts, then apply it to a specific situation and congregation. In this way, asserts Hendriks (2004:28) theology becomes disconnected from daily experiences, questions, and challenges that confront members of a congregation. There is need to develop an "*inductive methodology*" according to Hendriks (2004:28) - a methodology "*from the bottom up*". Hendriks (2004:28) writes: "*A faith community lives in a particular time and place, where they have been called to witness within the confines of their world*" Therefore, they must answer all questions from their situation (Hendriks (2004:28).

- **Theology is about Scripture & tradition**

On this point Hendriks (2004:29) states:

"Questions raised by the faith community should be answered by means of a process of discernment in which Scripture plays a normative role. Theology in Africa must be able to read the Christian faith tradition in the light of its present realities and then discern what God requires of it. This exercise must not be left to theologians, synods alone. It must also include the local faith community and individual Christians." Hendriks (2004:29)

- **Theology is about discernment**

Hendriks (2004:30) writes:

"The solution to faith communities' questions about how to participate in God's missional praxis is a critical, constructive dialogue or correlational between their interpretations of the realities of the global and local context and the faith resources at their disposal. On the one hand, the discernment process is rational

and on the other hand, it is mystery.” Hendriks (2004:30) asserts that discernment is a process in which the faith community depends on the Holy Spirit’s initiative to lead the community to discover God’s will in order to participate in God’s missional praxis. According to Hendriks (2004:31) the triune God takes the initiative while the Scripture has an integral place as it bears testimony to the confessional responses of a people that have experienced God’s fellowship within a covenantal relationship. Worship integrally links this discernment. Hendriks (2004:32) states : *“Discernment will only take place when secondary concerns are not placed before God’s praxis³⁰ (1 Thess. 2:1-12). This can be checked by examining the ultimate human purpose – thus to praise, worship and glorify God.”*

▪ **Theology is about the Kingdom**

Hendriks (2004:32) explains that in the Lord’s Prayer, the petition: “Let your Kingdom come”, calls for a missional praxis in faith communities. Hendriks (2004:32) states: *“The present and eschatological Kingdom of God reflects God’s missional praxis. It points to the belief in a Triune God who created the world and acts for the benefits of its people.”* David C. Korten in his book, *‘When corporations rule the world’, (1995:1)*, explains that Jesus’ life and teaching tell us that the Kingdom of God is at hand, and that it brings salvation for all, especially the poor, the weak, outcasts, the unjust and sinners (Korten 1995:1). Hendriks (2004:32) affirms that congregations can make a difference in Africa’s harsh realities and that the love and care that are typical of faith communities can be a sign of God’s presence and his kingdom.

³⁰ Praxis means reflective (prayerful) involvement in this world (Hendriks 2004:22).

▪ **Theology is about transformative action**

Hendriks (2004:33) puts it this way: *“A missional praxis theology does theology by first focusing on local and particular issues with the purpose of doing something about the reality and problems that confront the faith community, as well as the society. This is done because when God came to us through Jesus Christ, God initiated something that changed people and formed them into a community who were called to love God and their neighbour.”*

Hendriks (2004:33) states how the five levels at which the hermeneutical, correlational way of doing theology should be expressed. He lists them as follows:

- i. *“At a personal level – we have been called to be followers of Jesus Christ.*
- ii. *.At an ecclesiastical level – we are the body of Christ within the faith community, a missional Church that acts in worship, witness, help, service, fellowship and planning.*
- iii. *At the secular society level – The Church should influence the public in a positive way.*
- iv. *At a scientific level – The Church should participate in the academic intellectual aspects of theology, without compromise.*
- v. *At the ecological level – As the body of Christ, we must be humble custodians of the creation.”* Hendriks (2004:33)

This is a continuous hermeneutically sensitive correlation or dialogue between all the “figures” that represent important contributions to the process of discernment. This is linked to the fact that it is a praxis process: it continues to spiral forward in time as the faith community endeavours to discern the will of God.

Hendriks (2004:33) puts it very clear when he says that: *“Theology tries to discern present and past realities hermeneutically in order to discern God’s will, so as to participate, vocationally, in his ongoing praxis towards an anticipated future eschatological reality. This Active, reflective spiral leads to a new formulation of the truth and values that may be expressed systematically in new theological creeds, but above all in the life and witness of the church.”*

The aim here was to explain a methodology for doing theology in the context of a local congregation. Hendriks (2004:34) argues that doing theology ought to be, amongst others, a personal congregational way of living, a methodology that leads to transformation, a praxis.

Hendriks (2004:34) summarizes this accurately as follows:

“Theology is about the discernment that takes place in faith communities, that leads to their active involvement in church and society. This being their reaction to the presence of a triune God, who speaks to us through Scripture and tradition, in our context and who beckons to us from the future.” This happens, according to Hendriks (2004:34), through the basic ministries of faith communities which are: *“Worship (leiturgia³¹); Service (diakonia³²); Communion (koinonia³³); Witness (marturia³⁴); Preaching (kerugma³⁵); Teaching (didaskalia³⁶); Administration (kubernesis³⁷); Pastoral care (paraklesis³⁸); Justice (dikaiosune³⁹); and Ecumenism (oikonomeo⁴⁰).”*

³¹ From Liturgy which is the form of public service or relating to public worship (Hendriks 2004:34).

³² Service (Hendriks 2004:34).

³³ Fellowship or Communion, This is the New Testament concept of brotherliness (Hendriks 2004:34) & (Deist 1987:90).

³⁴ Witness (Hendriks 2004:34).

³⁵ This is also referred to as Kerygma which means preaching or proclamation (Hendriks 2004:34) & (Deist 1987:89).

³⁶ This refers to teaching for church order (Hendriks 2004:34) & (Deist 1987:45).

³⁷ Administration (Hendriks 2004:34).

³⁸ Pastoral care (Hendriks 2004:34).

³⁹ Sometimes referred to as Dikaiosyne which refers to righteousness or justice (Hendriks 2004:34) & (Deist 1987:45).

⁴⁰ This is Ecumenism which refers to relating to the Christian Church throughout the world, especially regarding to unity (Hendriks 2004:21).

3.2 BASIC RESEARCH METHODOLOGY

This study will concentrate descriptively by making use of a qualitative oriented questionnaire on the needs of the Winterveldt community. This study is qualitative, it is descriptive and exploratory wanting to know what are the practical theological challenges faced by the Apostolic Faith Mission of South Africa Fountain of life congregation in the Winterveldt community.

The researcher will make use of seven questions to ask people in the congregation in an open-ended interviewing way in which he will summarize what the answers are. The researcher would use the ethnographic research questionnaire employing the Family Home model to selecting the persons to be interviewed in the congregation.

Marshall and Rossman (1999:39) point out that qualitative research is about lived experiences as they naturally occur. This is a naturalistic paradigm based on phenomenological epistemology.

De Vos (2002:79) asserts that qualitative paradigm stems from antipositivistic, interpretative approach, is idiographic and thus holistic in nature, and aims mainly to understand social life and the meaning that people attach to everyday life. The qualitative research paradigm in its broadest sense refers to research that elicits participant accounts of meaning, experience or perceptions. It also produces descriptive data in the participant's own written or spoken words. It thus involves identifying the participant's beliefs and values that underlie the phenomena.

Babbie & Mouton (2001: 53) on the other hand, states that a qualitative paradigm is the generic approach in social research according to which research takes its departure point as the insider perspective on social action. Qualitative researchers attempt always to study human action from the insiders' perspective

(also referred to as the “emic” perspective), with the goal to describing and understanding rather than the explanation and prediction of human behaviour.

One can also describe the character of this methodology as Participatory Action Research as described by Babbie & Mouton (2001: 314), “PAR is one of the most widely used research approaches that is characterized by a participatory element. It is a commonly used approach to ‘grassroots development’ interventions and encountered especially in the underprivileged rural settings in the so-called Third World countries.” In the context of this presentation, the focus is a theological rather than a political one. At this point, a few things need to be mentioned concerning Participatory Action Research.

A Definition of Participatory Action Research

De Vos (1998:408) makes a valuable contribution to defining Participatory Action Research. He calls it, “a research process where people, involved in the situation being studied, are enabled (in relationship with researchers and other role-players) to become actively involved in collective efforts to address and solve their social problems.” This clarifies the point that such an exercise is not just one of collecting information. It is in essence an exercise in the initiating and nurturing of action. The people being studied are highly regarded and not seen as mere objects of study but as co-workers. The result is not simply a thesis full of information, but a strategy developed to obtain measurable achievements when implemented.

The Relevance of Participatory Action Research

In the Apostolic Faith mission of SA Fountain of life church context where this research is conducted, it is important that a researcher should keep a low profile while making things happen. Babbie & Mouton (2001:331) show that,

“The researcher in participatory action research is defined first and foremost as a change agent whose primary responsibility is to initiate and facilitate ‘emancipatory’ change during the research process.”

They also say that in all forms of participatory action research, local knowledge is highly valued, honoured and celebrated. This is a sure sign of the mutuality of this approach. The available local resources are used and translated into a meaningful advancement. It must be emphasized that participatory action research is not an end in itself. It is only a means through which action can be planned and implemented.

Participatory Action Research as a means of doing Practical Theology

Having reviewed the relevance of Participatory Action Research for this study, it is equally important to look at Participatory Action Research from the perspective of a faith-based organisation. In this regard, Hendriks (2004:219) notes,

“Participatory Action Research ... aims at developing local sustainable communities by empowering people to take responsibility for their situation and future. This is the ideal methodology to use in faith communities.”

Hendriks (2004:219) further outlines important features of Participatory Action Research:

- *“In Participatory Action Research, the researcher must act as a facilitator or agent for change, as a team-builder and a fellow-learner. The purpose of the research is not, firstly, to accumulate knowledge, but to participate in God’s mission in making his kingdom visible.*
- *A basic feature of doing theology is its praxis methodology. This implies that there will always be a relationship between research and doing theology, even when no academic motives are involved.*

- *The goal of this type of research is to facilitate a process where local faith communities can discern God's will and be empowered by the Holy Spirit to discover creatively new ways of dealing with the broken reality of pain and suffering.*
- *The normative basis and basic assumption of Participatory Action Research is the communion of the faith community with God.*
- *The approach starts with the available resources.*
- *The point is to facilitate an honest dialogue between the local culture and the Gospel about the problems faced in the local context.*
- *Participatory Action Research identifies itself with the values of mutual trust, respect and team spirit.*
- *It is also a movement away from the dependency model to a community empowerment model.*
- *This research process is multidisciplinary."*

These features described a theological hermeneutic. They depict a methodology that embodies faith seeking understanding. The whole process of Participatory Action Research becomes part of what Heitink (1999:6) describes as,

"The empirically oriented theological theory of mediation of the Christian faith in the praxis of modern society."

What is implicitly being alluded to here is that the appropriate approach for doing theology in the Apostolic Faith mission of SA Fountain of life church setting should be one that starts where the people are. Like any other task in practical theology, there should be a move from practice into theory and then back to practice.

3.3 RESEARCH TECHNIQUES, SAMPLING AND QUESTIONS (RESEARCH DESIGN)

One of the simplest ways to categorize research approaches, according to Marais & Ellison (2007:5), is to follow the standard dichotomy between quantitative and qualitative. Marais & Ellison (2007:5) set this distinction in this manner:

“Quantitative research is the type of research that makes good use of hypothesis testing to determine the usefulness of its questions and makes good use of statistical analysis to determine the validity of its results. The purpose of quantitative research is to predict and control. Qualitative research is the type of research that until the past fifteen years or so was studied and later made use of by only those persons whose research questions could not be tested and validated using quantitative methods. It has two subsets: the type of research that tries to understand what it means to be a certain kind of worker, or village, or leader, called interpretive research; and the type of research that tries to uncover a deep systematic distortion, misunderstanding or misinformation that caused repression, called critical research. The purpose of interpretive research is to understand. The purpose of critical research is to improve and involve, to transform.”

This is a descriptive study making use of a qualitative oriented questionnaire on the status of the Apostolic Faith Mission of South Africa Fountain of life congregation and the needs of the Winterveldt community. The researcher is committed to telling the stories of Fountain of life in a way that is true to the congregation’s own situation and history and location (Winterveldt), and not within frames of reference of any other dominant culture as suggested by Marais & Ellison (2007:3).

Marais & Ellison (2007:3) mention the following with regard to research of congregations:

“Research of congregations is currently dominated by quantitative studies and an organizational understanding of congregations. Such research often lacks a way of recording the culture of those congregations: it lacks ethnographic research that discovers new descriptions, images, and even metaphors of what God is doing in local churches and the communities they believe God is calling them to serve.”

Ethnography as interpretive research has methodological as well as theological assumptions, according to Marais & Ellison (2007:6). These assumptions are as follows as listed by Marais & Ellison (2007:6):

“Methodological assumptions of ethnography as interpretive research

- *Understanding is important*
- *Understanding comes only with time and exposure to descriptive data; understanding comes only after extended periods of listening*
- *Misunderstanding is easy and should be expected; mistakes will occur*
- *Learning (en route to understanding) is aided by excellent mistakes*
- *Data collection is time-consuming; reliable methods for getting rich data must be used*
- *Layers of data-gathering over time produce better understanding than a single snapshot*
- *The ethnographer must be surprised early and often, otherwise she or he is seeking only foregone conclusions*

Theological assumptions

- *Revelation always takes place in a particular setting and through a particular language*
- *The triune God is a God of relationships; creating trustworthy relationships and connecting people and bridging divides are some of God's activities*
- *God dwells with people in their cultures, and by doing that converts the culture and their interpretation of their past and future*
- *God not only speaks but also listens*
- *God understands the vulnerability of those who dare to risk (for example, when they translate the Gospel to a new generation); God doesn't mind mistakes*
- *Life in the trinity is not predictable; we must be open to surprises. We do not have mission in hand; mission is not the task of the church but an attribute of God (David Bosch)."*

An ethnographic research shall thus be conducted were members of the congregation shall be considered as a sample, however focusing on a balance age groups, gender and positions of leadership representativeness among subjects.

A sample of twenty eight (28) people, where 7 would be from the leadership (Family), 14 from members who are actively involved in the church (Insiders) and 7 from those who visit the church regarded as Outsiders. This is based on the Family Home Model.

3.4 ETHICAL ISSUES

When meeting subjects, there are crucial ethical issues that need to be borne in mind. The researcher shall apply three guiding principle to research, Respect for people, do not harm, and justice / fairness. The researcher shall eventually evaluate the research against Ezekiel J Emanuel's (2003) eight principles of ethical research.

Research ethics, as that term is usually used, is the study of the appropriate ethical standards for research involving humans and the establishment of appropriate governance mechanisms for such research. Though traditionally biomedical in its focus, research ethics is now understood properly to apply to human-subjects research of all kinds.

According to the Belmont Report, written by The National Commission for the Protection of Human Subjects of Biomedical and Behavioural Research in 1979, there are ethical principles in social research. Hereunder follows a summary. (A more complete enumeration of these principles is available in the report)

“The main ethical issues in human subjects research

There are several ethical issues that must be considered when designing research that will utilize participants who are human beings.

- *The primary concern of the investigator should be the safety of the research participant. This is accomplished by carefully considering the risk/benefit ratio, using all available information to make an appropriate assessment and continually monitoring the research as it proceeds.*
- *The scientific investigator must obtain informed consent from each research participant. This should be obtained in writing (although oral consents are sometimes acceptable) after the participant has had the opportunity to carefully consider the risks and benefits and to ask any pertinent questions.*

Informed consent should be seen as an ongoing process, not a singular event or a mere formality.

- *The investigator must enumerate how privacy and confidentiality concerns will be approached. Researchers must be sensitive to not only how information is protected from unauthorized observation, but also if and how participants are to be notified of any unforeseen findings from the research that they may or may not want to know.*
- *The investigator must consider how adverse events will be handled; who will provide care for a participant injured in a study and who will pay for that care are important considerations.*
- *In addition, before enrolling participants in an experimental trial, the investigator should be in a state of " equipoise," that is, if a new intervention is being tested against the currently accepted treatment, the investigator should be genuinely uncertain which approach is superior. In other words, a true null hypothesis should exist at the onset regarding the outcome of the trial.*

The main ethical principles that govern research with human subjects

There are three primary ethical principles that are traditionally cited when discussing ethical concerns in human subjects' research.

- *The first ethical principle cited by the influential Belmont Report is autonomy, which refers to the obligation on the part of the investigator to respect each participant as a person capable of making an informed decision regarding participation in the research study. The investigator must ensure that the participant has received a full disclosure of the nature of the study, the risks, benefits and alternatives, with an extended opportunity to ask questions. The principle of autonomy finds expression in the informed consent document.*
- *The second ethical principle is beneficence, which refers to the obligation on the part of the investigator to attempt to maximize benefits for the*

individual participant and/or society, while minimizing risk of harm to the individual. An honest and thorough risk/benefit calculation must be performed.

- *The third ethical principle invoked in research with human subjects is justice, which demands equitable selection of participants, i.e., avoiding participant populations that may be unfairly coerced into participating, such as prisoners and institutionalized children. The principle of justice also requires equality in distribution of benefits and burdens among the population group(s) likely to benefit from the research.*

The components of an ethically valid informed consent for research

For an informed consent to be ethically valid, the following components must be present:

- ***Disclosure:*** *The potential participant must be informed as fully as possible of the nature and purpose of the research, the procedures to be used, and the expected benefits to the participant and/or society, the potential of reasonably foreseeable risks, stresses, and discomforts, and alternatives to participating in the research. There should also be a statement that describes procedures in place to ensure the confidentiality or anonymity of the participant. The informed consent document must also disclose what compensation and medical treatment are available in the case of a research-related injury. The document should make it clear whom to contact with questions about the research study, research subjects' rights, and in case of injury.*
- ***Understanding:*** *The participant must understand what has been explained and must be given the opportunity to ask questions and have them answered by one of the investigators. The informed consent document must be written in lay language, avoiding any technical jargon.*

- **Voluntariness:** *The participant's consent to participate in the research must be voluntary, free of any coercion or promises of benefits unlikely to result from participation.*
- **Competence:** *The participant must be competent to give consent. If the participant is not competent due to mental status, disease, or emergency, a designated surrogate may provide consent if it is in the participant's best interest to participate. In certain emergency cases, consent may be waived due to the lack of a competent participant and a surrogate.*
- **Consent:** *The potential human subject must authorize his/her participation in the research study, preferably in writing, although at times an oral consent or assent may be more appropriate.”*

Babbie & Mouton (2001:521) asserts that if you are going to do social research, then you need to be aware of the general agreements among researchers about what is proper and improper in the conduct of a scientific enquiry. Ethical issues should be observed without compromise.

3.5 THE QUESTIONNAIRE – RESEARCH METHODOLOGY AND OPERATIONALIZATION

Ethnography is a scientific research strategy often used in the field of social sciences. Ethnography also known as part of historical science that studies people, ethnic groups and other ethnic formations, composition, resettlement, social welfare characteristics, as well as their material and spiritual culture. It is often employed for gathering empirical data on human societies and cultures. Data collection is often done through participant observation, interviews, questionnaires, etc. Ethnography aims to describe the nature of those who are studied. In the biological sciences, this type of study might be called a "field study" or a "case report," both of which are used as common synonyms for "ethnography".

Marais & Ellison (2007:5) defines ethnography as a specific social science research methodology under the larger heading of interpretive research. The aim of interpretive research according to Marais & Ellison (2007:5) is to understand the phenomenon being researched. In service of that understanding aim, the point of ethnography is to achieve according to Marais & Ellison (2007:5), what the word literally means, to put a culture into writing. The aim of the ethnographer is to get the *emic*, or insider –to- culture, perspective. Marais & Ellison (2007:5) emphasizes that this aim makes ethnography phenomenological, since it strives to capture the essence of what it means to be of that culture.

Marais & Ellison (2007:6) assert that ethnography gathers thick description, history, story, and metaphor around questions of how people behave and believe with one another in congregational life and deeply examines this descriptive data, discovering some significant patterns that can be verified by either other researchers or, better, by the congregational leaders themselves. Such verified interpretation lets the ethnographer claim understanding of the culture being studied.

In the ethnographic research a questionnaire is compiled and given to the congregation which can do the interviewing themselves in their context. The responses are taken to the distant reading team to mine the data for patterns that the congregation themselves might not see. The appreciative report, returned to and verified by the congregational interviewers, according to Marais & Ellison (2007:6) gives an incredibly reliable and trustworthy description of the congregation's local culture.

3.5.1 Ethnographic Questionnaire

Dr. Robert Textor (1980: 7) describes the type of interviewing process which will be used in this project, how to begin, how to keep a good atmosphere during the interview, and how to close it. The following is summarized from his work.

“Building trust and rapport

An essential basis of good rapport is trust. The interviewee must truly believe that everything told to the ethnographer will be used [for the purposes of the study or project], and never in such a way as to bring harm to the interviewee. Trust implies safety: safety from the disapproval or ridicule of the interviewer ... and of third parties [who might be reading the study].

Showing non-judgmental respect

You should make it clear from the outset that, within all reasonable limits, “anything goes,” and that any statement made or value expressed by the interviewee will be respected and duly noted in a quite natural and non-judgmental manner.

Displaying attentiveness

Your task is to remain attentive and receptive -- an interested, interesting listener and summarizer. This is not always easy, but interviewees appreciate it

enormously, perhaps because they are not accustomed to having anybody listen to them so long and patiently on any subject, let alone an interesting and important one.

Creating a sense of partnership

Experience indicates that your attentiveness and your patient use of prompt summarizing feedback, tend to create a mood of partnership between [the interviewee] and you, but one in which he or she is definitely the senior partner.

Encouraging spontaneity

Your task as an ethnographer is to encourage your interviewees, by all reasonable means, to express whatever they might wish to express, without fear or embarrassment. As much as possible, they are encouraged to give emphasis to elements they think are important, and to disregard whether what they have to say, and what emphases they place on the various points they make, are “right” in the perception of the ethnographer -- or anyone else but themselves.

Putting the interviewee in charge

It is important that you let [your interviewee] know, early on, that he or she is pretty much in charge of the interview. Through verbal and non-verbal interaction, you encourage him or her to actually feel and experience this sense of “in-charge-ness.” This can be a heady experience ... and can motivate very active participation and bring about a very rich interview.

Physical setting for the interview

The choice of where to conduct the interview should be made in consideration of the interviewee’s wishes and convenience. In seating yourself, it is best to sit so that you do not symbolically re-enact a formal job interview, school interview, or

“official” interview. I find it best not to sit on one side of a desk, with the interviewee on the other side, as this seems to suggest officiality, at least in many cultures. If there are two chairs, or a chair and a couch at 90 degree angles to each other, this is often best. If you sit on the couch, you can place your tape recorder next to you on the couch, unobtrusively. If one seat is more comfortable than the other, try to get the interviewee to take the more comfortable one. In any case, try to let your sitting posture symbolize relaxation.

Recording answers

As you make rough notes on your interview form, you maintain eye contact with the interviewee from moment to moment. Sometimes it is a good idea to hold your form in such a way that he or she can see what you write on it -- simply to reassure that your procedure is totally open. In any case, don't hold it so that it becomes a visual barrier, so to speak, between you.”

3.5.2 Designed Questionnaire

The eight questions in the order that they will be asked are as follows:

1. Describe this congregation to someone new and tell how they would be nurtured here.
2. Tell how people participate in the life and activities of this church and about the learning opportunities here.
3. Tell a story about how you sense God's presence and activity in this congregation.

4. Describe how this congregation and its members are involved in the community around it.
5. In Winterveldt there are people infected and affected by HIV/AIDS, there are orphans due to this pandemic, there is abject poverty, there is drug abuse from school children (nyaope) to adults (alcohol abuse), unemployment and other community plights. Tell how this congregation is involved to alleviate these community problems and how this involvement could be optimized.
6. If you were to leave this congregation for five years, without any contact, what would you expect to see when you returned with regard to the congregation's development and what it does to the community? What would you hope to see?
7. Tell a memory that gives you anxiety about the future of this congregation and tell a memory that gives you hope about the future of this congregation.
8. Where do you see this congregation in five years? Tell me what your contribution would be to achieve your envisaged position of this congregation and what your general recommendations to achieve that would be.

The participants would complete the following consent form. For confidentiality purposes, the identity of participants would not be disclosed. The records would however be kept.

3.5.3 Consent form

Consent and Personal Information of Interviewee

1. Surname : -----
2. Full names : -----
3. I.D / Passport : -----
4. Date of Birth : -----
5. Nationality : -----
6. Years fellowshipping in this congregation : -----
7. Briefly give roles and positions of responsibility held in this congregation
if possible give period(s) : -----

I agree willingly to participate in this research and accept that my dignity shall be protected as I will remain anonymous unless I elect to make my contributions identified.

Signature : ----- Date : -----

3.5.4 Designed Questionnaire and Summarised answers

The designed questionnaire and summarised answers are in Appendix A

3.5.5 How these were applied in doing this research.

Doing a research needs intensive preparations and many aspects need to be taken into consideration. For this research, the first step was to get permission from the relevant stakeholders. The initial consent was obtained from the Regional Chairperson of the Abundant Life Network, the overseer of Fountain of life and where the Fountain of Life is managed. A letter from the Chairperson recommending the researcher was handed to the Fountain of Life Church Board.

A Letter recommending the researcher from his secular work was also submitted to the Church Board. These served as instillers of trust in the researcher. As indicated an essential basis of good rapport is trust. The interviewee must truly believe that everything told to the ethnographer will be used for the purposes of the study or project, and never in such a way as to bring harm to the interviewee. Trust implies safety; safety from the disapproval or ridicule of the interviewer. These letters from higher authorities exposed the approval and good standing of the researcher, in so doing making firm the foundation of this research which is trust.

The Church Board gave permission to the researcher to do research at the congregation initially during the acceptance stage of the researcher's involvement on the project. The second permission was given after the questionnaire was designed just before the interviews could commence. The entire research process was outlined and explained to the Church Board. Ethical issues like respect, privacy were discussed with the Church board committing that these would be applied during the research with the participants. These documents are attached in Appendix B.

The participants were sourced in on voluntary basis as suggested above and before the process could start all ethical matters indicated above were adhered to. The participants had to meet set criteria. Twenty eight (28) people, where 7 would be from the leadership (Family), 14 from members who are actively involved in the church (Insiders) and 7 from those who visit the church regarded as Outsiders were taken on board. This is based on the Family Home Model.

The participants were informed sufficiently of the nature and purpose of the research as indicated above regarding disclosure. The researcher ensured that participants are competent to participate in the research and that they understood everything concerning this project and its procedure.

Participants were given consent forms sampled above to give written consent to their participation. The signed consent form are archived and kept safe by the researcher.

The researcher acquainted himself with all guidelines for doing this type of research to make it a success. These include building trust and rapport, showing non judgmental respect to the participants; displaying attentiveness at all times; encouraging spontaneity and creating a sense of partnership while putting the interviewee in charge.

The researcher set the interviews as suggested above and asked questions in the languages participants were comfortable with and wrote summaries in English on each questionnaire. The researcher applied the techniques like maintaining the eye contact, keeping the participants comfortable and encouraging them to freely say what they wanted to say, during the interview.

The twenty eight questionnaires were then typed with the summaries. Only two are indicated on the attached Appendix A. The rest are with me. If they are needed I may be contacted at: sejengms@telkom.co.za or alternatively at sejengms@telkomsa.net

3.5.6 Conclusion

The purpose of this research is to develop a theory, a strategy and process by which the AFM of SA Fountain of life congregation can contribute towards the alleviation of the apparently increasing theological, social, economical and moral degradation in the community of Winterveldt. The answers to this questionnaire would be analyzed and be put in an ethnographic report which will assist in the attempt to achieve the goal of this research in the contextual setting of the Apostolic Faith Mission of South Africa Fountain of life congregation.

CHAPTER TWO: CONTEXTUAL ANALYSIS OF THE AFM OF SA FOUNTAIN OF LIFE.

1.0 INTRODUCTION

With the problem for this research in mind, for the Fountain of life congregation to maximize the participation of all members to serve the community of Winterveldt as well as the society, the context of Fountain of life need to be discovered and analyzed.

Theology is also about a specific time and place; which means it is about context. Effective ministry demands that proper enquiry should be done on the ecology of any congregation in question as a methodology towards doing theology. Therefore contextual analysis deals with establishing facts and conditions around a congregation which influence the life of that congregation; or may be guiding factors to achieve its missional objectives.

Hendriks (2004: 69) says:

“Contextual analysis is necessary when a congregation is self-centred, or to such an extent focused on its own institutional well-being that it loses sight of its missional character and the needs and challenges that must be addressed in its community.”

A contextual analysis of a community is simply an analysis of a community that helps us to assess that community within the context of its historical and cultural setting. A contextual analysis combines features of the systematic study of social, political, economic, philosophical, religious, and aesthetic conditions that were (or can be assumed to have been) in place at the time and place when the analysis or study was made. While this may sound complicated, it is in reality

deceptively simple; it means situating the community within the milieu of its times and assessing the roles of all stakeholders and participants or members, in the community under analysis (Hendriks 2004:69-70). Hendriks (2004:69) says,

“A contextual analysis is intended to be one step in a process to remedy the sickness of an ingrown church and congregation.”

It means that this methodological step is necessary to create a wider picture of related factors that shape the life of a congregation. It is a tool in the diagnosis of any congregation. In order to make a smooth flow in doing theology, no blind methods should be employed. There is need for an empirical examination of a congregation's environment along with demographical facts of the society globally and locally. With Sub-Saharan African context in mind, Hendriks rightly captures the need for contextual analysis as Hendriks (2004: 76) writes:

“Whether a congregation is in the rural or urban Mozambique, Malawi, Kenya, Zambia, Zimbabwe, Namibia or South Africa, a congregation's environment must be explained in more detail. Congregations increasingly recognize their shared conversations, common practices and structures of co-operation. In the African continent, even within the same denomination and country, we find that congregations differ substantially. Each congregation needs to find its place within the religious ecology. It is also crucial that all congregations, regardless whether rural or urban, understand that their local practices, values and habits are shaped by a great number of environmental influences. No congregation can escape being influenced by its environment. In order to understand a congregation, its environment should be analyzed.”

Bosch (1991:400) argues that although evangelism may never be simply equated with labour for justice, it may also never be separated from it. Bosch (1991:401) states: *“The relationship between the evangelistic and societal dimensions of the*

Christian mission constitutes one of the thorniest areas in the theology and practice of mission.”

In emphasising mission as the quest for justice, Stott in Bosch (1991:405) states:

I now see more clearly that not only the consequences of the commission but the actual commission itself must be understood to include social as well as evangelistic responsibility, unless we are to be guilty of distorting the words of Jesus.”

In as far as mission as contextualization is concerned, Bosch (1991:421) argues that from the very beginning, the missionary message of the Christian church, incarnated itself in the life and world of those who embraced it.

Bosch (1991:426) states :

“Mission as contextualization is an affirmation that God has turned toward the world. As soon as we talk about God, the world as theatre of his activity is already included in the discussion.”

Bosch (1991:432-456) distinguishes between two important models of contextualization, namely mission as liberation and mission as inculturation. Bosch (1991:447) states that inculturation is one of the patterns in which the pluriform character of contemporary Christianity manifests itself. Bosch (1991:447) affirms that: *“The Christian faith never exists except as “translated” into culture.”*

Mission as the quest for justice, mission as contextualisation, which includes the two important models, namely, mission as liberation and mission as inculturation, are all very important and vital when doing the contextual analysis of a congregation.

In this chapter attention would be given to some theoretical reflection on the relationship between the Fountain of life congregation and its context with its global and local influences.

The contextual analysis of Fountain of life would be done, for our purpose and the purpose of this study, from the **macro**, **meso**, and **micro** contexts.⁴¹

2.0 THE MACRO, MESO, AND MICRO CONTEXTS

Analysing a congregation would simply mean describing a congregation in different ways from different perspectives. A congregation can be described from a cultural point of view. It entails putting the world, values and practices of a congregation in the spotlight. This kind of analysis is called *identity analysis*. (Hendriks 2004:105). The other way of describing a congregation is by looking at its relationships and communication systems. Such a description is called a *process* description or *process analysis* (Hendriks 2004:145). Another way to describe a congregation is by viewing its profile and assets. This relates to the basic administration of a particular congregation and is known as *resources analysis* (Hendriks 2004:175). Sometimes a congregation can be described by looking at its surroundings (environment/ecology/context) and how this influences the life of that congregation. This is known as *contextual analysis* (Hendriks 2004:69). This study presents a contextual analysis of the Fountain of life in Winterveldt to guide us to understanding the practical theological challenges faced by this congregation in this setting.

According to Hendriks (2004:70), contextual analysis helps a congregation to become aware of and to pay attention to its surrounding. This starts with an empirical examination of the environment followed by a look at the demography of its society and culture(s). Then the analysis goes into organisational ecology, with emphasis on the way in which power flows in the society.

Hendriks (2004:76) refers to the notion that the environment of a congregation has what he calls an “open-ended scope”, referring to the fact that it reaches

⁴¹ Macro: refers to relatively large quantities or on a large scale; Meso: in the middles, intermediate (as in size or type); Micro: small or specific, smallest level. (Hendriks 2004:76).

from the local environment to the global community, stretching from the past, to the present, and into the future. A congregation is both a sacred and a social institution. Hendriks (2004:70), states that it is the body of Christ that lives by his grace in a mysterious and wonderful way, and it is at the same time a unit of society that interact with other units of society. The social context of Fountain of life, which refers to its setting globally and locally, to which it responds, shall be discussed hereunder.

2.1 MACRO ASPECTS THAT INFLUENCE FOUNTAIN OF LIFE

Fountain of life is part of the global village and is influenced by global trends which can be covered in what is called globalization⁴².

We are living in the most challenging times. Hendriks (2004:11) asserts that Christianity is growing in Africa, a continent ravaged by political turmoil, HIV/AIDS, poverty, and lack of integrity in leadership circles. Indeed the church has an enormous responsibility in this continent. As confirmed by Hendriks (2004), the way we deal with these challenges will be the ultimate witness to the reality of the God we serve.

Globalization is one of the motivations in Hendriks' emphasis on congregations. All congregations must witness in a world where rapid transition is taking place and where global events confront them. Even the most remote village in Africa is no longer an island unto itself. It is part of a continent that is affected by global realities in more ways than it wishes to acknowledge. Globalization according to Hendriks (2004: 14-15), is the extension of the effects of modernity⁴³ to the entire world when, at the same time, the compression of time and space is taking place.

⁴² Global means worldwide in scope or application; globalism refers to the interconnectedness of people, space and time (Hendriks 2004:15).

⁴³ Modernity is the name for a promise of a rational, science-based progress as a human historical project linked to capitalist and socialist economic engines, with a claim on democracy as a policy of choice, with the nation-state as the primary form of political sovereignty, and with the bourgeoisie as modernity's most prominent inventor as well as its vanguard and heart (Rasmussen 1993:26-27) in (Hendriks 2004:29).

News of the world is instantly available on any television set or computer connected to a satellite receiver. You can even access the same even on enabled mobile phones. We can travel around the globe in a matter of hours. In principle, global distance is non-existence. This poses a very real spiritual challenge.

Hendriks (2004:77) points to the growth of Pentecostalism and Independent Churches, which is a global phenomenon. These and many more form part of macro aspects influencing Fountain of life as part of the global village.

To address the theological response to globalization in an African context and in Fountain of life in particular the methodology for doing theology in an African context shall be employed.

The people of Africa are religious and as mentioned by Hendriks (2004:19). Hendriks (2004:19) further asserts that:

“It is commonly accepted that the Christian Church is the most important non-governmental organization in most Central and Southern African countries. We believe that theology is contextual by its very nature and that it should address the issues and problems of society in a holistic way. It is thus important to examine the way we in Africa are doing theology. When speaking about congregations and the way they should do theology, Practical Theology, a sub-discipline of theology, is impacted”

According to Hendriks (2004:19), practical theology is a continuing hermeneutical concern discerning how the Word should be proclaimed in word and deed in the world and that doing theology ought to be, amongst others, a personal and congregational way of living, a methodology that leads to transformation, a faith praxis, as discussed above.

2.2 THE MESO AND MICRO CONTEXTS OF FOUNTAIN OF LIFE

This section deals with the ecology of the Fountain of life congregation which is its contextual analysis. According to Hendriks (2004:70), ecology refers to the interdependent way in which the various elements of nature relate and co-exist. In pretty much the same way the term ecology can be applied to examine how the congregation interacts with other units in society, people, organizations and cultures, even other churches and congregations

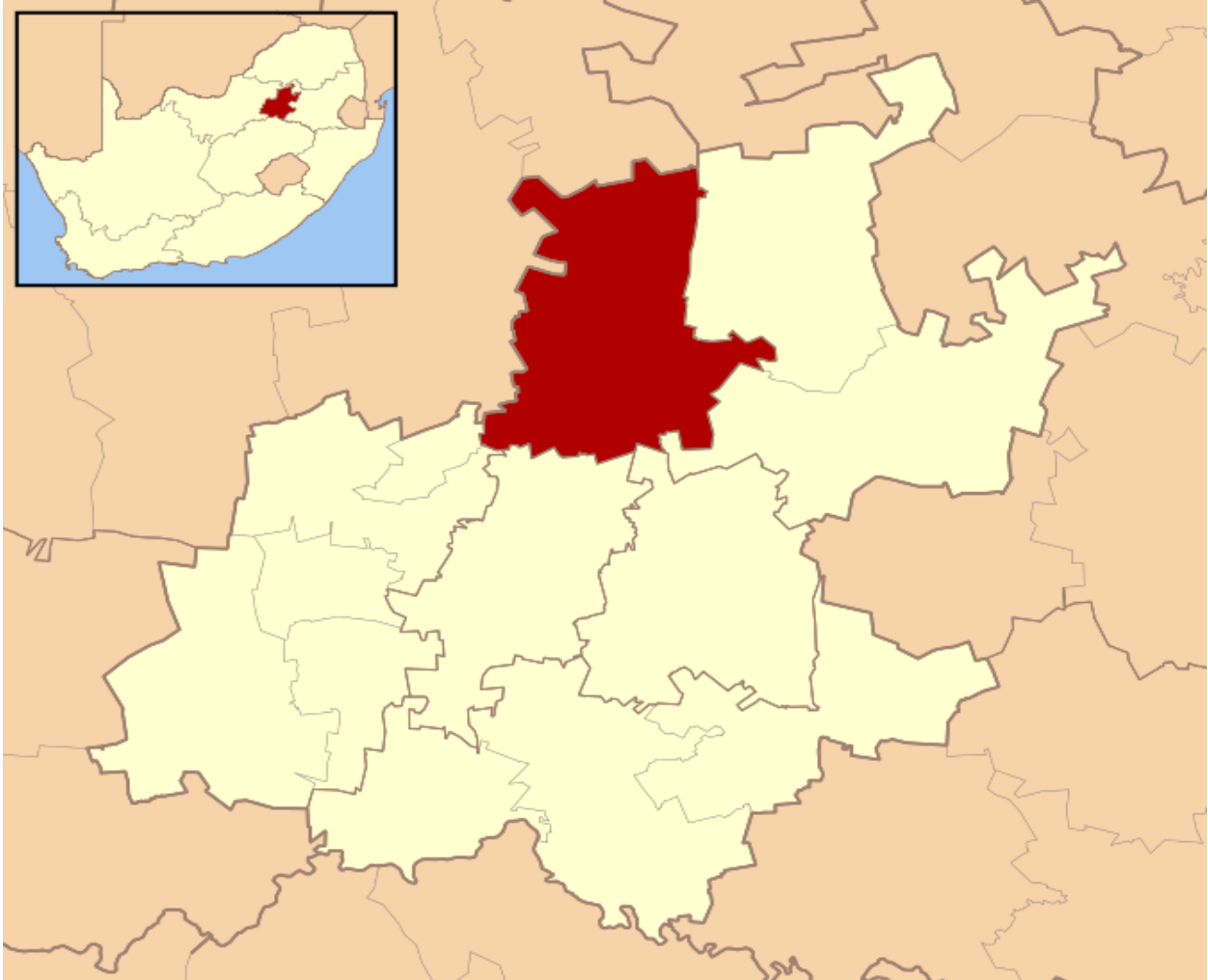
2.2.1 Situational background of Fountain of life

Note :The information on Winterveldt was sourced from the City of Tshwane website. The Winterveldt community office referred me to the Tshwane office where they recommended information on their website. www.tshwane.gov.za

Fountain of life Church is situated in Winterveldt. Winterveldt is part of the City of Tswane Metropolitan Municipality (CTMM) which incorporated 13 former authorities in the greater Pretoria metropolitan.

The City of Tshwane is the administrative capital of South Africa. It is located in the north-western corner of Gauteng Province covering approximately 13% of the Province's surface. Like the metropolitan municipalities of Ekurhuleni and the City of Jo'burg, the City of Tshwane is a category "A" municipality. However, unlike the other two metros, Tshwane comprises a significant amount of rural land, which must be managed in synergy with its urban responsibilities.

[See map 1 below]



Map of Gauteng with Tshwane highlighted

Coordinates: 📍 [25°40'0"S 28°10'0"E](#)

Map 1

The City of Tshwane is a complex and yet very dynamic area. It faces many development challenges, balancing development and growth with upliftment and upgrading. The city's urban pattern, like most South African cities was shaped by the apartheid policies of the past. In addition, market forces and prominent natural features, more so than urban planning, structured the urban environment. In effect, Tshwane is a dual city in which a formal, well developed core city co-exists with an extensive, low-income and poorly developed peripheral complex which is dependent on the core.

The borders of this huge municipal area extend for almost 60 kilometres east/west and 70 kilometres north/south and include the following areas: Centurion, Crocodile River, Pretoria, Akasia, Soshanguve, Ga-Rankuwa, Mabopane, Winterveldt, Temba, Hammanskraal, Mamelodi and Atteridgeville. The municipal area has 76 municipal wards. [Refer to Map 2 below]

Map 2

Areas constituting the City of Tshwane



According to the situational analysis focusing on the major features and priority development needs tabled in the first revision of the Tshwane Integrated development plan (TIDP) 2006 -2011, the following information about the city is recorded:

“AIDS figures predict that by 2010, 15,3% of the population in Tshwane would be HIV positive, based on which, there would be approximately 64 000 maternal AIDS orphans under the age of 15 in Tshwane. No doubt this will place extreme pressure of social welfare and available resources to care for and educate these children. HIV/AIDS is of great concern to the City as more than 350 000 citizens are infected to date, thus placing pressure on existing services and facilities.”

Following from the above, it is clear that Tshwane faces real challenges in improving its socio-economic demographic profile. Undoubtedly the City has to achieve economic development to achieve growth and create much needed employment in order to address poverty. Without economic growth, Tshwane will not be able to deal with the growing pressures being placed on it, not only by its own residents, but also resulting from the continuous influx of people across national and provincial borders.

Winterveldt is part of the significant amount of rural land, an extensive, low – income and poor area of Tshwane. It is one of the poorest areas in Tshwane and an area plagued with unemployment, poverty and life threatening diseases including HIV/AIDS.

The Winterveldt area, which consists of 1 658 plots ranging in size from five to ten morgan (hectares), was originally sold to black farmers in the 1940s on a freehold basis. The land lay dormant for many years. With no technical or practical support from government or the private sector, the landowners merely rented out their plots to tenants as a source of income.

The Fountain of life Church is in Winterveldt, Flats on the stand (plot) known to be number 1333 Molepo. This is approximately 40 km North West of Pretoria as indicated on the map 2 above. Winterveldt area forms part of the free settlement and disadvantaged area of the former Bophuthatswana home land. As the address indicates, the church is built in a privately land lord owned ground. The church is in the midst of thousands of disadvantaged community members of various ethnic groups who settled there in the land lords' plots from varied former homelands during the undemocratic South African era. Others are even from across our borders. Currently this area is part of the Gauteng Province after being part of the North West Province since 1994.

2.2.2 The present context of Fountain of life

It is an important and valuable exercise to describe the methodology and to analyze the identity and the culture of the Fountain of life congregation. Most important is a continuous self-analysis and test whether the congregation, is still what God intend it to be. Hendriks (2004:105-107) asserts that whereas "identity" describes the personality, "culture" describes the world, values, and ways of doing things that we created for ourselves. The identity and culture of the congregation can also be analyzed by the congregation's worldview, manufactured articles and buildings as well as by the congregation's activities, by its symbols, rituals, and the congregation's story.

Congregational diversity (types, models and systems).

Hendriks (2004:35) mentions that diversity is a natural phenomenon in societies. And further asserts that:

"Given Africa's many tribes and cultural differences, not to speak of the hundreds of languages spoken in these regions, one should realize that it would influence congregational culture too. The process of urbanization and globalization has confronted the church in Africa with realities never before experienced.

Globalization is a reality in Africa. Globalization is the convergence of three phenomena, namely, a multi-polar fiercely competitive world, global capitalism and communication technologies. These forces have extended the effects of modernity to the entire world, while simultaneously compressing time and space. Instant communication and interconnected space have created a new world. In many respects, the church in Africa was a rural church, quite homogeneous within its different denominational or tribal settings.”

In reality, different congregations require different leadership and decision-making styles. The way they worship and communicate, their role in society, their needs to be addressed, and their mission may differ totally. Transformation takes place differently in different types of congregations. It depends on who the members are, on their culture and context. Churches often fail to attain their ideals simply because they did not pay adequate attention to a congregation's character and culture.

Congregations can be distinguished by the denomination to which they are affiliated. Fountain of life congregation is affiliated to the Apostolic Faith Mission of South Africa, a charismatic denomination established in 1908.

Church size is one of the most basic and popular typology. Worship attendance, or membership records determine the size. Ministry differs radically in different-sized churches. Fountain of life is a congregation with just under one hundred members, although it once touched enrolment of close to two hundred members. Fountain of life touches base with two types of church sizes as mentioned by Hendriks (2004:37). These are the family sized congregation with 25 – 100 members and at the same time the pastoral sized congregation with anything from 70 to 200 members.

“From a theological perspective, if the leadership of a congregation focuses on the living God and is missionally active, the presence of the Holy Spirit in worship

and relationships makes all the difference” Hendriks (2004:39). Fountain of life is charismatic and focuses on God and experiences the presence of the Holy Spirit. It is however not missionally active.

Social location is also used to categorize congregations. Fountain of life is in a Winterveldt, a semi rural location. The social location dramatically influence the way a congregation functions.

Apart from the denominational affiliation, size, and location, congregations differ profoundly in identity and spirituality. Hendriks (2004) distinguishes the following theological models, namely, the institutional model; the proclamation model; and the body of Christ model; these models explain something of the congregational diversity and traditions of Africa. (Hendriks 2004:44-54) The Fountain of life subscribes to the institutional model in the sense that the pastor is the kingpin around whom all revolves. It also subscribes to the proclamation model in that the Bible and Jesus Christ are key to believers. Salvation through Jesus Christ is emphasized and the congregation is the place where all who believe in Jesus Christ gather to listen to the Word. Fountain of life do regard the church as the Body of Christ.

Lastly there are systems that describe differences according to the congregations’ worldview and contextual realities. Hendriks (2004:55) asserts that in his experience, he found the systems theory to be one of the most helpful ways for ministers to understand diversity and conflict in their congregations and communities. Hendriks (2004:55-67) illustrates the importance of examining the diversity between, and within congregations from the perspective of eight different systems or worldviews. Fountain of life, as a congregation on the survival mode is operating on systems one and three which respectively states:

- The world is capricious and uncertain, threatening my existence at any moment.
- The world is a dog-eat-dog place where only the tough survives.

Ministries

Fountain of life caters for all ages from children to grannies, hence a typical family church. It has Sunday school, Youth fellowship, Sisters Fellowship, Men's fellowship and Grannies fellowship. Apart from these services Fountain of life has Departments which are focusing to specific spiritual needs of the congregation. These are Prayer department, Praise and Worship, Welfare or Ministry department, Evangelism and Discipleship departments. These departments are not functioning optimally due to lack of human resources and proper leadership. Due to lack of lay ministers and developed members the running of these departments as well as the main divisions stated above are a great contribution of stress on the part of the pastor as he cannot simply do everything on his own.

Leadership

The church is led by an ordained pastor with the Church board of about twelve members. The Church board or Governing body is called the Executive committee at Fountain of life. The office bearers together with the pastor and his wife form the Executive Management committee. The church board is formed by leaders from all departments and the main divisions (Sunday school, Youth, Sisters and Men's fellowships, etc.)

Governance

Fountain of life is a congregation under the AFM of South Africa. The AFM of SA has the National structure which is made of all Regional Structures throughout South Africa. Every regional structure has a number of local assemblies residing under it. Fountain of life falls under the Abundant Life Network regional structure

which has 27 assemblies. All the structures from the local assemblies to the National Office are governed by the AFM of SA constitution, which covers all aspects of the church business including administration matters and disciplinary measures.

2.2.4 Context of the Winterveldt community

Note :The information hereunder was sourced from the City of Tshwane website. The Winterveldt community office referred me to the Tshwane office where they recommended information on their website. www.tshwane.gov.za

Winterveldt is part of the City of Tshwane Metropolitan Municipality. Winterveldt forms part of the significant amount of rural land of the City of Tshwane Metropolitan Municipality, an extensive, low –income and poor area of Tshwane. It is one of the poorest areas in Tshwane and an area plagued with unemployment, poverty and life threatening diseases including HIV/AIDS.

The Winterveldt area, which consists of 1 658 plots ranging in size from five to ten morgan (hectares), was originally sold to black farmers in the 1940s on a freehold basis. The land lay dormant for many years. With no technical or practical support from government or the private sector, the landowners merely rented out their plots to tenants as a source of income.

The Fountain of life Church is in Winterveldt, Flats on the stand (plot) known to be number 1333 Molepo. This is approximately 40 km North West of Pretoria as indicated on the map 2 above. Winterveldt area forms part of the free settlement and disadvantaged area of the former Bophuthatswana home land. As the address indicates, the church is built in a privately land lord owned ground. The church is in the midst of thousands of disadvantaged community members of various ethnic groups who settled there in the land lords' plots from varied former homelands during the undemocratic South African era. Others are even from

across our borders. Currently this area is part of the Gauteng Province after being part of the North West Province since 1994.

Population and ethnic groups

The population of Winterveldt is estimated to be anywhere between 300 000 and 400 000 people. As indicated earlier unemployment and illiteracy are rife, and those who are employed work primarily as domestic workers, labourers, or migrant workers. The southern part of Winterveldt is the mostly densely populated area as compared to the Northern parts which are rural and sparsely populated.

Fountain of life is on the Northern part of the Southern part of Winterveldt. One can say it is in the middle as it is not quite in the far Northern rural parts of Winterveldt.

Winterveldt has a multi-ethnic nature population with five most common ethnic backgrounds being Tsonga, North Sotho, Zulu, Tswana and Ndebele. You do find Venda, Xhosa, South Sotho and Swati ethnic groups although these are in the minority. There is recently a great emergence of the Zimbabweans and emigrants from neighbouring countries.

Facilities in the community

Winterveldt has two clinics, one established and run by the Roman Catholic at the Mercy Centre and the other by government. There is one police station, and three high schools while there are six primary schools. These schools are far apart because of the rural nature of the area. The two public hospitals, Odi and George Mkhari, are outside Winterveldt, in Odi and Ga-Rankuwa, respectively. There is one private hospital called Legae Hospital which is also outside Winterveldt.

There are various churches like the Roman Catholics, ZCC, African Independent, Sangomas, Anglican, and Charismatic or Pentecostal churches. All these churches are held in houses or in school class rooms and don't have buildings of their own excepting only two charismatic churches which have medium sized buildings, and the Roman Catholic Mercy Mission. Fountain of life has one simple structured building at Winterveldt and one tin house structure at Slovoville (Abundant Grace). You find formal buildings in the neighbouring Mabopane and Soshanguve. There is no collaborative unity among churches in Winterveldt. Instead of seeing church as the place for the elite like in the neighbouring locations like Soshanguve and Mabopane, in Winterveldt church is seen as the place for the poor, where they are comforted.

It was only during the 2007/2008 that Winterveldt for the first time had communal running water systems. Electricity is only now being installed to registered homes and institutions that can pay the initial connection fees. Most households connect electricity illegally causing all sorts of hazards and problems.

The community is still using dug toilets. This causes many health problems to the community as there is no proper sanitation.

Socio economic status

As indicated earlier on, most of the people of Winterveldt are unemployed and are impoverished. Those who can work and earn a better living move away to Mabopane and Soshanguve where they can build formal houses. Those who are working are travelling to Pretoria where they are employed mostly as domestic workers, labourers or migrant workers. People and households don't have telephone land lines and no internet. Thanks to the cellular technology which at least provided a means of connectivity.

Winterveldt has the highest crime rate, and substance abuse. School children are on drugs, the major problem being the drug called Nyaope, which is a mixture of Panado, mandrax, and tiles dust. This is very prevalent with school going children. The other drug used is dagga.

Schools are having problems of drugs. Rape cases are in numbers in and around Winterveldt. Due to informal settlement arrangements in this area you find families composed of underage parents who did not marry formerly (Vat en Sit). On the other hand you find families led by children due to the HIV/AIDS pandemic which robbed the children of their parents. In other instances you find homes led by single parents due the divorce and early death of the other partners.

Social life in Winterveldt

Stokfels (social clubs) are very popular in Winterveldt. These are for saving money and for buying goods and groceries in bulk using the saved money during Christmas times.

Burial societies are very active for the purpose of helping out when one member of the family passes on. These provide all essential needs for a funeral. Meetings for these associations are held on the first Sunday of the month, just after pay day for the necessary monthly contributions. Don't plan serious events or activities on last and 1st Sunday of the month. Members choose to miss church for these social functions.

For the youth and the young adults street bashes are the order of the day especially during weekends where they spend the entire weekend days and nights for these activities.

Funerals are prevalent in the entire Winterveldt. This has become social gatherings. There is what is called “after tears” immediately after the funeral where beer is bought and parties are held. This is completely against the African culture of mourning. At funerals of criminals crime is glorified and they don’t want any claim from church, expensive cars are displayed gun shots made. In the event that a member of an un-churched family dies, hired ministers are used to do the funeral.

The main sport played is soccer even though it is played on undeveloped grounds.

Politics

There are major political parties in Winterveldt. These are: ANC, UDM, IFP, Cope, ACDP not very much DA. ANC is regarded as the main political party and due to the liberation struggle; most people are loyal to the party. There is a stadium which was used for former President Thabo Mbeki’s visits etc.

3.0 CONCLUSION

Contextual analysis is necessary when the congregation is self centred, or to such an extent focused on its own institutional well-being that it loses sight of its missional character and the needs and challenges that must be addressed in its community. Indeed if the practical theological challenges of the AFM of SA Fountain of life congregation in Winterveldt could be explained and explored, then the AFM of SA Fountain of life congregation in Winterveldt can be in a position of knowing what the challenges are and derive possible ways to address them and in so doing relieve the people of Winterveldt from the plights they face. The contextual analysis of Fountain of life discussed above covered the macro, meso and micro contexts which unveiled the context in which the Fountain of life

finds itself and where it must do theology in accordance with the methodology described above.

Hendriks (2004:69) asserts that at present poverty, corruption and HIV/AIDS are serious problems all over Africa but many congregations, apparently, are unaware of the plight. From a theological point of view, this leads to the spiritual death of a congregation simply because it does not focus on God and, as such, is not able to recognize the anguish and pain of its neighbour.

The contextual analysis provides the methodology for Fountain of Life to learn to know its world, its context, its culture, and to apply this knowledge in a systematic responsible way, in so doing contribute towards arresting the apparently increasing challenges in the Winterveldt community.

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CHAPTER THREE: IDENTITY ANALYSIS OF THE AFM OF SA FOUNTAIN OF LIFE

1.0 INTRODUCTION

The AFM of SA Fountain of life is part of the faith community (Church) at a specific time and place within a globalised world (a wider contextual situation) where members of this community are involved in a vocationally based, critical and constructive interpretation of their present reality (local analysis).

To address the goal of this research adequately, which is to develop a practical theological theory, strategy and process which the AFM of SA Fountain of life congregation would be inspired to implement in order to contribute towards arresting the apparently increasing theological, social, economical and moral degradation in the community of Winterveldt by establishing the practical theological challenges it faces in this community, the present reality or local analysis of Fountain of life needs to be unveiled.

The previous chapter dealt with the wider contextual analysis of Fountain of life which is part of its “world.” This chapter will describe the Fountain of life’s specific congregational identity or local congregational identity analysis as the other part of its “world.”

The chapter will describe the history of the AFM of SA Fountain of life, its resources analysis, the ethnographic research and reading team’s report.

Going along with the saying that a picture paints, or is worth a thousand words, the researcher has included pictures or photographs of the places of worship, scenes from the neighbourhood of Fountain of life and Abundant grace in the resources analysis. The researcher trusts that these pictures will be far more descriptive than words can be. Visual presentations are always powerful and will give a down to earth picture, which could otherwise not be given by words.

2.0 MEMORY LANE [(HI) STORY] OF THE AFM OF SA FOUNTAIN OF LIFE

Every individual has an identity and obviously live in a culture. The identity as described by Hendriks (2004:105) is your unique personality that comprises a number of characteristics, which distinguish you from other people. In very much the same way Hendriks (2004:105) asserts that a congregation has an identity. The story of a congregation gives a better understanding of the identity of a congregation and as Hendriks (2004:125) confirms, history is absolutely crucial for comprehension of the identity and culture of a congregation and the act of remembering is essential for the creation of identity and the corporate integrity of any community. Fountain of life has its history which will be elaborated hereunder.

The A.F.M of SA Fountain of life Church started in 1988 as a Branch Assembly of the Soshanguve A.F.M assembly (Which later split into two assemblies, the A.F.M of SA Word of Faith led by Pastor S.M Mawela and the A.F.M of SA Hilltop Restoration Centre led by Pastor M.G Mahlobo). This Branch assembly was called The Central Winterveldt congregation until in February 2001 when the name was changed to AFM of SA Fountain of life in Central Winterveldt in accordance with the AFM National Leadership Forum's approval.

As a branch assembly under AFM of SA Soshanguve, the Central Winterveldt was part of the Composite Pretoria region, which after the historic unity of the AFM in 1996, became part of the new region, the North West Pretoria region.

The Central Winterveldt A.F.M Branch Assembly was led by the founder Pastor Mawela S.M since its inception in 1988. The Mother Assembly was led by the late Pastor Mkhulu Mtshweni who was instrumental in the establishment of this Branch assembly. Pastor Mawela was a member of the church board of the Mother assembly during this time. Other Branch Assemblies at this stage were Block GG, formerly called AFM of SA Soshanguve North (now named AFM of SA

River of life)) and Majingilane in Winterveldt (now A.F.M of SA Ebenezer). Eersterus Branch assembly in Stinkwater Hammanskraal (now A.F.M of SA Sweet Waters) was an older one and was at the stage of acquiring Assembly's status.

In 1988 when this ministry started, the late Mr. Dladla's house was used as a place for fellowship and worship.

In 1990 a Church structure composing of the Church hall and the kitchen was built. This was a flat roofed 25m X 12m cheap structure which could accommodate about eighty people. In 1991 the premises were used for crèche purposes during the day. During 1994, the church had to be extended by demolishing the kitchen to provide more accommodation as the church grew and the crèche facilities were stopped. At this stage the church was full to capacity with approximately one hundred and ninety members.

Fountain of life made structural additions to the building adding a kitchen, a store room and the pastor's office in 2008. This building is the congregation's place of worship to date.

This assembly is situated in Winterveldt Flats on the stand known to be number 1333 Molepo. This area forms part of the free settlement and disadvantaged area of the former Bophuthatswana home land. As the address indicates, the congregation is built on a privately land lord owned ground. The congregation is in the midst of thousands of disadvantaged community members of various ethnic groups who settled there on the land lords' plots from varied former homelands during the undemocratic South African era. Others are even from across our borders. Currently this area is part of the Gauteng Province after being part of the North West Province since 1994.

In late 1992, the founder Pastor S.M Mawela departed to Soshanguve to fill in the vacant post of the Mother Assembly pastor after the death of Pastor Mkhulu Mtshweni. Elder M.L Nkosi was appointed as the successor of Pastor S.M Mawela. He was in this portfolio for a year, after which the local Branch assembly elected Pastor M.S Sejeng in position. This was in 1993. This resulted in Elder Nkosi and other members leaving the congregation.

Considering the potential role the congregation has to play in training and developing the members of the congregation and the members of the community around it, and further considering the rapid increase in membership due to the apparent spiritual needs of mankind in our age, Pastor Sejeng found it proper and relevant to have a vision about his endeavours and ministry. This shared vision with the leadership of the church needed to be recorded on the congregations' business plan as the Bible correctly states it that : "Write the vision and make it plain upon tables...the vision is for an appointed time,...though it tarry, wait for it for it will surely come. (Habakkuk 2:2-3). The plan was initially drawn in 1997, with two addendums, one in 1999 and the other in 2001.

These plans did not help Fountain of life to realize its dream; instead the congregation stagnated and started to lose members. In 2005 Pastor Sejeng shared the vision of the congregation with biblical purpose of the church. Part of what was envisaged by this vision has only been implemented in 2010. This is giving hope for this congregation.

The Fountain of life congregation experienced two splits in its time partly due to the developments of squatter camps and subsequent establishment of a Branch assembly in Boikhutsong. The other split was due to the dissatisfaction of members after the dethroning of Elder M.L Nkosi as the assembly leader. This split left the congregation with a staggering enrolment of about forty members. Since 2000 to date this number did not change substantially. This led to looking for other means to grow the church.

In 2001 the project of developing Winterveldt, which saw Winterveldt having the so called RDP (Reconstruction and Development Programme) houses brought about formal settlements in Beirut, and Lebanon. Added to this was the Slovoville settlement. It is at Slovoville where Fountain of life established a branch which is named: Abundant Grace. This branch improved the ailing number of members by forty members giving the Fountain of life a total number of just above seventy members to date. The status of the congregation has been in this position for the past two to three years. This lack of growth and stagnancy has been a point of concern to the presiding pastor, hence enrolment to the M Th. Ministry – Missional Transformation Programme.

Leadership and assembly status.

The Branch assembly as indicated was led by Pastor S.M Mawela since its inception for four years (1988 – 1992), followed by Elder M.L Nkosi for a year (1992 -1993). Pastor M.S Sejeng took the reins of this assembly since 1993. He served the congregation as an Assembly Leader for five years prior to his ordination in 1998 (1993 -1998).

Pastor M.S Sejeng pursued the Ministerial and Pastoral qualifications through correspondence. He qualified the end of 1995. The graduation ceremony was held in March 1996 at the Soshanguve assembly.

Pastor M.S Sejeng was ordained during the AFM of SA Workers Council of 1998 at the Church's Head office in Maranathapark, situated at 2 Wessel Avenue in Lyndhurst, Johannesburg. This was on the 28th April 1998. He was further accepted as the presiding Pastor with all credentials for the AFM of SA Central Winterveldt assembly during the induction service conducted by the Chairperson (The late Pastor Basil Sadler) and the vice Chairperson (Pastor M.J Mathe) of the North West Pretoria region of the A.F.M of SA on the 13th September 1998. Pastor M.S Sejeng is still at the helm of this congregation to date.

During the historic elections of the new regions, after the unity of the Church in 1996, Pastor Sejeng was elected the first Regional Secretary of the new North West Pretoria Region of the A.F.M of SA and is currently still holding that position in the new Region, the Abundant life Network.

The Central Winterveldt Assembly was awarded full Assembly status conferred by the Old Pretoria Region on the 28th February 1998. It had two Branch assemblies, one in Boikhutsong in Soshanguve and the other at Slovoville near Central Winterveldt.

The Boikhutsong Branch, which was formed due to the relocation of members to the informal settlement in Boikhutsong in Soshanguve. This branch assembly was placed under the custody of Elder M.A Khoza. Boikhutsong acquired full assembly status in December 2002 and later moved from the North West Pretoria region to the North Gauteng region in October 2005 still under the leadership of Brother M.A Khoza.

The branch at Slovoville started in February 2001, after a tent was pitched from March 2000. A number of about 70 new converts initially worshipped in the tin house (temporary structure) after worshipping under the tent. This tent was requested only for evangelizing for at least two months, but was eventually used for almost a year as a place of worship. This tent could not stand severe thunder storms and fell to the ground on several occasions. This was effective church planting. This branch assembly which is still with Fountain of life for ten years (2001 -2010) has stagnated at about thirty members to date, while the Mother church, Fountain of life is struggling for survival at about forty members.

3.0 RESOURCES ANALYSIS OF THE AFM OF SA FOUNTAIN OF LIFE

The congregation's resources analysis include information such as the name, address, denomination, date when the congregation was founded and the name of the pastor; membership resources and commitment; financial resources and capital resources; physical and space resources; and programmes. In this regard, Hendriks (2004:175) states that when doing a contextual, identity or process analysis of a congregation, one usually has to introduce it by saying something about the congregational profile, which is the very basic information about the congregation. This data should be gathered in a resources analysis. Hendriks (2004:175) emphasizes that the congregation's resources should be well attended to as things can go seriously wrong if not attended to.

3.1 Particulars of Fountain of life

The name of the congregation is Apostolic Faith Mission of SA Fountain of life in collaboration with Abundant grace as her branch assembly.





“Fountain of Life is a Church accessible to all people, a Fountain of life, a city set on a hill, through faith in Jesus Christ, empowering our members for caring and spiritually and socially transforming our community to the glory of God .”

(Psalm 36:9; Proverbs 14:27; John 7:38 & Matthews 5:14)

Fountain of life and Abundant grace church in Winterveldt has as her metaphor depicted in the name, as indicated in the following:

- **Fountain** is a source of hope, a continuous source of refreshing as a fountain that gives fresh water.
- **Life** implies where life is found. Life speaks of renewal, revival, rebirth of a new heart and spirit. This speaks of the new life, the Spiritual life that is of divine origin, that is born of the incorruptible seed, obtained through Faith in Jesus Christ, the life that necessitate death to sin and self but that life being Christ himself, the only source of this life. To live is Christ, and this life must be demonstrated as this life does not fade away. It is ever lasting.
- **Abundant grace** – We are what we are through His abundant grace. His grace that we obtained through faith is sufficient for us in all situations. This is God’s unmerited, divine, enabling and empowering grace which is the riches of God’s goodness, forbearance, longsuffering, and love that is more than enough.

- **Church** – We are part of the Church, which is the body of Christ, the communion of believers. The assembly believes and humbly professes that it has its origin, continued existence and destiny from God; it is a revelation of the Church of Jesus Christ, governed by Him as Head, according to the enunciation of the Holy Scripture, the working of the Holy Spirit and the ministrations instituted by Him. As part of the church, the assembly prescribes to the confession of Faith as declared by the Apostolic Faith Mission of South Africa in term of preamble section to the constitution of the Apostolic Faith Mission of South Africa.

The Fountain of life is a congregation affiliated to the Apostolic Faith Mission of South Africa. It is situated in Winterveldt, at 1333 Molepo stand, about 40 km North West of Pretoria. It uses, P.O Box 124, Soshanguve, 0164 as its postal address. This congregation started in 1988 as a branch assembly and has Pastor M.S Sejeng as its presiding pastor. Fountain of Life has Abundant grace in Slovoville as its Branch assembly. This necessitated the assistance from two elders to share the preaching during worship services at these two campuses. The elders involved are Mr. I.W Zulu and Mr. L.J Teffu.



Mr. I.W Zulu preaching and ministering at Abundant grace in Slovoville



Mr. L.J Teffu preaching and ministering at Fountain of life Winterveldt

The Fountain of life congregation can be regarded as a congregation between the “borderline” congregation and the “too little” congregation as defined by Hendriks (2004:176). Its income is not enough to provide a full-time salary to the pastor.

Pastor Sejeng is a bivocational pastor, having a secular job as the congregation’s income is not enough to provide a full-time salary to the pastor. Through God’s grace Fountain of life has an ordained pastor and manages to pay him an allowance and maintain itself. The fact that the pastor is a bivocational pastor as indicated has some severe negative impact to the leadership of this congregation. Unlike other full time pastors he is not always available in the church vicinity and consequently spend insufficient time mentoring or discipling the leaders. The pastor has relocated to a suburb near to his place of secular work. The fact that the pastor is not living in the neighbourhood of the congregation’s location deepens this scenario. He meets twice sometimes thrice a week with the members depending on the prevailing needs. Despite this state of affairs or circumstances, he however manages to meet the congregation’s temporal needs like when there is a need to visit a family in need, or during funerals where services are held for the entire week during evenings until the day of the funeral. The researcher can state with affirmation that it is very challenging to be a pastor under these circumstance, as this is not only bearing a negative consequence to the congregation, but also undesirable outcomes on the part of the pastor as well. There is insufficient time for the pastor to nurture his personal spirituality in spiritual activities like studying the word, intensive time in prayer, attending empowerment and development seminars for pastors, etc. Through God’s grace, the pastor is surviving (II Cor 12:9), having a clear sense of his calling, mission, strength, and urgency – all directed to the active creation of a new future for Fountain of life and Abundant grace (Hendriks 2004:202).

Hendriks (2004:203) however states that:

“Leadership has the responsibility to do theology and to invite and empower a faith community to do likewise.”

3.2 Membership and commitment resources

Fountain of life has about seventy members, when taking the members of the branch assembly at Slovoville into consideration. This number excludes children of up to 18 years of age. Fountain of life is female dominated as about 75% is female. The attendance during the worship service is satisfactory as about thirty adults attend at both campuses. Giving and tithing is taught in Fountain of life. Members of Fountain of life, especially those in leadership positions are faithful in giving their full tithes. Over and above free will offerings and tithes there are special fundraisings activities from time to time. The members are the highly esteemed assets of the congregation. The record of registered members appears on Table 1 below as taken from the congregation’s records. This table depicts where these members are living. As indicated in the table, there are members from Soshanguve and Mabopane, but a greater percentage of about 90% is from Winterveldt.

From Table 1, one realizes that Fountain of life and Abundant grace have all age groups, the elderly, those in the middle and early adulthood years and the young people, hence a typical family church. The children and dependants of the members are indicated on Table 2. The children who are younger than 18 years of age, who come to church are part of the Sunday school (not recorded on the tables below). Our Sunday school is having close to forty children who are mostly from homes that are not members of the congregation.

Over 50% of the members of Fountain of life and Abundant grace are unemployed as shown in Table 2 below as taken from the congregation’s

records. Most of the members live on social grants from the Government, the government pension fund, children grants or disability grants which are shared by family members to survive. All the pensioners were either unemployed before, or worked as domestic or general workers, where there were no pension or retirement fund arrangements. They depend on the normal pension granted by the Social welfare Department. The unemployment percentage can even rise to about 60% as some of the jobs indicated on Table 2, like the self employment, part time jobs and contract jobs are not sustainable jobs and may end any time. Most of the self employments are simply selling fruits and vegetables and other varied goods, just to earn a living.

The level of education is indicated on Table 2, showing a great number of students which is an indication that most young people who are members of the church are interested in education. The average education level is between Grade 10 and Grade 12. The elderly are the only ones with very basic or no education at all. The congregation has only few professionals as indicated on the table.

18 female members of the congregation are married, but only seven are fellowshiping with their husbands at the congregation. A total of just over 60% of married female members leave their husbands at home when coming to church. The pastor recently arranged a family life seminar where he invited all these men. It is at this meeting where a seed was planted, with the hope that they will come to the Lord one day. The pastor is keeping constant contact with these potential deacons and elders of the congregation.

The single members are a combination of adults who never got married and the youth and early adults who are not yet married.

Table 1
Residential addresses of members

No	Surname	Initials	Gender	Residential address	Marital Status	Date of birth / ID
1	Baloyi	KC	Female	394 Block L, Soshanguve, 0152	Single	6004090180080
2	Baloyi	MT	Female	394 Block L, Soshanguve, 0152	Single	8312010606086
3	Chauke	L	Female	1463 Melwa Stand,Winterveldt	Single	801126
4	Chauke	MT	Female	1463 Melwa Stand,Winterveldt	Single	9103170709086
5	Gomba	CN	Female	2257 Phase 4,Slovo	Married	6012160643085
6	Kganyago	BE	Female	2698 Phase 4,Slovo	Single	821219
7	Khoza	MT	Female	10782 Ext. 5 Soshanguve, 0152	Married	6507250132089
8	Kumalo	ML	Female	2246 Phase 4 Slovo	Married	6105310712089
9	Kumalo	CK	Male	2446 Phase 4,Slovo	Married	5302225661086
10	Legodi	MD	Female	1340 Molepo Stand,Winterveldt	Single	7212090633086
11	Legodi	MJ	Female	1340 Molepo Stand,Winterveldt	Widow	5203030616085
12	Lephoto	TM	Female	2451 Phase 4,Slovo	Single	8703240553082
13	Madonsela	MB	Male	2446 Phase 4,Slovo	Single	931130
14	Mahlangu	ZS	Female	3213 Phase 2,Ewile Str,Slovo	Single	9205070648080
15	Mahleya	LT	Female	3983 Popo Molefe Str, Slovo	Married	6110030351085
16	Mahleya	P	Female	3983 Popo Molefe Str, Slovo	Single	9207190652008
17	Malebati	SM	Female	125 Phase 2,Lebanon,Winterveldt	Married	7711040655081
18	Manda	AT	Female	1349 Mahlangu Stand,Winterveldt	Single	8905120226087
19	Manus	GN	Female	Phase 1 Slovo	Married	6303090449085
20	Masango	LM	Female	3293 Phase 3,Hlanhlane Str,Slovo	Divorced	4707270413087
21	Masemola	C	Female	3931 Phase 3,Slovo	Married	7405190561088
22	Mashiya	MT	Female	1386 Ngobeni Stand,Winterveldt	Single	7404041833085
23	Mathebula	E	Male	1335 Moloto Stand,Winterveldt	Single	7706125477088
24	Mqwathi	ZV	Female	2374 Phase 4,Tswaing Road,Slovo	Single	8309121017088
25	Mkhwanazi	MG	Female	2803 Phase 1,Slovo	Widow	350618
26	Mnisi	ON	Male	7814 Mhlambe,Winterveldt	Single	8507195666082
27	Mnisi	TG	Male	7814 Ext 3,Winterveldt	Single	921203
28	Modiga	SN	Female	2409 Phase 4,Slovo	Single	7808260622088
29	Mokoana	DE	Female	829 Block A,Mabopane,	Widow	4407270442083
30	Molapo	MP	Female	2307 Phase 4,Tswaing Str,Slovo	Married	4804010660083
31	Morudi	MI	Male	1304 Makubo Stand,Winterveldt	Single	8409045400087
32	Moshoana	FP	Male	1465 Vanvuuren Stand,Winterveldt	Single	8503155676088
33	Moshoana	DV	Male	1465 Vanvuuren Stand,Winterveldt	Single	851130
34	Motaung	G	Female	Phase 2 Slovo	Widow	391022
35	Mtebekwane	MM	Female	Phase 1 Slovo	Widow	271120
36	Mtshweni	NH	Female	443 Block A Mabopane	Widow	300919
37	Mushi	E	Female	10782 Ext 5,Soshanguve,0152	Single	8811270170089
38	Ndlovu	J	Male	7764 Ext 3,Winterveldt	Single	8604075718081
39	Ngobeni	CN	Female	1471 Mashego Stand,Winterveldt	Single	9309100870084

No	Surname	Initials	Gender	Residential address	Marital Status	Date of birth / ID
40	Ngobeni	MS	Female	1417 Mashigo Stand,Winterveldt	Single	9601260647082
41	Ngobeni	MC	Female	1471 Mashigo Stand,Winterveldt	Widow	4702130177089
42	Ngobeni	EP	Female	1471 Masango Stand,Winterveldt	Single	7001080460083
43	Phiri	CC	Female	2202 Kente Str,Phase 4 Slovo	Married	6807210607083
44	Radebe	ZJ	Female	2951 Pulane str, Phase 4 Slovo	Single	7001300322089
45	Rankweteke	LM	Male	1340 Molepo Stand,Winterveldt	Single	8003036430086
46	Sejeng	MS	Male	62 Naboom Str,Ext 24, Amandasig	Married	5812125927080
47	Sejeng	PC	Female	62 Naboom Str, Amandasig	Single	8312170294087
48	Sejeng	NJ	Female	63 Naboom Str, Amandasig	Married	6311170375088
49	Sekete	JB	Female	2543 Block GG,Soshanguve,0152	Married	6304080595085
50	Sekete	VM	Female	2543 Block GG,Soshanguve,0152	Single	8108080392080
51	Sekethwayo	NA	Female	1335 Moloto Stand,Winterveldt	Single	7504180851085
52	Shabangu	J	Male	334 Block A, Mabopane,	Single	8010065868086
53	Shabangu	C	Female	1386 Ngobeni Stand,Winterveldt	Single	940503
54	Sithole	T	Male	5906 Mhlambe Winterveldt X3	Married	7802175375080
55	Sithole	R	Female	5906 Mhlambe Winterveldt X3	Married	8303060632080
56	Sithole	AT	Female	1287 Chauke Stand,Winterveldt	Single	8407101359080
57	Sokhela	M	Male	2446 Phase 4,Slovo	Single	9305235790800
58	Teffu	LJ	Male	4086 Ramaphosa Street,Slovo	Married	7006075882084
59	Teffu	SP	Female	4086 Ramaphosa Street,Slovo	Married	7911291060086
60	Teffu	MF	Male	1332 Mathibe Stand,W/veldt	Married	5107165187087
61	Teffu	SL	Female	1331 Mathibe Stand,Winterveldt	Married	5408280489089
62	Thabana	SL	Male	1463 Melo Stand,Winterveldt	Married	5702255557080
63	Thabana	SL	Female	1463 Melwa Stand,Winterveldt	Married	6109030575081
64	Tinani	PM	Female	3765 Phase 3,Slovo	Widow	621124
65	Tshabalala	LT	Female	4489 Phase 1,Slovo	Married	6309230812082
66	Tshabalala	NG	Female	4489 Phase 1,Slovo	Single	9203290222083
67	Tshabalala	T	Female	4489 Phase 3,Slovo	Single	8605020322085
68	Zondo	KR	Female	2168 Phase 4, Slovo	Married	6902170596085
69	Zulu	IW	Male	109 Block FF,Soshanguve,0152	Married	7212195720085
70	Zulu	GC	Female	109 Block FF,Soshanguve,0152	Married	7602110526080

Table 2
Employment, Educational level and Dependants of members

No	Surname	Ini	Gender	Employment Status	Educational Level	Children & Dependants	Date of Birth
1	Baloyi	KC	Female	Unemployed	Grade 8	1.Theresa 2.Jerry	01.12.1983 09.07.1979
2	Baloyi	MT	Female	IT Specialist	Diploma - IT		
3	Chauke	L	Female	Unemployed			
4	Chauke	MT	Female	student	Tertiary Student		
5	Gomba	CN	Female	student	Grade 8	1.Penelope 2.Emmanuel 3.Innocent	31.03.1981 22.03.1984 15.01.1987
6	Kganyago	BE	Female	Unemployed	Fashion Design		
7	Khoza	MT	Female	Domestic worker	Typing Cert.	1.Mashudu 2.Ethel 3.Lucio 4.Jimmy	28.04.1985 27.11.1988 24.02.1992 01.09.1994
8	Kumalo	ML	Female	Teacher	Teacher's Diploma	1.Cecil 2.Nompumelelo 3.Manqoba 4.Nhanhla 5. Mthandeni	23.09.1981 16.10.1983 1984 1987 23.05.1993
9	Kumalo	CK	Male	Bus Driver	Grade 7	1.Cecil 2.Nompumelelo 3.Manqoba 4.Nhanhla 5. Mthandeni	28.04.1985 27.11.1988 24.02.1992 01.09.1994 23.09.1981
10	Legodi	MD	Female	Unemployed	Nursing Certificate		16.10.1983
11	Legodi	MJ	Female	Pensioner		1.Mapula 2. Esther 3.Thabo 4. Tshepo	1984 1987 23.05.1993 08.01.1981
12	Lepphoto	TM	Female	Unemployed	College Student		
13	Madonsela	MB	Male	Scholar	Scholar		
14	Mahlangu	ZS	Female	Scholar	Grade 12		
15	Mahleya	LT	Female	Catering	Grade 0	1.Thembi 2. Phindile	26.01.1988 19.07.1992
16	Mahleya	P	Female	Student	Student		
17	Malebati	SM	Female	Unemployed	B Comm Man.	1.Sedima 2.Malepu	31.12.1996 27.05.2007

No	Surname	Ini	Gender	Employment Status	Educational Level	Children & Dependants	Date of Birth
18	Manda	AT	Female	Unemployed	Grade 12		
19	Manus	GN	Female	Cleaner	Hair dresser Cert.	1.Sydney	28.12.1982
						2.Gift	
						3.Nthabiseng	31.07.1993
						4.Tshepo	25.08.1997
20	Masango	LM	Female	Pensioner	Catering Cert.		
21	Masemola	C	Female	Cleaner	Grade 11	1.Karabo	08.12.1993
						2.Kelebogile	06.03.1999
						3.Tumisho Jnr	10.10.2004
22	Mashiya	MT	Female	Cashier	Grade 12	1.Zimasa	05.07.2000
23	Mathebula	E	Male	Part time job	Grade 11		
24	Mqwathi	ZV	Female	Progr Facilitator	Basic HIV & AIDS	1.Loyiso	14.05.2006
25	Mkhwanazi	MG	Female	Pensioner	Grade 5		
26	Mnisi	ON	Male	Contractor	B. COM		
27	Mnisi	TG	Male	Scholar			
28	Modiga	SN	Female	Unemployed	Grade 10	1.Reabetswe	17.08.1993
						2.Khensani	27.11.2002
29	Mokoana	DE	Female	Self employed	Grade 8		
30	Molapo	MP	Female	Pensioner	Grade 0		
31	Morudi	MI	Male	Unemployed	Grade 12		
32	Moshoana	FP	Male	Part time job	Computer Literacy	1.Tswelopele	
33	Moshoana	DV	Male	Student	Grade 12	1.Bongani	24.08.2007
34	Motaung	G	Female	Pensioner	Grade 0		
35	Mtebekwane	MM	Female	Pensioner	Grade 0	1. Boitumelo	
						2. Gontse	
						3. Lindiwe	
36	Mtshweni	NH	Female	Pensioner	Grade 3		
37	Mushi	E	Female	Waiter	Grade 12		
38	Ndlovu	J	Male	Security Officer	Security studies		
39	Ngobeni	CN	Female	Scholar	Scholar		
40	Ngobeni	MS	Female	Scholar	Scholar		
41	Ngobeni	MC	Female	Pensioner	Grade 7	1.Pricinna	08.01.1970
						2. Amos	16.06.1972
						3. Jim	00..8.1973
						4.William	07.04.1979
						5.Samuel	00.10.1981
						6. Refilwe	05.07.1991
42	Ngobeni	EP	Female	Domestic Worker	Grade 12	1.Charity	10.09.1993
						2. Otlalepule	26.01.1996
						3.Katlego	29.06.1998
						4.Lesego	10.09.2001
43	Phiri	CC	Female	Unemployed	Grade 10		

No	Surname	Ini	Gender	Employment Status	Educational Level	Children & Dependants	Date of Birth
44	Radebe	ZJ	Female	Cutter (Clothing)	Grade 12	1. Thandi	24.03.1987
						2. Mduduzi	16.02.2010
45	Rankweteke	LM	Male	General Assistant	HR Cert		
46	Sejeng	MS	Male	Manager and Pastor	Dip,BA,BTh Hons	1. Boitumelo	31.03.1985
						2. Phumzile	17.12.1983
						3. Katlego	17.01.1989
						4. Nqobile	03.04.2002
						5.Mogau	04.10.2004
47	Sejeng	PC	Female	Unemployed	Grade 11	1. Blessings	07.05.2008
48	Sejeng	NJ	Female	Unemployed	Grade 12	1. Phumzile	17.12.1983
						2. Nqobile	03.04.2002
						3.Mogau	04.10.2004
49	Sekete	JB	Female	Self employed	Diploma ELD	1. Veronica	08.08.1981
						2. Frank	10.06.1986
						3. Elphus	07.08.1986
50	Sekete	VM	Female	Constable	Policing Certificate		
51	Sekethwayo	NA	Female	Unemployed	Grade 11	1. Mxolisi	18.06.1990
						2. Nolufefe	06.01.1992
						3. Lebo	02.08.2005
52	Shabangu	J	Male	Security Officer	Computer Certificate		
53	Shabangu	C	Female	Unemployed	Grade 10		
54	Sithole	TP	Male	Plumber	Grade 11		
55	Sithole	RM	Female	Unemployed	Grade 11	1. Lebogang	31.10.2000
						2. Pontsho	24.07.2002
56	Sithole	AT	Female	Unemployed	Grade 12		
57	Sokhela	M	Male	Scholar			
58	Teffu	LJ	Male	Asset Manager	Certificate		
59	Teffu	SP	Female	Cashier	Grade 12		
60	Teffu	MF	Male	Pensioner	Grade 7	1. Lucky	06.07.1970
						2. Mavis	
61	Teffu	SL	Female	Domestic Worker	Grade 3	1.Lucky	06.07.1970
						2. Aubrey	10.10.1978
						3. Mpho	28.05.1984
62	Thabana	SL	Male	Self employed	Business Mgt Cert		
63	Thabana	SL	Female	Domestic worker	Grade 8	1. Bongani	17.02.1981
						2. Shirley	13.05.1981
						3. Otilia	11.12.1996
64	Tinani	PM	Female	Unemployed			

No	Surname	Ini	Gender	Employment Status	Educational Level	Children & Dependants	Date of Birth
65	Tshabalala	LT	Female	Self employed	Certificate	1.Thulisile	24.05.1981
						2. Thandiwe	01.05.1986
						3. Nelisiwe	29.03.1992
66	Tshabalala	NG	Female	Student			
67	Tshabalala	T	Female	Administrator	Certificate in Tourism	1. Samukelo	03.30.2005
68	Zondo	KR	Female	General cleaner	Diploma Hair dresser	1. Portia	29.07.1987
						2 Phindile	28.07.1989
						3. Nhlakanipho	12.05.2004
69	Zulu	IW	Male	Consultant	National Diploma	1. Nhlanhla	05.07.1999
						2. Sibusiso	05.07.2004
70	Zulu	GC	Female	Unemployed	Grade 11	1. Nhlanhla	05.07.1999
						2. Sibusiso	05.07.2004

Note : The permission to publish all these particulars in Tables 1 and 2 above, and all included photos in this section is attached in Appendix B.

3.3 Financial resources

Fountain of life administers its funds in accordance with the financial policy of the AFM of SA. A treasurer administers the funds and is accountable to the pastor and the church board. The congregation's books are audited on annual basis. Accountability and transparency is highly encouraged when budgeting and spending the money. Basic financial management as stipulated in the church's financial policy is strictly adhered to. The congregation has a cheque book, receipt book, cash book, etc.

3.4 Physical and space resources

Fountain of life has a structure built with cheap self made cement bricks. This structure was given a face lift by making structural extensions to the building adding a kitchen, a store room and the pastor's office in 2008. As indicated on the attached photographs, this building is the congregation's place of worship to

date at the main campus. The Abundant grace campus has a tin house as its place of worship as indicated on the attached photographs.

The stand at 1333 Molepo is not in the name of the congregation but rather in the land lord's name. The stand at Slovoville is in the congregation's name and that is where the congregation intends to build a better structure to be a place of worship and cater for other spiritual and temporal needs of the congregation and the community. This dream is mentioned in the vision of the congregation below.



Front elevation of the Fountain of life campus after the face lift. This is at 1333 Molepo Stand in Winterveldt Flats



Back and side elevation of Fountain of life showing the “mkhukhu” (tin house) used multi-purposely.



Scene from the neighbourhood of Fountain of life



Scene from the neighbourhood of Fountain of life.



Scene from the neighbourhood of Fountain of life



Scene from the neighbourhood of Fountain of life



Scene from the neighbourhood of Fountain of life



The front view of the Abundant grace place of worship in the Slovoville village. This campus is situated at Slovoville Phase 4 at the traffic circle.



The back view of Abundant grace in Slovoville. The caravan seen here is used by one of the congregation members to sell refreshments to nearby school children as a means of earning something for a living



Scenes from the neighbourhood of Abundant grace. This is the Phase 4 traffic circle where the congregation is situated.



Scenes from the neighbourhood of Abundant grace

3.5 Programme or ministry resources

The activities of Fountain of life include Sunday school, youth services, sisters' fellowship, and men's fellowship as the traditional ministries. These programmes are geared to cater for the spiritual needs of all various age groups as mentioned above in the "Membership and commitment resources" section. The Sunday school is for the children of members who are less than 18 years of age. As stated, our Sunday school includes children whose parents are not members of the congregation. The young people's needs are catered by the youth programmes while sisters have the sisters' fellowship and men have men's fellowship.

The Fountain of life is also involved in five ministerial departments which are covered in The Great Commandment recorded in (Matt 22:37-40) and The Great Commission as stated in (Matt 28:19-20) namely: Worship, Fellowship, Ministry, Evangelism and Discipleship. The congregation is still developing and optimizing these ministerial departments as well as its vision, and mission stated hereunder, adopted from the Fountain of life vision document.

Apart from these programs, there are family life seminars from time to time. These family life seminars caters for married couples, usually referred to as couples meetings, and also addresses lives of single members. There are special programs for the elderly members of the congregation. These programs are dominated by their intercessory prayers and the end of the year thanksgiving celebration.

Here under follows the pictures of Sunday school classes and scenes at the worship services at both campuses, Fountain of life campus and Abundant grace campus.



Sunday school children rendering a musical item during the Worship Service at Fountain of life together with their teacher Mrs. GC Zulu



Sunday school children during their class under the tree at Abundant grace Slovoville, singing together with their teacher Mrs. SN Matjeke (Modiga)



Sunday school children during their class at Abundant grace Slovoville, taking instructions from their teacher Mrs. SN Matjeke (Modiga)



Celebration during the Worship Service at Abundant grace in Slovoville



Celebration during the Worship Service at Abundant grace in Slovoville



Sunday school children after their class at Fountain of life Winterveldt



The scene of the Worship Service during the ministry of the word at Fountain of life Winterveldt



The scene immediately after the Worship Service at Fountain of life. The group under the tree is gathered around one of the members who sells ice blocks and sweets.

AFM of SA
Fountain of Life & Abundant Grace
Vision

It is the dream of sharing the Good news of Jesus Christ with the hundreds of thousands of residents in Winterveldt. (***Evangelism***)

It is a dream of a place where the hurting, the depressed, the frustrated, and the confused can find love, acceptance, help, hope, forgiveness, guidance, and encouragement. (***Ministry & Evangelism & Discipleship & Fellowship***)

It is a dream of welcoming many members into the fellowship of our church family – loving, learning, laughing, and living in harmony together. (***Fellowship***)

It is a dream of serving God and worshipping Him in Truth and in Spirit in so doing ushering God's presence, glory and power. (***Worship***)

It is a dream of developing people to spiritual maturity through Bible studies, small groups or cell groups, seminars, retreats, and anointed Bible based messages and teachings. (***Discipleship***)

It is a dream of equipping every believer for a significant ministry by helping them discover the gifts and talents God gave them. (***Ministry & Discipleship***)

It is a dream of being a significant role player in developing and improving the lives of the people in the community of Winterveldt, thus proving the reason for our existence by this involvement. (***Ministry***)

It is a dream of building a church with beautiful, yet simple facilities including a worship centre, a counselling and prayer room, class rooms for Bible studies and training ministries, and kitchen and dining facilities. All of these will be designed

to minister to the total person – Spiritually, emotionally, physically, and socially.
(***Discipleship & Worship***)

It is a dream of sending out matured and fully equipped members into the community of Winterveldt to witness and bring the lost souls to Christ. (***Ministry & Evangelism***)

Fountain of Life & Abundant grace's purpose Statement

At Fountain of Life & Abundant Grace We shall :

Magnify : WE celebrate God's presence in ***Worship***

Mission : We communicate God's Word through ***Evangelism***

Membership: We incorporate God's family into our ***Fellowship***

Maturity : We educate God's people through ***Discipleship***

Ministry : We demonstrate God's love through ***Service***

These key words, representing our **FIVE** purposes, have been incorporated into our mission statement, which reads as follows ;

Fountain of life & Abundant grace's purpose / mission statement

To bring people to Jesus and **membership** in His family, develop them to Christ like **maturity**, and equip them for the **ministry** in the church and life **mission** in the world, in order to **magnify** God's name.

When the church knows her role, it will be very effective. Bosch (1991:390) states the following striking words about the church:

"It is not the church that has a mission of salvation to fulfil in the world; it is the mission of the Son and the Spirit through the Father that includes the church."

Fountain of life & Abundant grace aspire to have spiritual growth, care and share, be involved in the community in alleviating the diverse plights tormenting the community of Winterveldt, in so doing become the beacon of hope. It values being relevant, effective and consequential and above all do God's will as it accomplishes God's mission.

4.0 ETHNOGRAPHIC RESEARCH OF THE AFM OF SA FOUNTAIN OF LIFE

The descriptive study making use of a qualitative oriented questionnaire on the status of the Apostolic Faith Mission of South Africa Fountain of life congregation and the needs of the Winterveldt community was conducted. This qualitative oriented questionnaire also helped to find out how the members of Fountain of life view the culture of the congregation.

Spradley in Babbie and Mouton (2001:280) defines the use of ethnographic studies as follows:

“Ethnographic studies mainly use interviewing techniques and participant observation as methods of data gathering.”

In describing ethnography, Babbie and Mouton (2001:279) put it this way :

“Ethnography can be described as the data of cultural anthropology that is derived from the direct observation of behaviour in a particular society The making, reporting and evaluation of these observations is the task of the ethnographer”

On the other hand Spradley in Babbie and Mouton (2001:279) defines ethnography in a similar vein as follows :

“Ethnography is the work od describing culture. The essential core of this activity aims to understand another way of life from the native point of view. Field work, then, involves the disciplined study of what the world is

like to people who have learnt to see, hear, speak, think and act in ways that are different. Rather than studying people, ethnography means learning from people.”

Babbie and Mouton (2001:279) argues that although the above are the view they have taken in their book, it is also true to mention that the term “ethnography” has been taken up by many social scientists to undertaken studies in clinics, schools, cult groups, and so forth and that the term has subsequently lost its special or original link to culture anthropology.

Marais & Ellison (2007:5) argues the definition of ethnography as follows:

“Ethnography is a specific social science research methodology under the larger heading of interpretive research. The aim of interpretive research is to understand the phenomenon being researched. In service of that understanding aim, the point of ethnography is to achieve what the word literally means, to put a culture into writing (either print, pictures, or electronic media). The ethnographer has but one aim: to get the emic, or insider-to-the-culture, perspective. This aim makes ethnography phenomenological, since it strives to capture the essence of what it means to be of that culture. The ethnographer often cannot be an insider to the culture, so she or he must get the insider perspective by spending a lot of time, taking a lot of notes (both verbal and non-verbal), collecting many stories, amassing much descriptive data, drawing diagrams of how the pieces relate to the whole, and always testing any emerging patterns or theories with the actual insiders. How else can he or she claim to understand?”

Marais & Ellison (2007:6) further states that ethnography is a social science that gathers thick description, history, story, and metaphor around questions of how people behave and believe with one another in congregational life and deeply

examines this descriptive data, discovering some significant patterns that can be verified by either other researchers or, better, by the congregational leaders themselves. Such verified interpretation lets the ethnographer claim understanding of the culture being studied.

As indicated in details in chapter 1 under the Research methodology under the points dealing with basic methodology and research techniques, sampling and questions, the researcher used the applied ethnography in Fountain of life, adhering to ethical issues as indicated. Questions were given to the participating members and were answered in their context, and then giving them to a distant reading team to mine the data for patterns that they themselves might not see. The appreciative report, returned and gave an incredibly reliable and trustworthy description of their local culture.

How these would be implemented and applied has been indicated in details in Chapter 1 under research methodology and operationalization.

Members of the congregation were considered as a sample, however focusing on a balance age groups, gender and positions of leadership representativeness among subjects.

The terminology used has been sourced from Patrick Keifert's book "*We are here and now*" (2006). [Patrick Keifert is the president and director of Research of Church Innovations Institute, a non profit organisation dedicated to discovering and implementing tools for congregational renewal. From the late 1980 to the present time, he has guided development of this journey of spiritual discernment for missional local churches and their support systems. Initially this journey was called "Project for Worship and Evangelism" and then "Partnership for Congregational Renewal." and most recently "Partnership for Missional Church" (PMC) Keifert 2006:18-19]

A sample of twenty eight (28) people, where 7 were from the leadership (Family), 14 from members who are actively involved in the congregation (Insiders) and 7 from those who visit the church regarded as outsiders. This is based on the Family Home Model.

The following questions were asked, answers summarized, and data analyzed by the reading team. The questions were adapted from the unpublished article of Marais & Taylor-Ellison (2007:5-6), *“Push through the pain, the Spirit transforming churches across the world,”*

- Describe this congregation to someone new and tell how they would be nurtured here.
- Tell how people participate in the life and activities of this church and about the learning opportunities here.
- Tell a story about how you sense God’s presence and activity in this congregation.
- Describe how this congregation and its members are involved in the community around it.
- In Winterveldt there are people infected and affected by HIV/AIDS, there are orphans due to this pandemic, there is abject poverty, there is drug abuse from school children (nyaope) to adults (alcohol abuse), unemployment and other community plights. Tell how this congregation is involved to alleviate these community problems and how this involvement could be optimized.
- If you were to leave this congregation for five years, without any contact, what would you expect to see when you returned with regard to the congregation’s

development and what it does to the community? What would you hope to see?

- Tell a memory that gives you anxiety about the future of this congregation and tell a memory that gives you hope about the future of this congregation.
- Where do you see this congregation in five years? Tell me what your contribution would be to achieve your envisaged position of this congregation and what your general recommendations to achieve that would be

The designed questionnaire and summarised answers are in Appendix A

4.1 PRACTICAL THEOLOGICAL DATA INTERPRETATION

Qualitative researchers seek to find how people make meaning or interpret their own world. While in that process, researchers strive to understand the meaning people have constructed about their world and their experiences as stated by Merriam (2002:5). In this study, the researcher is interested in understanding the practical theological challenges faced by the AFM of SA Fountain of life congregation in the Winterveldt community.

The Fountain of life faith community supported this research and was desperate and anxious to have the outcomes of the research findings. The congregation needs to know the challenges they are facing, the challenges that hinders development and growth.

In qualitative research, Marshall & Rossman (1995:111) assert that data analysis is the process of “bringing order, structure, and meaning to a mass of collected data” This process began during data collection and continued after the data was collected. The process of data analysis, Marshall and Rossman (1995:112) observe, “is a messy, ambiguous, time-consuming, creative, and fascinating process” not an independent activity, but closely tied with data collection. This

process must be in the researcher's mind during and after data collection. Continued analysis was inevitable. During data collection the researcher constantly thought about what was being shared and observed. After data collection, the researcher assessed the interviews and as the transcribing process began, the information became part of a daily reflection. The researcher continued to reflect on the Christians of Fountain of life's experiences, especially when reading the transcripts of their ethnographic research interviews.

Also, the information obtained from the consent forms and demographic information were arranged by date, typed and saved in one file. Data analysis continued after data collection where more work was ahead than what was previously expected. This involved organizing the information collected, preparing and transferring the participants' spoken words to text and subsequently summarizing them ensuring that the original expressions are not lost.

The practical theological data and interpretation of the Winterveldt community would be done from the result of the ethnographic research which will be through the reading team's report. The researcher's general practical theological observation about Fountain of life would be part of the practical theological data and interpretation of the Fountain of life congregation.

4.2 READING TEAM'S REPORT

4.2.1 Introduction

The researcher would use the content of the reading team report to expose the practical theological data of Fountain of life. The report would depict the practical theological challenges faced by the AFM of SA Fountain of life in Winterveldt. At the hand of this report together with the information gathered in this research, the goal of this study, which entails the development of a theory and a strategy to enable Fountain of life congregation to contribute to the various challenges in Winterveldt, would be achieved.

Hereunder follows the report (the entire 4.2.2) as received from the reading team indicated within "....."

4.2.2 Report

"READING TEAM'S REPORT

**Congregation: Apostolic Faith Mission of South Africa (AFM of SA)
Fountain of life Congregation in the Winterveldt Community**

Metaphor:

The AFM of SA Fountain of life is a congregation in the Winterveldt Community. It is a congregation who received the gifts of diverse ministries that is been celebrated in worship and witness. It proclaims the life and abundance drawn from the Fountain which quenches the thirst in a tiring community. This is a relatively small, but closely attached group of believers, endeavouring to bring hope and comfort using their gifts affirmed by "Fountain" who give life.

Profile of Interviewees:

Your listening team interviewed 28 congregants: 7 outside strangers, 14 inside strangers and 7 active members of the church family. This is the correct ratio for this kind of applied ethnographical research, and has been proven to give the best insight into the culture of a certain group of people. We noticed that your assembly is strengthening by the good number of sisters compared to the brothers. We noticed that you attained a good age distribution: at least 2 to 4 respondents from each age group from 20+ to 60+ years. Only 3 people are relatively new to the congregation (less than 5 years), the rest are 10+ years serving the congregation. You are predominantly an African congregation serving the communities of Winterveldt and Slovoville (Abundant Grace). We believe that both the interviewers and the respondents had the best interests of the congregation at heart, and gave information that they hoped would help your congregation. We trust that the Lord will use our remarks and questions to lead you in the ongoing process of spiritual discernment and embrace new opportunities where God calls you to help Him to build His Kingdom in your community. All direct citations from the interviews will be put between inverted commas.

Below we will give feedback on the eight questions that members of the congregation answered during the research by Pastor Sejeng. We have looked at every answer as it was written, tried to understand each individual from their point of view and put the best construction to the answer. We have also noted that in the demographics, the congregation's membership is mainly females. We also noted that lack of resources has a major impact on the possible programmes of community involvement and development.

Whilst we are hesitant to advice you on what to do because every situation has its own unique nature and would like to avoid as much as we can a creation of one size fits all solution for our observation, allow us to share with you our

observations as I reflect on the answers to the questionnaire that was given to you by your Pastor, Sydney Sejeng.

Question 1: Describe the congregation to someone new and tell how they would be nurtured here.

From your responses it is evident that in your fellowship as congregation that you are spiritually nurtured through “teaching, prayer” and dedicate also time in “fasting”. You are serious about the “teaching of the word” and under the appreciative leadership of your pastor, who is obedient to his calling as the “Man of God”. Members experience the presence of the Lord in your assembly where “revelations” will be received. It is also a place where you are “given an opportunity to showcase and demonstrate your potential and talents”.

There is a strong believe in the ability of Fountain of life from its members that this congregation has the ability to nurture a new person. The members express strong confidence in the ability of the Church to make a new member welcome. They are willing to teach new members, help them understand the language, the habits and the culture of the Culture of Fasting, Prayer and worship. There are some members who do raise a concern that it might be difficult to nurture new members because the congregation is in a surviving mode but that’s one or two members

Suggested questions for discussion:

The reading team acknowledges and highly appreciates your commitment to the centrality of the Word of God and the importance of the Holy Spirit for spiritual growth. The importance of the word and the work of the Holy Spirit are crucial for your task as God’s children.

- The question at hand is: “What would you consider is the main purpose of being church and how could it contribute to reach out to the world?”

- Drawn your strengths from the Fountain of life, you acknowledge the presence of God, how could the sacraments of baptism and the Holy Communion enhance your teachings in the word?

Question 2: Tell how people participate in the life and activities of this congregation and about the learning opportunities here.

It seems that you are very much committed and a dedicated group of people. You do maintain “good working relationship”. You are also experiencing “times of conflict” due to the “lack of participation” especially during fundraising functions.

The learning opportunities in the congregation are confined mainly to the pulpit on Sunday by the resident Pastor or visiting preacher. The general feeling of the members is that there are members of the congregation who are not committed to the decisions made. One member said there are “two groups, those who are committed and those who are not committed” and the other one said there is “conflicts from time to time” which mainly emanates from lack of commitment to decisions made. Lack of participation especially during fundraising activities is a problem and needs to be addressed because it is only through commitment, participation that you can be able to make significant effort towards purchasing new instruments and replacing stolen ones.

Suggested Questions:

We appreciate your dedication in serving God by the different activities. Everybody is encouraged by your pastor to be involved in the life of the church. The church’s life as community is a demonstration of what God intends for the life of the whole world. A missional church is indicated by how Christians behave towards one another, and building healthy relationships – with the world watching.

- As servants of God, proclaiming His good news to all people, how could the congregation contribute in God's good news to the world?
- How could your leadership help the congregation to think about being a witness in the world?

Question 3: Tell a story about how you sense God's presence and activity in this congregation.

A variety of responses has been offered by your interviewees on how they sense God's presence and activity in the congregation. It is clear that you definitely "feel the presence of God" during your assemblies. You seriously take up "participating in worship" through "prayer, the ministry of the word and fasting". One member, who is actively involved, affirmed the presence of God in exclamation: "I feel his Spirit with certain visions". Another member "have a vision..."

There is strong conviction from the members that God is present in this congregation whenever they congregate. Worship, Prayer and ministry of the word are the dominant aspects used by the congregation to express the presence of God. There seem to be a concern though that the absence of instrument have affected worship which may imply to an outside person that instruments are an embodiment of the nature of God in this congregation and therefore the absence of instruments may lead to the absence of God and ultimately the demise of this congregation.

Suggested Questions:

Listening to your wonderful experience and sensing the presence of God, we are excited of how the Spirit is moving in the life of your congregation. It is remarkable how you speak with ease about Gods action in your life. It is a real blessing how you "hear God speaking to us" in "worship and praise".

- On your spiritual journey, we believe that God is empowering you by His Spirit. How do you corporately discern what God is really saying to you?
- Whilst experiencing wonderful moments of praise and worship in His presence how can you discover the Holy Spirit in every activity of the congregation?
- .How do you view instruments in an act of worship?
- Do you think the absence of Instruments in worship will affect your relationship with God?
- How do you as a member of this congregation represent God in the community?
- What does the presence of God to the existence of this Congregation?

Question 4: Describe how this congregation and its members are involved in the community around it.

It is clear that the congregation do care for each other in “fellowship”. One respondent observed that “some good years ago...old clothes and food” were distributed to those in need. It is also reported that other members “visit homes of members of the community”. It is encouraging to notice that you maintain the good habit of being supportive “during funerals”. There is an urge that “more needs to be done”, because

“I saw nothing that we do to be involved in the community”. More than 50% responded that the congregation is not participating (“involve”) in its immediate surroundings.

As God’s church in His world we are called to bear witness, by sharing and be involved in a tangible way in each other’s lives. Being spirit filled children of God we may be stretched beyond our denomination and reach out in caring ways to the surrounding community and become actively involved in using our gifts of service.

It is clear that the congregation is lacking in community involvement whereas there are missional opportunities around them. What is clear though is that the congregation has already identified weakness and they can talk about it even to a stranger like me.

Suggested Questions:

- What are strengths, weaknesses, opportunities and threat (SWOT analysis) of this Congregation?
- What are you becoming (The picture you seek to create)? Vision
- What are we doing (Purpose: why do we exist)? Mission
- How would you like to experience God's guidance in mission of this Church
- Considering how you could "display Christ" and "witness", to the community who "has interest in our church", what should be done to "improve" your involvement other than "lots of pray"?
- You have wonderful opportunities to be missional in your community, how can you bring about healing and support those whose suffer?

Question 5: In Winterveldt there are people infected and affected by HIV/AIDS, there are orphans due to this pandemic, there is abject poverty, there is drug abuse from school children (nyaope) to adults (alcohol abuse), unemployment and other community plights. Tell how this congregation is involved to alleviate these community problems and how this involvement could be optimized.

After a careful reading, and your response to the challenges you face, we want to applaud the congregation attempts to bring some form of relief. We took cognizance of the socio-economic situation that form part of your struggles. Despite all odds and the "lack of resources", you use some opportunities to "relief

those who are sick, the unemployment, the poor”, by making “offerings”, and “support during funerals”.

The congregation, as humble servants of God, though has a responsibility to pray and work for the better of its community. In Christ’s Name we can declare healing and hope to those who are suffering.

Suggested Questions:

The challenge to you is:

- What methods other than preaching could be instilled to help changing your environment?
- How could you bring messages and act in such a way that will give hope to the marginalized and outcasts?

Question 6: If you were to leave this congregation for five years, without any contact, what would you expect to see when you returned with regard to the congregation’s development and what it does to the community? What would you hope to see?

We noticed that you prioritize some essential developments that “you hope to see” after being absent for five years from the congregation. You are a congregation blessed with a futuristic vision which is realistic. You have a passion that visualizes growth in membership. The gift of music in “praise and worship” forms an integral part of being church. It seems therefore that the majority of you have a vision for “growth” in the congregation and the procurement of “instruments” to enhance “entertainment”. Someone remarks that, “I’d be exceedingly happy to have the entertainment back” with the focus on the youth. You also “need to be having improved programmes to address the plights in the church and in the community”.

Another respondent's remarked: "The congregation should be witnessing and telling the community about God".

Suggested Questions:

- Having said that you should use opportunities to be missional in the community, how can you use your visions to focus on God?
- Considering the needs for development in the congregation, in what way can you use your "praise and worship" (liturgy) as well as the "instruments" (music) not purely for entertainment, but to use the gift of being servants of God in the community?

Question 7: Tell a memory that gives you anxiety about the future of this congregation and tell a memory that give you hope about the future of this congregation.

There is a major concern regarding the future of the church, taking into account "poor financial status" and the "church building" of the congregation and "loss of our instruments and cutlery through theft or criminal activity". Other contributing factors are, "poor development and growth" which increases the level of **anxiety**.

One respondent explicitly comments that "there are still immature Christians who are not responsible and consequently not assisting the pastor in the ministry's work load". There is also a "concern about Sunday School children".

Some others have **hope** in "expecting great things" and the "need to achieve God's mission through this number of member...and in quality". The "pastor gives hope...and the word".

The reading team gets the impression that your spiritual energy is being consumed by anxiety about the survival of the congregation due to many factors. Try to focus on your calling in the greater Kingdom of God of which you are part. Your pastor plays a pivotal role in the ministry. We are sure that many of you are gifted to

participate in ministering the congregation. All members should be encouraged to be involved to minister and witness as disciples of Jesus Christ.

Suggested Questions:

- Trusting in the work and presence of God, how would you think about a shift towards a greater dependence on the Holy Spirit and how could this benefit the congregation?
- Growth is what you need; this seems to hold the key to the future

Question 8: Where do you see this congregation in five years? Tell what your contribution would be to achieve your envisaged position of this congregation and what your general recommendations to achieve that would be.

The majority of answers confirm a number of positive responses. “The church will be at a level where God wants it...we shall not be limiting God”. However, “we need to improve the marketing strategy that is how the word is delivered outside...” What you acknowledge is that the congregation needs to shift the mindset from receiving to giving spiritual goods, from being served to unconditionally serving others, from waiting for better circumstances to creating better circumstances for the needy and the hopeless.

Suggested Questions:

- What opportunities do you see in your surroundings and how can you be instrumental in building bridges to the community?
- Being filled with the Holy Spirit and blessed with various gifts, how can you obey God’s call and when will this start happening?”

The reading team’s report continues hereunder with the general overview and the general summary.

“General Overview

Dear brothers and sisters in Christ, first we want to thank you for giving us the opportunity into your private space. We want to thank you for opening up to a stranger about the everyday life of The Fountain of life congregation. We realize the risk you took to be vulnerable and open yourself to critique, assessment and research. We are grateful for this opportunity and the honour granted does not go unnoticed and is not taken for granted. Growing through every answer given in the questionnaire has had a major impact on our spiritual life; we underwent different feelings throughout the reading of your responses. We have been challenged, we have thanked God for your commitment to the Gospel, We have laughed, we have learned and we have grown. These reflections therefore are given back to you prayerfully with all honesty with no single intention to neither judge nor blame anyone. The reflections recognize the uniqueness of the congregation and the challenges you are facing in your immediate context.

Fountain of life is a unique congregation and I believe God is planting a seed that very soon will germinate and become an epitome of hope for the community of Winterveldt. The name of your Church, Fountain immediately expresses your intention to be a place of hope for the hopeless and we commit ourselves to continuously pray for your congregation so that it realizes its dream and vision of being a “Fountain of life”, not only in Winterveldt but in every soul that it touches through your Pastor, members and your future building. We strongly believe that God has placed you in the community of Winterveldt for a reason and we believe that as a community that is grounded on spiritual ordinances of Prayer, Fasting and worship you will be able to discern God’s calling and live it out in your community and touch lives in a most special way.

General Summary

The general summary will mainly cover eight areas which are the eight dominant patterns found in a Missional Church.

- Missional Vocation
- Biblical Formation and Discipleship
- Taking Risk as a Contrast Community
- Practices that Demonstrate God's Intent for the World
- Worship as Public Witness for the world
- Dependence on the Holy Spirit
- Journeying towards the reign of God
- Missional Authority

Missional Vocation

Fountain of life is conscious of its vocation in the world, you are aware of your reason for existence especially in the community you are in. This is what has made you to continue to congregate even under difficult circumstances of losing instruments to the very community that you are serving. You see yourself as a Family and still recognize your Pastor as the man of God whose role is to teach the word. Whilst you are conscious of your vocational tasks, you spend more time on the WHAT, what is the plight of the community? What are the needs? And there is not deliberate intention to deal with the how and when, Implementation.

Biblical Formation and Discipleship

There is a strong individual conviction of the word of God as a means to transform the world and nurture but there is no collaboration amongst the members, so whilst there is a general feeling that we need to grow in numbers there is still individual identity which creates multiple identities within one

congregation then the word of God simply become information not transformational. Then discipleship and making disciples are the victims because we know the bible for ourselves and it is not helping us to change the world we are in.

Taking Risks as a Contrast Community

They do teach its members that they are in the world but not of the world and so they need to live a life that resembles Kingdom values and principles. Be that as it may, there seem to be challenges of youth discipline which worries the elderly in the congregation. The issue of conflict did not come out very clear but few people do raise concern about your ability to handle conflict whenever it arises.

Practices that Demonstrate God's intent for the World

Fountain of life do have habits of mutual care sharing and involvement in each other's lives. This is expressed by the presence of the congregation during funerals in the community even if the bereaved are not members of the church and collecting and distributing food and clothes for the poor. Fountain of life is a small community and there are clear signs of healthy relationship amongst members. There is still room for improvement though, reaching out in caring ways to the surrounding community can be improved not in program forms but in a caring manner, Jesus cared, touched and was present to those who needed him most.

Worship as a Public Witness of God's reign

Worship is central to Fountain of life because each and every member sounds passionate about worship as an act of proclaiming the reality of the reign of God, known in Jesus Christ and experienced in the Holy Spirit. I have also observed that Reading of the word, Proclamation of the word and worship dominate the public witness nature of the Church and whereas Baptism and The Lord's Supper

is a signs of God's presence and his future visible, these signs are not visible in the public witness of Fountain of life.

Dependence on the Holy Spirit

There is a strong prayer culture in Fountain of life and clear dependence on the Holy Spirit

Journeying toward the reign of God

The Church has identified the needs of the community they live in and the lack of Church's involvement thereof. The lack of strategy, vision and mission statement makes it difficult for the Church to Journey towards the reign of God

Missional Authority.

Due to lack of Strategy, Vision and Mission statement Fountain of life has no missional vocation within the community.”

4.2.3 Conclusion

The reading report mainly covered eight areas which are the eight dominant patterns found in a missional church. The researcher will draw valuable points from this report in answering the question, what can be done in Fountain of life to maximize participation of all members to serve the community of Winterveldt, and at the same time achieving the goal of this study, being to develop a practical theological theory, strategy and process which the AFM of SA Fountain of life would be inspired to implement in order to contribute positively to the challenges in Winterveldt.

4.3 THE RESEARCHER'S GENERAL PRACTICAL THEOLOGICAL OBSERVATIONS

Observation involves looking at and attentively watching what is going on at the congregation. Along with interviews, the researcher applied observation, listening and talking formally and informally with the people of Winterveldt both in the congregation and out in the community. Observation, as a research tool, helps an outsider to notice things that are routine to the participants themselves, things that may lead to understanding the context, and may help to triangulate emerging findings, used in conjunction with other strategies to substantiate the findings as mentioned by Merriam (1998:96). In this study the researcher used observation in two different situations:

First, individuals in their settings were observed. This included observing the overall environment, activities, interaction, interpersonal skills and relations.

The second area where observation took place was in congregational and various committee meetings and gatherings. The researcher was very cautious not to impose personal critical perception, but to observe the situation from various perspectives and to note different elements, such as roles, interactions and conversations with people in congregation.

The researcher journeyed through the missional transformation process and noted that the AFM of SA Fountain of Life needs a Theo-centric ecclesiological transformation and development. The researcher's congregation was journeying with him.

Throughout this journey, the researcher maintains that after studying the context of the Fountain of life congregation and its culture, after hearing their stories, missional transformation based on the renewed understanding of God's mission is the greatest practical theological challenge faced by this congregation.

In any qualitative study the research relationships are shaped by both the researcher and the participants. These relationships are the means by which the researcher, who is the main instrument, gets things done as such; they affect the participants as well as the researcher. In this study, the researcher collaborated with the participants to obtain knowledge that was useful to the participants themselves and to the researcher as well as in contributing to personal and social transformation. However, for the researcher, gaining such information was not the end of this relationship.

The relationship that developed during the research process was not only a tool for gaining access to the information and data, but a genuine and continued connection with the participants who made this study possible. The end of data collection was the continuation of relationships with the participants. The researcher intends to utilize this relationship as a resource to ensure attentive response to the findings that were obtained from the participants' shared experiences. It is the researcher's intention to devote time and effort to discuss the findings with different people and organizations to look for ways to improve the lives of all the people of the semi-rural community of Winterveldt and rekindling the role of Fountain of life faith community, through the recommendations of this study

5.0 CONCLUSION

In an attempt to develop a practical theological theory, strategy and process which the AFM of SA Fountain of life congregation would be inspired to implement in order to contribute towards arresting the apparently increasing theological, social, economical and moral degradation in the community of Winterveldt, which is the goal of this study, this chapter focused on the congregational analysis of the AFM of SA Fountain of life, discussing the history,

the resource analysis, and the ethnographic research of the AFM of SA Fountain of life congregation.

From the history, the congregational resource analysis and the reading report in particular, as well as from the observation of the researcher, Fountain of life needs a holistic mission. The congregation's ecclesiology needs to be rooted in missiology, where holistic spirituality is an intrinsically biblical way of viewing life and living out faith as an indivisible whole.

Fountain of life is a praying congregation and depend on the Holy Spirit as reported in the reading report but seriously lack action in terms of fulfilling its God mandated mission. It experiences the presence of God particularly in Worship and during the ministry of the Word but as indicated, the Word of God appears to be informational rather than transformational. The Fountain of life members know the word of God for themselves and not being helped or transformed by the same word to change the world around them.

Both the Old and New Testaments demonstrate God's concern with the whole person in the whole society. The situation with Fountain of life is that it is not reflecting the wholeness of God's redemption; is not aware of all that in which God's mission summons them to participate; is not applying the redemptive power of the cross of Christ, to all the effects of sin and evil in the surrounding lives, society and environment through the combined engagement of all its members. Holistic mission cannot be the responsibility of any one individual, but certainly that of the whole congregation. Fountain of life depends on its pastor as reported above. From the report, it comes out that Fountain of life needs to be missional pursuing the *missio Dei*, have sound and genuine spirituality, while developing missional leaders with missional leadership qualities.

The Fountain of life is not involved in the community of Winterveldt which is completely opposite what the church is called for. The Church was formed, called and empowered by God to share in the suffering of all by advocacy and care for

the poor, needy and marginalized people in the community where the church finds itself. The Church would do well by working for transformation through its works of compassion and mercy. This is one of the major attributes that upholds the relevance of the Church in that it is not an end in itself rather, the Church is a special gift to the world by God and so service belongs to the very being of the Church. Therefore, the Church must exist only in relation to the common destiny of humanity and all creation.

The Church through the Holy Spirit is united with Jesus Christ and sent as disciples to bear witness to God's reconciliation, atonement, healing and transformation of creation.

In a real sense, the Church is God's instrument in the eradication of enmity, the reconciliation of human division and hatred, which is the main source of human suffering. The Church is also called to care for the integrity of creation in condemning as sinful the abuse and destruction of God's creation, and to participate in God's healing of broken relationships between creation and humanity. Thus the Church is called to heal and reconcile broken human relationships (2Cor.5:16–21). This in itself is transformational development. Fountain of life needs to attain this level of service.

The term "Transformation" is a concept that is rooted in the scriptures: In the Old Testament, transformation carries the concept of shalom, that is harmony, peace, justice, health, well-being, and prosperity. While in the New Testament, Transformation carries the concept of the Kingdom of God through Jesus Christ. In the Church this is characterized by increased holiness of life, reconciliation of relationships, and appetite for prayer and worship. Myers (2000:65) explains that transformational development involves seeking positive change in the whole of human life materially and spiritually, by recovering our true identity as human beings created in the image of God by discovering our true vocation as

productive stewards, faithfully caring for our world. Once again Fountain of life needs to attain this level of transformation.

Transformational development means the change from the condition of human existence contrary to God's plans to one in which people are able to enjoy the fullness of life in harmony with God (John 10:10; Ephesians 4:13 and Colossians 3:8-15). Fountain of life must understand this as being part of its missionary task in transforming society and not only the proclamation of the gospel and the conversion of non-believers.

As stated by Bragg (1987: 39), transformational development should, through the mission of the Church, institute the value of God's Kingdom over and against the values of the authorities and powers of the world. Transformational development should also promote the enhancement of just and peaceful relationships with others and the community which sees us in shalom with God, our fellow human beings, ourselves and with all of creation

The challenge posed to AFM of SA Fountain of life, is to take heed of the directives hinted in the reading team's report. While the reading report mainly covered eight areas which are the eight dominant patterns found in a missional church, the researcher drew the conclusion to one direction which is missional transformation based on the renewed understanding of God's mission as the greatest practical theological challenge faced by this congregation.

CHAPTER FOUR: NORMATIVE ASPECTS OF BEING A MISSIONAL CHURCH

1.0 INTRODUCTION

In addressing the research question: “What can be done in the Fountain of life congregation to maximize the participation of all members to serve the community of Winterveldt as well as the larger society?” from the identity of Fountain of life as indicated in the previous chapter about the congregational analysis, it was depicted that Fountain of life needs to be missional, pursuing the *missio Dei*, have sound and genuine spirituality, while developing missional leaders with missional leadership qualities.

In actual fact, if the practical theological challenges of the AFM of SA Fountain of life congregation in Winterveldt could be explained and explored, and the AFM of SA Fountain of life congregation in Winterveldt could be inspired to implement the developed practical theological theory, strategy and process the AFM of SA Fountain of Life would be in a position to relieve the people of Winterveldt from the plights they face.

The previous two chapters dealt with the wider contextual analysis of Fountain of life as one part of its “world,” and the specific congregational identity or local congregational analysis as the other part of its “world.”

The chapter will describe the normative aspects of being a missional church focusing at the missional identity of the AFM of SA Fountain of life and the empowerment and involvement of laity in the AFM of SA Fountain of life congregation. The strategies to empower lay leadership in the AFM of SA Fountain of life, and the missional leadership strategies will be discussed in this chapter. The researcher will also address the applicability of these strategies on lay leadership development in the AFM of SA Fountain.

2.0 THE MISSIONAL IDENTITY OF THE APOSTOLIC FAITH MISSION OF SOUTH AFRICA FOUNTAIN OF LIFE

The Fountain of life congregation as part of the Church was formed, called and empowered by God to share in the suffering of all by advocacy and care for the poor, needy and marginalized people in society. This is one of the major attributes that upholds the relevance of the Church in that it is not an end in itself rather, the Church is a special gift to the world by God and so service belongs to the very being of the Church. Therefore, the Church must exist only in relation to the common destiny of humanity and all creation.

The church needs a holistic mission. It is for this reason that Fountain of life's ecclesiology must be rooted in missiology, where holistic spirituality is an intrinsically biblical way of viewing life and living out faith as an indivisible whole. Both the Old and New Testaments demonstrate God's concern with the whole person in the whole society. The question may be; is the congregation as a whole reflecting the wholeness of God's redemption? Is the congregation aware of all that in which God's mission summons them to participate? Is the congregation, through the combined engagement of all its members, applying the redemptive power of the cross of Christ to all the effects of sin and evil in the surrounding lives, society and environment? Holistic mission cannot be the responsibility of any one individual, but certainly that of the whole congregation.

The Church, as a faith community, Fountain of life included, is called to be a community through which and by which the world can be transformed and be made a better place.

Having established the type of context in which the AFM of SA Fountain of life exists, the methodology led further into critical reflection of specific church marks as seen in its operational mechanisms. The analysis which is presented in this study is just a representation of what is commonly reflected as an identity drive

on the life and values of the people in the congregation. The identity of the congregation influences the way theology is done and how lay people are participating in the life of the congregation and how they are involved towards building a steady missional identity.

Collins English Dictionary (2007:808) defines identity as the state of having unique identifying characteristics held by no other person or thing. This is, “who or what a person or a thing is”. Therefore, identity in reference to the church would mean an outstanding and unique feature or mark of a community of believers that permanently forms a description of that particular community. The identity of the church is better seen from a theological perspective than a sociological one. Louw (1998:208) states,

“In a theological anthropology ‘identity’ means that people discover that God calls them to respond to their destiny: to love God and their fellow human beings.... But identity is also about people being called: the principle of vocation.”

It is such a calling that should always drive a congregation into asking such questions as ‘who are we?’, ‘why do we exist?’, ‘what is our ultimate goal?’, ‘How does God use us?’ etc. Since this paper focuses on the life of a congregation, an appropriate definition can be the one with a similar focus. Carroll et al (1986:22) say,

“The identity of a congregation is the perception of its culture by either an observer or the congregation itself.”

Yet unlike in any mere sociological approach, identity of a congregation begins from God. That is why the wholesome identity of a congregation becomes missional in nature. Closely connected to this is the fact that identity analysis of a congregation is an entrance into doing theology in a particular congregation.

Robert J. Schreiter in Ammerman et al (1998:24) observes,

“First, and most frequently, a congregation takes up the task of doing theology because it seeks a better sense of its identity.”

As a congregation begins to ask questions about its own essence it begins to articulate its relationship with the triune God. It is also usually in the task of seeking to understand their identity that members of a congregation begin to see the realities, which their church traditions refused them to see, as God reveals them through his Spirit and scripture.

The identity of Fountain of life from the missional point of view is recommended to be based or grounded in the mission of God in His Trinity (*missio Dei* of the Triune God). This implies that the identity of the Fountain of life congregation should be grounded in the *mission Dei* of the Triune God when viewed from a missional perspective. The congregation, as a missional community is called to represent the compassion, justice and peace of the reign of God. Fountain of life should be missional and be a community called atonement and be part or be involved in the will and mission of the Triune God (*missio Dei*).

To achieve this missional identity, Fountain of life need to understand what it means to be church. Ignatius of Antioch (Volf 1998:129) mentions that: *“Wherever the Spirit of God is, there is the church, and all grace”*. The Spirit unites the community of faith (Church) with the Triune God. Miroslav Volf (1998:136) makes use of Matthew 18:20 when he says: *“Where two or three are gathered in Christ’s name, not only is Christ present among them, but a Christian church is there as well, perhaps a bad church, a church that may well transgress against love and truth, but a church nonetheless.”*

Further to this strategy, is for the Fountain of life to relive the purpose of being church as stipulated in their purpose which was mentioned in the identity analysis section.

Fountain of life needs to play its role as church. This can only happen if Fountain of life knows who she is. Bosch (1991:390) confirms this when saying that: *“It is not the church that has a mission of salvation to fulfill in the world, it is the mission of the Son and the Spirit through the Father that includes the church.”* Snyders in Bosch (1991:378) puts it this way: *“... the church is the only society in the world which exists for the sake of those who are not members of it.”* Dietrich Bonhoeffer in Bosch (1991:375) states that, *“... the church is the church only when it exists for others..., the church must share in the secular problems of ordinary human life, not dominating, but helping and serving, the church for others.”* Sundermeier in Bosch (1991:375) says that instead of saying “the church for others,” we must speak of “the church *with* others.”

Snyders in Bosch (1991:378) mentions that we, as God’s children must be kingdom people and not church people because there is a difference: Kingdom people seek first the Kingdom of God and its justice; church people often put church work above concerns of justice, mercy and truth. Church people think about how to get people into the church; Kingdom people think about how to get the church into the world. Church people worry that the world might change the church; Kingdom people work to see the church change the world.

The church is the representative of God’s kingdom in the community. The church should be the agent of transformation and change.

Newbigin (1989:232-233). Affirms this in saying: *“Congregations should recognize that they exist for the sake of those who are not members, as sign, instrument and foretaste of God’s redeeming grace for the whole life of society”*

The identity of the church from the missional point of view is grounded in the mission of the Trinitarian God. I discuss this statement in terms of my ecumenical insight in the identity of the church, development in missiology, and ecclesiology over the last century, and recent thought regarding the calling of the church.

2.1 ECUMENICAL INSIGHT IN THE MISSIONAL IDENTITY OF THE CHURCH.

From the Protestant point of view, the ecumenical⁴⁴ idea was a direct result of the various awakening and the subsequent involvement of churches from the West in the world wide missionary enterprises. The ecumenical spirit manifested itself in the bible societies and in youth movements and foreign missionary movements (Bosch 2004 : 457). The Decree of Ecumenism (*Unitatis Redintegratio*) spoke clearly about the need for improved relations and mutual acceptance. It describes “the restoration of unity among all Christians” as one of the principal concerns and states that division among Christians contradicts the will of Christ, scandalizes the world, and damages that most holy cause, the preaching of the Gospel to every creature.

Since Vatican II, it has become impossible to say “church” without at the same time saying “mission” without at the same time talking about the one mission of the one church. This represents a paradigm shift of momentous proportions which did not come about because of the accumulation of new insights, but because of new self understanding. It is part of the new search for wholeness and unity and for overcoming dualism and dividedness. For this reason all unions of the churches that have been taking place since 1920s and all the national “councils of churches”, that have been formed during the past half century or so, only make sense if they serve the *missio Dei*.

⁴⁴ Relating to, or representing the whole of a body of churches; promoting or tending toward worldwide Christian unity or co-operation (Hendriks 2004:21).

Ecumenism is not a passive and semi reluctant coming together but an active and deliberate living and working together (Bosch 2004: 464).

The Fountain of life congregation is not planted in isolation, but has other faith communities locally, regionally, nationally, and even globally. It needs to ecumenically live and work together with other congregations and churches, if the universal mission of God is to be achieved. The following contours for the ecumenical missionary paradigm as mentioned by (Bosch 2004: 464 – 467), are stated with Fountain of life missional identity in mind.

The contours for the ecumenical missionary paradigm are first, the mutual coordination of mission and unity is non negotiable. It is not simply derived from the new world situation or from changed circumstances, but from God's gift of unity in the Body of Christ. God's people is one; Christ's Body is one, hence one can talk about the unity of the church.

Second, holding onto both mission and unity and to both truth and unity presupposes tension. It does not presume uniformity. The aim is not a levelling out of differences, a shallow reductionism, a kind of ecumenical broth. The differences are genuine and have to be treated as such.

Third, a united church in mission is essential in the light of the fact that the church's mission will never come to an end. Despite the fact that there was an age when it was believed in all sincerity that it was only a matter of time before we would complete the missionary task, we know today that we shall never reach the stage where we can say "mission accomplished" We know that the world can no longer be subdivided into "sending" and "receiving" countries, between "home base" and "mission field". The home base is everywhere and so is the mission field. This leads to the fourth contour being that mission in unity means an end to the distinction between "sending" and "receiving" churches.

Fifth, if we accept the validity of mission in unity we cannot but take a stand against the proliferation of new churches, which are often formed on the basis of extremely questionable distinctions. This Protestant virus may no longer be tolerated as though it is the most natural thing in the world for a group of people to start their own church, which mirrors their foibles, fears, and suspicions, nurtures their prejudices, and makes them feel comfortable and relaxed. The apostle Paul sought to build communities in which, right from the start, Jew and Greek, slave and free, poor and rich, would worship together, learn to love one another, and learn to deal with difficulties arising out of their diverse social, cultural, religious, and economical backgrounds. This belongs to the essence of the church. Christology is incomplete without ecclesiology and without Pneumatology. We cannot speak about Christ, the Lord and Saviour, without speaking about the Body – his liberated and saved community. By the same token, the Spirit in the New Testament dispensation is not given to individuals, but to the community. If our mission is to be Christological and pneumatological, it also has to be ecclesial, in the sense of being the one mission of the one church.

The multi cultural diversity of Christian experience is, however never to be absolutized. It is not an end in itself, just as the church is not. The multicultural diversity of the church demonstrates that the gospel is going to the ends of the earth, and thus, in their diversity, the churches are constantly summoned by the gospel to confess their oneness in Christ. The church's ecumenical calling is essential to witness as Guder (2000: 70) puts it:

“There is a growing awareness among the churches today of the inextricable relationship between Christian unity and missionary calling, between ecumenism and evangelization. Evangelization is the test of our ecumenical vocation.”

Sixth, ultimately unity in mission and mission in unity do not merely serve the church but, through the church, stand in the service of humankind and seek to manifest the cosmic rule of Christ. The church is the “sign of the coming unity of mankind.”

Lastly, we need to confess that the loss of ecclesial unity is not just a vexation but sin. Unity is not an optional extra. It is, in Christ, already a fact, a given. It is at the same time a command: “Be one!” We are called to be one as the Father, the Son and the Spirit are one, and we should never tire of striving toward that day when Christians in every place may gather to share the one Bread and the One Cup.

2.2 DEVELOPMENTS IN THE MISSIOLOGY AND ECCLESIOLOGY OVER THE LAST CENTURY.

Bosch (2004:349), in his book: *Transforming mission*, has attempted to trace the development of the theology of the Christian mission from the New Testament times up to the modern era. He asserts that it has become abundantly clear that in each historical epoch of the past two millennia the missionary idea has been profoundly influenced by overall context in which Christians lived and worked.

The short history of the church from the local church point of view as pointed out by Keifert (2006:27) is as follows:

“The Christian movement that followed the death of, resurrection and ascension of our Lord Jesus Christ emerged by the power of the Holy Spirit and was given to the apostles, the disciples, and followers of Jesus who were sent by Jesus into the world.”

This apostolic age was characterized by local churches understanding themselves to be mission outposts within the mission of God; communities

called, gathered, and sent in God's mission, the very movement of God towards the world. "Even as the Father has sent me, so I send you (John 20:21). As a result, the church did not have a mission apart from its very identity, because being church was being missional; being church was being called, gathered, centred, and sent within the life of God for the sake of God's mission in the world. Mission was the mother of theology.

The next era was the Christendom era, which was a fusion of Christianity and the civil kingdom started in the time of Augustine.

The third era is the one referred to as the modernity (1650 – 1950) which grew out of the desire to end religious wars, eventually leading to the separation of church and state. (Keifert 2006 : 27-34). The modern or enlightenment era would be followed by what Bosch calls postmodern paradigm. (Bosch 2004 :349)

For the purpose of this study, I will reflect on the developments in missiology and ecclesiology over the last century.

2.2.1 Mission as the Church with others

With regard to Church and Mission, Avery Dulles (1976) in Bosch (2004:368) has identified five major ecclesial types in a perspective study. The church, he suggests can be viewed as institution, as mystical Body of Christ, as sacrament, as herald, or as servant. Each of these implies a different interpretation of the relationship between church and mission.

In the course of the 20th century the tenor of statements about the church gradually began to change. The church was now seen as the Body of Christ rather than primarily as a divine institution. This development culminated in the promulgation of the encyclical *Mystici Christi* in 1943. Gradually, however, a

fundamental shift emerged in the perception of relationship between church and mission, in both Catholicism and Protestantism.

In the emerging ecclesiology, the church is seen as essentially missionary. Here the church is not the sender but the one sent. Its mission is not secondary to its being; the church exists in being sent and in building up itself for the sake of its mission.

The church is viewed as the people of God and, by implication then, as a pilgrim church. It is ek-klesia⁴⁵ called out of the world, and sent back into the world. In contemporary ecclesiology the church is increasingly perceived as sacrament, sign, and instrument. This new terminology is perhaps understandably, used more extensively in Catholicism than in Protestantism.

The understanding of the church as sacrament, sign, and instrument led to a new perception of the relationship between church and the world. Mission is viewed as God's turning to the world.

Bosch (2004:378) states that the church in mission is primarily the local church everywhere in the world. This perspective as well as the supposition that the local church should stand in a position of authority over against another local church in the New Testament and in the Pauline letters was ignored in the Christian history.

2.2.2 Mission as *Missio Dei*

During the past half century or so there has been a subtle but nevertheless decisive shift toward understanding mission as God's mission. During preceding centuries mission was understood in a variety of ways. Sometimes it was interpreted primarily in soteriological terms: as saving individuals from eternal damnation. Or it was understood in cultural terms: as introducing people from the

⁴⁵ A member of an assembly, i.e. church or congregation (Hendriks 2004:20).

East and South to the blessings and privileges of the Christian West. Often it was perceived in ecclesiastical categories: as the expansion of the church and sometimes it was defined salvation-historically: as the process by which the world, evolutionary or by means of a cataclysmic event, would transform into the kingdom of God. In all these instances, and in various, frequently conflicting ways. The intrinsic interrelationship between Christology, soteriology, and the doctrine of the Trinity, so important for the early church, was gradually displaced by one of the several versions of the doctrine of grace.

After the First World War, however missiologists began to take note of recent developments in biblical and systematic theology. In a paper read at the Brandenburg Missionary Conference in 1932, Karl Barth became one of the first theologians to articulate mission as an activity of God Himself. Barth may be called the first clear exponent of a new theological paradigm which broke radically with Enlightenment approach to theology.

Hendriks (2004 :25) also asserts that Karl Barth was one of the first theologians to articulate mission, not in the context of ecclesiology or soteriology⁴⁶, but in the context of the doctrine of the Trinity. He maintains that one of the church's fundamental problems is the notion that mission is an ecclesiocentric activity, an activity of the church along with its other ministries. A theocentric reconceptualisation is necessary. The identity of the church is missional by its very nature. This is the identity which should be upheld by Fountain of life, to maximize the participation of all members to serve the community of Winterveldt as well as the larger society.

Karl Barth's influence on missionary thinking reached a peak at the Willingen Conference of the IMC (1952). It was here that the idea, though not the exact term, *missio Dei* first surfaced clearly. Mission was understood as being derived

⁴⁶ Dealing with salvation especially as affected by Jesus Christ (Hendriks 2004:25).

from the very nature of God. It was put in the doctrine of the Trinity, not of ecclesiology or soteriology.

The classical doctrine on *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another movement, Father, Son, and Holy Spirit sending the church into the world. As far as missionary thinking was concerned, this linking with the doctrine of the Trinity constituted an important innovation. Willigen's image of mission was mission as participating in the sending of God. Our mission, the mission of Fountain of life, has no life of its own: only in the hands of the sending God can it truly be called mission, not least since the missionary initiative comes from God alone. Willigen recognized a close relationship between the *missio Dei* and mission as solidarity with the incarnate and crucified Christ.

In attempting to flesh out the *missio Dei* concept the following could be said: In the new image the mission is not primarily an activity of the church, but an attribute of God. God is a missionary God (Bosch 2004: 389 – 393).

2.2.3 Mission as mediating salvation

Just as there have been paradigm shifts in respect of the understanding of the relationship between church and mission, there have also been shifts in the understanding of the nature of the salvation the church had to mediate in its mission.

The reaction of the church and mission to the challenge of modernism was very generally put, twofold. The first reaction being that in both Catholic and Protestant circles, was for people to continue to define salvation in traditional terms, ignoring, as it were, the challenges of Enlightenment, and proceeding as if nothing has changed.

The second reaction was to attempt to take the challenges of modernism seriously, also with respect to its understanding of salvation.

According to (Bosch 2004: 393-400) there can be no doubt that the interpretation of salvation that has emerged in recent missionary thinking and practice has introduced elements into the definition of salvation without which it would be dangerously narrow and anemic.

2.2.4 Mission as the quest for justice

There can be no doubt that social justice was at the very heart of the prophetic tradition of the Old Testament. Since most of Israel's kings at least professed to believe in Yahweh, prophets like Amos and Jeremiah could, in the name of God challenge them insofar as they had tolerated or perpetrated injustice in their kingdoms. The socio political context in which the early church began to engage in mission was however, fundamentally different.

With the advent of the Enlightenment and its thoroughgoing differentiation between the public world of facts and the private world of ideas, politics and state were assigned to the former and religion and morals to the latter. The organic link between church and the state had been severed and the church could no longer appeal to the state on the basis of shared faith commitment. The church's ministry outside its walls was by and large limited to charity and development. To challenge unjust societal structures fell outside of its purview and would also have been totally unacceptable to political rulers. (Bosch 2004:401 – 408)

2.2.5 Mission as evangelism

The concept "to evangelize" and its derivatives have actually been around much longer than the word "mission" and, of course, also occur fairly frequently in the New Testament. However these terms fell into almost disuse during the Middle

Ages. After a temporary lull in usage, from the 1920s to the 1960s, the terms again became very prominent around the turn of the century.

Broadly speaking, controversy prevails in two areas: the difference, if any, between “evangelism” and “mission”, and the scope or range of evangelism. These issues are, moreover, intimately inter-related.

First, some suggest that mission has to do with ministry to people particularly those in the Third World, who are not yet Christians and evangelism with ministry to those in the West who are no longer Christians or rather who are backslidden.

Second, and in addition to the distinction just identified, there has often been a tendency to define evangelism more narrowly than mission. And as the Roman Catholics and ecumenical Protestants increasingly tended to use the word “mission” for an ever widening range of ecclesial activities, evangelicals began to avoid the term “mission” and to use only the term evangelism, also for foreign enterprise.

Third, there has been, over the last four decades or so, a trend to understand mission and evangelism as synonyms. The church’s task, whether in the West or the Third World, is one, and it is immaterial whether we call it mission or evangelism.

Further confusion was added when, fourth, the term evangelism or evangelization became to replace mission in recent years, not only in conservative evangelical circles but also among Roman Catholics and ecumenical Protestants.

Basic to Bosch’s considerations is the conviction that mission and evangelism are not synonyms but, nevertheless, indissolubly linked together and inextricably interwoven in theology and praxis. He perceives mission to be wider than

evangelism, and consequently, evangelism should not therefore be equated with mission. (Bosch 2004: 409 – 417)

2.3 RECENT THOUGHT REGARDING THE CALL OF THE CHURCH (NEW MISSIONAL ERA)

The call and role of the church throughout the different eras since the early church has been briefly indicated above. The call of the church was discussed through the following eras:

The Christian movement that followed the death of, resurrection and ascension of our Lord Jesus Christ emerged by the power of the Holy Spirit and was Apostolic age.

The next era was the Christendom era, which was a fusion of Christianity and the civil kingdom started in the time of Augustine.

The third era is the one referred to as the modernity (1650 – 1950) which grew out of the desire to end religious wars, eventually leading to the separation of church and state. (Keifert 2006: 27-34)

The modern or Enlightenment era would be followed by what Bosch calls postmodern paradigm (Bosch 2004:349). This is the new era which Keifert exhorts us to see it for what it is – God’s invitation to join in this new adventure in the life of God and world, gospel, church and culture. (Keifert 2006: 36).

There is a call to partner with God in this new era of the mission of God as the mission is God’s and not ours. It is God’s mission and not just the church’s, for it is the kingdom or reign of God that is near, not just the church.

In the New Missional Era, this is the time of the missional church; those congregations that are faithful, effective, and efficient will be part of the transforming mission. Fountain of life needs to be amongst congregations that participate in this transforming mission. These congregations will be transformed by the mission, called, gathered, and centred in the Word and sacrament, and sent into the mission of God in daily life. In this manner, Fountain of life can contribute towards arresting the apparent challenges of Winterveldt.

Keifert exclaims that we are in a time of Big Change! (Keifert 2006: 37) The Gospel and Our Culture Network (GOCN) say: The missional church represents God in the encounter between God and human culture. It exists not because of human goals or desires, but as a result of God's creating and saving work in the world. GOCN further its definition by stating that a missional church seeks to discern God's specific missional vocation for the entire community and for all its members. In other words such a church makes its mission its priority and perpetually asks itself: "What has God called us to be and to do in our current cultural context?" The issue of cultural context is essential because the missional church shapes itself to fit that context in order to transform for the sake of the kingdom of God. By definition, the missional church is always outward looking, always changing, as culture continues to change, and always faithful to the Word of God (Frost & Hirsch 2003: 7).

2.3.1 The difference between the Christendom mode and the emerging missional model.

According to Frost and Hirsch (2003:8), Christendom is the name given to the sacral culture that has dominated European society from around the eleventh century until the end of the twentieth century. Its sources go back to the time when Constantine came to the throne of the Roman Empire and granted Christians complete freedom of worship and even favored Christianity, thereby undermining all other religions in the empire.

GOCN, referred to above, has fostered much research into cultural trends and revisioning of a new missional approach to the church as stated by Frost and Hirsch (2003:11). They have come up with twelve hallmarks of a missional church which are applicable to Fountain of life, if it has to maximize the participation of all its members to serve the community of Winterveldt as well as the larger society. These hallmarks of a missional church as pointed out by Frost and Hirsch (2003:11-12) are:

Firstly, the missional church proclaims the gospel. Secondly, the missional church is a community where all members are involved in learning to become disciples of Jesus. Thirdly, the Bible is normative in this church's life. Fourthly, the church understands itself as different from the world because of its participation in the life, death, and resurrection of its Lord. Fifthly, the church seeks to discern God's specific missional vocation for the entire community and for all its members. Sixthly, a missional community is indicated by how Christians behave toward one another. Seventhly, it is a community that practices reconciliation. Eighthly, people within the community hold themselves accountable to one another in love, while ninthly, the church practices hospitality. Tenthly, worship is the central act by which the community celebrates with joy and thanksgiving both God's presence and God's promised future. Eleventh, this community has a vital public witness and lastly, there is recognition that the church itself is an incomplete expression of the reign of God.

Any of the features mentioned above cannot be faulted. Frost and Hirsch (2003:12) however proposed three more overarching principles that give energy and direction to the above mentioned marks. These three principles are:

Firstly, the missional church is incarnational, not attractional, in its ecclesiology. By incarnational we mean that it does not create sanctified spaces into which unbelievers must come to encounter the gospel. Rather, the missional church

disassembles itself and seeps into the cracks and crevices of the society in order to be Christ to those who don't yet know him.

Secondly, the missional church is messianic, not dualistic, in its spirituality. That is, it adopts the world view of Jesus the Messiah, rather than that of the Greco-Roman empire. Instead of seeing the world as divided between the sacred (religious) and profane (unreligious), like Christ it sees the world and God's place in it as more holistic and integrated.

Thirdly and lastly, the missional church adopts an apostolic, rather than a hierarchical, mode of leadership. By apostolic we mean a mode of leadership that recognizes the fivefold model detailed by Paul in Ephesians 6. It abandons the triangular hierarchies of the traditional church and embraces a biblical, flat leadership community that unleashes the gifts of evangelism, apostleship, and prophecy, as well as the current popular pastoral and teaching gifts.

The missional genius of the church can only be unleashed when there are foundational changes made to the church's very DNA, and this means addressing core issues like ecclesiology, spirituality, and leadership. It means a complete shift away from Christendom thinking, which is attractational, dualistic, and hierarchical (Frost & Hirsch 2003: 10 - 13). This holds true for Fountain of life, in addressing the matter under investigation in this study.

The Christendom mode church has these three flaws in its DNA. It is attractational, dualistic, and hierarchical. By attractational we mean that the traditional church plants itself within a particular community, neighbourhood, and locale and expects that the people will come to it to meet God and find fellowship with others. We don't imply that there is anything unbiblical about being attractive to unbelievers.

Secondly the Christendom mode church is dualistic. It separates the sacred from the profane, the holy from the unholy, the in from the out. The Christendom mode has so fully embraced its attractional stance because of its dualistic spirituality.

Third, the traditional Church, that is the church in the Christendom mode, is hierarchical, deeply indebted to what we see as an overly religious, bureaucratic, top down model leadership, as opposed to one that is more structured around grassroots agendas (Frost & Hirsch 2003 : 18 - 21). Fountain of life needs to teach and preach around the missional era to move away from Christendom or traditional church mode.

The missional church, as the post modern or emerging church, will be adventurous, playful, and surprising. It will gather for sensual experiential participatory worship and be deeply concerned for matters of justice seeking and mercy bringing. It will strive for a type of unity in diversity as it celebrates individual differences and values uniqueness, while also placing a high premium on community.

This emerging church will have these four features in common: First, it focus on the journey of faith and experience of God; second, it desires for less structure and more direct involvement by participants; third, it has a sense of flexibility in order and a distinctly non-hierarchical culture; and lastly, it has the recognition that the experience of church is about the sustaining of discipleship.

The missional church will focus on core faith, on minimum essential order, on people and their gifts, on flexible patterns of life held together in communion and on a shared sense of community (Frost & Hirsch 2003: 22).

A missional church is the hope of the post Christendom era.

2.3.2 The mission of the Triune God (*Missio Dei* – God’s mission)

As indicated above, Karl Barth was one of the first theologians to articulate mission, not in the context of ecclesiology or soteriology, but in the context of the doctrine of the Trinity. He maintains that one of the church’s fundamental problems is the notion that mission is an ecclesiocentric activity, an activity of the church along with its other ministries. The identity of the church is missional by its very nature (Hendriks 2004:25).

Karl Barth’s influence on missionary thinking reached a peak at the Willingen Conference of the IMC (1952). It was here that the idea, though not the exact term, *missio Dei* first surfaced clearly. Mission was understood as being derived from the very nature of God. It was put in the doctrine of the Trinity, not of ecclesiology or soteriology. The classical doctrine on the *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another movement, being, Father, Son, and Holy Spirit sending the church into the world. Our mission has no life of its own, but in the hands of the sending God, can it be called mission since the missionary initiative comes from God alone (Bosch 2004: 390).

Against this background, Lesslie Newbigin, emphasizes that the mission is God’s without marginalizing or belittling the role of the church (Newbigin 1995: 18). The mission of the church is in fact the obedient participation in the action of the Spirit by which confession of Jesus as Lord becomes the authentic confession of every new people, each in its own tongue.

As depicted in Mark 1, Jesus is introduced as the one who announces the coming of the reign of God, the one who is acknowledged as the Son of God and is anointed by the Spirit of God. The Son is sent by the Father, anointed by the Spirit to bring God’s kingdom to the nations (Newbigin 1995: 20 – 23).

Jesus is proclaiming the Kingdom of God – which is Mission as faith in action. The announcement in Mark 1:1-14 concerns the reign of God. The initial announcement of the good news, of the kingdom of God drawn near is both revealed and hidden in the words and works of Jesus and supremely in his cross and resurrection. It has to be proclaimed to all the nations by those to whom its secret has been entrusted (Newbigin 1995: 37).

The kingdom of God was present in Jesus. This is confirmed by the very words of Jesus in Luke 10:23-24. This presence is still here even after Jesus has ascended to heaven. This is through the Holy Communion (Eucharist) as mentioned in I Cor. 11:23-26) (Newbigin 1995: 43 – 45). This is this sharing the Life of the Son which is Mission as Love in action.

The Holy Spirit is the active agent of mission, which is the power that rules, guides, and goes before the church. This is the free, sovereign, and living power of the Holy Spirit of God. Mission is not just something which the church does, it is something that is done by the Spirit, who is himself the witness, who changes both the world and the church, who always go before the church in its missionary journey (Newbigin 1995 : 56). This is the bearing the witness of the Spirit, which is mission as hope in action.

2.4 CONCLUDING REMARKS

In addressing the research question: “What can be done in the Fountain of life congregation to maximize the participation of all members to serve the community of Winterveldt as well as the larger society?” this section outlined the mission of the Triune God as the context for the church’s missionary identity. The *missio Dei* is elaborated in terms of the kingdom of the Father, the mission of the Son, and the witness of the Holy Spirit.

In *The Open Secret*, Newbigin sketches two primary concerns that he addresses in this writing. First, he defines his book as a textbook on mission theology for men and women who will be engaged in cross-cultural missions. With the breakdown of the colonial scaffolding which held the missionary enterprise firmly in place for over a century, there was a need to articulate a new foundation. That new foundation is the mission of the Triune God. Cross-cultural missions are one element of the church's mission which is a participation in God's mission.

Second, there was a crippling division between the evangelical and ecumenical traditions as each offered a different understanding of the church's mission. Newbigin believed that rooting the mission of the church in the mission of the Triune God would move beyond this unfruitful dilemma. In *The Open Secret* the Father's sovereign rule in salvation history narrated in the Biblical story is the point of departure. The Kingdom of the Father is the primary setting for the mission of the Son and the church. The Spirit is the foretaste of the Kingdom. The concluding sentences of the last paragraph highlight something essential to Newbigin's understanding of the mission of the Triune God: it is fundamentally eschatological. The gospel is the announcement of the entrance into history of the end time kingdom of God in Jesus Christ. Newbigin understands the *missio Dei* in terms of a movement in history toward a goal. The good news is that in the life, death, and resurrection of Jesus, the end has been revealed in the middle. The Spirit is an end-time gift that witnesses to the kingdom revealed and accomplished in Jesus. The mission of the Triune God direct attention to the close link between the *missio Dei* and the kingdom of God: Jesus reveals and accomplishes the kingdom of the Father in His mission in the power of the end-time Spirit.

Indeed, the missional identity of the Church is grounded in the *missio Dei* of the Trinitarian God, in which the Fountain of life should partake.

3.0 THE EMPOWERMENT AND INVOLVEMENT OF LAITY IN A MISSIONAL CONGREGATION

Today, baptism calls all Christians to participate in the common priesthood of Christ. It is in the Church and with the Church that they have to minister. The Apostle Paul describes the Church as the Body of Christ (Eph 1:22-23). This image implies that every member of the Church has a definite task to contribute in the work of the Church, to build up the Body of the Lord.

The laity needs to participate in the saving mission of the Church. The Apostle Paul in his letter to the Thessalonians (5:12-14) gives us a clue to the slow unfolding of ministry in the earliest period of the Church's life. The Apostle writes of some church members who have a special work and who lead the community; he implores the community to appreciate them, to hold them in esteem and to show them affection. Fox (2002:15) states that the laity labours and lead, but their ministry is not yet defined and delineated.

The mission of the Church pertains to the salvation of men, which is to be achieved by belief in Christ and by His grace. The apostolate of the Church and of all its members is primarily designed to manifest Christ's message by words and deeds and to communicate His grace to the world. This is done mainly through the ministry of the Word and the sacraments, entrusted in a special way to the clergy, wherein the laity also have their very important roles to fulfil if they are to be "fellow workers for the truth" (3 John: 8). It is especially on this level that the apostolate of the laity and the pastoral ministry are mutually complementary.

The laity is considered necessary to minister and to be witnesses of Christ in their own communities. The theology of laity is base on this participation of all in the evangelization of the world and in the mission of God.

In Acts 14:21-23, Peter and Barnabas appoint lay leaders, elders, “with prayer and fasting and committed them to the Lord in whom they put their trust.” and Acts 15:6-29:

“The apostles and elders met to consider this question. After much discussion, Peter got up and addressed them: “Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe. God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he purified their hearts by faith.”

After having looked at the participative pastoral ministry which involves the entire Church and not only a privileged or special group of Christians, it is important to reflect on the role of the laity in the Church in general and in the AFM of SA Fountain of life in particular. This reflection draws attention to the lack of the involvement of the laity as fellow ministers and leaders of the congregation and community in the various ministries.

3.1 LAITY EMPOWERMENT IS INDISPENSIBLE IN A MISSIONAL CHURCH

One of the motivations for NetACT⁴⁷ (Network for African congregational Theology) to write the book: “*Studying Congregations in Africa*” is illustrated in the very analogy of the empowerment of the laity.

⁴⁷ The Network for African Congregational Theology is a network of theological institutions in Sub Saharan Africa, created and directed by these institutions, to assist them in preparing leaders for missional congregations. (<http://academic.sun.ac.za/tsv/netact.html>.) At present, this network of theological institutions in nine African countries has 12 members. Its first official meeting was in Lusaka in 2001. At that meeting it formulated a practical theological methodology of how to do theology in an African context (Hendriks 2004:11).

Hendriks (2004:14) writes:

“Clericalism and denominational hierarchies, where the ministry and the witness of the church take place from the top down, in the long run, always lead to the laity becoming mere receivers of whatever the church, as an institution, provides for them. The result is spiritual immaturity and the inability of members to witness faithfully and to make ethically informed moral decisions. Ultimately their spiritual life remains dependent on that of the priest, pastor or minister in matters of faith and belief they are immature.”

In the process of a church’s growth or decline, two points related to laity empowerment are mentioned. Hendriks (2004:38) records:

“Positive lay leadership is needed for the transformation process to succeed. Transformation can only succeed if the laity is empowered and committed to deal with new realities.”

Regardless of the contextual character of each congregation, the element of lay involvement as an essential strategy for invigoration remains immutable. Along this sentiment, Craig L. Nesson, a Lutheran pastor in America, wrote a book on the theology of the congregation. In concluding his book, Nesson (2000:125) says:

“Although each context is unique, the central foci of identity and mission deserve nurture in every congregation. Therefore, the components serving identity (worship, education, fellowship, and stewardship) and those serving mission (evangelism, global connections, ecumenism, and social ministry) are proposed as essential dimensions of every congregation’s life.”

This underlines the common understanding that every congregation is a local manifestation of the universal church of Christ. Regardless of the unique features of each congregation, its basis of its identity remains the same. Bruce Birch in Nelson (1988:22) gives a helpful contribution in the biblical formation of congregational life. He mentions at least three features that this discussion finds valid in the biblical understanding of the uniformity in congregation formation. These are:

“A congregation is formed in response to God’s initiative of grace.”

He explains that in the Old Testament, Israel was brought into being as the people of God, by God’s deliverance of the Hebrews from bondage in Egypt (Exodus 14-15). Here the future is opened up by God in unexpected ways. The dynamic is virtually the same in the New Testament. It is God’s grace in Jesus Christ which initiates and calls us to response as the church. The earliest Christian congregation in Jerusalem immediately set to work organizing its life in patterns consistent with the grace they had come to know in Jesus Christ. He concludes his point with a challenge that it is important in the modern church’s congregational life to see faithful community as a response to the grace which comes from God, and not as the source of God’s grace itself.

“A congregation is formed around the qualities of memory and vision.”

On this point, he explains that memory is oriented to activities of remembering what God has done and how faithful response has been made to God’s action. Vision is oriented to activities of anticipating what God is yet doing in the world and aligning congregational life to serve that action of God’s grace. Both Old and New Testament attest that both memory and vision are necessary to an adequate theology of the church for every congregation.

“Congregations have a distinctive character and are called to model life as alternative communities in the midst of their prevailing cultural settings.”

He says that those who had received and acknowledged the gift of God’s grace could not simply reflect the patterns of life in the surrounding cultures. The model of a congregation’s own life as an alternative community in the covenant model is one of the significant ways in which the mission of mediating the grace of God to a broken world in need is carried forward.

These features of congregations worldwide set a proper platform for the argument that congregations have to learn from one another regardless of their context because they have a common root in Jesus Christ.

After outlining these features, Birch focuses on the role of memory in congregational life. Here, several aspects important in understanding the role of memory in congregational life are mentioned. He indicates that the most important function of memory in the congregation is in the formation of identity and character. The main point is that a congregation is shaped as community by what it calls to memory from its biblical and historic tradition. Many of those most committed to the renewal and effectiveness of the church in the world have focused on the questions of the church’s “doing” (what is the church to do?) and the church’s “being” (what is the church to be?). The concern for the church’s being ranges from needs for spiritual wholeness, to the formation of supportive community, to the witness of reconciliation in a world still divided by poverty, injustice and oppression. And these are the aspects which Fountain of life is struggling with as depicted in this study. (What can be done in the Fountain of life congregation ...and what should be the identity of Fountain of life congregation...?)

On the enhancement of memory in the congregational life, Birch in Nelson (1988:38) minces no words as he writes:

“Serious attention must be paid to the empowerment of the laity for roles in nurturing congregational memory. Clergy are not the principle guardians of faith memory. Yet the feeling is widespread that serious appropriation of Scripture and tradition requires skills that are principally available to the pastor or other church professionals with seminary training. Laypersons with opportunity and training for leadership in all areas of the church’s life can be the needed leaven in the loaf for generating seriousness about the role of memory in congregational life. This will not happen if the role of the laity is seen primarily in terms of serving institutional structures or providing the personnel for various missional activities. They also must be intimately involved in knowing and articulating the faith vision that comes from our biblical and historical memory. Lay persons must be involved in areas often left to the clergy alone (e.g. the teaching of adults; the shaping of congregational worship life; and the giving of pastoral care).”

This understanding of the power of empowering the laity in congregational life is universal. When those members of a congregation who have not attended any formal seminary training are equipped and given room to serve, they contribute effectively towards a full-leavened congregational life.

Another important contribution is made by Ben Johnson, a former Professor of Spirituality at Columbia Theological Seminary (U.S.A.). He writes from a Presbyterian Church perspective and targets mainline churches, which is relevant. He critically establishes the beginnings of the New Testament Church and traces the negative developments. Johnson (1999:17-18) writes:

“The first century church involved all of its members in ministry. Each had a gift, a place, and a role in witnessing for Christ. The church that emerged in later centuries all too often encouraged a passive laity. The common vision of church members extended no further than attending worship, giving money and living as good citizens. This misunderstanding

of mission and lay involvement reduced ministry to the role of professionally trained clergy. If ministry remains the sole responsibility of professionals, the mission of Christ will be doomed to failure."

This kind of warning is timely to most of the mainline churches and charismatic churches alike in the doing of theology in congregations in the 21st century world. The creation of classes within the congregational operations has done many churches more harm than good. The metaphor of the body of Christ has to be taken seriously if the church has to match with the fast moving world. Johnson (1999:29) further remarks:

"Renewing the church for ministry in today's world not only must take into account the inner life of the church, but effective ministry must also look honestly at the world, that is, the particular place in which the church carries out its mission. The world in which the church ministers, has changed drastically and rapidly. Secularization, globalization, the communication and information explosion, the multiplication of special interest groups, have fuelled contextual changes unthinkable just a few decades ago."

He also asserts that the context of ministry has changed and that change cannot be reversed. So the church must adapt its vision and methods of outreach to a new situation. Like Nessian (2000:125), he puts forward a challenge that most mainline congregations require moving from a "*maintenance*" mode to "*missional*" mode. The change in mind-set regarding mission will deliver these congregations from a fixation on the past and engage them with the new demand of their present environment. Therefore a reconsideration of a clergy-laity relationship within the congregation is an inevitable exercise for any health congregation.

Finally, Johnson submits a proposal for a transitional church. One of the things he suggests is the 'liberation of the laity'. Johnson (1999:76) writes:

"Future Church cannot continue to function as the domain of the ordained minister but must find ways to liberate the laity to participate fully in the ministry of Christ. In these days of transitional congregations, churches in the 'former' mainline should begin setting laity free to participate in the leadership of the congregation, to show ministries of compassion, to provide mentorship, and to embrace their 'worldly calling' as the call of Jesus Christ to minister through their daily work."

His use of the word 'liberate' in this context carries the similar meaning to 'empowerment'. People who are not liberated are powerless and always work under someone's directions with close supervision. To be liberated is to be equipped and entrusted. This point is reaffirmed when he says that liberating the laity requires first a vision and then equipping. In concluding his discussion, Johnson (1999:150) stresses:

"Only when the laity receives empowerment for ministry, can the church move out powerfully in mission. Although we do not propose to offer a training manual for each role, we will set forth fundamental principles for empowering a liberated laity. These principles have application to small group development, lay training, mission outreach, and evangelism."

This discussion recapitulates the general principle of laity empowerment. It first highlights the faults in Church history that led to the inclining of the many mainline and charismatic churches towards the present scenario. Then it is developed into underlining the importance of reorienting the church from maintenance to mission.

The call for laity to be more involved in ministry is based on the power of the faith and call to the apostolate which Christians receive when they are baptized.

Thomas R. Hawkins in one of his books *The Learning Congregation*, agrees that congregations today exist in a fast moving environment. He calls this a white-water society. Hawkins (2000:1) writes:

"We no longer experience the river of time as slow, peaceful stream with quiet eddies and calm pools where we have ample opportunity to regain our equilibrium or to recoup our energies. We are instead white-water rafting through the rapids of social, technological, and demographic change. We are shooting down a foaming river filled with unexpected whirlpools and turbulent, rock-strewn channels."

This idiomatic description of our times is a very important global phenomenon. Quantum changes are taking place everywhere in and around the church. It is this white-water speed of the church's ecology and mission field - the world - that should promote a re-visitation of the doing and the being of the church. Again as a way of evaluating the past trends and focusing into the future, Hawkins (2000:11) says:

"Church leaders traditionally gave attention to teaching Christians the proper doctrines and beliefs. In the emerging information era, they equip Christians with tools and strategies that allow them to learn continuously by reflecting on their everyday ministry experiences."

He advocates the shifting of leadership paradigm and the focus of the ministry itself. When responsible people re-align their focus to fit the influencing factors, their goal is achieved regardless of the speed of change and influence. Hawkins (2000:11) continues his argument as he writes:

"In the past, church leaders were recognized for their ability to grow churches. In the future, the ability to 'grow' people becomes the key characteristic of effective and faithful leaders. The focus shifts from getting

once-in-a-lifetime decisions for Christ to making lifelong disciples who continue to learn, grow, and serve.”

The major contribution Hawkins is making here is the empowerment of the laity as a response to the changing of time. The church and its leadership are urged not to pretend not to see the fast speed of life in our own surroundings. The organization of an all-participatory church should be of high priority in order to qualify a meaningful manifestation of the body of Christ in each community. Leadership is of great importance in engaging the laity. A new vision of leadership in the church is required. Hawkins (2000:66) asserts that:

“The ministry of the laity is a rich resource for educating people for ministry through ministry. Church leaders foster learning that is public when they cultivate the laity’s ministry in the world as crucial content for practical theological reflection. The learning congregation, built around a renewed ministry of teaching and learning, equips the laity for their proper role as those who bear public witness to the gospel in their daily lives and work.”

The researcher argues that laity empowerment and involvement is indispensable in a missional church and forms the very DNA of a missional church. This however should take into consideration the differences in context and the people involved, as Hendriks (2004:27) well stated that: *“Theology has a contextual nature.”*

Rutoro (2007:1) in his practical theological study on *Lay leadership development in the Reformed Church in Zimbabwe* analysed the history and present situation with regards to lay leadership in the church. He sought to find out how a balance between clergy and lay leadership responsibilities could be attained. He focused on lay leadership groups such as evangelists, lay preachers, youth and women. He observed that the leadership structures of the Reformed Church in Zimbabwe almost excluded lay people, especially women and argued that lay people,

however, constituted the backbone of the church at congregation level. Rutoro (2007:1) believes that lay leadership development, empowerment and involvement in the structures of the church leads to improved transformation and growth of the church both in numbers and spiritually. (Adeney 2005: 84) argues that the task of men and women called to leadership in the church is to think about and discuss the calling they have received, as well as the actions they need to take to fulfil their calling. In turn, these men and women can become Joel 2 and Acts 2 Christians who develop leadership practices that seek to enhance competencies and nurture Christians to set them upon the journey of the kingdom of God.

The researcher argues that the circumstances alluded to above regarding laity empowerment and involvement are very close in context to the ones experienced in Winterveldt.

Related to the challenge of laity empowerment and involvement Rutoro (2007:3) states that there is the inability of clergy to equip and empower lay leadership efficiently. He emphasizes that a problem with leadership inadequacy also exists. The researcher agrees with Mead (1994:60) when he states: *"I fault the denominations for the system of leadership that sets impossible tasks without adequate support and training without clear delegation of authority"*

Rutoro (2007:4) writes :

"Leadership structures are also affected by the nature of the Shona society (the main tribe in Zimbabwe). Leadership structures are hierarchical, with clear top-down control. A clear chain of command is taken for granted. Only those in senior positions have a say in matters affecting the society. Elderly people and males are not questioned or challenged by young people even when they are wrong. Women and youth are not thought of as part of leadership (Gumbo et al 1982: 34). Cultural and contextual changes, however, are influencing the Shona

society to such an extent that these leadership styles are becoming unacceptable and detrimental to institutions like the church.”

The researcher agrees with (Ruppell 1990: 9) that to overcome the problem of exclusion of laity in the church, we need to rethink in biblical terms what it means to speak of the church as "a royal priesthood", "a holy nation", "a peculiar people", and as the "Body of Christ" to which every member contributes.

Elaborating further on this point, Rutoro (2007:4) states:

“Reformed Church in Zimbabwe structures also needs to promote the goal of the early Reformer: of “the priesthood of all believers” where both lay and ordained people can discern their identity in the image and likeness of God together (Ogden 1990: 11). This idea is supported by the Biblical teaching that God created man and woman in close relationship to one another and to Himself in order to work in partnership (Paas 2006: 235).”

The laity in Fountain of life congregation needs to be empowered and involved in the work of the ministry if it has to contribute towards arresting the apparently increasing theological, social, economic and moral degradation in the community of Winterveldt.

3.2 THE LAITY EMPOWEREMENT AND INVOLVEMENT IN THE AFM OF SA FOUNTAIN OF LIFE

A congregation, in this study, refers to the local grouping of confessing Christians from the same denomination. Theologically, this is a grouping of people called by God within a local setting. Hendriks (2004:19) writes, *“A congregation is a local manifestation of the church in society. Congregations are faith communities that endeavour to be faithful effective witnesses and God’s servants in this world where they proclaim the Good News in word and deed.”* Basically, the life of the people in a congregation should reflect the presence of God and His acts in the

world today. They struggle to interpret their environment in order to be missionally involved. In short, congregations are expected to be doing theology.

In the case of the AFM of SA Fountain of life, a congregation entails a cluster of several cell groups from Fountain of life as the mother assembly and from Abundant Grace as the Branch assembly.

Empowerment on the other hand has become a very important term in both theological and economic/social development studies, especially in the Third World. In Black and Liberation Theologies, the term has become almost synonymous with Practical Theology in the sense that it is crucially important for the life of a congregation. Empowerment is more than a method of Practical Theology. It is a theological imperative for being a missional church. However, it is also an activity and a process at the same time. The Collins English Dictionary (2007:538) defines the verb 'empower' as: To give or delegate power 'to authorize' or 'to give self determination'. Simply put, it is a way of establishing an awareness of the potential, which is unused or not properly used in a group or individuals that will provoke them into action.

For the purpose of this study document, the cutting-edge definition for 'empowerment' is that it is

"...the process of increasing personal, interpersonal and political power, enabling individuals or collectives to improve their life's situation. Empowerment increases community members' energy, motivation, coping and problem-solving skills, decision-making power, self-esteem, self-sufficiency and self-determination." (Hendriks 2004:219).

This definition provides the researcher with a general guideline for his work, which is aimed at proposing the positive effects that laity empowerment in congregations, can bring to the life of the congregation and its environment.

Empowerment can also be viewed from a pastoral care perspective. Lartey (1997:41) notes,

“The term ‘empowerment’ is used in more recent discussions to point to the process of re-valuing self and personal characteristics together with finding and using available resources outside oneself, in such a way as to enable and motivate persons and groups to think and act in ways that will result in greater freedom and participation in the life of the societies of which they are a part.”

In this case, Lartey views empowerment as a communal affair. He eventually indicates ways in which empowering expresses itself. These include working together with people in an attempt to restore community spirit; trying to make governments more responsive to people’s needs; encouraging groups based on one or another identity issue; political education and consciousness-raising; organising user or service groups and encouraging groups to develop their own alternative economic power base.

In this study, the term is used to refer to the deliberate provision of skills to promote maximum use of spiritual gifts in a congregation. It connotes the church leaders’ role of disciple making, training and mentoring where necessary. If lay people can be guided to actively discern the will of God in a process of doing theology, they will be empowered spiritually.

The word laity is a collective noun referring to the ordinary members of a congregation. They are the congregation and should be part of the process of doing theology in that particular congregation. Kalilombe (1999: 64) notes,

“The Church is first of all the Lay People. The tonality of Church life and work is determined by the tonality of the lay people’s presence in the Church. Any plan for the Church has to take the laity into first-place consideration.”

In fact, it is a vain effort to try to define a congregation without the laity or vice versa. The laity are people – the *laos* of God. They constitute the church as a covenant people. God has founded the church on His people, which he has called to serve him. Looking from the reformed perspective, Richards and Martin (1981:14) observe,

“Each of the people of God is called to ministry. No clergy-laity distinction exists in the mind of God. Every believer is part of the laos (people of God). Everyone is to find personal significance in understanding what it means to be one of God’s called-out people. Everyone is to shake off the shackles clamped on by past and present distortions. Everyone is to find freedom to be who he is through affirming that identity that is shared by all the people of God.”

In an effort to put the meaning of ‘laity’ in the right perspective, Heitink (1999:307) notes,

“The concept of ‘laity’ is tainted by the contrast of clergy versus laity, which regards a non-ordained status as deficiency. In popular usage, the word often has a negative undertone. The ‘layperson’ is non-expert, the one without specific training. However, the Greek word laikos refers to membership of the people (laos), in biblical terms of the ‘people of God.’ As such, it is a title of honour.”

Therefore, it is proposed here, that congregations, through the guidance of their leaders, have the responsibility to empower all church members into full participation. If all the members of the AFM of SA Fountain of life were to do theology, empowerment is a necessity. The fact must be emphasised that the task of equipping [empowering] the laity is of practical-theological relevance. It has to do with those activities that equip Christians to perform their task in society.

The researcher uses the term laity to describe all the members of a congregation except the trained clergy. From the Apostolic Faith Mission background of this study, lay people are seen as the elders, deacons and the so-called ordinary members who do not have any basic theological training yet are very much available and eager to serve God with just as much dedication as the ordained ministers.

The pastor in the Fountain of life congregation should guide the laity into full participation in a holistic ministry. Through the laity, the congregation has to reflect God's presence and make a difference in society. For a holistic ministry in the Fountain of life congregation to be made possible, the laity must be empowered to do theology, to discern the will of God and to develop their gifts to make a difference. Such empowerment will further enable the congregation to play a part in addressing the many faces of poverty. O'Donovan (2000:164) summarises his discussion on *The Problem of Poverty in Africa* with the assertion that:

“Poverty is one of the greatest problems in Africa. This problem can be overcome within a local church. The church can even be the means of helping many poor people outside the church.”

To begin with, the Fountain of life congregation has to analyze and interpret the present situation in order to set a new vision for its ministry. Joda-Mbewe (1999:18) notes,

“Understanding the context of a congregation is part of theology. And because of this fact, the congregation must indeed seriously seek to proclaim the gospel in such a way that will articulate the issues prevailing in the environment in which the witness is being implemented.”

Unless the congregation comes to the realization of its own potential, launch a deliberate critical review of its structure and mechanisms (operations) and

strategically dedicate itself to a move towards transformation, its practical theological facet will have no impact. The challenge at this point demands a paradigm shift. There is a need to disengage the old orders and mindsets and engage a contextual theological point of view (Hendriks 2004:20).

A serious and deliberate empowerment of the people of God in the church is likely to make an impact on the church and the society. As a practical theological move to enhance the Kingdom of God, the body of Christ – the church – should be equipped for service. The lay leaders, women and the youth in the Fountain of life congregation are some of the important groups to be empowered. If the pastoral leadership in the Fountain of life congregation empowers the laity in the congregations and promote the release of different spiritual gifts so that each member takes part in the life of the congregation, then the missional identity of the church can come to the fore.

With trained and empowered laity, the church should be in a position to carry out its missional task. When the laity who are the majority in the congregation is empowered, the congregation will easily be in a position for what Gibbs & Coffey (2001:46) call *missionary engagement*. This is a task in which the church recognizes not only its distinctive identity in the gospel but also its calling within a specific culture.

Wiid (2002:209) also notes,

“Africa needs spiritual leaders who can make their theology work in their congregations and in their societies. This implies people who can apply what they have learned in all aspects of their lives. This also applies to the elders, who function as pastors at the prayer houses.”

3.3 STRATEGIES FOR EMPOWERING LAITY

This section discusses the strategies the AFM of SA Fountain of life should take into account to address the problem of this study, which is: What can be done in the Fountain of life congregation to maximize the participation of all members to serve the community of Winterveldt as well as the larger society? Hendriks (2004:23-24) in discussing the methodology of this study (as discussed in Chapter 1) used the eighth point as the key to reach the goal of participation in transformative action in different levels in the church. The point illustrates the movement from the bottom to the top of the cross (the Alfa to the Omega), and describes the implementation of a programme, the plan, priorities and training of each member to participate in the faith community.

The strategies to empower lay leadership in the AFM of SA Fountain of life, should be drawn from sources like the Discipleship Movement, Lawrence O Richards' model; Thomas H Groome's model, and other such as the Lumko methodology and Theological Education by Extension, as mentioned by Rutoro (2007:173) These strategies shall be discussed in a descriptive way but should however not be seen as a blueprint. In the present day context where we want lay leadership and laity to jointly take responsibility for doing theology, for discerning God's guidance for the way forward. The applicability of these strategies to the situation in Winterveldt and the AFM of SA Fountain of life will be clear as they are discussed. They are not integrated in a model or system for that would deny the purpose of participatory action and a praxis methodology. Lastly, the section discusses the applicability of these strategies on lay leadership development in the AFM of SA Fountain of life.

3.3.1 The discipleship movement

The Discipleship model sums up Christ's plan for the world. It aims at presenting every man and woman to mature in Christ. It is the ultimate goal in making

disciples. Yet, for all its brilliant simplicity, it is the one approach that most church structures have neglected according to Watson (1983:18, 92). The discipleship model is the basic strategy for empowering lay leadership in the church if implemented by following the style of Jesus. This is the key model of doing theology for transformative action in any given context. Each person is approached at a personal level as we have been called to be followers or disciples of Jesus Christ as asserted by Hendriks (2004: 33).

The problem addressed by this study is the maximizing the participation of all members in the AFM of SA Fountain of life to serve the community of Winterveldt as well as the larger society. This section seeks to address the goal of the study, namely an attempt to develop a theory, strategy and process by which the AFM of SA Fountain of life congregation can contribute towards arresting the apparently increasing theological, social, economical and moral degradation in the community of Winterveldt. The section will start by focusing on the command of the Great Commission, looking at the Church as a community of disciples from the perspective of Jesus and Jesus' selection of the twelve disciples for empowerment.

3.3.1.1 The Great Commission

(Coleman, 1987: 9) asserts that discipleship of men and women should be the priority around which our lives should be oriented for any meaningful community transformation to take place. Jesus Christ Himself said it in His final words before his Ascension into heaven. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you . . ." (Matt. 28:19, 20). Significantly, in the original text, the words "go", "baptize" and "teaching" are participles. This means that these responsibilities derive their direction from the leading verb, "make disciples", or as it might be translated, "make learners" of Christ. It is an ongoing command. The church should always be making

disciples. Coleman (1987: 10) argues that it should not seem strange that the Master Teacher places such a high priority on discipline. After all, Jesus was simply asking His followers to do what He had done with them. That is why they understood it.

As they had freely received, now they were to transmit or share with others the same truth. The mandate was the articulation of the rule by which Christ had directed His ministry. Though slow and not accomplished without great sacrifice, He knew His way would succeed. For as individuals learn of Him and follow the pattern of His life, they will invariably become disciples, and as their disciples in turn do the same, some day through multiplication the world will come to know Him (Rutoro 2007:175).

3.3.1.2 Discipleship: as ministry of lifestyle

Coleman (1987: 10) states that the Great Commission is not a special calling or gift of the Spirit; but a command – an obligation incumbent upon the whole faith community. There are no exceptions be it bank presidents or automobile mechanics, physicians or school teachers, theologians or homemakers to become involved in transformative action in the church Every believer in Jesus Christ has a part in His work (John 14:12).

Coleman (1987: 10) further argues that biblically, we cannot define clergy and laity as mutually exclusive terms. In the bonds of Christ, all are laity (the people of God) and equally share the responsibility to make disciples.

Radical distinctions between the pulpit and the pew did not develop until the second century according to Coleman (1987: 11). Professionalism of clergy roles tended to confuse responsibility for ministry on the part of the untrained. The effect has been to discount and to cancel out the conviction that all believers are priests (Rutoro (2007:175). Unfortunately, many Christians feel quite satisfied

with the situation, content to allow paid clergymen and staff to do all the work. Those more sensitive to their callings, who want to be involved, experience a sense of frustration as they try to find their place of service. “After all”, they ask, “If I am not a preacher or missionary or something of that kind, how can I be properly engaged in ministry?” (Coleman (1987: 11-12); Watson (1983: 71-72). The answer lies in seeing the Great Commission mentioned above as a lifestyle encompassing the total resource of every child of God. Here the ministry of Christ and its leadership comes alive in the day-to-day activity of discipleship. Whether one has a “secular” job or an ecclesiastical position, a Christ-like commitment to bring the nations into the eternal Kingdom should be a part of it.

3.3.1.3 The church: community of disciples

The roots of the discipleship model can be traced in the New Testament to the earthly ministry of Jesus. It supports the idea of the church as a Community of Disciples (Dulles, 1987: 4). Avery Dulles (1985) in his book *Models of the Church*, more specifically addressed the problem of finding a model that would harmonize the differences among his five different models of the church as mentioned by Hendriks (2004:44-54).

This transformation that was called for by the transformation model, addresses a wide range of issues that is going awry universally, such as political, economic, leadership in the church, gender and ecological issues, etc. (Hendriks, 2004: 52). Dulles (1987:206) states that the concept of discipleship builds bridges to the other four models. It illuminates the institutional and sacramental aspects of the church and grounds the functions of evangelization and service that are central to the herald and servant models. The notion of “community of disciples” is thus a broadly inclusive one. Without being adequate to the full reality of the church, it has potential as a basis of comprehensive, ecclesiological leadership. It seeks to empower every member in the Church (Dulles 1987: 207).

3.3.1.4 The disciples in the public ministry of Jesus

The roots of discipleship can be traced to the New Testament and to the earthly ministry of Jesus. The idea of forming a community of disciples, as an “alternative society” with its own rules and way of life, was basic to Jesus’ ministry. His original plan was apparently to convert the whole of Israel, to do penance and to welcome the coming of the Kingdom of God, as argued by Gitari (2005: 31-35). According to Dulles (1987: 207-208, the plan did not succeed as many of the leaders – scribes, Pharisees and members of the priestly class – rejected His message. In some places, Jesus found an enthusiastic following among the common people, but they generally misunderstood him. Many saw him as a kind or political Messiah and tried to use Him in order to achieve the political liberation of Israel from Roman domination.

Selection of the twelve

Jesus in His ministry of discipleship and leadership chose a small band of followers and trained them under his personal supervision so that they could be trusted to understand His real message and style of leadership and after His death disciple others. The inner corps of disciples was not identical with the entire number of believers in Jesus’ message. He had many friends and admirers who were not selected to accompany Him on His journeys (Coleman 1963:21-22).

In the community of disciples there were degrees of intimacy. An outer circle comprised a relatively large number of men and women, among whom we can identify Cleopas and his unnamed companion (Luke 24:18), Joseph of Arimathea (John 19:38), and Joseph Barsabbas and Matthias (Acts 1:23). The reader of Luke 10:1-16 is evidently intended to understand that the seventy-two sent on the mission were disciples. The Gospels tell of a number of women, such as Mary Magdalene, Johanna, Susanna and Salome, who followed Jesus and

supported Him with their possessions (Luke 8:1-3). Finally, we read in the first chapter of Acts of a band of some 120 persons gathered with Mary, the Mother of Jesus, Peter and the Eleven in the upper room in Jerusalem. In view of these indications, it would be a mistake to underestimate the total number of disciples (Coleman (1963: 23-25); Dulles (1987: 208-209)).

The Twelve, however, constituted an inner core of individuals personally chosen and commissioned by Jesus for a very important task. Even among the twelve there was a nucleus consisting of the two pairs of brothers, Peter and Andrew, and James and John. In three incidents – the raising of Jairo's daughter, the transfiguration, and the agony in the garden – we read of Peter, James and John being selected to accompany the Master (Dulles (1987: 208)). Peter, always named first, had a certain primacy among the twelve, even during the public ministry of Jesus. In the gospels, therefore, the term "disciple" is an analogous term, admitting of various kinds and degrees. The multiple dimensions of discipleship must be borne in mind when the claim is made, for instance, that Mary, the Mother of Jesus, was the chief disciple, argues Dulles (1987: 209). The aim of Jesus' strategy was not for the disciples to hold on to power but for them to train others to build his Father's Kingdom.

Christian formation in the community

The interpretation of office in terms of discipleship, as proposed by Dulles (1987:217) contributes a pastoral dimension to the institutional model and helps to bridge the gap between the institutional community models. In this case the pastors must be close to Christ in order to lead, but they must also be seen as disciples under the authority of the Chief Shepherd. To prevent an unhealthy alienation, the official leaders should foster the bonds of love, trust and familiarity with fellow disciples under their care. They need to resemble the Good Shepherd, who calls his sheep by name and whose voice is recognized as that of a trusted leader. It would be unrealistic, of course, to demand that moderators,

bishops or pastors of large congregations, have close personal ties with all their members. Rather, pastors serve as coordinators, equippers, disciples, overseers and shepherds. This is good leadership, but it is leadership for, with and in the body. It is leadership on an organic community model, not on an organizational hierarchy model (Snyder 1983: 247).

In this case the church needs an abundance of leaders having various degrees and types of responsibility for the affairs of the faith community. Sacramental ordination is appropriate for heads of community and others who publicly represent Christ in the ministry of word, sacrament and pastoral government. But the ordained leaders must collaborate closely with a large body of lay ministers, some of whom will be formally installed and commissioned by ecclesiastical rites (Dulles 1987: 217-218).

Discipleship for the Kingdom

According to (Snyder 1983: 255), a discipleship ministry through the Holy Spirit turns believers into ministers potent for the priorities of the Kingdom. This is its strength and beauty, following the Ephesians 4 model. It liberates the church for the Kingdom business and not just church business. A few religious professionals and “faithful laymen” can make the church go and grow, but it takes the full range of gifts and the priesthood of all believers to make the biblical ecology of the church function well and to equip the church to participate receptively in the economy of God.

Today the pastoral priority, as always, is equipping men and women for the Kingdom. It means developing discipleship and shared leadership the church to be equipped to function as a balanced ecology of worship, community and witness for the sake of God’s Kingdom in the world (Rutoro 2007:179). It supports the methodology of doing theology in this study.

3.3.1.5 Conclusion

The Discipleship movement strategy allows full participation of every member of the faith community to be equipped to assist others for transformation of the whole community. The strategy of starting with the training of a small group is to make sure each member has the opportunity to participate. It aims at the fulfilment of the great commission motif of going out to teach all men and women to be equipped for the kingdom of God. It applies to the AFM of SA Fountain of life as well. The AFM of SA Fountain of life should seriously consider studying and employing the discipleship principles.

3.3.2 Lawrence O Richards' strategy

This study supports the methodology that theology is about transformative action. Lawrence O Richards, in his strategy for empowering lay leadership states that there is a need to have a new face for the church. He argues that there are only two options open to the church today. One is to struggle to patch up the contemporary church, retaining traditional forms and patterns of life, resisting forces that demanded change. The other option is to accept the challenge of change, and to channel it – to seek to build together a church which will be a true expression of the church, yet uniquely suited to the 21st century world. Changes in church structures need to support individual growth (Richards 1970: cover information).

3.3.2.1 Church structures that promote individual growth

Richards (1970: 20-21) states that for the church to meet conditions for individual growth, a close personal relationship with another individual is necessary. He outlined the following points to support his argument:

- The church must permit individual members to minister to other individuals outside the formal agencies of the church.
- The church must be structured to provide opportunities for small-group Bible study – sharing experiences, into which an individual, be it a man or a woman, can be integrated on an intimate, personal level.
- The church must guide individuals into fruitful and meaningful Christian service, church leadership, both formal and informal. Both areas may well require training and support from church leadership.
- Members need to know that at personal level, we have been called to be followers or disciples of Jesus Christ.

Richards (1970: 24-25) argues further that at the level of secular society, the church must adopt forms that are:

- Outward-oriented to reach those in society, rather than inward-oriented toward believers. The church must provide forms in which individual believers will find a point to contact with the 21st century.
- The church leadership must train and equip Christians for roles in such forms, expecting that as their lives are bent to Christ's purposes they will become more and more like Him.
- The church must be flexible in order to maintain meaningful contact with the world to which it is called to witness

The church also has an important role to play in society. It faces the public and should influence it in a positive way. There is need for the church to demonstrate that it is constantly reforming. This holds true for the AFM of SA Fountain of life.

3.3.2.2 The church reformed: a concrete strategy

The church today needs to be transformed for the future. It needs to be transformed from the traditional forms which are clergy or pastor centred in most activities.

(Richards 1970: 24-25) suggests the following transformative actions:

- The pastor should be freed from some pastoral ministry. Many pastors today are worn out by organizational meetings which cut contact with people in need and tear them from the study of the Word of God. When freed from some other ministries he/she would invest his/her time on many people.
- People are forced to assume responsibility. They cannot shift it to the clergy or a teacher or some church agency. This means, of course, that members of growth cells will be required to commit themselves to attend, to be involved in all church leadership structures. No one can consider himself/herself a disciple of Christ or church leader by merely dropping into a pew on Sunday.
- Young people will be integrated into the life of the church. Older teens will be full and functional members of the church and bear the same responsibilities as an adult. They will no longer be segregated into “youth groups” to be preached at and prayed for in isolation, but involved in the reality of Christian life and experience at all levels of the church.
- Every believer will minister to others. In the free sharing relationship of growth groups, talents can be developed, recognized by the church, and each individual moved into leadership on the basis of spiritual maturity and gifts.

For the church to be reformed, Richards (1970:33) proposes a strategy for the growth of group structures. A growth group can be organized in one of three ways:

- (i) By a functional group – several families of similar professional or social strata may form a group in order to better reach outsiders of the same strata. New members are inducted into the life of the group. After the group has up to eight or nine families, it divides.
- (ii) By neighbourhood – families living in the same areas band together.
- (iii) By age of children – families with children with the same age have significantly similar clusters of problems. Sharing these, can promote stronger Christian homes and congregations too.

For growth groups to function effectively, several necessary prerequisites are spelled out:

- The group members must be trained to function in the group. The pastor or Christian education director will have to work extensively with each newly established group.
- Each family and individual must take responsibility for the group life. Each must be committed to do the tasks given by the group.
- The group must be believers. This is a growth situation not for believers, not an evangelistic meeting. Within this group, believers meet within the framework of the group and its responsibilities. The church disciplines believers as enjoined in Scripture (Richards 1970: 34); (Snyder 1975: 139-140).

3.3.3 Thomas Groome's model

3.3.3.1 Introduction

In this section the researcher looks at the model of Thomas H Groome in his book *Christian Religious Education*, for empowering lay leadership of the AFM of SA Fountain of life. The model encourages the sharing of our story and vision for church leadership. Groome focused his model of Christian Religious Education on six important questions namely: (the what) nature; (the why) purpose; (the where) context; (the how) an approach: shared praxis; and (the when) readiness of Christian Religious Education (Groome 1980: XIV). This can be applied to any discipline of study but in this case it will be applied to church leadership.

The model of Groome (1980: 184) agrees with the methodology of doing theology in this study that seeks to discern God's kingdom by holding the four tension points active in the discernment process of doing theology described in Chapter 1 point 3.1. Groome (1980: 184) is using the methodology of a life story considering the past, present and the future in a correlational way. In the definition of doing theology, the researcher considered the world and the Word (left and right points of the cross: keep them in dialogue); looking at who we are in principle (foot of the cross, identity) and what we should become (top of the cross, identity realized or fulfilled). Where these two lines cross in the middle one finds a faith community in prayer, listening and discerning (Hendriks 2004: 23-24).

It is not in the scope of this study to go into the detail of Groome's model but to reflect on some of the key areas which can be of great benefit to the leadership of the AFM of SA Fountain of life in Winterveldt. In this case the three dimensions or points of the word education "leading out" and the "how" aspect of Christian leadership. The five key aspect of Groome's model is: (1) present action, (2)

critical reflection, (3) dialogue, (4) the story, and (5) the vision that arises from the Story (Groome, 1980: 184).

3.3.3.2 The three dimensions used by Groome for education

Groome (1980:6) defines education as an activity of “leading out”. The emphasis being on: the already, the present experienced process and the movement towards a new future. It correlates with our traditional words for talking about time – past, present and future. His warning is that while we may use traditional words to talk about time, it is imperative for our leadership activity that we do not understand past, present and future as separated from each other in a linear sense (Groome 1980: 7). If time is misunderstood as three separate times, the leadership activity tends to emphasize one and neglect the other two to the detriment of the whole enterprise.

(a) The assumption and concern for the “past”

One of the basic assumptions from which leadership arises is that the people who were here before us learned from experience. This assumption gives rise to a concern that we preserve what is “already” known in the heritage of the human family. Thus, we are motivated to lead so that out of the past heritage of our people we may build a present and future for ourselves and for our church members (Groome 1980: 7).

(b) The assumption and concern for the “present”

Groome (1980: 8) states that the present is the only time that actually exists for us, and within the present resides the heritage of the past and possibility of the future. To understand anything, even what was previously known or done, requires that we “reinvent” it in the sense of coming to see for ourselves in the present. From the present experience we come to know what may not have been

known or done before, or not done in the same way. If the present do not inherit some of the past, then creativity is stifled and the result is domesticating rather than educating good leadership.

True leadership can never settle for sameness. It is to be a leading out rather than standing still in the past. But the present model of any leadership should not be a prisoner of itself, captured in a historical cage of “now”, deprived of its past and disowning its future (Groome 1980: 8).

(c) The assumption and concern for the “future”

In all models of leadership there should be the awareness of a “not yet” dimension, a leading out towards a knowing not yet realized. There is need to ensure that all of us can have a future leadership from our church members. When this concern is properly expressed in leadership activity, then the future is seen as arising from the heritage of the past and the activity of the present, but with newness beyond either past or present.

The warning given by Groome (1980:12) in the understanding of these three dimensions is that through experience, the leader’s task is to hold the past, present and future in a fruitful tension with each other. We need to understand that we are pilgrims living between two eternities “in time” between birth and death. In this time we journey together. In this pilgrimage our leadership pattern should not be that of “power over” but “power with”.

3.3.3.3 The formative power of social-cultural context

In Groome’s model of Christian Education social context is important. The community context is desirable for any Christian formation and influence of leadership or educational activity.

Leadership, taken from this model, needs to teach us the approach used by Groome (1980:109). He defines socialization as the process by which people came to be who they are by interaction with other people in their social environment. Leaders need to mix freely with the people they lead. He calls that “becoming Christians together” Groome (1980:109).

It bridges self and identity with each other. Groome (1980:109-110) uses the word “self” to include three related aspects of a person, namely one’s self-image, one’s world view, and one’s value system. Identity, on the other hand, is the experience of continuity and sameness we have of ourselves. The two concepts are so closely related that he prefers to speak of them together as self-identity, meaning the continuous and stable awareness we have of our self-image, world view and value system.

He states that other terms that are important in the socialization approach are culture and society. He understands culture as the patterned way of life produced by people through whom its members have guidelines for valuing, believing and acting. Culture is embodied and expressed in a system of symbols, of which the basic and pervasive form is language. By appropriating those symbols, people come to know each other, the world and engage in it with the patterned behaviour of their particular culture. However, one need to be aware that culture it is not static.

Society, on the other hand, is the institutional order and organizational arrangements people give to their way of being together. It expresses, as it also promotes, the patterned life of culture. Although the two realities can be distinguished, cultural patterns and social structures cannot exist apart from each other. He thus often uses the term social/cultural environment to mean the whole ethos of a stable group of people.

Socialization then, is the process of being inducted into that ethos, which in turn produces our self-identity. Hence, leadership activity should take place in this socialization, which is a life-long process because the human estate is always lived out in solidarity with other humans - be it male or female, old or young.

3.3.3.4 The “how” aspect of Christian leadership

Groome (1980:137) on the question of how Christian Religious Education could be done used the “shared praxis approach”. He avoided calling the shared praxis a theory or a method because, in a definite sense, he intends it to be both. Attempting to avoid the traditional dichotomy between theory and practice and to capture twin moments of praxis (reflection and action); he calls it an approach – in other words, an informed reflective (theory) manner of doing (method) Christian Religious Education.

The researcher favours this praxis approach of Groome (1980: 137-138) to be used in the church leadership approach. Groome (1980: 137-138) points out that any praxis approach must, by its very nature, be a constantly self-renewing process where every theory is clarified in praxis to empower further praxis. The researcher sees the proposed shared praxis in section four of Groome’s book *Christian Religious Education* as a possible approach to church leadership in the Christian tradition. It can benefit the leadership of the AFM of SA Fountain of life in doing theology through transformative action.

3.3.3.5 The praxis model of knowing

In the praxis way of knowing, Groome (1980:154) engages a number of philosophers and their understanding of the praxis of knowing. For Aristotle, in any context praxis means a purposeful and reflective action by which knowing arises through engagement in a social situation of a given community. Therefore, praxis always includes “twin moments” – action (i.e. engagement) and reflection,

but not separated from each other; it is action done reflectively, and reflection on what is being done.

Groome (1980: 170) states that according to Hegel, with his praxis of geist, the relationship between theory and praxis is central. For Habermas, all knowing has a “knowledge constitutive interest”, that is, a basic orientation of knowing a subject that shapes the outcome of what is known. The “interest” we bring to the knowing process is that which unites theory and practice, where knowing a subject and world come together. We know what we want to know in order that we may act (Groome, 1980: 170).

3.3.3.6 Shared Christian praxis model

This is the heart of Groome’s model which can also be fruitful to church leadership activity if implemented. Groome (1980:185) describes the shared Christian praxis as a group of Christians sharing in dialogue their critical reflection on their present action in light of the Christian story and its vision toward the end of lived Christian faith. In this study the AFM of SA Fountain of life has the task to learn to reflect the challenges together with the laity.

He points out that shared praxis takes place in a situation of group dialogue. Shared dialogue is an articulation of critical reflection upon one’s present active engagement in the world as a Christian. That present engagement is in fact the embodiment of one’s own story and vision, and critical reflection upon it takes place in light of the Christian communities’ story and the response which that story invites Groome (1980: 184).

He outlined his approach in five main components which can be used in any discipline of study. These are 1) present activities, 2) critical reflection, 3) dialogue, 4) the story, and 5) the vision that arises from the story.

(1) Present action

Present action means our whole human world, our every doing that has any intentionality or deliberateness to it. Present action is whatever we give expression to ourselves. It includes what we are doing physically, emotionally, intellectually, and spiritually as we live on personal, interpersonal, and social levels (Groome 1980: 18). He wants the person to understand present action in the sense of the present of things present, the present of things past and the present of things to come. One has to balance the present activity in view of the past action and future in mind

(2) Critical reflection

Critical reflection is an activity in which one calls upon the following: i) critical reason to evaluate the present, ii) critical memory to uncover the past in the present, and iii) creative imagination to envision the future in the present.

(i) Critical reason to evaluate the present

At its first level of reflection, critical reason attempts to perceive what is “obvious” about the present. Very often the obvious is so much part of our given world that it is taken for granted and either is no longer noticed or it is seen as inevitable. Critical reflection, then, is at first an attempt to notice the obvious, to critically apprehend rather than passively accept it as “just the way things are” (Groome 1980: 85).

(ii) Critical memory to uncover the past in the present

With the activity of memory, critical reflection becomes a reflection upon one’s reflection, a process of remembering the source of one’s thinking. If critical reason is to discover the interest of present action, critique the ideology that maintains it, and recognize the assumptions upon which it is based, then the persons and social genesis of our action needs to be

brought to consciousness. This is done by remembering (Groome 1980: 186).

By critical memory, then, together with reason, we can discover the personal and social genesis of our present action. In reflecting the source of our activity, we come to know our own story and to name our own constitutive knowing, that is the knowing which arises from our engagement in the community, society and world at large. But critical reflection is incomplete if it rests only on reason and memory. The purpose of naming our present and knowing our story is that we may have some freedom to imagine and choose our future (Groome 1980: 186).

(iii) Creative imagination to envision the future in the present

Groome (1980:186) points out that critical reflection is incomplete without imagination. Imagination is needed as we look at both the present and the past, but its predominant focus is the future. The reason we attend to the present and the past is that we may intend the future. But intending the future, requires imagination; otherwise the future will be little more than repetition of the.

(3) Dialogue

In a shared praxis approach to Christian leadership, the participants' critical reflections on their present action as Christians are in dialogue within the pedagogical setting. Dialogue is necessary for building a Christian community within the group.

Groome (1980:189) states that to be dialogical does not mean that the participants are to talk back and forth "at" each other constantly; such a situation might not be dialogical at all. Paradoxical as it may seem, that dialogue begins with one's self. At bedrock it is a conversation with our own biographies, with our own stories and visions. In actual fact, to be truly known by us, our self-dialogue

must be externalized and shared with others, and they, too, must be heard if we are to know more clearly our own stories and visions

Two essential activities are constitutive of dialogue, namely telling and listening. So often when people say they are ready to dialogue, they mean that they are ready to talk. But dialogue involves listening as much as telling. It must, however, be a listening that attempts to hear with the heart what the other person is attempting to communicate. Much more than the mere words or gestures of the other must be at “heart”. This brings mutual trust between the dialoguers (Groome 1980: 190).

(4) The story

Groome (1980: 193) says by “story” he does not mean simple human narrative. Though narratives are indeed part of our story, our story is much more than our narratives. To distinguish it from our individual stories, he capitalizes the word. By Christian story he means “the whole faith traditions of our people. However, it may be expressed or embodied”. It is the essential part of the Jewish and Christian process of knowing God. That is the story of God active in the life history of people. This means people’s stories need to respond and participate in the activities of God’s story. If we are to know God and find salvation in our present, then we must remember the story of God and the faith communities.

Doing leadership theology in this regard challenges the present method of exercising church leadership which is based on the tradition of the church alone.

(5) The vision

Groome (1980: 193) intends the metaphor vision to be a comprehensive representation of the lived response which the Christian story and of the promise God makes in the story. By vision, then, he means the Kingdom of God, God’s

vision for creation. From us it invites a lived response that is faithful to the reign of God. As we respond, we help to make the Kingdom present today. It is important for Christians to understand that story and vision are not separate realities, but two aspects of the same reality. The story is the story of God's Kingdom; the vision is the vision of the Kingdom of God.

3.3.3.7 Conclusion

Thomas Groome's model emphasizes that events should be reflected upon in time, as present, past and future simultaneously. The past way of life has to consider the present and the future to work in dialogue. In view of the situation in the AFM of SA Fountain of life church leadership should use his model to challenge itself and critically reflects on its present leadership style with the past and the future in mind. This is to be done based on the broader Story of God's redemptive history.

3.3.4 Other strategies – Lumko methodology

3.3.4.1 Introduction

The researcher suggests that number 10 of the Lumko Series by Lobinger [s a] to be used by the AFM of SA Fountain of life to discern a contextually relevant leadership style. This part of the series focuses on non-dominating leadership. It demonstrates the vision of a community-orientated ministry, principles of training emergent leaders, and methods of training leaders, equipping pastoral workers and putting the emphases on the sharing of responsibility in the faith community. Even though the Lumko Series was developed for the Roman Catholic Church, the researcher found the biblical based and practical material extremely helpful.

3.3.4.2 The vision of a community-orientated ministry

Lobinger [s a] demonstrated his community-orientated ministry vision with the congregation of St Simon which was totally dependent on the service of one leader. He used ten phases to demonstrate to the congregation that anybody who is trained can assume leadership. The method was resented by a few strong male church members but the latter saw the importance of the idea when some of the leaders got sick and did not come to the Sunday service. The service did not stop because they were not there to perform the duty.

3.3.4.3 Community versus domination

Of the ten phases used by Lobinger [s a] this is the last one. At several stages, the problem was that leaders desired to do things alone, establishing a monopoly and obtain some kind of privileges. Again and again the community encountered problems of domination by the leaders. Many people realized the weakness of one centred leadership. Hence the leader could not turn up due to sickness. Some proposed that everybody should be involved in church activities. But others said that they found it good if leaders had special rights and were very different from the others (Lobinger [s a]: 9).

In one of the meetings of St Simon congregation, one member stated: "Do you not see that leadership domination is the main problem of our whole society, not only of the Church? We have officials in the town-offices who want to become our bosses instead of serving us. We have people on top who want to enrich themselves instead of uplifting our nation. And we have leaders who compete among themselves for power and status instead of working for the common good of the people and the country" (Lobinger [s a]: 9). He concluded by saying: "If we believe that society needs non-dominating leadership, we must prove in the church that this is possible. This is the service to the world" (Lobinger [s a]: 9).

Lobinger [s a] methodology emphasizes that leadership needs to be developed at the level of the whole congregation, but “non-domination” leadership do not mean “non-existing” leaders. A larger number of people cannot act without leaders. But people know very well that leaders could easily destroy communal responsibility instead of building up. The AFM of SA Fountain of life in Winterveldt need to aware of this fact.

Lobinger [s a] argued that Jesus gave us important guidelines for the life and leadership of his community, and it is these which must form our aim. Jesus said: “You know that among the pagans the rulers lord it over them and their great men make their authority felt. This is not to happen among you. No; anyone who wants to be great among you must be your servant, and anyone who wants to be the first among you must be your slave, just as the son of man came not to be served but to serve, and to give life as a ransom for many” (Matthew 20:25-28).

Lobinger [s a] closed the section by saying: “In the title of this booklet we have not used a biblical term, but have used a term which was born from human history, the term “non-dominating leadership”. It is identical with the words quoted from Jesus. At the same time it is an ordinary term for summing up the aim of our efforts because it affirms that there should be leadership and authority, but we aim at new ways of exercising it. It is also the desire of the researcher to see the target-vision of a community-orientated, non-dominating leadership practised in the AFM of SA Fountain of life in Winterveldt. The model of the Lumko Series number 10 [s a] shows that for the above vision to be achieved, good principles are needed to train leaders emerging from each community. The local pastor needs to be aware of the principles of training many local leaders to empower every church member to play a role.

3.3.4.4 Principles of training emergent leaders

In the main principles presented by Lobinger [s a] he shows that training emergent leaders is different from residential training. The training of emergent leaders must follow the principles of adult education. Emergent Christian leaders must be trained locally. The formation of leaders must go hand in hand with community-building among all members. Team-work in leadership training is important. The importance and incentive for leadership formation should be growth, not promotion. The researcher noted that though terminology and context may be different, the principles of the Lumko Series are present in the discussion of leadership and participatory action research in *Studying Congregations in Africa* (Hendriks 2004: 197 – 221).

3.3.4.5 Training emergent leaders is different from residential training

(a) What is an “emergent leader?”

The term “emergent leader” refers to leaders who emerge within a Christian community and usually remain with this community. This can take place where leaders are not dominating the members. These emergent leaders are self-supporting, have an occupation, have a family and are not young (Lobinger [s a]: 22).

Lobinger [s a] prefers the term “emergent leaders” to other terms, such as “part-time”, “voluntary”, “auxiliary” or “self-supporting”, since the term “emergent leaders” emphasizes their relationship with the community. The community plays a decisive role in detecting their charisma, in choosing them, and keeping them in office. This acceptability to the community is vital ([s a]: 22).

(b) The difference between emergent leaders and full-time leaders

It is a well-known fact that other kinds of leaders can, in fact, emerge, e.g. a candidate for the priesthood, or for a full-time lay leader. But for them, this aspect of emerging from among a group soon becomes unimportant when they are transferred from one community to another by the church authorities. Acceptability of full time leaders rests more on the authority which sends them, who did not play a major role during their training, which normally takes place outside the community at a residential training centre at a distant. They do not reflect the faith and community-spirit of the people whom they will work with, while emergent leaders normally are the “product” of the faith of the local community. Training of emergent leaders is very much determined by the needs and standards of the community which they serve (Lobinger [s a]:22). It is for these reasons that the Lumko Series prefers the term “emergent leaders”, although no term can adequately express all aspects of office and leadership.

3.3.4.6 Training of emergent leaders follow the principles of Adult Education

Training of emergent leaders appreciates that adults are not empty bottles to be filled by experts.

- Adults want to decide themselves what to learn.
- Adults learn easiest about things that concern their life and their task.
- Adults learn easiest what is connected with their past experience.
- Adults learn slower but in a more reliable way.

Hence training of these leaders begins with training for the concrete tasks for which they are chosen by the community to do. Theory is necessary, for adults, but it should not be the contents of the first training sessions, but should be linked to concrete tasks. It can be good to ask them what they want to learn. Give

them self-confidence from the beginning (Lobinger [s a]: 24-25). This creates a non-dominating leadership spirit and encourages more participation.

The training should concentrate on: 1) spiritual life, 2) attitudes, values, awareness of social responsibility, community relations and teamwork, 3) skills: to animate a group and a large community, conduct meetings and to solve conflicts, and 4) information, knowledge, insights, theological knowledge and insights and general knowledge about society, economy and about media.

Lobinger [s a] suggests that the training of emergent leaders can be a combination of local and central training, but emphasizes that it needs to be localized training. He argues that formation of leaders should go hand in hand with community building among all members. This is mostly found at local training centres. It is here they can easily identify with their calling theoretically and practically. It promotes the spirit of equality of the leader and the members of the Christian community.

3.3.4.7 Methodology of training in this model

In training methods, Lobinger [s a] shows that a congregation needs many kinds of training. Training should be distributed to all lay leadership groups in the congregation. They should be trained to do Sunday services in the absence of the clergy, visit the sick, social awareness, rural development work, self-help projects, conduct meetings, and small-group catechesis. The trainings should be initiated by the congregation clergy (Lobinger [s a]: 47).

The methods for training should involve training of skills, working and reflecting together, awareness programmes for the whole Christian community, attitude formation for groups of emergent leaders and spiritual formation of emergent leaders.

The training will assist members to discover what their gifts are in the faith community and will develop and empower future leaders for the church. It will assist the leaders and other members to understand the importance of non-dominating participation in groups.

3.3.4.8 Introducing pastor to training methods

In this section, Lobinger ([s a]: 27-30) states that change is easier when the whole presbytery cooperates. The new role for pastors or any pastoral worker is the desire to train others. The church of the future will rely on a large number of self-supporting leaders. They will not be trained residentially but locally.

In this method, the congregation will not disappear, but will assume a new role. It will no longer be considered as the place where the church becomes a community, but it will be the link between the many small church communities. Seminars and workshops on the idea of Community Ministries will be conducted at congregational level. The seminars will be based on group-work. Different topics on church leadership and methods on training others in their wards will be done. It is done to give each member a sense of responsibility in the church.

3.3.4.9 Sharing of responsibility in the church

Lobinger ([s a]: 89) argues that the main goal of the Lumko Series is not to create specific grades, but to create communal responsibility which supports a non-dominating ministry. The acceptance of such ministerial leadership is an integral part of the approach, but the exact extent to which it must lead needs not to be decided by us but by the leadership of each church. What is definitely the responsibility or obligation for each church leadership is to move towards a church which is community and which serves the world.

He suggests that if a community is mature, its members should assume responsibility. Our present church structures show something very different. It states that all key responsibilities are exercised by a clergy who is sent to a geographical area and is transferred or called upon. Responsibilities and key functions are not exercised through togetherness of men and women of the local community and its own leaders.

If it is us who celebrate, our own leaders and church members must preside. This should be the vision of incarnation. God's Work took flesh in Mary. In her, the whole human race accepted this one-ness with God. Over and above this global acceptance of all human beings, Mary also gave her own personal and unique features to the Saviour. Her neighbours would say that the child looked like her as any child resembles the parents. Mary gave her unique body into this union of the incarnation, and she also expressed it with her own unique voice when singing the magnificent song in Luke 1:46b-56 (Lobinger [s a]: 93).

3.3.4.10 Conclusion

The Lumko Series methodology of church leadership as presented by Lobinger [s a] in number 10 of the series is one of the strategies the researcher proposes to the AFM of SA Fountain of life in Winterveldt for the development and empowering of laity. The aims and methods of the series are focused on non-dominating leadership and the training of leaders for ministries. The strategy challenges the ministers to train church members for church responsibilities even in their absence.

3.3.5 Theological Education by Extension (TEE)

3.3.5.1 Introduction

Theological Education by Extension is one of the strategies the AFM of SA Fountain of life in Winterveldt can use to empower laity for transformative action in the congregation. As discussed in the methodology of doing theology (point 8, discussed in chapter 1), it was said that theology is also about transformative action Hendriks (2004:23-24). Transformation should not only focus on Scripture and tradition with the intention of making systematic comprehensive interpretations. A missional praxis theology should be focusing on local and particular issues with the purpose of doing something about the reality and problems that confront the faith community, as well as society (Hendriks 2004: 33). TEE can be used to accomplish that purpose for the AFM of SA Fountain of life in Winterveldt, together with other strategies discussed above.

The following section aims to briefly give a description of TEE, beginning with a short historical background, describing its approach to community faith from grassroots and pointing to some of its strong and weak points to be considered when empowering the laity.

3.3.5.2 What is TEE?

Theological Education by Extension simply means decentralized theological education. It is a field-based approach that does not interrupt the learner's productive relationships to community and society at large (Mulholland 1976: 66). It is the model of theological education that provides systematic, interdependent study together with regular supervised seminars in the context of people's varied life and work and ministry (Kinsler 1983: xiv).

In order to understand TEE, one needs to understand the concept “extension”, that is contrasted with the word “extraction”. The extraction model is the model of traditional theological training-leaving one’s context and learning in a different context namely the institution. The person is extracted out of his or her life context. By contrast, the extension model educates a person where he or she is without requiring any change of environment (Thornton 1999: 28-29).

3.3.5.3 A short historical background on TEE

Theological Education by Extension developed in Latin America in 1963 and since 1970 in Africa (Thornton 1999: 10). To understand the genius of the TEE movement, it is imperative to grasp the experiment of the Evangelical Presbyterian Seminary of Guatemala where it became a model for change because it responded to the needs of a church faithfully engaged in mission. It did not result from the implementation of a carefully predestined theoretical model with a fully developed theology of ministry or philosophy of education. Theological education by extension took shape in the Presbyterian seminary as a series of responses to problems encountered in the task of ministerial training among the sectors of society represented in the Presbyterian Church (Mulholland 1976: 65-66).

One of the problems noted in Guatemala was the numerical growth of church membership resulting in a lack of enough leadership. Most of the graduates trained by seminary either never entered the specific ministry for which they trained, or else left it in order to enter non-church-related occupations. Genuine leaders in the rural communities could not attend a residence program because of job and family responsibilities. Again, many gifted leaders with great intelligence particularly in rural areas had such meagre academic training, that they could not even do post-primary level work required for the most basic training (Mulholland 1976: 66).

TEE is a new way of training pastors, it is financially viable, eliminate the problems of extraction, and it is contextually appropriate. It was decided that theological education would be taken to the people by extension (Rutt 1991: 3).

3.3.5.4 Approach of TEE

Three important components are used in TEE training of members. The three components are information, response and confirmation.

(1) Information

Self-study material is supplied to enable the student to learn at home. Each individual has a textbook, containing one set of reading per day.

(2) Response

Each participant or student answers questions applicable to the reading. Practical work is done in the participant's own congregation.

(3) Confirmation

A group gets together and discusses the lessons. It is regular encounters or seminars that promote fellowship and inspiration to both students and teacher (Kinsler 1983: 34-35).

Although it has been adapted to a variety of situations around the world, these three components make up the genius of Theological Education by Extension. It is seen by its promoters as a panacea for the leadership needs of growing churches, but on the other hand, it is seen by its detractors as a serious threat to the future of Christian Education and church leadership.

3.3.5.5 Strengths and presuppositions of Theological Education by Extension

Theological Education by Extension endeavours to address many of the failures of the residential seminaries. In the first place, it seeks to teach ministry in a specific context. Students are not removed from their home for the period of study. They have the opportunity to relate and apply what they are learning to their daily life situation and the lives of those around them (Mulholland 1976: 65). The importance of this aspect cannot be overestimated. Patterns for leadership development are copied from the presuppositions of the seminary. When theological education takes place in context, leadership characteristics and patterns from that culture can be taken into consideration, and natural leaders can participate (Mulholland 1976: 66).

Theological Education by Extension, on the other hand, is an attempt to utilize the natural leaders of the community for ministry among their own. This in turn, provides the opportunity for more spiritually mature leaders to utilize their experiences in everyday troubles and joys of life and how to relate the Gospel to those experiences (Newton 1991: 52; Roland 1962: 106).

Another presupposition of Theological Education by Extension is that the ministry belongs to all the people. Theological Education by Extension is a way to break down the structures of elitism in the missionary model period (Kinsler 1983: 43). All members of the body of Christ have the responsibility of the work and life of the church. It is not geared towards helping the elite to maintain their position of influence and authority, but opens the door for theological knowledge to all. Due to the non-formal nature of Extension Education, there is flexibility to accommodate the educational levels and educational needs of the participants (Robert, 1991: 6).

Lester Hirst (1986: 420-424) describes a typical programme of theological education by extension and how it meets the needs of the church. He lists the objectives such as:

- 1) Training is programmed for every level of local church leadership;
- 2) Training takes into consideration the aspects considered to be important for leadership development. They are knowledge, skills and character;
- 3) Courses are taught not only by outsiders, but local leaders are incorporated as teachers;
- 4) Flexibility is allowed, and indeed, encouraged;
- 5) The training programmes is linked integrally to the local church.

Robert (1991:6), states that numerous books have been written in the past years proclaiming the abovementioned advantages of Theological Education by Extension. There are some who are unwilling to accept it as a credible model, but the fact is that it is here to stay. Churches, missions and mission boards see the pressing need for an alternative to the traditional model, and Extension Education come to the forefront as a reasonable option.

3.3.5.6 Areas of concern for Theological Education by Extension

Some caveats are in order however, for whenever sweeping change takes place, it should not be done hastily or carelessly, but rather in a thoughtful and informed manner. This is especially true when so much is at stake. Christ has given the church the responsibility for maintaining and handing down the Gospel in all its truth (Deuteronomy 6:6-8; Matthew 28:20, II Timothy 1:13-14; Titus 1:9). Theological Education has its purpose; the perpetuation and dissemination of the gospel so that it might be preserved for coming generations and extended to those who have not heard the good news. Certain concerns or weaknesses need to be reflected:

- The first concern is the first approach stated in this section. It is assumed that participants will have certain readings to study, along with some kind of workbook that helps him/her pick out the important points in the reading so he/she can interact with the material. Caution needs to be taken, as this can degenerate into what has been called “list memorization”. While the validity of possessing a body of facts is not called into question, Theological Education cannot be accomplished merely by passing on that body of information (Robert 1991: 11). If the goal of the Theological Education by Extension programmes is simply to pass on certain facts so that the participants can pass a written test or repeat memorized phrases and clichés, real theology will never be taught.

Theological education by extension should stick to the call of the educator, Paulo Freire (1973: 9-13), who writes from a deep concern that in any educational endeavour, the rights and integrity of the student should be respected. This is especially crucial in the area of adult education. He rejects the banking model of education. The goal of education should never be only the passing on of certain facts. It has to do with helping someone to discover the meaning of truth and how it can be helpful to him/her in his/her situation.

- Centre-periphery: Another concern with regard to theological education by extension is the centre and periphery phenomena in education spoken of by Altbach (1981: 601-621). He stated that in Theological Education by Extension, participants in a third world environment seem not to be allowed to contribute to the body of knowledge in the area of theology. In fact, many extension programmes are initiated, directed, funded and carried out by Western missionaries. What is taught in the programmes is often directed by the priorities and cultured assumptions of the Western church. To many, this is seen as another form of neo-colonialism. It is still to be seen if the extension movement will produce theologians who will contribute on an international level to Christian understanding.

In the same line, the issue of academic quality and accreditation needs to be addressed. It has often been said that Theological Education by Extension does not function at a level so as to make it academically credible. Often the participants do not meet the entrance standards common to Western theological seminaries (Robert 1991: 15).

3.3.5.7 Conclusion

Some of these concerns may seem to be of secondary importance. After all, Christ does not expect from us to have a degree or certificate in order to serve Him. At a personal level, we have been called to be followers or disciples of Jesus Christ (Altbach 1981: 618). A well-planned and executed programme of theological education does not necessarily produce a true theologian. At the same time, it must be recognized that we live in a context that is becoming increasingly globalised. The term “global village” has been used to describe our world. If we are going to prepare Christians, pastors and theologians to lead congregations in the future, we must be sensitive to what is credible in the world.

Yet, the primary concern of theological education is the formation of leaders, pastors and teachers who are capable of, not just knowing theology, but being theologians, theologians who possess a character that manifests itself in his/her relationship to him/herself, to others, and to God. This would answer the point of our methodology of doing theology in Chapter 1 which states that theology is about transformative action. In the end, only the Holy Spirit can make a real theologian, whether male or female (Robert 1991: 16).

While only the Holy Spirit can make a real theologian, theological education can be carried out in such a way so as to facilitate that process. Theological Education by Extension as a model incorporates many necessary ingredients, combining theory and practice with dynamic reflection. There are concerns, however, which must be taken into consideration, as with any educational model.

Theological Education by Extension is not and cannot be the panacea that it is sometimes claimed to be, primarily because no person, except Jesus Himself is a perfect leader or teacher. It is, however, here to stay. How well it is used and how well it serves the church, depends largely on how much thought and work are put into its implementation.

3.3.6 Applicability on lay leadership development in the AFM of SA Fountain of life

3.3.6.1 Introduction

Transformation and development of lay leadership groups in the AFM of SA Fountain of life in Winterveldt is applicable in the sense that at local level they are the people who are fully involved in church ministries. Evangelists and lay preachers, women leadership and youth leaders need to be fully accommodated in all church structures. The AFM of SA Fountain of life in Winterveldt believes in the core biblical principles that support the development of each individual believer. There is need for the church to understand and implement some of the biblical principles for each believer to have an opportunity to participate at any level.

This section discusses three core biblical principles which approve the applicability of laity to participate at any level in the church.

3.3.6.2 Three core biblical principles

This section focuses firstly on three core principles or foundations to propose full accommodation of the lay leadership groups in all church structures. These are (1) the priesthood of all believers, (2) the gifts of the spirit and (3) the servanthood of Jesus Christ. The problem of this study is what can be done in the Apostolic Faith Mission of South Africa Fountain of life congregation to

maximize the participation of all members to serve the community of Winterveldt as well as the larger society.

(1) Priesthood of believers

The key passage here is 1 Peter 2:4-9. Peter says that believers are “being built into a spiritual house to be a holy priesthood, offering spiritual sacrifice acceptable to God through Jesus Christ”. The church is “a chosen people (*laos* or “laity”), a royal priesthood, a holy nation, a people belonging to God”, called to declare the praise of him who called (it) out of darkness into his light”. In 1 Peter, the author refers to Exodus 19:5-6, where the whole nation of Israel was to be God’s priesthood.

Snyder (1983: 170-171) is in favour of the priesthood of all believers as stated by the early reformers. It means that *all believers have direct access to God*. We may all “approach the throne of grace with confidence” (Hebrews 4:16). The way to God has been opened directly through Jesus Christ.

The other balancing truth is that we are priests to each other. We are not just individual priests; we are the priesthood, just as the church is a body, a people and a nation. We have this ministry together, to be priest to each other.

Priesthood is not just for the internal life of the church; it is for the world. As priests, Christians are God’s missionaries and servants for others. They are to represent God to the people and the people to God in good servanthood (Snyder 1983:170). This is transformative action in doing theology at the secular social level. The church witnesses to the public and should influence it in a positive way (Hendriks 2004: 3). Biblically, this is the first foundation stone for understanding the ministry of God’s people. From the perspective of the priesthood of believers, every believer is a minister. This makes the development of laity in the AFM of SA Fountain of life in Winterveldt relevant for today.

(2) Gifts of the Spirit

The key passage here which supports the applicability on the development of laity leadership in the AFM of SA Fountain of life in Winterveldt is Ephesians 4:1-16. The passage speaks of the unity of the church – “one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all in all”.

According to Paul, the Holy Spirit gives various specific useful gifts to the church – apostles, prophets, evangelists, pastors, teachers (Eph. 4:11).

Snyder (1983:175) argues that today, the Holy Spirit is often hindered in His ministry of distributing and igniting gifts among members by traditional church structures. He further argues that in a way, church structure quenches the spirit. For example: The spirit-led church chooses its leaders according to each member's gifts. The institutionalized church chooses leaders according to how many positions it takes to run the organization. He states that three important points must be noted by the church to see the relevance of transformation of evangelists in church leadership.

Firstly, ministry is by God's grace. Redemptive ministry for the Kingdom in the New Testament is not a matter of training, intelligence, experience or ordination, even though all these have their place.

Secondly, God gives a wide variety of ministries, all of which are important for the Kingdom. The early church understood spiritual gifts as meaning a variety of ministries as seen from 1 Peter 4:10-11 and Hebrews 2:4. Gifts, diversity and mutuality are all important. The point to understand is that spirit-given diversity and functioning mutuality in the body is needed - not uniformity. The body is not all hands or all feet. The church is to be like a human body, not a centipede or an octopus (Snyder 1983: 176-177).

Thirdly, every believer can do some ministry. Every believer has at least one spiritual gift which can be put to work for Kingdom purposes. In the institutional view, people have value because of what they can do. Talented people are worth more because they can do more; others are worth less because they perform less. But in the biblical view, everyone has value because each person is created in the image of God (Snyder 1983: 177). Linking the priesthood of believers with the gifts of the Spirit, we find that they clarify and reinforce each other. Both points to the same truth: Ministry is for all believers.

(3) Servants of Christ

The third foundation stone for the ministry of all God's people is the call to be servants of Jesus Christ. To be a minister in the church in this case means to be a servant. This underscores the practical significance of the servant of God model (Snyder 1983: 178); (Richards 1981: 78).

A key passage here, though many others might be cited, is Matthew 20:25. Jesus says: If you are going to be my disciples, you must function differently from the world's way. The model is not hierarchical but focuses on servanthood. Ministry is about service, and greatness is Christ-likeness (Richards, 1981: 81). This foundation stone also suggests three things for the ministry of God's people. Firstly, Jesus is the model for ministry. We do not have to look elsewhere, and anything we learn elsewhere must be corrected by Jesus, example. Secondly, success is measured by service which involves others. Thirdly, servanthood suggests that we are to do the works of Christ for his Kingdom together (Snyder 1983: 178-179).

These three foundations stones form an interlocking basis for the applicability of Christian ministry today. They all say the same thing: Ministry is for all believers. Every believer is ordained for ministry. To be a member of the body of Christ is to be a minister with others.

3.3.6.3 Conclusion

The strategies discussed in this section addressed the problem of the study which is what can be done in the Apostolic Faith Mission of South Africa Fountain of life congregation to maximize the participation of all members to serve the community of Winterveldt as well as the larger society. The challenge for the AFM of SA Fountain of life in Winterveldt is to take these strategies and apply them. The methodology how to do this has been explained by Hendriks (2004: 23) and discussed in Chapter 1. This methodology will assist the faith community to discern God's will together as the "body of Christ." Hence, if these strategies are implemented, the Apostolic Faith Mission of South Africa Fountain of life congregation would maximize the participation of all members to serve the community of Winterveldt as well as the larger society. The researcher staunchly believes that transformative action in the Apostolic Faith Mission of South Africa Fountain of life will be attained and the goal of this study will become a reality.

3.4 CONCLUDING REMARKS

The laity and its leadership in the AFM of SA Fountain of life need the motivation for a holistic ministry relevant to the contemporary situation in Winterveldt. Laity involvement is important in answering the question: "What can be done in the Fountain of life congregation to maximize the participation of all members to serve the community of Winterveldt as well as the larger society?" The social ills such as poverty, HIV/AIDS and the shortage of food, pose a challenge for the congregation in Winterveldt to be missional in addressing them. The AFM of SA Fountain of life congregation has the task to represent the kingdom of God in the Winterveldt community. It is in the life of the congregation that the Winterveldt society should be able to feel the presence of God.

Stackhouse et al. (2000:214) writes,

“God call local congregations to nurture in one another the dream of the Kingdom, where all sorrows will cease and all injustices will end.”

He further states,

“Thus, God call church leaders to be global executives, equipping local churches for this global ministry. This poses a great challenge for congregational leaders” Stackhouse et al (2000:215).

4.0 MISSIONAL LEADERSHIP STRATEGIES

In responding to the problem question of Winterveldt, the answer would not be complete without addressing the aspect of leadership. Laity involvement has been indicated as of paramount importance in the revitalization of the work of the ministry. It cannot be overemphasized that leadership is of great importance in engaging the laity. A new vision of leadership in the church is required. Stackhouse et al (2000:215) points this to be a serious challenge to the congregational leaders.

To the question: what can be done in the Fountain of life congregation to maximize the participation of all members to serve the community of Winterveldt as well as the larger society, it is recommended that Fountain of life faith community adopts missional leadership strategies.

Barna (2002:39) asserts that no single individual, even when called and gifted by God to serve as a leader, has all of the resources and abilities required to satisfy the leadership needs of a group.

Roxburgh and Boren (2009:84) agreed in *Introducing the Missional Church* that a missional strategy is shaped through dialogue and engagement with the context and neighbourhoods in which we live.

The history of leadership theory, according to Deborah Ancona (2005:1) of the MIT Leadership Centre at Cambridge, started with an emphasis on traits – the notion that it is the make-up of the leader that makes all the difference.

The pastor and the collective leadership of the congregation play a critical role in the growth or decline of membership at a congregational level according to Mahlobo (2011:5), the General Secretary of the AFM.

In his second paper on “*Stewardship: A Biblical perspective*,” Mahlobo (2011:5) states the following with regard to critical church growth factors:

“The five factors instrumental to the growth of the local assembly are:

- *Presiding pastor*
- *Collective leadership of the assembly.*
- *Increased involvement of members in the ministry*
- *Quality of services (which led to better attendance of services) and*
- *Good planning, strategy and organization.”*

Mahlobo (2011:5) sums it up by emphasising that the above indicates the need for good and effective stewardship in the church.

The first point is to acknowledge that every leader has a leadership aptitude. It is vital to understand your aptitude as a leader. This understanding enables you to determine where and how to focus your efforts. It emphasizes your need to partner with other leaders and helps identify the types of leaders with whom you will become most productive. Barna (2002:43-49), identifies four leadership

aptitudes, namely: The directing leader, the strategic leader, the team building leader and the operational leader.

The leadership should lead the congregation to engage in some types of strategic action. Such action, however, must be understood as more than just method, technique or application. Action represents the strategic choice of an intentional community that is trying to shape and give meaning to its collective life (Van Gelder 2007:113).

Robinson (2003: 124-134) draws the following on Ron Heifetz's strategies for leadership:

Getting to the Balcony.

This is about having a big picture of the congregation in terms of patterns, connections, and disconnections. This is about seeing the whole beyond the parts. This is about seeing the gabs between what a congregation claims as its core values and what is actually going on.

Identify the adaptive Challenge.

The leaders seek to identify the adaptive challenges facing their own congregation by asking questions. The question of purpose is central: it precedes in sequence and importance the matter of vision.

Regulating Distress.

When you are engaged in adaptive work, there will be distress. There will be resistance, and pain. Change is difficult. Leadership involves regulating the distress, keeping the stress at a productive level. Regulate distress by

sequencing and pacing adaptive work, and by valuing small steps and by changing by addition rather than by subtraction

Maintain Disciplined Attention.

It is important to stay focused on the work at hand. Forms of work avoidance like, blaming and scapegoating, and questioning the process will inevitably come. Be persistent and encourage periodic development of congregational strategic plans.

Give responsibility back.

Good leadership is the one that allows the people to own the work and accept responsibility for it. This is done by leaders who give responsibility back.

Protect leadership from below.

Leadership is a partnership of leaders and followers. Good leaders will call forth and enable the leadership gifts of others. Sometimes when doing adaptive work, leadership will come from the outside or below. It may be a person new to the church, or new to the board or committee.

Rainer (2005:26-27) in *Break out Churches (Discover how to make a leap)* points to five strategic leadership stages. These stages (Acts 6/7 leadership; the ABC moment; who/what simultract; the VIP factor; and culture of excellence) all combined embrace spirituality, development of core biblical values, expectation culture, and discernment. Rainer (2005: 27) mentions that these stages are not necessarily in an orderly manner or linear process as shown, because other stages can happen simultaneously.

In discussing the recommendations on missional leadership it should be noted that in more stable conditions, or when one is dealing with routine or technical problems, leaders typically provide direction by giving answers and furnishing solutions. Fountain of life need to acknowledge and recognize the enormous adaptive challenges that come with the dying of one era – the Christendom era, and the birth of a new era – the missional era. If Fountain of life can adopt the above missional leadership strategies, it would be a good time for it to be a church (faith community) and a good time for its pastor to be a leader as they would have understood that leadership in the midst of adaptive challenge is different kind of leadership.

If Fountain of life wants to embark on the missional quest as mentioned by Roxburgh (2005:12), the missional quest to return the God we encounter in Jesus Christ back to the centre of what being a Christian is all about, it is imperative to adhere to the missional leadership strategies given above. It is time to again seek and embrace God's mission for our lives so that we can truly transform our communities with the gospel of Jesus Christ. Missional leadership strategies are indeed indispensable to achieve this !

The primary aim of becoming missional is to engage in people's daily lives, thus bringing hope and making a difference in our community. The fundamental question for missional leadership strategies should be undergirded with the conviction of 'What is God calling us to do' – *missio Dei*. This would unequivocally call us to focus on healthy relationships and being the proverbial salt of the earth and light of the world. This leads to the question about how we reflect Christ in the world.

The missional church is the people of God partnering with God in His redemptive mission in the world. This characterization intentionally allows for a wide range of expression, as wide as God's interaction. Missional is not a place you arrive at but a direction in which you are moving. It is a way of being in the world (McNeal

2009:38). As part of a team, the leadership should be willing to move and cross borders. The challenge is to build a network of missional communities and journey towards missional leadership.

The missional renaissance is like a fresh wind of the Trinitarian God, which will bring about change focused on the Kingdom. We are embarking on the missional hunger and thirst to turn to God and to participate in Gods mission in His world.

Robinson (2003:136) says: “Leadership in the midst of adaptive challenge is not easy work, but it’s good work”

Fountain of life needs proper visionary leadership to progress in their missional roles. There are numerous potential members with a cross-section of spiritual gifts to be used in the church today; but are not motivated into maximum use of their gifts. It all depends on the leadership skills and styles. The combined knowledge of context and human resources can build in-roads into understanding congregational life which is a key to any effective planning process. To illustrate the point, a short survey of modes of classifying leadership styles in the church are discussed hereunder, they are:

The first one is based on the leader’s degree of commitment to basic leadership concerns namely relationship and task effectiveness. It has to do with matching leadership styles to fit the group. On this one Stevens and Collins (1993:62) explain:

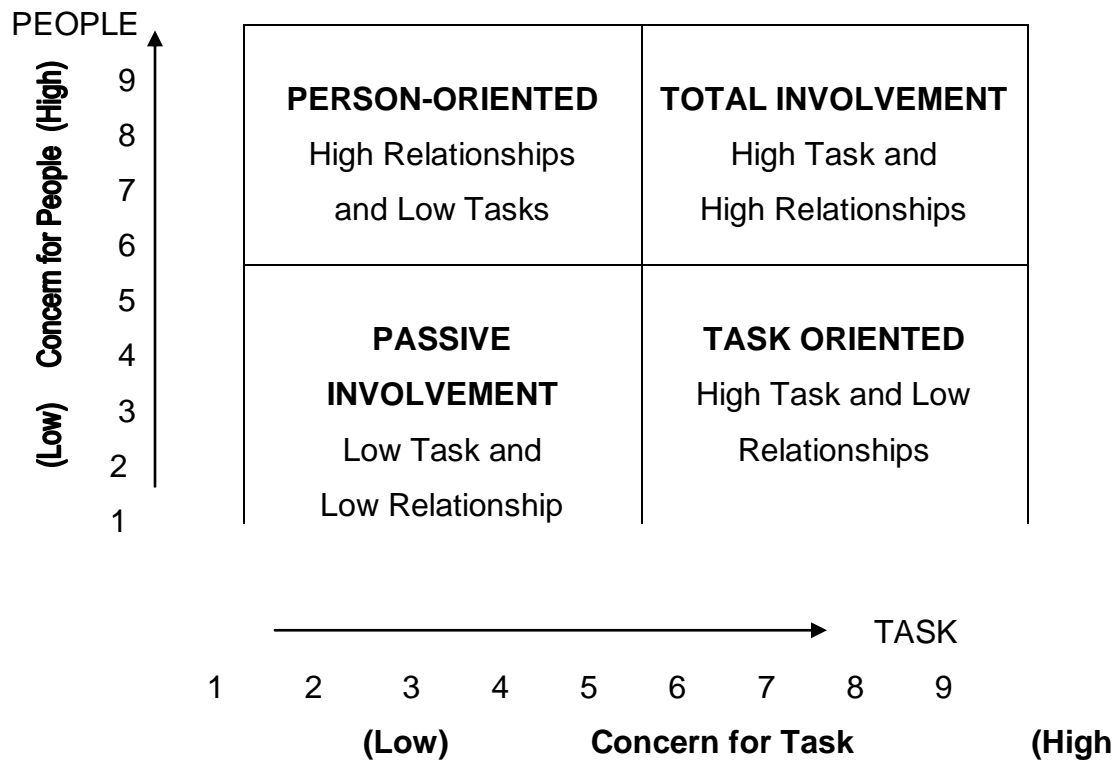
“A person who is highly task – oriented, but has a low concern for maintaining interpersonal relationships is usually viewed by others as a controlling or directive leader, while the leader having a high concern for relationships but a low concern for programs and tasks is viewed as a relational or person oriented leader. But people may complain that the relational leader ‘doesn’t accomplish very much and hardly ever finish a job.’ The leader having a low concern for both relationships and task

effectiveness is seen as a passive leader. The leader having a high concern for both is viewed as a participative or total-involvement leader.”

The table below captures the four leadership styles explained above. It is presented in a graph form indicating the level of involvement caused by the leader’s orientation.

The Four Basic Leadership styles

(The graph is adapted from Robert B. Blake and Jane S. Mouton, The Managerial Grid (Houston: Gulf Publishing Co., 1964).



(a) The Task – Oriented Leadership Style

A task-oriented leader places a major emphasis on programs. The typically hard-driving leader's motto is 'Produce or perish'. He makes sure tasks are accomplished at the expense of anything else. Leaders using this type of leadership rarely ask for advice. This is usually the weaker side of task-oriented leadership.

(b) The Person – Oriented Leadership Style

A person-oriented leader considers seeing the concerns and feelings of people as being of primary importance. He tries to arrange conditions so that personal and social needs can be satisfied both on the job and in the terms of the follower's desires. The disadvantage of this type of leadership is that appeasement takes an upper hand and tasks hardly finish.

(c) The Passive Involvement Leadership

This leadership style experiences little or no contradiction between completion of the task and the needs of the people. The passive involvement leader will conform to the job description but do best to stay out of the limelight. The leader creates a leadership vacuum intentionally so that group members will assume leadership roles and carry on the work themselves. The weakness is that it works usually on short-term basis.

(d) The Total Involvement Leadership Style

Total involvement leadership style integrates high concern for getting the task completed and a high concern for good people relationship. For this leader, effective integration is possible by involving people and their ideas in establishing sound and mature relationships among the members, as this is essential to

accomplishing organization's task. On the weaker side, in this leadership style, crisis intervention is slow and personal counselling is not in-depth.

It is important to note that none of the above listed leadership styles is above the other. Each one of them can work effectively in a particular situation. Each one needs the other. Leadership does not happen without a situation. A leader learns to lead the group's characteristics and respond to them with a style of leadership appropriate to them (Stevens & Collins, 1993: 56-74).

Another mode of classifying leadership styles is based on the congregational planning process. The central focus of this study is to survey the situation and establish means of promoting or maximizing the role of the laity in Fountain of life. For that sake, only the more participative styles that foster the empowerment of the laity are presented as outlined in Hendriks (2004:158).

- (i) *“Received or delegated style:* the decision-making body gives people specific tasks. This is often the case with a congregation's programmes or ministries.” In the case of Fountain of life leadership style is seen in the role of committee leaders; Sunday school teachers; and even deacons and church elders. Persons in such leadership positions are usually chosen by church members through votes at a meeting or appointed by the pastor.
- (ii) *Autonomous leadership style:* In this type of leadership, a group of church members, usually volunteers “are given spheres of authority in which to act independently.” Such are ministries with specific objectives to accomplish within the main denominational set up. Common examples in most denominations in Africa are Women's guild and Youth movements. In the AFM this would be the Sister Fellowship and the Youth and Children ministries.

- (iii) *Assertive leadership style*: This is characterized by “frequent and intensive interaction between persons or bodies.” It is a kind of aggressive leadership which was commonly noticed in those congregations with a Western background. With the fast growing urbanization in Africa instigated by globalization, a more frequent consultational leadership style is seen in many African congregations. One can easily take notice of such a relationship between the youth and the Church elders in a church council.

- (iv) *Integration leadership style*: This denotes “a teamwork style, where everything is shared and done together.” Common in congregational system of church government, the views of all members are respected and considered in decision-making within the congregation.

This style is accommodative in a way that involves all members and engages them in the life of a congregation. It has the potential to empower members and to equip and motivate them to take part in the congregational mission and ministries. Involvement and trust lead to commitment, meaningful co-operation and spiritual growth.

In establishing the type of church government and leadership style for a congregation, a close observation of grassroots life of the congregation is very important. It is therefore important to bear in mind that the above descriptions are not exhaustive; neither are they fixed canonically. The cultural orientation of each congregation and sometimes denomination plays an upper hand in what makes the congregation what it is.

Bill Hybels (2008:139) identified at least ten manifestations of the leadership gift as it plays out in the church.

Visionary leader

These leaders have a crystal-clear picture in their minds of what they want to happen. They cast visions powerfully and possess indefatigable enthusiasm to pursue the mission. Visionaries shamelessly appeal to anyone and everyone to get on board with the vision. They talk about it, write about it, burn white-hot for it. They are future-oriented, usually idealistic, and full of faith to believe the vision can and will be actualized if the dream is talked about and cast often enough.

Visionary leaders are not easily discouraged or deterred. In fact, if people tell them their dream is impossible, that just adds fuel to the fire in their spirit. Visionary leaders may or may not be able to form teams, align talents, set goals, or manage progress toward the achievement of the vision. But this one thing is sure: They carry the vision. They cast the vision. They draw people into the vision, and they'll die trying to see it fulfilled.

Directional leader

The directional leader has the uncanny, God-given ability to choose the right path at those critical intersections where an organization starts asking hard questions. They are capable of immobilizing an organization. A leader with a directional style is able to sort the options. He or she can carefully assess the values, mission, strengths, weaknesses, resources, personnel, and openness to change of an organization—then, with remarkable wisdom, point that organization in the right direction.

Strategic leader

Some leaders have the God-given ability to break an exciting vision into achievable steps, so an organization can march intentionally toward the actualization of their mission. Visions are powerful. Visions excite and inspire people. They compel action. But unless people eventually see progress toward the fulfilment of the vision, they conclude the vision caster is just blowing smoke. A strategic leader forms a game plan everyone can understand and participate in, one that will eventually lead to the achievement of the vision. A strategic leader challenges the organization to work the plan. She says, "Don't get distracted. Do what needs to be done to achieve the next step, then the next, and we'll achieve the vision together." A strategic leader is able to get various departments of an organization synchronized so that the organization is focused toward the prize.

Managing leader

There is always discussion in leadership circles about the differences between management and leadership. You've heard, "Managers do things right; leaders do the right things," and other delineations. Certain leaders possess the unique ability to establish mile markers on the road to the destination, then organize and monitor people, processes, systems, and resources for mission achievement. Old Testament examples include Joseph and Nehemiah.

Motivational leader

These leaders possess insight into who needs a fresh challenge or additional training. They can sense who needs public recognition, an encouraging word, or a day off. They know when a pay increase, office change, title change, or sabbatical is needed. Motivational leaders know that teammates get tired, lose focus, and experience mission drift. Workers wonder if what they're doing really

matters to anyone—or to God. Motivational leaders don't get bitter or vengeful when morale sinks. They see it as an opportunity to inspire and lift the spirits of everyone on the team.

Jesus was a consistent motivator of the disciples. He changed Peter's name. He promised his followers a hundred-fold reward in this life and in the next. Often, Jesus would take the disciples away and say, "Let's not take a hill. Let's sleep at the bottom of one. Let's go fishing, eat, and hang out."

Some of our teammates would love more than anything else a day with their leader around a campfire in an unrushed setting, instead of always being under our command. Remember the time Jesus said, "I call you friends"? He always promised them, "In my Father's house are many mansions. I can't imagine spending eternity without you people around me. You'll be with me forever."

Shepherding leader

This man or woman loves team members so deeply, nurtures them so gently, supports them so consistently, listens to them so patiently, and prays for them so diligently that the mission of the team gets achieved. It happens primarily because of good will in the hearts of those who have been cared for by the shepherd.

Team-building leader

Team-building leaders have supernatural insight into people. They find or develop leaders with the right abilities, character, and chemistry with other team members. They place people in the right positions for the right reasons who will then produce the right results.

Entrepreneurial leader

These leaders possess vision, boundless energy, and a risk-taking spirit. Their distinguishing characteristic is they function best in a start-up operation. They love being told it cannot be done. But once the effort requires steady, ongoing leadership—once things get complex and there are endless discussions about policies, systems, controls, and databases—the entrepreneurial leader loses energy and may even lose focus and confidence. He or she starts to peek over the fence and wonder if there's another start-up project out there.

Entrepreneurs often feel guilty at the thought of leaving something they gave birth to. But if they think, *I can't give birth to something every few years*, something inside them starts to die. That's their style. It's important in the kingdom. The apostle Paul was an entrepreneurial leader. He wanted to build churches where Christ had not been named. He wanted to pioneer them, then let someone else run them so he could move on. He made no apologies for his leadership style.

Re-engineering leader

Some leaders thrive in a situation that has lost vision or focus, or one that has been staffed inappropriately. They find out what the mission was and what it needs to be now. They decide how progress and success will be measured. They love to tune up, heal, and revitalize hurting organizations.

But when the group is running on eight cylinders, re-engineering leaders may not want to lead over the long haul. Often, rather than manage what they've re-engineered, they look for another project to overhaul.

Bridge-building leader

This leader brings a wide variety of constituencies together under a single umbrella of leadership so that a complex organization can achieve its mission.

This feat requires enormous flexibility in a leader—the ability to compromise and negotiate, to listen, understand, and think outside of the box. It requires not only the ability to be diplomatic; it requires also the gift of being able to relate to diverse people.

Fountain of life laity need to be empowered and be involved in the work of the ministry. It has been pointed out that positive lay leadership is needed for the transformation process to succeed. Transformation can only succeed if the laity is empowered and committed to deal with new realities.

Leadership is key in engaging the laity.

5.0 CONCLUSION

The research question: “What can be done in the Fountain of life congregation to maximize the participation of all members to serve the community of Winterveldt as well as the larger society?” In a simple and straight forward manner Fountain of life needs to be missional and involve the laity. This section outlined the mission of the Triune God as the context for the church’s missionary identity. The *missio Dei* is elaborated in terms of the kingdom of the Father, the mission of the Son, and the witness of the Holy Spirit, and the involvement of the laity in a missional church.

The mission of the Triune God is the context for the church’s missionary identity. The missionary identity of the AFM of SA Fountain of life, need to be founded and based on the mission of God (*missio Dei*).

It should be emphasized that there is a need for the AFM of SA Fountain of life congregation to become more aware and responsive to God, in the area of leading this congregation to becoming a missional church. This is a challenge and a journey on its own, which can only be unleashed when there are foundational changes made to the congregation's very make-up (DNA), and this means addressing core issues like ecclesiology, spirituality, and leadership.

The clergy and the laity both respond to the apostolic mission of Christ, but each one does according to the role to which they are called. The pastor serves God through the people entrusted to his pastoral care, while the intention of the laity in ministry is not to take over his role and office as a pastor; but rather one of collaborating with the pastor in the same mission, the mission of the Triune God. For this purpose the laity needs to be empowered and to be involved in the mission of God.

In addressing the problem for this study, it should be noted that nothing will change in Winterveldt if the congregation is not led to be missional and if the people don't realize who they are in Christ and how the Holy Spirit can use them. Fountain of Life must rediscover their true identity, their *imago Dei*. This study's goal is to attempt to develop a practical theological theory, strategy, and process which the Fountain of life congregation would be inspired to implement in order to contribute towards arresting the apparently increasing theological, social, economical and moral degradation in the community of Winterveldt.

Fountain of life should pay undivided attention to ecclesiology, spirituality, and leadership to be able to contribute towards relieving the challenges of Winterveldt community.

CHAPTER FIVE: NORMATIVE ASPECTS OF SPIRITUAL DISCERNMENT

1.0 INTRODUCTION

If the practical theological challenges of the AFM of SA Fountain of life congregation in Winterveldt could be explained and explored, and the AFM of SA Fountain of life congregation in Winterveldt could be in a position to relieve the people of Winterveldt from the plights they face.

It is hypothesized that: *“Practical Theology will give the AFM of SA Fountain of life guidance and equip this faith community and its leaders theologically to consider their vocation, to develop a practical theological ecclesiology, a way to be the true, faithful and effective local church which is the salt and light of the world, including Winterveldt”.*

This chapter deals with one part of the question: What can be done in the Fountain of life congregation to maximize the participation of all members...? and provides information that the people of Fountain of life need to be taught, helped, and guided to spiritually discern the will of God by giving them the eyes to see the world and see the Word and understand that they are the difference makers in their context. This is done through our practical theology methodology explained above (the cross metaphor) which explains this hermeneutical sensitive correlational dialogue between world and Word (The Word being split into what the Word teaches about identity), being that of God and ecclesiology as well as about eschatology, which is the hope and dream of the future. This chapter is about normative aspects of spiritual discernment.

2.0 PRACTICING SPIRITUAL DISCERNMENT AS PART OF A MISSIONAL CONGREGATION

Hendriks (2004:34) emphasizes that theology is about the discernment that takes place in the faith community that leads to their active involvement in church and in society. The active involvement in the church and in the society is their reaction to the presence of a triune, missional God, who speaks to us through scripture and tradition in our context and who beckons to us from the future. This happens in , and through the basic ministries of the faith community, for example worship (*leiturgia*); service (*diakonia*); communion (*koinonia*); witness (*marturia*); preaching (*kerugma*); teaching (*didaskalia*); administration (*kubernesis*); pastoral care (*paraklesis*); justice (*dikaiosune*); and ecumensism (*oikonomeo*)

The end of every endeavour as a Christian and as a servant of the Almighty God, is the living of everything we know about God. Peterson emphasizes that the end of all Christian belief and obedience, witness and teaching, marriage and family, leisure and work life, preaching and pastoral work is the living of everything we know about God: life, life, and more life! He further asserts that if we don't know where we are going, any road will get us there; but if we have a destination – in this case a life lived to the glory of God – there is a well marked way, the Jesus-revealed Way (Peterson 2005:1).

It is a fair point to give brief introductory remarks on what is spiritual theology before embarking on the practice of spiritual discernment as part of a missional church, with emphasis given on the experiences in the Fountain of life and how this exercise would contribute to the plot of this study.

Peterson puts it in very simple terms when he indicates that spiritual theology is the attention that we give to the details of living life on the Jesus-revealed way. It is a protest against theology depersonalized into information about God; it is a

protest against theology functionalized into a program of strategic planning for God (Peterson 2005:1).

Spiritual theology is a pair of words that hold together what is so often sawn asunder. It represents the attention that the church community gives to keeping what we think about God (theology) in organic connection with the way we live with God (spirituality). The two terms, “spiritual” and “theology,” keep good company with one another. “Theology” is the attention that we give to God, the effort we give to knowing God as revealed in the Holy Scriptures and in Jesus Christ. “Spiritual” is the insistence that everything that God reveals of Himself and His works is capable of being lived by ordinary men and women in their homes and workplaces. “Spiritual” keeps “theology” from degenerating into merely thinking and talking and writing about God at a distance. “Theology” keeps “spiritual” from becoming merely thinking and talking and writing about the feelings and thoughts one has about God. The two words need each other as stressed by Peterson, for we know how easy it is for us to let our study of God (theology) get separated from the way we live; we also know how easy it is to let our desires to live whole and satisfying lives (spiritual lives) get disconnected from who God actually is and the ways He works among us.

Spiritual theology is the attention we give to lived theology; it is the attention that we give to living what we know and believe about God. It is the thoughtful and obedient cultivation of life as worship on our knees before God the Father, of life as sacrifice on our feet following God the Son, and of life as love embracing and being embraced by the community of God the Holy Spirit. All about us as Christians and ministers – our worshipping and learning, conversing and listening, teaching and preaching, obeying and deciding, working and playing, eating and sleeping – takes place in the country of the Trinity, that is in the presence and among the operations of God the Father, God the Son, and God the Holy Spirit.

To sum up, spiritual theology is not one more area of theology that takes its place on the shelf alongside the academic disciplines of systematic, biblical, practical, and historical theology, rather, it represents the conviction that all theology, no exceptions, has to do with the living God who creates us as living creatures to live to His glory in every sphere of our lives. It is the development of awareness and discernment that are alert and responsive in the workplace and anywhere else as in the sanctuary. Spirituality begins in theology (the revelation and understanding of God) and it is guided by it. And theology is never truly itself apart from being expressed in the bodies of men and women to whom God gives life and whom God intends to live a full salvation life (spirituality). The two, “spiritual” and “theology” are inseparable (Peterson 2005:5 – 9).

2.1 AREAS IN THE APOSTOLIC FAITH MISSION OF SA FOUNTAIN OF LIFE NEEDING DEVELOPMENT OF AWARENESS AND DISCERNMENT

Awareness is the state of being cognizant of something and having knowledge about something. Discernment on the other hand is the state of clearly recognizing or perceiving something or simply having or showing a good taste or judgment. This is keen perception or judgment (Collins 2007:112 & 471).

In our Christian journey, especially as ministers, these two attributes which are almost synonymous, are very essential if we are to reach our destination on our God-created Way, and if we are to lead God’s flock in the appropriate direction while fulfilling our mandate and calling by the Master. There are a few areas in Fountain of life where there is a need of becoming more aware of and responsive to God. With the plot of this study in mind, I will elaborate on the following areas:

- (a) Leadership-participation-activities and ministries
- (b) The Church’s relevance in the community it serves
- (c) Spirituality –Be examples –Discipleship–Being the church in God’s will.
- (d) God’s guidance in becoming a missional church

2.1.1 Leadership

In Fountain of life congregation, the old tradition of leadership prevails. The Pastor is the leader, the vision carrier, the leadership is top down. This situation led to most of the leaders of the Church being passive and not contributing to the effective running of the congregation. Even those who have skills don't utilize them for the benefit of the church and the edification of its members. Almost everything is left to the pastor. Those who are heading and leading ministries like children ministries youth etc; are not doing that with passion and with their expertise. In my view and observation there is no full, committed and dedicated participation by especially those in the leading structures in the running of the ministry.

There is a need of becoming more aware of and responsive to God in this area. The pastor cannot do it alone. If it continues in this manner, the incumbent pastor will get tired and eventually less effective thus rendering the ministry unproductive and eventually extinguished. This is obviously not God's purpose and will about His Church.

2.1.2 Relevance of the Church in the community it serves

Fountain of life is serving in an impoverished community of Winterveldt, north of Pretoria in Gauteng Province. The congregation has been planted with the view that people in this area will come and feed their souls and be given hope. Although the congregation is in an area with thousands of residents only few people are attending. Many members of the communities with their various ailments, needs, and conditions don't attend. It is as if the congregation is for the selected few.

It is vital to be more aware of what God says about this situation as there is a clear need and role that must be played by the congregation. New spiritual

discernment and awareness is very essential as the church's mission is God's own mission. The church that cannot reach its people is not having any reasons of existence.

2.1.3 Spirituality and discipleship

There is a general view of the members of Fountain of life assembly that they are the saved children of God and this view cultivated the notion that they have arrived. Contrary to this "saved" view, the spirituality of the members is deteriorating as they only become spiritual on Sunday services and few prayer meetings. As a result we have Christians who are not living exemplary Christian lives. Members are not holding the view that as Christians we have not yet arrived, instead we are on a journey. A culture of discovering, learning, experiencing as they journey together with the Lord needs to be cultivated. As Christians they need to be disciples and learn continuously on this journey and in the process sharpen their spirituality as they grow on the journey.

The spirituality of the Christian folk is vital. If it is not properly nourished and developed, our faith would be in vain and it will not lead us anywhere and no one will reach the God designed destination. Hence the dire need to become more aware and responsive to God in this area.

2.1.4 Missional Church

The last, but not the least area, where there is a need to become more aware and responsive to God, is in the area of leading the Fountain of life congregation to becoming a missional church. I agree this is a challenge and a journey on its own. This area if achieved successfully, has the potential to solve some if not all the areas mentioned above.

2.2 HELPFUL INSIGHTS ABOUT DISCERNMENT AND HOW THESE INSIGHTS WOULD BE APPLIED

There is personal spiritual enrichment and edification through the activities and the theoretical exercises on spiritual discernment, the guided silent retreat is the climax of the spirituality revival. The greatest revelation is the realization of the great impact of being in solitary or secluded (solitude) environment, alone and away from others, with only one thought in mind, to connect to the Supreme Being and your inner self in Prayer, Conversation, Thanksgiving, Intercession, an Examen (Prayer of Examen) for the past few months, and worship including the art of simply being silent and quite, finding and seeing God in everything! In this exercise you enjoy listening to God through His Sacred Word through *Lectio Divina*⁴⁸, reading and Listening (*Lectio*⁴⁹), meditating on the passage (*Meditatio*⁵⁰), Praying the Scriptures (*Oratio*⁵¹), and as indicated merely sitting in silence and waiting for God Himself to speak to you in terms of the passage (*Contemplatio*⁵²). Indeed, often God accomplishes far more through our weaknesses than through our strengths. The place of the break is the place of greatest strength.

The congregation's spirituality can be immensely revived through the retreat experience. A person reconnected with the Creator can achieve much more than anticipated. This exercise can go far in achieving this.

⁴⁸ A method of reading consisting of *Lectio, meditatio, oratio, and contemplatio* (Marais 2010:111).

⁴⁹ The reading of the Word (Marais 2010:111).

⁵⁰ Reflecting on the thoughts from the Word (Marais 2010:111).

⁵¹ A praying of the Word as a prayer from the heart (Marais 2010:111).

⁵² Quietness in the midst of God and his presence in our life (Marais 2010:111).

The following theoretical exercises form a great part of helpful insights about discernment, and I have no doubt that if applied and implemented they will help in the ministry shortcomings as indicated above. These are :

- (i) Grounded spirituality in the Trinity as portrayed in Peterson's book :
" Christ plays in Ten Thousand places "
- (ii) Grounded Spirituality in the calling of the Church as explained in the
"Missional Church " by Guder
- (iii) Spiritual direction differently addressed by Barry, Edwards and
Peterson.
- (iv) Disciplines explained by Foster, Peterson in *Working the angles*, and
Willard

2.2.1 Grounded spirituality in the Trinity

Peterson (2005:13 -43) states that his book: "*Christ plays in ten thousand places*", is a conversation in spirituality theology. With the Holy Trinity providing structure and context, the conversations proceeds under the metaphor "Christ plays in ten thousand places" by first clearing the playing field and then exploring the three intersecting dimensions of creation, history, and community in which we live out our lives.

In clearing the playing field, Peterson establishes a common ground for conversation by getting some basic stories, in this case two stories told early in the gospel of St. John, the story of Nicodemus and that of the Samaritan woman; three texts: Genesis 1:1-3; Mark 1:9-11; Acts 2:1-4; four terms: Spirituality, Jesus, Soul, and Fear-of-the-Lord. Peterson uses these to prepare us to understand the Christian life in Biblical and personal terms.

In *Christ plays in creation*, Peterson explores the ways in which the Christian receives, celebrates, and honours all creation as a holy gift that has its origins

and comes to its full expression in the birth of Christ in these times when the sense of the sacred, the holy whether in things or people steadily erodes.

In Christ plays in history, Peterson explores the ways in which Christians enter into a history that gets its definitive meaning from Christ's death and life of salvation that derives from it.

Lastly, in Christ plays in community, Peterson emphasizes that the Christian life is lived with others and for others. Nothing can be done along or solely for oneself. In an age of heightened individualism, it is easy to assume that the Christian life is primarily what I am responsible for on my own. But neither self help nor selfishness has any standing in spiritual theology. Here Peterson explore the ways in which we are placed in the community formed by Christ's Holy Spirit and become full participants in all that the risen Christ is and does, living resurrected lives.

2.2.2 Grounded Spirituality in the corporate calling of the Church

Guder (1998: 77–109), in explaining the missional vocation of the church, states that the corporate calling of the church is to represent the reign of God and the compassion, justice and peace of the reign of God. The distinctive characteristic of such faith communities is that the Holy Spirit creates and sustains them.

Through this power of the Holy Spirit a “people sent” are cultivated through the practices by which they are formed, trained, equipped, and motivated as missional communities “*The Spirit of God is the dynamic, life-giving power of the community.*” (Guder 1998:142).

2.2.3 Spiritual direction

Spiritual direction could be described as a growth industry among the ministries of the church, according to Barry (2004:1)

Throughout the history of the church people have sought the help of other members of the church to nurture their interior life. Spiritual directors have been seen as parents to be obeyed in all things, advisors, moral guides and confessors, they have been companions or brothers on the journey.

Barry (2004:5) summarized his work in “Spiritual Direction and the Encounter with God” in an analogous fashion, though not in so pithy a form. He states that reflection on our experience reveals the mysterious presence of God, who is always acting to draw us into community with the Trinity and thus with one another; this community is the Kingdom of God, and its bond is the Holy Spirit poured out into our hearts. Fear and egocentrism lead us to resist God’s action, and spiritual direction is a singularly appropriate ministry to help us to overcome our fears and egocentrism. The ultimate aim of all ministry in the church, but especially of spiritual direction, is to help all people come to the point where they can say and mean the favourite prayer of St. Francis Xavier, “*O Deus, ego amo te,*” which was translated by Gerald Manley Hopkins as: “*O God, I love thee, I love thee Not out of hope of heaven for me ...*”

Edwards Tilden (2001:2) on the other hand explains that the ministry of spiritual direction can be understood as the meeting of two or more people whose desire is to prayerfully listen for the movement of the Holy Spirit in all areas of a person’s life (not just in their formal prayer life). It is a three -way relationship: among the true director who is the Holy Spirit (which in Christian tradition is the Spirit of Christ present in and among us), and the human director (who listens to the directions of the Spirit with the directee), and the directee.

Edwards (2001:73 - 92) points out to the following spiritual practices for the devotional path, the path of action and the path of knowledge: sharing across faith lines, Christian practices based on the scriptures (prayer, fasting, and almsgiving); individual prayer practices (intentional concentrated practice and practicing the presence through the day; gathering in small groups for different kinds of prayer presence; etc.

Spiritual direction according to Peterson (1987 :150 – 151) is the aspect of ministry that explores and develops this absorbing and devout attentiveness to the specific detail of every day incidents, the everyday occurrences of contemporary life. It counters and resists the pressure to shape pastoral work on the pattern of the Roman conquest. It takes place when two people agree to give their full attention to what God is doing in one or both of their lives and seek to respond in faith. Spiritual direction means taking seriously, with disciplined attention and imagination, what others take casually.

2.2.4 Disciplines

Foster (1980:7) refers to the book of Romans and concurs with the apostle Paul when he states that righteousness is not the fruit of human effort but of God's gracious work within us (Romans 5:17). He says righteousness is unattainable through human effort.

While maintaining that disciplines are for our good, Foster (1980:19-110) distinguishes between the following disciplines: The inward disciplines: meditation, prayer, and fasting, and the outward disciplines: Simplicity, solitude, submission and service, and lastly the corporate disciplines that include confession.

Willard (1988:137 – 138) points out a very important point regarding disciplines when he states that more than anything – and most important for our goal of understanding the disciplines for the spiritual life – we must recognize that Jesus was a master of life in the spirit. He showed us that spiritual strength is not manifested by great and extensive practice of spiritual disciplines, but by little need to practice them and still maintain full spiritual life. He maintains that you practice what you are weak at, what you are not good at.

Willard (1988:157 – 158) in answering the questions: What then are the particular activities that can serve as disciplines for the spiritual life? And which should we

choose for our individual strategy for spiritual growth? - stresses that we need not come with a complete list of disciplines. He however points to the disciplines of abstinence (solitude, silence, fasting, frugality, chastity, secrecy and sacrifice), and the disciplines of engagement (study, worship, celebration, service prayer, fellowship, confession, and submission)

3.0 CONCLUSION

This chapter dealt with one portion of the question: What can be done in the Fountain of life congregation to maximize the participation of all members...? and provided information that the people of Fountain of life need to be taught, helped, and guided to spiritually discern the will of God by giving them the eyes to see the world and see the Word and understand that they are the difference makers in their context.

When one observes the helpful insights about discernment (Grounded spirituality in the Trinity, Grounded Spirituality in the calling of the Church, Spiritual direction, and Disciplines) and apply them to initially improve one's spirituality in one's own life, it becomes a tool which as a leader one would lead by example when conveying the insights to the members of the congregation. From these insights it is very clear that while the pastor is playing an important role in the congregation, and while he has an important task of being a shepherd and director, the members of the congregation are equally members of the body of Christ and if they too live in accordance with the above insights, the problem stated above would be resolved and the congregation of God would return to its call to represent the reign of God while fully grounded in the Holy Trinity and celebrating the disciplines to the glory of God. As indicated already, a person reconnected with the Creator can achieve much more than anticipated.

The mission of the Triune God is the context for the church's missionary identity. The missionary identity of the AFM of SA Fountain of life, need to be founded and based on the mission of God (*missio Dei*). The *missio Dei* is elaborated in

terms of the kingdom of the Father, the mission of the Son, and the witness of the Holy Spirit. The missional identity of the Church is grounded in the *missio Dei* of the Trinitarian God.

It should be emphasized that there is a need for the AFM of SA Fountain of life congregation to become more aware and responsive to God, in the area of leading this congregation to becoming a missional church. This is a challenge and a journey on its own, which can only be unleashed when there are foundational changes made to the congregation's very make-up (DNA), and this means addressing core issues like ecclesiology, spirituality, and leadership.

When one observes the helpful insights about discernment (Grounded spirituality in the Trinity, Grounded Spirituality in the calling of the Church, Spiritual direction, and Disciplines) and apply them, this would improve spirituality in the lives of all members of the Fountain of life, thus equipping them in being exemplary and followers as well as being one with Christ.

From the normative aspects of spiritual discernment discussed above, it can be said that while the pastor is playing an important role in the congregation, and while he has an important task of being a shepherd and executive, the members of the congregation are equally members of the body of Christ and if they too live in accordance with the above insights, this would contribute to the solution to the challenges faced by the AFM of SA Fountain of life and the congregation of God would start to return to its call to represent the reign of God while fully grounded in the Holy Trinity and celebrating the disciplines to the glory of God. There is much more that could be attained by a person reconnected with the Creator. "Apart from me you can do nothing..." (John 15:5)

The spirituality of the Christian folk is the integral matter of their whole being and existence. If the spirituality of Fountain of life is not properly nourished and developed, their faith would be in vain and it will not lead them anywhere and no

one will reach the God designed destination. Hence the dire need for Fountain of life to become more aware and responsive to God in the area of spirituality.

Fountain of life Christians should see God having a mission for the entire world and having them as the ambassadors to fulfil God's will. They should rediscover the point that they are co-workers with God who has a very wider view than simply to save few individuals. Fountain of life should not look internally and look unto themselves, but should rather be externally focused, seeing the atoning work of God intended to restore relationship with God, with self, with others, and with the world. This is where the missional endeavours are required to fulfil this void of not being aware that God's redemptive act is wider than the narrow scope of looking inwardly. God atones through faith communities, and Fountain of life constitutes one of those communities.

The ultimate endeavour of the Fountain of life members as Christians and as servants and ambassadors of the Almighty God is the living of everything they know about God. It is therefore recommended that Fountain of life observes the helpful insights about discernment (Grounded spirituality in the Trinity, Grounded Spirituality in the calling of the Church, Spiritual direction, and Disciplines) and apply them to initially improve the members' spirituality in their own lives. If this recommendation is adhered to, the congregation of God would return to its call to represent the reign of God while fully grounded in the Holy Trinity and celebrating the disciplines to the glory of God.

Fountain of life is expected to give both spiritual direction and moral guidance. Fountain of life must be spiritually fit to achieve this noble objective.

To sum this up, Fountain of life has to spiritually discern who is the Triune God, what is His mission, his will and how is the Holy Spirit to assist in all these.

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

1.0 INTRODUCTION

This study is about the practical theological challenges faced by the AFM of SA Fountain of life congregation in the Winterveldt community. The study covered many areas that are vital for the answering of the question, “What can be done in the Fountain of life congregation to maximize the participation of all members to serve the community of Winterveldt as well as the larger society?”

For the Apostolic Faith Mission of South Africa Fountain of life congregation to stand out as a beacon of hope in the community of Winterveldt, for it to be the real messenger of God, it is important to address and overcome the practical theological challenges it faces in the community of Winterveldt, which have been identified in this study. Indeed, if the practical theological challenges of the AFM of SA Fountain of life congregation in Winterveldt could be explained and explored, and the AFM of SA Fountain of life congregation in Winterveldt could be inspired to implement the developed practical theological theory, strategy and process the AFM of SA Fountain of Life would be in a position to relieve the people of Winterveldt from the plights they face.

The study through the work covered in the previous chapters covered the plot with the study problem, the goal of the study, the hypothesis and the practical theological methodology. The “world” in which Fountain of life finds itself, was discussed in terms of the contextual as well as the identity analysis of Fountain of life. The normative aspects of being a missional church were discussed as well as the normative aspects of spiritual discernment. Vast topics including, the missional identity, empowerment and involvement of laity, and missional leadership were elaborated in the normative aspects of being a missional church chapter, while spiritual discernment with areas particular to Fountain of life

received attention in the normative aspects of spiritual discernment chapter. All these were in the quest of attaining the goal of this research which is to develop a practical theological theory, strategy, and process which the AFM of SA Fountain of life congregation would be inspired to implement in order to contribute towards arresting the apparently increasing theological, social, economical and moral degradation in the community of Winterveldt.

This concluding chapter will give the summary of the areas touched in the previous chapters; address the recommendations and strategies of how the Fountain of life congregation can contribute to the challenges in Winterveldt.

The hypothesis of this study:

“Practical Theology will give the AFM of SA Fountain of life guidance and equip this faith community and its leaders theologically to consider their vocation, to develop a practical theological ecclesiology, a way to be the true, faithful and effective local church which is the salt and light of the world, including Winterveldt,”

would in this section be either proven or redefined.

The preceding content shall be used to answer the problem “What can be done in the Fountain of life congregation to maximize the participation of all members to serve the community of Winterveldt as well as the larger society.”

Above all, this section would spell out in very practical steps how to attain the goal : “To develop a practical theological theory, strategy and process which the AFM of SA Fountain of life congregation would be inspired to implement in order to contribute towards arresting the apparently increasing theological, social, economical and moral degradation in the community of Winterveldt.” This is what would be strongly recommended for the Apostolic Faith Mission of South Africa

Fountain of life faith community and its leadership to follow religiously to attain the goal of this study.

2.0 THE PLOT OF THE STUDY REVISITED (SUMMARY)

The earlier chapters of this research have been submitted in order to lay the foundation for this current concluding one. The entire work comes into proper focus when formulating a holistic ministerial strategy for the Fountain of life to combat its practical theological challenges and the ills of the Winterveldt community. This is offered, as well stated by Hendriks (2001:24) when defining what theology is about. He says it is about the missional praxis of the triune God, Creator, Redeemer, Sanctifier, and about God's body at a specific time and place within a globalized world where members of the faith community are involved in a vocationally based reality, drawing upon an interpretation of the normative sources of Scripture and tradition, struggling to discern God's will for their current situation, which Hendriks (2001:24) terms "a critical correlational hermeneutic," to be a sign of God's kingdom on earth while moving forward with an eschatological faith-based reality in view, while obediently participating in transformative action at different levels: personal, ecclesial, societal, ecological and scientific (a doing, liberating, transformative theology that leads to strategy, implementation and evaluation of process). The researcher has examined the facts and proved that there are major challenges in the congregation and rampant ailments in the community of Winterveldt. This very fact makes it God's agenda as Bosch (2004:386) maintains that there will never be a time when the world, with all its political, social, and economic issues, ceases to be the agenda of the church, because the situation has touched the image of God the Creator in humanity. As shown in Chapter 1, it is clear that doing theology in the congregational context is done with a Trinitarian hermeneutic. It is not the Church but God that is the key to unlocking our identity. It is about moving away from the institutional Church and becoming a missional church where the focus is not the Church but the world (*John* 3:16). In the light of the discussion of the problem,

the researcher has shown that Fountain of life does not have an effective strategy in place that addresses the participation of its members to serve the community of Winterveldt as well as the larger society with regard to the societal plights in a holistic way at a congregational level where it effectively reaches and influences members. God is concerned about the work of his body, the apostolic faith community. There is need to mobilize the laity for a greater, deliberate effort to break the fear, silence, shame and stigma associated with non involvement of the congregation in its immediate community.

Hendriks (2004:69) asserts that at present poverty, corruption and HIV/AIDS are serious problems all over Africa but many congregations, apparently, are unaware of the plight. From a theological point of view, this leads to the spiritual death of a congregation simply because it does not focus on God and, as such, is not able to recognize the anguish and pain of its neighbour.

The contextual analysis provides the methodology for Fountain of Life to learn to know its world, its context, its culture, and to apply this knowledge in a systematic responsible way, in so doing contribute towards arresting the apparently increasing challenges in the Winterveldt community.

These challenges have an impact on the nature, identity and mission of the congregation in Fountain of life. God the Creator, Redeemer, Sanctifier is concerned about this problem because it has affected the integrity of his creation. God works through his body, the faith community. This is indeed an aspect of the *missio Dei*.

In drawing upon the contextual and local analysis, it was furthermore attempted to critically and constructively interpret some of the critical theological reflections prompted by encounters with the people of Fountain of life. The researcher concluded that Fountain of life needs a holistic mission. The congregation's

ecclesiology needs to be rooted in missiology, where holistic spirituality is an intrinsically biblical way of viewing life and living out faith as an indivisible whole.

A missional theology is sensitive to the local context of the people, to the normative values of God's word, and to a realization of the reign of God.

While the reading report mainly covered eight areas which are the eight dominant patterns found in a missional church, the researcher drew the conclusion to one direction which is missional transformation based on the renewed understanding of God's mission as the greatest practical theological challenge faced by this congregation.

A holistic theology for human dignity cannot have a transformative impact on a congregation level if the challenges are not analyzed and questions of leadership are not examined. That is why the role of leadership has been critically considered. Leadership is critical in discerning God's will for the present situation. Leadership is the vehicle by which values of truth, freedom, peace and justice can be experienced by the community of God's people.

The argument is about innovative leadership. A committed leadership is needed as is one well versed in missional theology. That leadership will facilitate the effective strategy and influence the desired change brought about by a holistic approach. The type of leadership required is one with the ability to discern God's will in mobilizing for change. A leadership which is sensitive in this way will develop and empower the laity for full participation in church ministry. This leadership should empower the congregation to grow towards spiritual maturity. Spiritual maturity will further allow for the full expression of the *shalom* of God.

3.0 RECOMMENDATIONS – SUGGESTED STRATEGY

The recommendations and the strategy will explore “What can be done in the Fountain of life congregation to maximize the participation of all members of this community of faith to serve the society and community of Winterveldt.”

It should be noted that Strategic planning is a tool used for one purpose only: to help an organization do a better job - to focus its energies, to ensure that members of the organization are working towards the same goals, to assess and adjust the organization’s direction in response to a changing environment. Differently put, strategic planning is a disciplined effort to produce fundamental decisions and actions that shape and guide what an organization is, what it does, and why it does it, with a focus on the future (Collins 2007 :1593).

This section is strategic in nature, because it involves preparing the best way to respond to the circumstances of the contexts of Fountain of life explained in this study, with reference to the normative information discussed in this study. On the context whether or not these are known in advance, churches often must respond to dynamic and even hostile environments. Being strategic, then, means being clear about what needs to be done in the Fountain of life to maximize the participation of all members to serve the community of Winterveldt as well as the larger society.

3.1 MISSIONAL TRANSFORMATION FOR FOUNTAIN OF LIFE

This strategy entails the AFM of SA Fountain of life congregation to become more aware and responsive to God, in the area of leading this congregation to becoming a missional church. This strategy will require that Fountain of life rediscover its congregational identity, to image its culture to be a kingdom community.

A missional church listens to God's specific call. It experiences and participates in God's sending it and the Holy Spirit's empowering it to participate in God's mission in the world. It does this in such a way that both its outreach and its life together as a church are a witness to Jesus Christ.

However the researcher hastens to mention that there is no easy formula, for example to say: "Do these four things and you will be a missional church." There is no handy checklist of activities you can perform in order to be successful. Instead, researchers have identified eight somewhat overlapping "patterns" that they have found in missional congregations. These eight dominant patterns found in a missional church have been used by the reading team in their report. The researcher will use these as a cue for the strategy and recommendations as far as the missional transformation of Fountain of life is concerned. The researcher regards the eight dominant patterns as rocks and a solid foundation upon which to build and to develop a missionary identity and character of Fountain of life.

Fountain of life's missional vocation

The initial step recommended for the Fountain of life congregation is to start a life long journey of discerning its missional vocation. Spend time on this challenge as it is key to the journey of becoming a missional church. Get a clear picture of how God is calling and sending the Fountain of life congregation. A missional congregation knows its vocation. It knows why God has called it into being. It knows the tasks that God has given it. Missional vocation is not just an annual plan of action. A missional vocation is lived out over many years. Fountain of life must discern this vocation.

Fountain of life should engage itself in prayer for this purpose of discerning its missional vocation. In this process which may last for months, the congregation should listen to God as well as speaking to God. The congregation needs to pray

with an attitude of openness to whatever God will ask of them. In prayer, the Fountain of life should ask for God's will to be done through them. The discernment of the gifts of individual members, as well the discernment of the gifts of the congregation as a whole need to be done during the process of discerning its missional vocation and subsequently find out how has God gifted the congregation in particular, and how is God asking the congregation to use its gifts. During this process it is important also to learn from other members of the congregation and testing whether what one person may have heard from God is of God's Spirit or not. After and at times during this process, the congregation can try out the actions implied by its discerned missional vocation, after which it may understand more about that calling, its context, its neighbourhood (Winterveldt) and its needs.

Fountain of life should look at its current programs and in the light of its discerned missional vocation established which ones to proceed with, which ones to drop and which ones to add. All the congregation's activities and programs should be evaluated in light of its missional vocation. Congregations that know their missional vocation have spent significant time in discernment.

A missional congregation is discovering together its missional vocation as a community. It is redefining "success" in terms of faithfulness to God's calling and sending. It is seeking to discern God's specific missional vocation for the entire community, as well as for all of its members.

The Biblical formation and discipleship of Fountain of life

The reading team's report stated clearly that "The word of God has simply become informational and not transformational. Then discipleship and making disciples are the victims because we know the Bible for ourselves and it is not helping us to change the world we are in."

Fountain of life need to and should take the Bible as the authentic Word of God and as normative for its life and witness. Without faith, in God and in his word, it is impossible to please God! Fountain of life must establish Bible study sessions in small and larger groups and learn the word of God. The establishment of home cells or cell groups for this purpose would be beneficial. The Word of God should transform the lives of the Fountain of life members first before it can transform those around them.

The missional church is a faith community in which all members are involved in learning what it means to be disciples of Jesus Christ. The Bible is essential to this discipling process, because the missional church takes the Bible as normative for its life and witness. Discipleship means following Jesus. During his earthly ministry, Jesus was physically present to teach, guide, and form his disciples. The pastor of Fountain of life should disciple the congregation's leadership, which must in turn also disciple the members.

The pastor of Fountain of life together with the leadership should establish intentional teachings and classes like catechesis for new converts after baptism as well as existing members for spiritual development. This will foster Bible study and reading as a matter of life. Christians need training. Missional congregations don't assume that anyone automatically knows how to be a Christian. No one automatically knows how things are done in the reign of God. Becoming a citizen of the reign of God requires a naturalization process, learning a new vocabulary, learning new practices and continues to grow in discipleship. No one is ever "finished" with learning how to follow Jesus; this is a life long journey. As indicated, Fountain of life should deliberately establish classes and pitch these lessons at different levels, for example for the newly converted, as the elementary level, and for those who are at a higher level etc. In this manner members of Fountain of life will be disciples of Jesus Christ.

Fountain of life have to make all meetings an opportunity to hear from God through the scriptures. Members should challenge, care for each other and hold each other accountable to their baptismal vows. The missional church is a community where all members are learning what it means to be disciples of Jesus. The Bible has a continuing, converting, formative role in the church's life. Fountain of life must make the Bible their companion in this missional journey.

Taking risks as a contrast community

Fountain of life should know that witness to the gospel often involves risk. If doing God's will and living out one's missional vocation is the most important thing, then everything else is worth risking. Fountain of life congregation should learn to deal with both internal and external resistance to the gospel engaging conflict in healthy, reconciling ways. It should know that living out its missional vocation will not please everyone all the time. It should deal with conflict in Christ like ways.

When a congregation discerns its missional vocation, it will probably discover that it is becoming different from the dominant culture around it. It is learning how to be different from the world for the sake of mission to the world. Fountain of life should not expect the society around it to be Christian and to adopt all the church's values. It should understand that it is called to be "in the world, but not of the world."

Practices that demonstrate God's intent for the world

The life of the Fountain of life congregation itself should be a missional witness through its practises. The way of life of the reign of God can best be seen in the congregation through its practices. Practices are regular, habitual activities of the faith community, developed over time, that give the congregation and those

outside it a glimpse of what it means to be a citizen of the reign of God. Practices help people experience the reign of God where they can see, hear, taste, and touch it in the life of an actual Christian community. Fountain of life should be aware that the public and the people around it are watching these practises as they witness to them. These practices help form Christians in the congregation. These practices include, listening to one another, taking enough time to be with each other so that speaking and hearing can happen; listening to God in regular prayer, both individual and corporate; active helpfulness to one another. Members are willing to be interrupted and diverted from their plans for the sake of the requests and claims of others. They want to “love one another as I have loved you,” in the words of Jesus to his disciples. Fountain of life must bear with one another through difficulties, irritations, and hardships, being hospitable, engaging those who are different from themselves. This will undoubtedly involve crossing boundaries of ethnicity, class, economic status, and culture. The congregation should have loving accountability, being willing to give and receive counsel in the congregation. With regard to forgiveness and reconciliation, Fountain of life should learn how to forgive one another in the congregation vitally connecting this with forgiving and loving enemies. These practices are carried out amongst the faith community and before the watching world.

Worship as a public witness of God’s reign

Fountain of life must put the triune God at the centre of worship irrespective of the style of worship or style of music. The centre of worship is not about “meeting our needs.” It is true that God does meet our deepest needs, even the ones we did not know until we became part of the Christian community. Fountain of life must realise that worship is not primarily about them, it is about God. Worship is addressed to God, and worship announces to the world what God has been doing. Worship is a public witness demonstrating the church’s allegiance to the one God, known in Jesus Christ, and experienced in the Holy Spirit. Far from

being an internal activity of the congregation, worship is essential to our witness to the world. Worship is the central, public act by which the Christian community celebrates with joy and thanksgiving both God's presence and God's promised future.

Fountain of life should make visible its public witness through Baptism and through the Lord's Supper. Baptism is a public statement of a new identity, as a disciple of Christ, a participant in the people of God, the church. Baptism initiates new Christians as citizens of the reign of God. In the Lord's Supper, or Eucharist, at the fellowship around the table, God makes his presence and his future visible to the church and to the world.

Dependence on the Holy Spirit

Fountain of life should continue to put itself completely into the hands of God confessing its dependence on the Holy Spirit, shown especially in its practices of praying together and waiting on God. Various prayer meetings should be established to enhance the dependence on the Holy Spirit and to make Fountain of life the "house of prayer"

Effective prayer sheds our own wishes and wants, and wants only for God's will to be done. Prayer is not about getting what we want, but desiring what God wants. The church expects the Holy Spirit to act in the world and in the life of the church. Prayer praises God for what God's Spirit has already done, and prayer anticipates God's further action. This expectation of God's action includes God's leading in congregational decision making. When the church practices decision making in dependence on the Holy Spirit, it expects that the Spirit will help the congregation to align itself more closely with God's action and purposes in the world. The Holy Spirit will continue to lead us in the direction of Jesus Christ, as we know him through the Scriptures. Dependence on the Holy Spirit is not an alternative to biblical formation. Rather, we can count on the Holy Spirit to

“remind you of all that I have said to you,” quoting the words of Jesus in John 15:26. The reading team’s report stated that: “There is a strong prayer culture in Fountain of life and a clear dependence on the Holy Spirit.” Fountain of life should enhance this culture by setting periodic prayer sessions, prayer ministries, prayers groups, and “pray in the Spirit on all occasions with all kinds of prayers and requests” (Ephesians 6:18).

Journeying toward the reign of God

The reading team’s report stated that: “The Church has identified the needs of the community they live in and the lack of Church’s involvement thereof. The lack of strategy, vision and mission statement makes it difficult for the Church to Journey towards the reign of God.”

Fountain of life must understand its vocation within the context of the reign of God. Fountain of life must have a “journey” mindset. It should know that it has not yet arrived, but it is on the road to the reign of God. It should know that the church and the kingdom of God are not the same. It is not the reign of God, but it points towards it.

Fountain of life must always be engaged in its own transformation and expect that the Spirit will transform them more and more into what God wants the church to be being open to change. Fountain of life must and should as indicated above, teach its members about the reign of God. Not everyone comes into the church knowing what the reign of God means. As the Fountain of life trains its members, telling them about the reign of God and teaching them the practices of the reign of God, it makes this a continuing process of discovery for the church. The Fountain of life must be an instrument of the reign of God. What the church does in the service of the reign of God is determined by its missional vocation. Through this vocation, the church participates in God’s mission in the world. The church discerns what God is doing and joins God in that action, aligning itself

with God's purposes, not only through its doing and speaking, but through its being, pointing towards the reign of God.

After engaging itself in prayer for the purpose of discerning its missional vocation, Fountain of life should review its vision, purpose or mission statement stated in the chapter on "Identity analysis of the AFM of SA Fountain of life," establish if that is in line with its discerned missional vocation and if not put together or be assisted to put together a suitable vision and mission and apply the strategy advocated in this section. This will enable Fountain of life to journey towards the reign of God.

Missional authority

The pastor and leaders of Fountain of life must together practice the missional authority that carries the vision of missional vocation in the community and cultivates the practices that embed that vocation in the community. At the core of the Fountain of life congregation is a small community of leaders, who have a diversity of functions and roles. These leaders serve under God, the ultimate authority. In Fountain of life, this core group of leaders should be in the vanguard of thinking about and participating in God's mission in the world. Congregational leaders should welcome contact and collegiality with leaders of other congregations that are seeking to be more missional. These leaders of Fountain of life must help to discern and formulate the church's missional vocation, be effective and faithful to always carry that vision and help hold the congregation accountable to the vocation to which God has called the congregation. Carrying the vision means keeping it before the congregation, reminding people of it, holding people accountable to what they said they would do, discerning whether what the congregation is doing now is consistent with its missional vocation. The pastor and leaders of Fountain of life must together intentionally cultivate the practices that embed its missional vocation in the life of the community. These leaders should understand that carrying out missional vocation is more than developing a strategic plan, good as that may be.

Missional vocation is supported by practices (regular habits developed over time that demonstrate the way things are done in the reign of God). Practices like hospitality or bearing one another's burdens do not become second-nature in the church unless people are trained for them, reminded of them, and encouraged in them. The pastor and leaders of Fountain of life must not only cultivate these practices in others, but should perform these practices themselves. Leaders, who preach a simple lifestyle that is friendly to the earth, practice a simple lifestyle. Leaders, who encourage hospitality, are hospitable. The core leadership of Fountain of life need to practices right relationships in its dealings with each other, in the same way that it expects others in the congregation to practice right relationships. Leaders pray for each other as they train the congregation in prayer. Leaders forgive each other as they teach others to forgive. Leaders are to live out the implications of being a missional church.

To enhance all the above mentioned strategic points which emanated from the eight dominant patterns found in a missional church which were emphasized by the reading team's report, the pastor of Fountain of life should lead the congregation to be part of the South African Partnership for Missional Churches (SAPMC). SAPMC will give support and resources upon which to build and to develop a missionary identity and character of Fountain of life.

3.2 SPIRITUAL TRANSFORMATION OF FOUNTAIN OF LIFE

The spiritual transformation of Fountain of life will take place when the congregation would start embarking on the missional journey elaborated above. Fountain of life have to go through and implement the suggested eight dominant patterns found in a missional church. This will contribute to the spiritual transformation of individual members and the congregation as a whole.

As a church, the ultimate endeavour of Fountain of life should be to witness through their lives by living everything they know about God. Apart from the hints

given above, Fountain of life must observe and practice the helpful insights about spiritual discernment mentioned in the chapter on “Normative aspects of spiritual discernment.”

3.3 STRATEGIES FOR EMPOWERING LAITY

The researcher suggests the following recommendations to the Fountain of life in order to empower, develop, and involve the laity. The researcher strongly encourages the Fountain of life congregation in Winterveldt to use the strategies discussed in the chapter about the “Normative aspects of being a missional church” under the empowerment and involvement of laity in a missional church. These strategies are: the discipleship model, Thomas Groome’s model, Lawrence O Richards’ strategy to attain a church with a new face for the future, and other such as the Lumko methodology and Theological Education by Extension.

The pastor of Fountain of life must be encouraged to train the leadership as well as the church members to be able to use the strategies suggested above.

Fountain of life as already stated must form small groups and study groups in order to empower the lay members. At cell group level, these lay people will participate and eventually be developed to take part in the activities of the church.

The pastor and the church leadership needs to listen and observe what is currently happening in their community and society at large to be able to interpret the Word of God contextually in order to discern how it applies to leadership styles.

3.4 MISSIONAL LEADERSHIP FOR FOUNTAIN OF LIFE

Transformation can only succeed if the laity is empowered and committed to deal with new realities. Leadership is key in engaging the laity. The pastor and the leadership of Fountain of life must teach, educate, lead, engage the congregation, and also partner with other communities of faith and organizations especially the SAPMC as already indicated to succeed.

The community of disciples is, after all, engaged in education while preaching and teaching the good news of the reign of God for that education to be effective the community must practice what it preaches.

The researcher strongly encourages the Fountain of life congregation in Winterveldt to use the leadership strategies discussed in the chapter about the “Normative aspects of being a missional church” under the missional leadership strategies. Fountain of life needs a total involvement leadership style, which integrates high concern for getting the task completed and a high concern for good people relationship. The pastor of Fountain of life is encouraged to adopt this style of leadership while manifesting the leadership gifts identified in this study. These leadership gifts are: visionary, directional, strategic, managing, motivational, shepherding, team-building, entrepreneurial, re-engineering and bridge-building.

3.5 MISSIONAL PRAXIS THEOLOGY

It is strongly recommended that Fountain of life faith community should practice missional praxis theology as put by Hendriks (2004:21-34). This is a holistic theological model that describes the methodology for congregations to develop their own contextual ecclesiology within the parameters of God’s overall design for the Church.

3.6 RECOMMENDED / SUGGESTED IMPLEMENTATION ACTION PLAN

PHASE 1

EVALUATION & AWARENESS OF CURRENT STATE & SITUATION

No	Activity	Action & Purpose	Role player	Target	Time lines
1	Process analysis	Meet the congregation core leadership and elicit the views on how the state of affairs is. The purpose is to bring awareness that things are not in order. Address the effectiveness of the ministry, participation in congregation events, etc.	Pastor	Congregation core leadership	May 2011
2	Revisiting core identity and mission of the congregation	Identify the gabs/problems, Do the SWOT analysis. The purpose is to assess if the congregation is having the identity as intended by God and whether their mission is aligned to God's mission.	Pastor	Congregation core leadership	May 2011
3	Identity analysis	Point out who we are, our culture, our context, where we are and where we intend to go, our aspirations, our reason for existence, and share the Reading team's report. The purpose is to indicate that change and transformation is needed if we are to do God's mission.	Pastor	Congregation core leadership	June 2011

PHASE 2
MISSIONAL TRANSFORMATION FOR FOUNTAIN OF LIFE

No	Activity	Action & Purpose	Role player	Target	Time lines
1	Missional Vocation	<p>Share with the entire congregation with the support of the core leadership the results of Phase 1 above. And the Need for change for the entire congregation. Engage the entire congregation in prayer to discern its missional vocation and asking God's will to be done through them.</p> <p>Revisit the current vision, mission and confirm or draw new discerned vision, mission according to the discerned missional vocation.</p> <p>Build morale, reduce frustration, allow concentration and focus, attract cooperation and evaluate progress by clear purpose according to discerned missional vocation.</p> <p>Define, communicate and organise around the discerned missional vocation. Apply or try out the actions implied by the discerned missional vocation to understand more about that calling, the context, the community of Winterveldt and its needs.</p>	Pastor & Core leaders	Congregation core leadership And entire assembly	July 2011 - Continuous

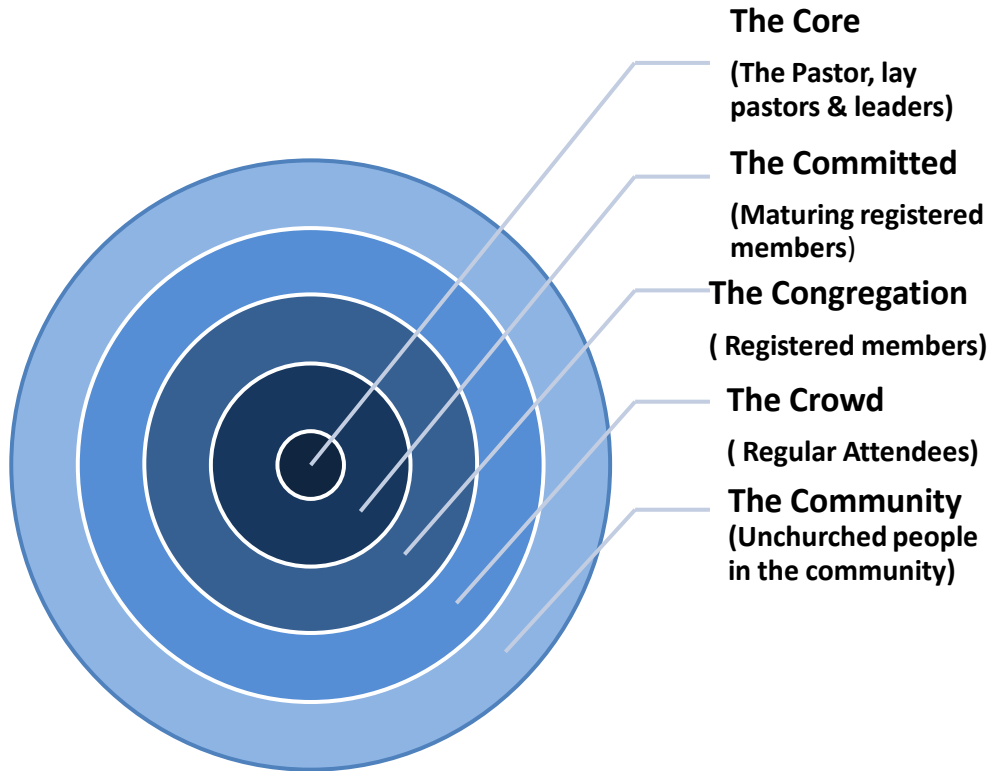
PHASE 2 ... continued
MISSIONAL TRANSFORMATION FOR FOUNTAIN OF LIFE

No	Activity	Action & Purpose	Role player	Target	Time lines
2	Biblical formation and discipleship	<p>Establish Bible study sessions in small and larger groups to study the word of God. Establish these groups in accordance with the people's levels of commitment. Use four different levels as indicated in Presentation 2 (Biblical formation and discipleship process) below. The purpose of this is to make the Bible as the authentic Word of God and as normative for the life and witness of each member and that of the congregation. This will foster spiritual development from new converts through to the core leadership of the congregation. The levels of classes should be pitched at relevant commitment cycles as indicated by Presentation 1 below.</p> <p>The goal of the church is to move people from the outer circle (low commitment /maturity) to the inner circle (high commitment / maturity)</p> <p>Establish cell groups.</p>	Pastor & Core leaders	Congregation core leadership And entire assembly	July 2011 - Continuous

Presentation 1

CIRCLES OF COMMITMENT

Adapted from Rick Warren 1995:130

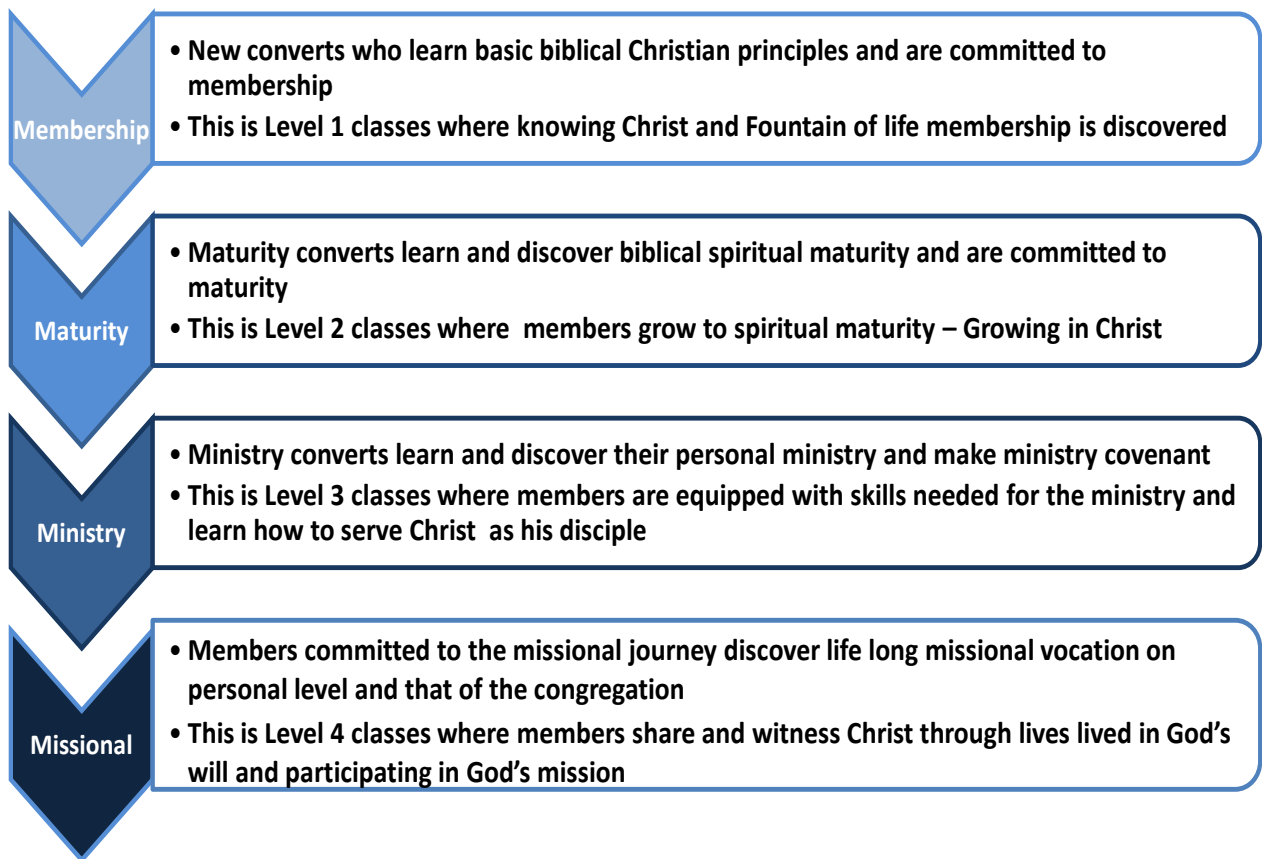


Note: **The community** is the pool of lost people who are unchurched in and around the church who have made no commitment to the church and to Christ. They are the unchurched until they are reached. **The Crowd** includes everyone who shows up on Sundays for services. These are the regular attendees made up of both believers and unbelievers. **The congregation** is a group of officially registered members of the church. They are baptized and made a commitment of being part of the church family. They are committed to fellowship. **The committed** are the godly, growing members who are serious about faith. They pray and give and are dedicated in discipleship. **The core** is the smallest group representing the deepest level of commitment. They serve, lead in various ministries of the church, forming the heart of the church (Warren 1995:131-134).

Presentation 2

BIBLICAL FORMATION AND DISCIPLESHIP PROCESS

Adapted from Rick Warren 1995:144



PHASE 2 ... continued

MISSIONAL TRANSFORMATION FOR FOUNTAIN OF LIFE

No	Activity	Action & Purpose	Role player	Target	Time lines
3	Taking risks as contrast community	Make God's will and living out one's missional vocation the most important thing and make everything worth risking. Be different to the world for the sake of mission to the world	Pastor & Core leaders & all	Congregation core leadership And entire assembly	August 2011 On going
4	Practices that demonstrate God's intent for the world	Practice what we preach and walk the talk. Be exemplary and do good things. Foster good practices. This is for the purpose of missional witness	Pastor & Core leaders & all	Congregation core leadership And entire assembly	September 2011 Continuous
5	Worship as a public witness of God's reign	Teach and practice worshipping in truth and in spirit, putting the triune God at the centre of worship. The purpose is to witness to the world Make visible public witness through Baptism and Holy communion (Lord's Supper)	Pastor & Core leaders & all	Congregation core leadership And entire assembly	September 2011 Continuous

PHASE 2 ... continued

MISSIONAL TRANSFORMATION FOR FOUNTAIN OF LIFE

No	Activity	Action & Purpose	Role player	Target	Time lines
6	Dependence on the Holy Spirit	Strengthen the prevailing strong prayer culture by establishing elderly prayer sessions, special prayer meeting for the missional journey, sisters' prayer meetings, etc. This is to foster dependence on the Holy Spirit, and putting ourselves completely in God's hand.	Pastor & Core leaders & all	Congregation core leadership And entire assembly	September 2011 On going
7	Journeying toward the reign of God	Teach all members about the kingdom/reign of God and the practices thereof. Prayerfully continue to discern the missional vocation and participate in God's mission. These will enable the congregation to journey towards the reign of God	Pastor & Core leaders & all	Congregation core leadership And entire assembly	October 2011 Continuous
8	Missional authority	Continue to discern and formulate the church's missional vocation, hold members accountable discern if the congregation is consistent with its vocation. Make contact with other churches and join SAPMC. This will give support.	Pastor & Core leaders & all	Congregation core leadership And entire assembly	November 2011 Continuous

PHASE 3
SPIRITUAL TRANSFORMATION FOR FOUNTAIN OF LIFE

Activity	Action & Purpose	Role player	Target	Time lines
Spiritual Transformation	Witness through biblical living, and observe and practice the helpful insights about spiritual discernment. The purpose is to allow spiritual transformation to take root. This would also be enhanced by the implementation of the eight dominant patterns found in a missional church.	Pastor & Core leaders	Congregation core leadership And entire assembly	July 2011 - November – 2011 Continuous

PHASE 4
EMPOWERMENT, DEVELOPMENT AND INVOLVEMENT OF LAITY FOR FOUNTAIN OF LIFE

Activity	Action & Purpose	Role player	Target	Time lines
Laity empowerment	Study and implement the strategies for empowering laity, starting with the core leadership going to the members of the congregation. Introduce this phase along with Biblical formation and discipleship discussed above. The purpose is to empower, develop, and involve the laity	Pastor & Core leaders	Congregation core leadership And entire assembly	July 2011 - November – 2011 Continuous

PHASE 5
MISSIONAL LEADERSHIP FOR FOUNTAIN OF LIFE

Activity	Action & Purpose	Role player	Target	Time lines
Missional leadership	Learn and apply the leadership strategies with the emphasis on total involvement leadership style, while manifesting leadership gifts identified in the study. The purpose is to transform the current leadership skills towards the missional leadership. This would be enhanced by networking and strategically partnering with other faith communities and other organizations especially the SAPMC.	Pastor & Core leaders	Congregation core leadership And entire assembly	July 2011 - November – 2011 Continuous

PHASE 6
PRACTISING MISSIONAL PRAXIS THEOLOGY

Activity	Action & Purpose	Role player	Target	Time lines
Practice missional praxis theology	<p>The pastor to introduce and teach the leadership the methodology of doing theology using the book of Hendriks (2004) “<i>Studying Congregations in Africa</i>”.</p> <p>Encourage leaders in the congregation to read the book.</p> <p>The purpose is to assist the congregation to practice missional praxis theology</p>	<p>Pastor & Core leaders</p>	<p>Congregation core leadership And entire assembly</p>	<p>January 2012 - Continuous</p>

4.0 CONCLUSION

Recommendations in addressing the practical theological challenges faced by the Apostolic Faith Mission of South Africa Fountain of life in the Winterveldt community have been given in this section. To sum up, it is recommended that the identity of Fountain of life from the missional point of view be based or grounded in the mission of God in His Trinity (*missio Dei* of the Trinitarian God). To achieve this, the integral part of the congregation, which is the spirituality should be nourished and developed while practicing missional praxis theology. It has been further recommended that the laity be empowered and be involved in the work of the ministry. It has been pointed out that positive lay leadership is needed for the transformation process to succeed. Transformation can only succeed if the laity is empowered and committed to deal with new realities. Leadership is key in engaging the laity.

It is recommended that the missional identity and character of Fountain of life should be built and developed upon the eight dominant patterns found in a missional church. The leadership of Fountain of life should lead and empower laity.

This study struggled and tackled the practical theological challenges faced by the AFM of SA Fountain of life in the Winterveldt community. Local congregations who know who they are, and possess a vision of what they are about, are uniquely situated as centres for mission. The pivotal challenge is a practical theological one which is how Fountain of life faith community does theology. Around this challenge there is a challenge of the mission of Fountain of life, which is the mission of God, how Fountain of life as a community of faith represents and work with God in His atoning and redemptive task. How it understands and experiences the reconciling work of atonement which will empower them to create alternative community where the fullness of the gospel, and the atonement theory behind it, can be unleashed to do the work God wills.

The practical theological challenge of being missional and of giving hope to the community it serves in addressing the societal plights have been dealt in depth. These challenges have been addressed together with the leadership challenge in the context of Winterveldt.

The study through the content and the recommendations given in this section, have answered the question: “What can be done in the Fountain of life congregation to maximize the participation of all members to serve the community of Winterveldt as well as the larger society?” The study provided in this concluding chapter what can be done in the Fountain of life congregation to maximize that participation of all members to serve the community of Winterveldt as well as the larger society.

The hypothesis which is

“Practical Theology will give the AFM of SA Fountain of life guidance and equip this faith community and its leaders theologically to consider their vocation, to develop a practical theological ecclesiology, a way to be the true, faithful and effective local church which is the salt and light of the world, including Winterveldt,”

has been proven as the challenges have been explained and explored in the study and through this section recommendations were given how to address the challenges faced in Winterveldt from a practical theological perspective. Practical Theology as outlined in this study, will equip and guide Fountain of life *and its leaders theologically to consider their vocation, to develop a practical theological ecclesiology*. A further hypothesis could however be given and stated as follows : “ Impementation of the recommendations given in this study, and operation on missional guidelines, will make Fountain of life to be a community of faith as God intended and would relieve the people of Winterveldt from the plights they face.”

The study took a stance of saying if these theological challenges are identified and elaborated, and if the given recommendations in all these areas are adhered to, Fountain of life can start to be the messenger of God in the community of Winterveldt as God has purposed and the community of Winterveldt would experience the total will and reconciliation of God through the ecclesial focus of redemption by this community of faith – Fountain of life.

The goal of this research which was to develop a practical theological theory, strategy and process which the AFM of SA Fountain of life congregation would be inspired to implement in order to contribute towards arresting the apparently increasing theological, social, economical and moral degradation in the community of Winterveldt has been achieved.

The study has tried to confront in an in depth manner the situation in the Apostolic Faith Mission of SA Fountain of life in Winterveldt, by exposing the reality of the practical theological challenges the congregation faces. To attain the goal of the study, the development of a practical theological theory, strategy and process which the AFM of SA Fountain of life congregation would be inspired to implement in order to contribute towards arresting the apparently increasing theological, social, economical and moral degradation in the community of Winterveldt, a practical theological methodology has been used as the framework of the whole study. This study has not offered a panacea that will resolve all that the Fountain of life is facing. Indeed, it did not intend to resolve all the challenges in a short time in the AFM of SA Fountain of life. Rather, it has focused on constructing a sound practical theological theory, strategy and process that could deal with the problems in a critical, constructive and participatory way. Hence, the study is expected to be a way forward that will lead, in a praxis way, to more elaborate studies of these challenges using the same approach to discern the will of God together (Phil. 1:2-9).

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APPENDIX A

ETHNOGRAPHIC DESIGNED QUESTIONNAIRES AND ANSWERS

Note: The twenty eight questionnaires were typed and summarized. Only two are indicated hereunder. The rest are with me. Should the remaining twenty six summarized questionnaires be required, I may be contacted on any of the following email addresses: sejengms@telkom.co.za or sejengms@telkomsa.net

ETHNOGRAPHIC RESEARCH QUESTIONNAIRE

[1]

INTERVEIWER: Mr I.W Zulu

INTERVIWEE DATA BOX

M	<u>F</u>	1	2	3	4	5	<u>6</u>	7	8	9	<u>A</u>	O
F	<u>I</u>	O	M:	-2	2-5	5-10	<u>10+</u>		I	C	W	

Interviewee code: 6IF (I7)

Date: 2010 / 01/ 10

Listening, Summarizing, Checking, and Improving

Question 1

Describe this congregation to someone new and tell how they would be nurtured here.

Summary : *I will pray for the new member and encourage him/her to be firm in prayer. I would encourage the new person to prayer and fasting especially in times of confusion and in difficult times*

Question 2

Tell how people participate in the life and activities of this congregation and about the learning opportunities here

Summary : *People are participating in the congregation and the learning opportunities are so many due to the Pastor's availability to teach the Word of God.*

Question 3

Tell a story about how you sense God's presence and activity in this congregation.

Summary : *When I worship God in the congregation I sense the Spirit of God and His presence*

Question 4

Describe how this congregation and its members are involved in the community around it.

Summary : *They visit the homes of the members of the community. I however believe that more is to be done.*

Question 5

In Winterveldt there are people infected and affected by HIV/AIDS, there are orphans due to this pandemic, there is abject poverty, there is drug abuse from school children (nyaope) to adults (alcohol abuse), unemployment and other community plights. Tell how this congregation is involved to alleviate these community problems and how this involvement could be optimized.

Summary : *As the congregation we can help the community by sharing the gospel with the people telling them that Jesus Christ is available and is able to relief those who are sick, the unemployed, the poor. Further to this, minister the Word of God.*

Question 6

If you were to leave this congregation for five years, without any contact, what would you expect to see when you returned with regard to the congregation's development and what it does to the community? What would you hope to see?

Summary : *I would expect double growth of what I left, and to see God working wonders with this church and its members. In terms of poverty I would like to see the church extending its hand to give to the poor.*

Question 7

Tell a memory that gives you anxiety about the future of this congregation and tell a memory that gives you hope about the future of this congregation.

Summary : *Anxiety – Our poor financial status worry me, especially when coming to giving to our pastor as the Word of God says that we need to take care of those who feed us spiritually (Pastors / Leaders). Hope – My hope is that when we trust God as a congregation, things will change for the better and our Pastor will serve God with more energy.*

Question 8

Where do you see this congregation in five years? Tell what your contribution would be to achieve your envisaged position of this congregation and what your general recommendations to achieve that would be.

Summary : *I see us having built a better church structure and going out to preach the gospel of Jesus Christ. My contribution would be to stay in prayer and in God's grace and love. My recommendation is that we need to focus and look at the cross for it is where our help comes from.*

ETHNOGRAPHIC RESEARCH QUESTIONNAIRE

[2]

INTERVEIWER: Pastor M.S Sejeng

INTERVIWEE DATA BOX

<u>M</u>	F	1	2	<u>3</u>	4	5	6	7	8	9	<u>A</u>	O	
F	I	<u>O</u>	M:	<u>-2</u>	2-5	5-10	10+				I	C	W

Interviewee code: 3OM (O6)

Date: 2010 / 01/ 17

Listening, Summarizing, Checking, and Improving

Question 1

Describe this congregation to someone new and tell how they would be nurtured here.

Summary : *This church is not the same as others, it is to me a very good church and it nurtures me spiritually. As a young man it helps me a lot.*

Question 2

Tell how people participate in the life and activities of this congregation and about the learning opportunities here

Summary : *I appreciate what I am taught. The people are participating like in other churches.*

Question 3

Tell a story about how you sense God's presence and activity in this congregation.

Summary : *Through Worship we feel God's presence and through the ministry of the Word and through witnessing.*

Question 4

Describe how this congregation and its members are involved in the community around it.

Summary : *I came here because of the exemplary lives of the Christians of this church. They are involved through their testimonies, through their exemplary lives. They witness through their lives.*

Question 5

In Winterveldt there are people infected and affected by HIV/AIDS, there are orphans due to this pandemic, there is abject poverty, there is drug abuse from school children (nyaope) to adults (alcohol abuse), unemployment and other community plights. Tell how this congregation is involved to alleviate these community problems and how this involvement could be optimized.

Summary : *The congregation is involved through their prayers and fasting for these situations. They are also involved by making offerings to enable the pastor to go and preach to them.*

Question 6

If you were to leave this congregation for five years, without any contact, what would you expect to see when you returned with regard to the congregation's development and what it does to the community? What would you hope to see?

Summary : *I would expect to see it having developed because God is at work.*

Question 7

Tell a memory that gives you anxiety about the future of this congregation and tell a memory that gives you hope about the future of this congregation.

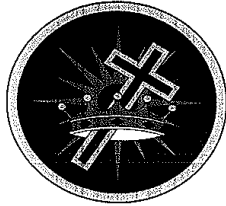
Summary : *Anxiety – None. Hope – We are not yet what we are going to be. We are expecting great things. I will be an example.*

Question 8

Where do you see this congregation in five years? Tell what your contribution would be to achieve your envisaged position of this congregation and what your general recommendations to achieve that would be.

Summary : *I see it developed and gone forward. I will contribute through my prayers and fasting for the church and for the leaders for God's grace to be with them.*

APPENDIX B



ABUNDANT GRACE

A.F.M OF SA FOUNTAIN OF LIFE

Central Winterveldt

*P.O Box 124
SOSHANGUVE
0164*

13 – May – 2011

Pastor M.S Sejeng
AFM of SA Fountain of Life & abundant Grace
P.O Box 124
SOSHANGUVE
0164

Dear Pastor M.S Sejeng

**PERMISSION TO PUBLISH THE PARTICULARS OF THE
CONGREGATION AND THAT OF MEMBERS**

Warm Christian greetings in the wonderful name of our Lord and Saviour Jesus Christ.


On behalf of the Fountain of Life and Abundant Grace leadership, we herewith confirm that permission was granted to you to do your research as part of your Masters in Theology Ministry in Missional transformation studies with Stellenbosch university as resolved by the Fountain of Life leadership on the 20th July 2008, when the initial permission was granted. You would be pursuing a congregational study.

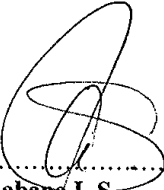
We herewith give you permission to use the congregation's database, and publish the congregation's photos, members' photos and particulars as recorded in the database of the congregation in your dissertation.

We wish you all of the best in your studies.

May God richly bless you !

Shalom !


.....
Zulu I.W
Vice-Chairperson: Fountain of Life


.....
Thabana L.S
Secretary / Treasurer: Fountain of Life

Office Bearers : Chairperson : Pastor M.S Sejeng (081 313 5366) ; Vice-Chairperson : Mr. I.W Zulu (083 384 7702) ; Vice-Chairperson : Mr. W.J Teffo (071 286 5423)
Secretary / Treasurer : Mr. S.L Thabana. (073 158 9136)



ABUNDANT GRACE

10 – December – 2009

A.F.M OF SA FOUNTAIN OF LIFE

Central Winterveldt

*P.O Box 124
SOSHANGUVE
0164*

Pastor M.S Sejeng
P.O Box 124
SOSHANGUVE
0164

Dear Pastor M.S. Sejeng

PERMISSION TO DO THE RESEARCH AT FOUNTAIN OF LIFE

Warm Christian Greetings in Jesus Holy Name!

On behalf of the Fountain of Life leadership, we herewith confirm that permission is granted to you to do your research as part of your Masters in Theology Ministry in Missional Transformation studies with the Stellenbosch University as resolved by the Fountain of Life Church Board on the 20th July 2008, when the initial permission was granted to you. You are allowed to interview the congregation members in accordance with your set criteria using the questionnaire you discussed with us. You discussed ethical issues with the Church Board which you committed to uphold and maintain throughout the interviews.

We wish you all the best in all your endeavors and trust that the outcome of your project and journey will benefit the church.

We shall patiently be awaiting the report and outcome of the research and hope that you will be more equipped to lead the church from strength to strength making it progressively better.

May God richly bless you !

I.W Zulu (Mr.)
Vice-Chairperson: Fountain of Life

L.S Thabana (Mr.)
Secretary/Treasurer: Fountain of Life

Office Bearers : Chairperson : Pastor M.S Sejeng (082 557 0628) ; Vice-Chairperson : Mr. I.W Zulu (083 384 7702) ; Vice-Chairperson : Mr. W.J Teffo (071 286 5423)
Secretary / Treasurer : Mr. S.L Thabana. (084 876 4126)



UNIVERSITEIT•STELLENBOSCH•UNIVERSITY

jou kennisvennoot • your knowledge partner

AANSOEK / APPLICATION

MTh in Ministry as Missional Transformation

MTh in Bedieningspraktyk in Missionale Transformasie

(Stellenbosch University 2008 Yearbook no 9 Program 50784:878)

Beste Kollega / Dear colleague

Ons neem aan dat u die pamflet wat die 2009-2010 program uiteensit, gelees het. U aansoek behels drie stappe (*Please read the pamphlet describing the 2009-2010 program. Your application has three steps*):

- 1** Skryf vir ons 'n briefie van nie meer as een bladsy nie waarin u motiveer waarom u die spesifieke program wil doen. U moet onderneem om al ses die modules by te woon aangesien die program oor veel meer as akademiese kennis gaan. / *Write a letter explaining why you want to do this program. You should undertake to attend the six modules since the program addresses more than academic knowledge.*
- 2** Die onderstaande vorm moet deur u en u kerkraad onderteken word. Aangesien die studie volledig toegespits is op u gemeente, moet die kerkraad volledig inkoop op die idee en vir u die nodige verlov en ruimte skep om die studie te doen. Bewys van 'n amptelike besluit van die kerkraad moet in die vorm vermeld word. Die studie sal tot voordeel van die gemeente wees. / *Attached is a form that should be completed by your church board. The congregation should allow you not only to do the necessary research in the congregation and its context, but they should also grant you study leave and the means to attend all six modules over the period of two years. The program will be to the benefit the congregation.*
- 3** U moet die Universiteit se amptelike aansoekprosedure volg na u gekeur is vir die program. / *You should follow the application procedure of the University once you have been approved by the selection committee.*

Aangesien ons nie meer as agt, uiters tien, kandidate per jaar kan inneem nie, word onderhoude vooraf gevoer. / *Since we cannot work with a group bigger than eight to ten at the most, we need to interview applicants beforehand. Sluitingsdatum vir aansoeke. Apply no later than: 31 Augustus 2008.*

**Jurgens Hendriks, Dept Praktiese Teologie en Missiologie, 021 8083260, hjh@sun.ac.za
Frederick Marais, BUVTON, 021-8083265, jfm@sun.ac.za**

Stuur u brief en die onderstaande ingevulde vorm aan / *Send your application letter and the form below to Prof HJ Hendriks at hjh@sun.ac.za (Tel 021-8083577) or post it to the address below.*

FAKULTEIT TEOLOGIE
DEPARTEMENT PRAKTIESE TEOLOGIE EN
MISSIOLOGIE
Privaatsak X1, Matieland 7602, Suid-Afrika

FACULTY OF THEOLOGY
DEPARTMENT OF PRACTICAL THEOLOGY AND
MISSIONOLOGY
Private Bag X1, Matieland 7602, South Africa

ONDERNEMING LERAAR / LEIER / DECLARATION PASTOR / LEADER

Hiermee onderneem ek / Herewith I undertake

Mankopane Sydney Sejeng

.....
Naam van gemeentelike leier / Name of minister / congregational member

Adres / Address (Pos, epos en kontaknommers):

AFM of SA Fountain of Life, P.O Box 124, SOSHANGUVE, 0164, PRETORIA, SOUTH AFRICA

.....
eMail : sejengms@telkom.co.za; Telephone : 012 3112932 (O/H) 0125497061 (Home)

.....
Cell : 082 557 0628

.....
Handtekening / Signature  Datum / Date: 2008 – July - 18

ONDERNEMING VAN KERKRAAD / DECLARATION OF CHURCH COUNCIL OR BOARD

Apostolic Faith Mission of SA Fountain of Life Assembly

.....
(NAAM / NAME)

ADRES / ADDRESS: (Pos, epos en kontaknommers):

Apostolic Faith Mission of SA Fountain of Life Assembly

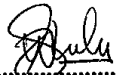
.....
P.O Box 124 SOSHANGUVE, 0164, PRETORIA SOUTH AFRICA

.....
(No eMail and Telephone at Church)


.....
VERWYSING NA KERKRAADSBESLUIT / REFERENCE TO CHURCH BOARD DECISION:

The Fountain of Life Church Board resolved during the meeting held on the 20th July 2008, that Pastor M.S Sejeng be allowed to do research in the congregation, study through the University of Stellenbosch towards the MTh in Ministry as Missional Transformation qualification, at his own costs / bursary as the assembly cannot afford. The church shall afford him the necessary leave for the purpose of attending modules.

HANDTEKENING VAN GEMAGTIGDE PERSOON EN HOEDANIGHEID / SIGNATURE OF DULY ASSIGNED PERSON(S) AND CAPACITY:


.....

I.W Zulu
Vice-Chairperson
Datum / Date: 2008 / 07/ 20


.....

L.S Thabana
Secretary / Treasurer
Datum / Date: 2008 / 07/ 20

U sal in kennis gestel word van die plek / wyse en tyd van die keuringsonderhoud na u brief en hierdie aansoekvormsontvang is. You will be notified of the place / way and time of conducting the selection after we received your letter and this application form.



**APOSTOLIC FAITH MISSION OF SA
APOSTOLIESE GELOOFSENDING VAN SUID AFRIKA**

ABUNDANT LIFE NETWORK

*P.O Box 124
SOSHANGUVE
0164*

2008-October - 17

TO WHOM IT MAY CONCERN

Pastor Sejeng M.S [I.D. 581212 5927 080]

Warm Christian greetings in the precious name of Our Redeemer and Lord Jesus Christ!!!

I herewith confirm that Pastor Sejeng M.S is the ordained Pastor of the Apostolic Faith Mission of South Africa and is currently in good standing with the Church. He is currently holding the following positions of responsibility in the Church :

- Presiding Pastor of Fountain of Life Assembly
- Member of the Abundant Life Network Regional committee, holding the Regional Secretary portfolio since 1996.

It is during this period that he attracted a lot of appreciation and favour from all twenty-seven assemblies he served through his deep passion for the Lord's work.

Pastor Sejeng is an anointed, dedicated and committed man of God, who is a living example in love, faith and ministry to the whole body of Christ. He served the Church with integrity and commitment to this end.

I therefore recommend him for any Religious related activity and any endeavour to realize his future dreams. A person of his caliber is recommended for any position or career he might wish to pursue.

I highly recommend him for any career he might aspire for.

May the Almighty God richly bless you !

Yours sincerely

**Pastor Peter Thamage
[Regional Leader - Chairperson]
Abundant Life Network**

Office Bearers : Chairperson : Pastor P. Thamage P.O Box 58860 Karenpark 0118. Tel : (012) 549-1234 ;
Vice-Chairperson : Pastor A.C Swanepoel, P.O Box 13809 Sinoville, 0129;Tel: (012) 543 1033
Secretary : Pastor M.S Sejeng P.O Box 124 Soshanguve 0164 Tel : 082 557 0628
Treasurer : Pastor N.L van der Byl P.O Box 15477 Sinoville 0129. Tel : 0829280440.



Group Human Resource

Telkom SA Limited
Private Bag X780
Pretoria, 0001

Tel (012) 311-5043
Fax (012) 311-1165
E-mail: SibanyTJ@telkom.co.za

2008 October 17

To whom it may concern

PASTOR MANKOPANE SYDNEY SEJENG [I.D 581212 5927 080]

This serves to certify that Pastor Sejeng is an employee of Telkom. He is a Graduate development Manager in the Talent management division of Telkom SA.

Pastor Sejeng is a dedicated and committed employee. He is a loyal person and always acts with integrity. He is involved in a number of community services where he serves with passion and love. He is a presiding Pastor in the Apostolic Faith Mission of South Africa and serves at the Fountain of Life Assembly.

I highly recommend him for any project and activity he would aspire to pursue.

Best Regards

Yours Sincerely

A handwritten signature in black ink, appearing to be "Joe Sibanyoni".

Mr Joe Sibanyoni
Human Resource Manager
Telkom SA