TOWARDS MISSION SPIRITUALITY IN THE PRESBYTERIAN COMMUNITY OF KINSHASA

by

ATHAS CIBANGU MPINGA

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DEDICATION

I dedicate this dissertation to my family on mission:

My wife, Anne Beddy Ngalula Bamona, and

My daughters: Elnagrace Cibangu Ngalula Mpinga,

Defi Cibangu Mulanga, and

Chrinoes Cibangu Kabiena.

ACKNOWLEDGEMENTS

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DECLARATION

Student number: 3275-102-8

I declare that **TOWARDS MISSION SPIRITUALITY IN THE PRESBYTERIAN COMMUNITY OF KINSHASA** is my own work, and that all the sources that I have used or quoted from have been indicated and acknowledged by means of complete references.

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SIGNATURE   DATE

Rev A.C. Mpinga

ABSTRACT

The mission of the Church in the Presbyterian Community of Kinshasa is understood in its narrow sense of evangelism and church planting. Moreover the institutional and doctrinal conservatism, the maintenance mindset of the Church and its inadaptability to the challenges of a changing world, are some of the characteristics of the lack of mission awareness and mission spirituality.

This dissertation is an attempt to impart mission awareness and mission spirituality within the Presbyterian Community of Kinshasa. The study of mission Dei and mission spirituality helps in understanding the divine origins of missions, the nature and identity of the Church. In addition, it unveils the Christian lifestyle that stems from the relationship with Christ and from the mission consciousness, and that is empowered by the Holy Spirit. Some strategies are proposed with the aim of updating and promoting a holistic, inclusive and integral understanding and practice of mission in the Church.

KEY TERMS

Christian spirituality, Church, Community, God, Jesus Christ, Holy Spirit, Mission Dei, mission awareness or mission consciousness, mission spirituality, missionary by nature, Liturgy and mission, Presbyterian Community of Kinshasa.

ABBREVIATIONS

AACC: All Africa Conference Churches

ABFMS: American Baptist Foreign Mission Society

Ac: Book of Acts of Apostles

AG: Ad Gentes (Decree on the Church's Missionary Activity) [Vatican II]

APCM: American Presbyterian Congo Mission

ARM: Alliance Reformée Mondiale (WRC: World Reformed Covenant)

ARCK: Alliance Reformée du Congo Kinshasa (Reformed Covenant of Congo Kinshasa)

BMS: Baptist Mission Society

CCIM: Campus for Christ International Ministry

CEP: Comité Exécutif Presbytérien (Presbyterian Executive Committee)

COE: Conseil Oecuménique des Eglises (WCC: World Council of Churches)

Col: Colossians

1 Cor : 1 Corinthians

2 Cor : 2 Corinthians

C.P.K. Communauté Presbytérienne de Kinshasa (PCK: Presbyterian Community of
        Kinshasa

CPK-PV-AG : Communauté Presbytérienne de Kinshasa- Proces verbal de l'Assemblée
        Générale.

CUM: Centre Universitaire de Missiologie (University Centre of Missiology)

CWM: Council of World Mission

DPS: Département Presbytérien de Santé (Presbyterian Department of Health)

ECC: Eglise du Christ au Congo (Church of Christ in Congo)

Eph: Ephesians

EPL: Eglise Presbytérienne de Léopoldville (Presbyterian Church of Leopoldville)

Ex : Exodus

Gn: Genesis

Heb: Hebrew

IMC: International Missionary Council

IPPB: Institut Presbytérien Pastoral Booth (Booth Presbyterian Pastoral Institute)

Is: Isaiah

ISTB: Institut Supérieur Théologique Booth (Booth Theological Institute)

Jn: John

Lk: Luke

MET: Mission Exposure and Training

Milapro: Ministère de Laics Protestants

MPL: Mission Presbytérienne de Léopoldville (Presbytérien Mission of Léopoldville)

Mk: Mark

MKL: Mokanda ya Kobongisa Lingomba (Presbyterian Book of Order)

Mt: Matthew

PCUSA-PEVA: Presbyterian Church of United States of America- Presbytery Evangelic of
             Virginia

Phlp: Philipians

1 Pt: 1 Peter

PV AG: Proces Verbal de l'Assemblée Générale (Statement or Report of General Assembly)

Rm: Romans

RM: Redemptoris Mission

1 Thes: 1 Thessalonissians

Tt: Titus

UPRECO: Université Presbytérienne Sheppard et Lapsley au Congo
         Sheppard and Lapsley Presbyterian University in Congo

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CHAPTER 1

 INTRODUCTION

1.1 Statement of the problem

The main issue that this study will focus on, concerns ways of bringing mission awareness to the Presbyterian Community of Kinshasa. In addition, it will determine what kind of spirituality could be adopted so that the Church can effectively fulfil its mission in the world? This means that the work aims at the integration of the emerging ecumenical paradigm of mission in the Community, and the application of a relevant spirituality. The history of the World Conferences of Mission shows that the meaning of the concept "mission" in the Church has changed a lot, and has consequently influenced understanding about the Church, its nature and its relationship to the world. That is why it is necessary to update and promote a holistic perception of mission in the PCK.

The misunderstanding about the Church and its mission leads to a crisis of identity, which concerns both missiology and ecclesiology. Kraemer declared that "the church is always in a state of crisis and that her greatest shortcoming is that she is only occasionally aware of it" (1974:24), quoted by Bosch (1991: 2). According to him (1991: 6), the Church has always needed apparent failure and suffering in order to become fully aware of its real nature and mission. This remark could be very relevant and fundamental, as long as the Church becomes aware of its state and comes to a discovery of its genuine nature and mission. Unfortunately, very often, in spite of this crisis, the Church has sunk straight into a deep sleep of routine.

A narrow understanding of the mission of the Church misleads and limits its work in the world. This is evident when one only understands the mission of the Church in the sense of a proclamation of the gospel for salvation of souls, or in the sense of church planting. In the PCK, there are many activities, but they are not considered as being part of mission, since they do not derive or result from the mission of God, and are not initiated by a missionary vision or missionary consciousness. They are separated and distinguished from the mission, although

they are basically works of mission. In speaking about mission as mediating salvation in the sense of its traditional interpretation, Bosch (1991:394) says that:

> "By the same process, God's 'salvific' activities were distinguished more and more from his 'providential' activities in respect of the well-being of individuals and society. Thus even if - throughout all the centuries of Christian missionary history - remarkable service has always been rendered in respect of the care of the sick, the poor, orphans, and other victims of society, as well as in respect of education, agricultural instruction, and the like, these ministries were almost always viewed as 'auxiliary services' and not at all as missionary in their own right".

Structurally speaking, the mission is not the global purpose of the Community, but it is one of the Church activities, and is mostly understood in terms of reaching out to the lost for the salvation of their souls, and planting churches. The lack of a missionary vision plunged the Church into darkness, confusion and routine, and affected all of the Community's lives. A missionary vision is, first of all, the right and global perception and understanding of God's mission in its broadest sense of the action of God sending Himself, and intervening in the world and in the lives of people living in a particular situation or context. It is important to be aware that we are participants in the salutary actions of God towards humankind. Secondly, a missionary vision is a vision in a particular area of activity or a particular ministry determined by the entire context of the Church. Thirdly, a missionary vision predisposes or makes the Church prepared to face new challenges that could occur in its milieu. Without revelation or vision, people are confused (Proverbs 28:19), and the Community fell into a functional routine and a vicious circle, with no way out to take on new, and relevant tasks.

Structural conformity and heaviness, mixed with doctrinal conservatism, does not allow the emergence and flow of new theological reflections concerning the Community's life. This implies that things will remain static, in spite of the presence of new challenges. In the case where, for instance, a doctrinal issue is raised by a congregation, it will be required to follow and climb all the mountains of deliberative councils, from the congregation (consistory) up to the general assembly, passing through the Presbytery and the Synod. This procedure can take months, even years, before it reaches the top, that is to say, the general assembly which is the highest decisional authority. The acceptance of the issue and the quickness of its treatment depend on the good will of the leaders on the executive board. One could regard this attitude

as unwillingness to change or resistance to change. In his book, 'Moving the Church into Action', Kent Hunter R. states that:

> "Resistance to change was the mark of the Pharisees at the time of the ministry of Jesus Christ. It is also a problem and a great bottleneck in the church today...Resistance to change is one of the many reasons why the church declines" (1989: 120-121).

Concerning the structure of the church, Jones JR (1994: 385-386), says that:

> "the church must remember, as a sign of its theological faithfulness, that its structures created for mission are not eternal or essential but are subject to continuous review and reform by reference to their adequacy to and fitness for witness".

The generational conflict divides the Community between the older Christians and the younger ones, mostly amongst the ministers. One of the reasons for this situation is that the older generation who inherited the gospel from the missionaries (their references) are more conservative, and are not prepared for, or do not want to face, the challenges of the moment and bring solutions and change for the development of the Community. In general, the older generation is in a leadership position within the Community. It is a sort of church gerontocracy (management or government of the church by elderly people). Addressing this issue, Mugambi speaks of the generation gap. He says that:

> "There is clearly a big gap between older Christians and younger ones. The older Christians tend to think that the youth is 'lukewarm' in faith, whereas the youth considers the older generation to be rigid and conservative. It is important to remember that these attitudes are always present in every culture and every historical period. The older generation always have a tendency to suppress the energies of the youth, particularly when youth urges for change to reflect changed circumstances. Ironically, the older generation, which consider itself knowledgeable about the needs of its youth, will itself have been agitating for change in earlier days. We should therefore recall our attitudes in our own youth before we condemn the demands of our sons and daughters in matters both religious and secular" (1995:129).

Among the younger generation, one may perceive tendencies of those who have the capacity, desire and good will to change, and those who do not. The understanding of the church as the

people of God can have the consequence of considering the mission of the church as the mission of all the people of God, regardless of age, gender, race or any other social category.

The ethnic tendency manifests itself in many ways throughout the Community. It appears mostly at times of elections. For instance, when there is a vacancy for a pastor in a local church, the members of a constituency sometimes resort to ethnic sentiment in the choice and calling of a pastor, regardless of the required criteria. Poverty is another problem in the Community. It explains why the PCK depends financially more on the Presbyterian Church of the United States of America, presbytery of Virginia (PCUSA-PEVA), to which belong the missionaries who founded the PCK. PCUSA- PEVA has contributed considerably to the establishment, building, education, and development projects of the PCK, and continues to do so. This financial support is very appreciated in respect of measures of accompaniment, and in respect of missionary partnerships. It is mostly welcome when it is a question of big development projects and graduate and postgraduate education. The deteriorating economic situation in the Democratic Republic of Congo is a reason in favor of this support. However, what is deplored is that, after fifty years of existence, the social and economic development of the PCK is not proportional to the demographic increase. In general, the Community has the appearance of poverty. The life standard of most ministers and officials of the Community is characterized by poverty. Mission spirituality also deals with the spirit of poverty in the Church. How is it possible for the Church to properly address the issue of poverty in its context, while it has not yet overcome its own poverty and has some experience to share? Buys (1998:85-96) deplored this situation by saying that:

> "..it is difficult to escape the conclusion that there was something fundamentally wrong in the life of those churches. Surely God does not intend for the church in any country to continue to be so dependent upon a sponsoring foreign mission, that when its help is removed, the young church becomes sick and dies".

One of the reasons for this situation, according to Buys, is the lack of fear of God. It can be added that one of the main reasons for the situation in the PCK is the lack of a theology of finances, or an ignorance of biblical (or God's) financial principles. It is also advisable to mention the reason for the social categorization of most members. Most members are advanced in age and are no longer productive. The type of spirituality applied may also play a

big role in this issue of poverty and in the attendance of the Community. It is appropriate to remark that the PCK is not in a situation of total dependence, as Buys said, but in general, poverty is very noticeable in the Community.

The stagnation, lack of growth, or better, decline of the membership of the Community, should be mentioned. As a living body of Christ, the church should grow numerically, spiritually and financially. The reality is that there is a decrease in the PCK population or members, mostly with regard to the youth. In his report at the 8th session of General Assembly 2002, the Community President complained about the diminishing membership. The number of members decreased from 20,994 in 1995 to 19,974 in 2002. If nothing is done, this decrease will continue to grow. There is a loss of members in all our parishes. The department of studies and research of the General Assembly had the task of investigating the causes of this situation. The results were as follows:

- the inefficiency of pastors and elders in taking care of members;

- the dissatisfaction of members;

- the inadequacy of Christian education of youth from childhood.(CPK-PV-AG, 2002:50)

There are more than the abovementioned causes of the loss of church members. The numerical decline is also linked to the kind of spirituality practiced in the Community, as suggested above. One of the characteristics of authentic biblical spirituality, as noted by Pfatteicher (1997:6), is that "growth and development mark the normal state of a healthy life in Christ." He continues to say that too often we are satisfied with stunted and underdeveloped lives because of a lack of vision and hope. The loss of members is neither new nor peculiar to the PCK. Twenty years ago, Nash (1987: 87) mentioned his concern about the loss of members in the United Presbyterian Church:

> "Regrettably, American Presbyterianism has fallen on hard times. During the last twenty years, mainline Presbyterianism has lost more than one million members – more than 25 percent of its members in the mid-1960s. There are lots of dissatisfied Presbyterians these days. There would be even more save for the fact that so many of the disaffected simply withdrew from the United Presbyterian Church in the USA (northern) or the Presbyterian Church in the United States (southern). Such vital signs as membership and giving provide strong evidence that mainline Presbyterianism has become an Institution in decline…".

This dissatisfaction and loss of members will continue, unless there is a change in the kind of spirituality practiced in the Presbyterian Church, with regard to the needs of members and the requirements of new challenges in society. A great responsibility lies with the ministers who are in charge of congregations. An irrelevant spirituality cannot help to satisfy the needs of members. The décor of stereotyped and sedentary liturgy, mixed with empty or irrelevant sermons, are helpless and meaningless for the spiritual growth of the people of God. A relevant, contextual and appropriate spirituality could result not only in the maintenance of members in the Church, but also lead to the fruitful work of reaching out, which may bring in new converts and therefore result in growth. Buys (1998: 85-96) states his viewpoint thus: "I am convinced that one of the reasons for the weak zeal for missions amongst reformed Christians in our days is the lack of *true biblical spirituality* that gives birth to evangelistic zeal and vision for missions".

It is noticeable that there is a lack of missiologists in the Community. Perhaps the main reason for this is the absence of missiology as a scientific discipline in the academic curriculum of all the institutions of theological and/or pastoral education. Could this also explain the lack of interest in or ignorance of the issues of missions and missiology in the PCK? The fact that a considerable number of leaders of the Church, office bearers, and ministers of congregations did not go through theological education in general, and missiological formation in particular, prevents them from initiating contextual theological reflections about questions related to the life and functioning of the Church, and also prevents them from raising missiological issues. The lack of information and skills is a major handicap in facing the challenges and demands of the moment, especially when they concern the new generation.

What is also noteworthy is the fact that, besides theological education and pastoral training, the Community does not systematically train or support people in other scientific disciplines such as law, medicine, economics and others, for the needs of the Community. This is obvious when the mission of the Church is narrowly understood, and when only one discipline, namely 'theology', is privileged. A broad educational plan including all the disciplines is necessary in order to provide appropriate human resources and skills that can meet the needs for the Church's global mission in the world. These are some of the important issues of the PCK that

are the basis for this study, and which the author will try to address within the framework of mission awareness and mission spirituality. Many problems have been raised that could be treated separately and in-depth in other studies. The approach in this study is more global and comprehensive, and enables the author to tackle the common sources of these problems. However, there are many ways to approach the specific problems in future studies.

1.2 Objectives of the study

The purpose of this study is to:

a) make the Church aware of its current state, life and functioning. It aims to help the PCK to do a general assessment and become conscious of its shortcomings and strengths. If the church is satisfied at any time during its pilgrim, that is a sign of a crisis in the process, and means that it is very difficult for it to envisage any forward move or change. If the church does not take time to question itself, it will not be able to discover its shortcomings in order to change, improve, develop and grow. Thus, the aim of this study is to awaken the church's consciousness about its global existence.

b) enable the Community to discover and understand its real nature and mission. The nature and mission of the Church are interdependent - they influence one another. The misunderstanding of the former affects the latter, because the mission of the church determines its nature. In fact, the mission exists before the church does. The Church exists for the mission, to participate in the mission of God, and to be an instrument of mission, according to Aagaard, quoted by Bosch (1991:390). Mission, well understood and well defined, reveals the true nature of the church. This study will consider the emerging ecumenical paradigm of mission developed by Bosch in his book: "Transforming Mission: Paradigm Shifts in Theology of Mission" (1991: 368-519).

c) provide the PCK with concrete proposals for mission spirituality, which could help it to become relevant and to play an effective role in society. This means that the Church has to adopt a spirituality which derives from God's mission, and which could help it to maintain the equilibrium between its relationship with God and its mission in the world.

d) create mission consciousness or mission awareness, mission sensitivity and mission readiness. The Community should at all times be aware of its mission, be available and ready to face any issue related to its existence and work, and to deal with any challenge which might occur in it and society.

e) encourage and promote a mindset of progress, development, growth and renewal in the life, functioning and mission of the PCK, because "spirituality is about life and maturity, living and growing in authentic relationship to God, world, and one another" (Doohan, 1989:170).

1.3 Method and Structure

The approach in this study is based on published sources and unpublished church materials, and is thus a literature study. The emerging ecumenical missionary paradigm, as Bosch depicted it, will mainly serve to define the mission and nature of the church. The investigation of the subject of spirituality in general and in relation to Christian mission will help to find a spirituality that is required and relevant to the fulfillment of God's mission in the Community. In an interaction between reflection and action, the author will propose, as a plan of action, some essential strategies favorable to the imparting of mission spirituality in the PCK, in order to enable it to be in line with the global mission and thus have a relevant impact on society.

This study consists of seven chapters. The first chapter will contain the statement of the problem, the objectives of the study, the approach in the study, the difficulties experienced in the process, the limitations of the study and the background of the author. In the second chapter, there is a brief history and brief description of the current situation of the Presbyterian Community of Kinshasa until the year 2004. The third chapter concerns mission consciousness. The author will consider the nature and mission of the Church according to the new ecumenical paradigm, and then define mission consciousness. The fourth chapter will deal with mission spirituality. The author will examine spirituality in general, as well as in its Christian sense. The main objective is to discover and understand spirituality that would be suitable for mission or for a missionary Church. The study of the types of spirituality will

enlighten the understanding of mission spirituality. Given the fact that there is no mission and spirituality without the actions of the Holy Spirit, the fifth chapter will focus on the role of the Holy Spirit in the mission of the Church. The Holy Spirit manifests and communicates the presence of the risen Lord in the Church. In the sixth chapter, the author will propose some useful strategies for the acquisition of mission consciousness and mission spirituality, which may lead to the practice of an effective mission of the Church. The author will end by highlighting the general conclusions of this dissertation in the seventh chapter.

1.4 Definition of Terms

- *Community*: in this dissertation, this word refers to a denomination, and specifically the Presbyterian Church of Kinshasa. All the Protestant denominations that are members of the "Eglise du Christ au Congo" (Church of Christ in Congo) are known as Communities. The word "Community" is used as a synonym of the word "Church", understood as "denomination"
-*community*: is used to mean a geographically delimited area or agglomeration in which a church is established and in which it functions.
- *Church*: This word is used with a capital letter to represent the church as the body of Christ, the universal church, a denomination or the Christian community.
- *church*: this points to a local congregation or parish, and church in neutral sense.

1.5 Limitations of the study

The main problem that the author experienced in the writing of this dissertation, was the non-existence, in South Africa, of written sources about the Presbyterian Community of Kinshasa. In general, written materials about this Church are very scarce and are almost non-existent. The only written historical sources that the author managed to obtain are official reports of general assemblies of the Community. The description of the PCK given in this dissertation, and the analysis, are an outcome of the author's personal judgment or subjectivity, and are his own responsibility. Sometimes books on Presbyterianism in general are referred to in order to describe the situation in the PCK. The observations made are based on, or are the results of,

the author's sixteen years of experience in the ministry and his background, which is essentially ecumenical.

1.6 Author's Background

1.6.1 Turning to God or New Birth

The author's involvement in mission began when the Almighty God decided to reveal Himself to him on a Sunday in May 1980. He made a decision to accept Jesus Christ as his personal Savior and Lord, and he invited Him into his life. It was during a gathering organized by Scripture Union, a Christian organization that has a mission to teach and encourage people, mostly youth, in how to read and meditate the Bible every day. The "Campus for Christ International Ministry" (CCIM), the 'Charismatic Renewal Movement' and the Scripture Union played an important role in the author's spiritual growth. All these movements are inter-denominational and their members come from the Roman Catholic Church, Protestant Churches and even African-initiated Churches. This ecumenical, spiritual background explains the author's orientation and opinions in this study.

1.6.2 Church Journey

Since the beginning of his new life with Jesus Christ, the author attended the Paroisse Internationale Protestante de Kinshasa (PIPK)[1] This congregation is under the direct management of the general secretariat of the "Eglise du Christ au Congo" (ECC). The "ECC" is a sort of Protestant Council in Congo or the Congolese Council of Protestant Churches, a platform that comprises all the mainstream Protestant Churches born of the missionary's work from Europe and the United States of America, and some denominations are the initiative of Congolese Christians. The PIPK is a local congregation with an inter-denominational and international character. Its members and pastors belong to different Protestant denominations such as Baptist, Methodist, Presbyterian, Pentecostal, Evangelical, Disciples of Christ, etc.

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[1] The International Protestant Parish of Kinshasa. This is a local congregation that symbolises the unity of the body of Christ. It is really an ecumenical parish where people from different Protestant denominations and spiritualities gather to worship God.

1.6.3 Theological Education

Three years after the author's faith commitment, the conviction of God's calling to the ministry, led the author to the Protestant Faculty of Theology[1], which was also affiliated to the ECC, and has the mission to create future church leaders, ministers and lecturers. Lecturers and students are members of the different abovementioned Protestant denominations. Some of these students come from independent Churches or Revival Churches. The Faculty of Theology is a theological institution with an ecumenical vocation. It offers five years' training, divided into two degrees. The first is a three year degree called "Graduat" which corresponds to a Bachelor's degree in Theology. The second degree is completed in two years, and is called "Licence", and is equivalent to an Honours degree. The unique characteristic of this system is the generality of theological education, which means that the theological education system is general and broad. The student only has to choose a specialization when it is a question of the writing of a dissertation for both degrees. The Protestant University in Congo also offers a third cycle of studies, or postgraduate studies, with masters and doctoral degrees. The Protestant Faculty of Theology was shifted to the Protestant University in Congo.

1.6.4 Ministry

The author's appointment in 1990 as a chaplain in five graduate schools and a pastor of a local church on the university's campus was an opportunity for mission within the academic milieu for him. Some members of the congregation came from different denominations, some being members of the ECC, while others were from the Roman Catholic Church but had given their lives to Jesus and became members during the period of their studies and their stay on the campus. Others were not believers and were saved during our outreach on campus and even outside, but in the vicinity of the campus. It is important to mention that the author's ministry as chaplain and pastor of the congregation did not have any denominational connotations. The Protestant university chaplaincy does not identify with any of the denominations of the ECC

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[1] The Protestant Faculty of Theology is one of the faculties of the Protestant University in Congo.

and does not conform to the traditions of any one Protestant mainstream Church. It is obvious that the spiritual background of the chaplain does have an influence on his life, but he has to conform to the requirements of the context, which is charismatic. The work in the academic milieu is an inter-denominational and ecumenical ministry, given the diversity of denominations and spiritualities to which the members belong. Furthermore, the author's interest in mission started with a deep desire to plant churches in the city. Another motivation arose while the author was a junior lecturer at the Centre Universitaire de Missiologie (CUM)[1] of Kinshasa from 1996 to 2000. He acquired the desire to do mission not only with the members of the university parish, but also in his Community (PCK). At that time, his perception of mission was narrow, and merely consisted of reaching out to people for the salvation of their souls, and church planting. His studies at the University of South Africa gave him a broad understanding of the meaning of mission. It is easy to notice that his spiritual journey unfolded in an amazing manner, along an inter-denominational and ecumenical path, and has totally influenced his theological orientation and spirituality.

1.6.5 Presbyterian Insertion

In spite the fact that the author is born in a family of Presbyterian parents, his insertion in Presbyterianism started when he was in the Faculty of Theology. His acquaintance with the PCK took place while he was working at the University, and he started to frequent Presbyterian members' gatherings. He attended ordinary meetings of the Presbytery. In these official meetings, all kind of problems concerning the life of the Church are treated, such as doctrines, ethics, ministry, ordination of new ministers, finances, education, mission, church membership, properties etc.

His ordination into pastoral ministry in August 1993 was a confirmation and recognition of his calling to serve God. It was his acceptance not only of the body of Presbyterian ministers, but

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[1] University's Centre of Missiology. This is a tertiary institution of theological education, offering a five year degree in Missiology.

also of the Protestant Council of Churches. In principle, this was an official recognition of the author's participation in the mission of God in the world. The period of his involvement in the Presbyterian Community allowed him to notice the strengths and weaknesses that were mentioned above. He felt the need to initiate action that starts with this study, in order to bring change and restoration in the life of the PCK. There was, and still is, a great need, according to the author, to bring mission awareness and mission spirituality to the whole Community. There is a need to awaken, revive, and bring new breath to the general functioning of the Church, so as to enable the PCK to renew its ecclesial identity in order to empower it to fulfill its divine mandate and to tangibly affect the Community.

CHAPTER 2

PRESBYTERIAN COMMUNITY OF KINSHASA

2.1 Introduction

The Presbyterian Community of Kinshasa stemmed from the American Presbyterian Congo Mission (APCM), itself created in 1891 by missionaries from the Presbyterian Church in the United States of America, also known as the Southern Presbyterian Church. On their arrival, two American missionaries started evangelical work and established the first missionary station at Luebo in the province of Kasai, in the middle of the country. From 1891 up to 1950, evangelical work expanded, and fourteen missionary stations were established in the two current provinces of Kasai (oriental and occidental). The Church was involved in the social development of native populations. Primary and secondary schools were created. In the first schools, people were trained in educational and medical sectors, in order to become teachers and nurses.

It was only in 1955 that the Presbyterian Community of Kinshasa was established under the name of the Presbyterian Mission of Leopoldville. Since 1923, Leopoldville (today Kinshasa) had been the capital of the Belgian colony. There was a movement of missionaries and populations from Leopoldville to Kasai, and vice versa. The capital, Leopoldville, is at a distance of 1300 kms from the headquarters of the APCM in Kasai. The members of the APCM who came to work in Leopoldville were attending Baptist Missionary Society (BMS) services. Unfortunately, these services were held in either Lingala or in Kikongo, languages that they did not properly understand. That is why these Christians from Kasai visited their missionary and asked him to provide them with sermons in Tshiluba, a language largely spoken in Kasai (Mwamba Mpongo, quoted by Kapukangoie, 2006:53). Preoccupied by the edification of the faith of its members, the APCM made an agreement with the BMS to send a catechist from Kasai to Leopoldville to take care of the members who did not understand the languages spoken in Leopoldville. Then, a deacon was sent to Leopoldville, and he organised a service in Tshiluba during the week. All the new converts were baptised in the

BMS parish. Nevertheless, in spite of the increase in its members, the APCM did not have the intention of founding a new missionary station in Leopoldville. Its mission field was Kasai, and it still had a shortage of workers. The concern was to provide its members with spiritual care while they were attending the BMS (Kapukangoie, 2006:54).

Threatened by the division of sectarian movements in 1942, the BMS obliged the APCM to withdraw his catechist, in order to maintain the unity of the church. After the departure of the last catechist, until the birth of the Presbyterian Mission of Leopoldville, all the APCM members living in Leopoldville continued to gather during the week in houses to worship God. The appointment of a Presbyterian missionary as an official of the Protestant Council of Congo, which had its registered office in Kinshasa, received a warm welcome by the APCM alumni, who then suggested to him their intention to open a missionary station.

Before the establishment of the Presbyterian mission in Leopoldville, there were only two missionary societies: the Baptist Mission Society (BMS) and the American Baptist Foreign Mission Society (ABFMS). With the population growth of the city of Leopoldville and the considerable increase in people from the province of Kasai, the BMS and ABFMS felt overwhelmed by their evangelical task. That is why they appealed to the APCM, through the Protestant Council of Congo, to come to Leopoldville and collaborate in evangelisation. (Brackman, 1961:231-232). The answer was positive, and then, at the annual meeting of the mission, held at Mukamba Lake in 1954, it was decided that the opening of the new missionary field in Leopoldville would be named the Presbyterian Mission of Leopoldville (PML). This decision will be executed in the course of the following year. Moreover, the new missionary field should have its own registration number and educational convention, distinct from the APCM (Kapukangoie, 2006:56). It is appropriate to remark that the PML was exclusively managed by the missionaries. On 27 May 1959, the PML obtained its official recognition, signed by King Baudouin.

African political movements towards independence in the year 1959 and 1960 did not spare the Presbyterian Mission of Leopoldville. The missionaries understood that it was time to entrust the management of the PML to the natives. After the country obtained independence, and because of all the political conflict related to this independence, the missionaries went

back to their own country. During their absence of more or less two years, the natives were obliged to take over the direction of the PML, which became the Presbyterian Church of Leopoldville (PCL), after the General Assembly held in Luluabourg in 1960. In 1970, the PCL became the Presbyterian Church of Kinshasa, and will be registered as the 32nd member of the Church of Christ in Congo, and recognised by decree no. 73/613 of 14-02-1973 (Kapukangoie, 2006: 60).

2.2 Structure

The Presbyterian Community of Kinshasa is one of the churches stemming from the reforms of the sixteenth century, initiated by John Calvin. It functions under the Presbyterian system that has a government composing the Parish Council, called the consistory, the Presbytery, the Synod and the General Assembly. These are the decisional organs. On the level of each hierarchical organ (Presbytery, Synod and General assembly), there is an Executive Committee that has the task of execution of organisational decisions. A third kind of structure is what they call departments, which are the working commissions that attend to a specific area in the life of the Church.

2.2.1 Decisional Organs

The consistory is the decisional council that is in charge of the everyday life of a congregation. It is a council of a particular church. Its power is only effective or applicable during a gathering or official meeting. It is composed of the elders elected by the members for a fixed period of time. The pastor is the president of the consistory. He is assisted in the administration of the church by a secretary, a deputy secretary and a treasurer who the consistory elects. The consistory handles all issues related to the life of the parish. The consistory is composed of the pastor, who is president or moderator, and the elders. The members of the consistory meet once for the ordinary session (MKL, 2002: 22-24)[1].

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[1] MKL= Mokanda ya kobongisa Lingomba (Presbyterian Book of Order).

The second organ is the presbytery. It is a church council that supervises the activities of three or more particular churches situated in a certain geographic area, well delimited in advance. The members of the presbytery are: the pastors of all the particular churches, the evangelists, a woman delegate, youth delegate and elder delegate of Milapro[1].

The presbytery is led by a moderator elected for one year, an executive secretary elected for five years, and a treasurer. Two secretary reporters are elected just for the sake of one meeting. The presbytery meets at least twice a year. It has the following responsibilities in the limits of its jurisdiction: 1) the creation and/or acceptance of new churches; promoting the growth of new and old churches; attending to all the aspects of the life of churches; 2) the presbytery assesses the level of execution of the consistory's decisions; it examines the candidacy of a new pastor; tests, ordains and installs him or her in the ministry; the consistory applies the Church's discipline in its jurisdiction; it also manages a particular church that lacks a minister. Every presbytery must keep a book of the meeting's statements, the Statement's Book of Ordained Ministers, the Register of Candidate Pastors, and the statement book reflecting the promotion of the new church, the demographic movement of churches' members, the ordination of pastors, the finances and all activities that the General Assembly should know about. (MKL, 2002:25-27). Each presbytery has a Pastoral Commission that deals with all the issues related to the pastoral ministry and the pastors. The Pastoral Commission is a presbytery's commission that is in charge of the evaluation, acceptance and organisation of the ordination of a pastor-candidate. It even organises the installation of a new pastor in a particular church. It has the responsibility of helping a church that does not have a minister (MKL, 2002:32).

The synod gathers once a year. It comprises all the ministers belonging to the presbyteries of its geographical region, an elder delegate, a spokesperson of every particular church, an elder woman delegate, a youth delegate, and an elder delegate of Milapro. The moderator, executive secretary and treasurer constitute the office of the synod. The synod has the mission to: - build the unity of the church in all its presbyteries; strengthen the relationship of the particular church to its baby church; work for the Church's growth; attend to sound

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[1] "Ministère de Laics Protestants" means Ministry of Protestant Lays.

doctrine, condemn and stop all heretical teachings; and submit all resolutions taken to the General Assembly (MKL, 2002:28).

The General Assembly is the highest decisional organ of the PCK and meets once a year[1]. It is a link to all the churches of the Presbyterian Community of Kinshasa. The delegates to the General Assembly come from the presbyteries and the synods. The General Assembly has the following tasks: to receive and decide on all the reports or statements brought in by the lower councils; to treat all issues concerning doctrines, the organisation, and the Church's discipline, coming from below; to correct all mistakes committed by all the other councils, and to evaluate their respect of the Presbyterian Constitution; to assess all the Presbyterian agencies or services such as: schools, health; the appointment of workers that are under its authority; the management of the Church's finances; the relationship with the Board of World Mission; to evaluate the execution level of decisions taken by the synod and the presbyteries, and to maintain the Church's unity and doctrinal orthodoxy. The decisions taken by the General Assembly are irrevocable and applicable to all (MKL, 2002:28-30). The General Assembly follows up and implements its resolutions or decrees through the "Comite Exécutif Presbytérien" (CEP)[2] that gathers quarterly, and is made up of members of staff, directors of departments, and all the synod's and presbytery's executive secretaries.

The members of "staff" are the office-bearers of the Community, and there are seven of them: The Community president and legal representative, two deputy-presidents, General Treasurer and Deputy General Treasurer, Administrative Director and Assistant Treasurer. The "staff" holds their meetings on a monthly basis. In addition to the "staff" and the CEP, the General Assembly carries out its works through the permanent committees, commissions and departments. The PCK has three synods and fourteen presbyteries.

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[1] At the twelfth ordinary session of the General Assembly held on 2006, it has been decided to hold the General Assembly once in two years.
[2] Presbyterian executive committee (PEC).

2.2.2 Commissions and Departments

Each council may create a working commission and/or committee in order to follow up on and achieve any task. The commissions may be permanent or may last just for the duration of a session. For instance, the Pastoral Commission is a permanent commission of the presbytery (see above). The departments are the Church's services that attend to different aspects of the life of the Community. Some of the departments are: Evangelisation, Urban, Industrial and Rural Ministry, Christian Education, Youth, Community Development, Education, Women and Family, Property, Health, Social Affairs, Diaconal House, etc. It is important to note that, besides the Department of Evangelisation, all the departments of the PCK are internally-oriented, which means that they are concerned with the internal activities of the Church. The Department of Evangelisation has, among its tasks, the mission, but this is limited to the winning of souls and church planting. There is no structure specifically dedicated to the issues of mission. Is this lack the proof that the mission Dei is thorough within the Church? Probably it is not. On the contrary, this absence could be an indication of the poor involvement of the Community in the world, or a sign of the lack of mission awareness. Paradoxically, the diverse activities of the Church already constitute the major assets for participation in the mission of God, if they are orientated to, and provided with, mission consciousness.

2.3 Theological Education

The PCK is essentially preoccupied with the training of pastors and future leaders of the Church. To this end, the Community has two institutions of theological and pastoral education under its direct management. The "Institut Supérieur de théologie Booth"(ISTB)[1] and the Institut Presbytérien Pastoral Booth (IPPB)[2] are located in Kinshasa. The first institute offers a Bachelor's Degree program in Theology, while the second offers a certificate program. The "Université Presbytérienne Sheppard et Lapsley in Congo" (UPRECO)[3] is the third institution

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[1] Booth Theological Institute.
[2] Booth Presbyterian Pastoral Institute.
[3] Shapperd and Lapsley Presbyterian University of Congo.

that has a Faculty of Theology. It belongs to the two Presbyterian Communities that were created by the American Presbyterian Congo Mission (APCM): the Presbyterian Community in Congo (PCC) and the Presbyterian Community of Kinshasa (PCK). The UPRECO is situated in Kananga in the Province of Kasai Occidental (Western), which is the headquarters of the PCC. The members of the Board of Directors come from these two Churches. Moreover, according to the report of the Commission of Planning and Project Studies at UPRECO, Kananga, from 13-16 August, it was decided to create the Faculty de Theologie Booth (FTB)[1] in Kinshasa, the opening of which was scheduled for 2005 (CPK-PV-AG, 2003: 51-53).

2.4 Social Involvement

For this study, the author chose some of the Church's services that show the direct engagement of the Community in the world. This involvement is especially noticeable in the educational and health sectors, where efforts are made towards community development. These activities are part of a diaconal dimension of the mission of the Church in the world.

2.4.1 Education

The PCK is largely involved in the education of our children. The following statistical data provide information about the numeric scope of the Presbyterian schools. The Community has 64 primary schools and 46 secondary schools. In the course of the school year 2003-2004, 30989 children (boys and girls) attended the Presbyterian schools. In order to ensure the schools' functioning, 1535 administrative and teaching staff have made a contribution. The secondary schools offer the following subjects: literature, pedagogy, social studies, biology-chemistry, maths-physics, administrative-commercial studies, general mechanics, electricity, and construction.

Statistical tables of primary and secondary schools of the PCK are presented below.

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[1] Booth Faculty of Theology.

Table n0 1.

a) **Primary and secondary schools for 2003-2004**

No	Schools	Primary	Secondary	Total
01	CPK Kinshasa	35	27	62
02	Extension	04	02	06
03	CPK Bandundu	22	16	38
04	CPK Bas Congo	03	01	04
		64	46	110

b) **Schools' administrative staff and teachers- 2003-2004**

No	Schools	Primary	Secondary	Total
01	CPK Kinshasa	1114	148	1262
02	CPK Bandundu	307	46	353
03	Bas Congo	16	04	20
	Total	1437	198	1635

c) **Numbers of Learners 2003-2004**

No	Schools Pupils/Gender	Primary		Secondary		General Total
		Male	Female	Male	Female	
01	CPK Kinshasa	6493	6385	5751	5259	23888
02	Extension	703	687	168	190	1748
03	CPK Bandundu	2115	1576	790	389	4870
04	CPK Bas Congo	179	134	51	19	383
	General Total	9490	8782	6760	5857	30889

In the provinces of Bandundu and Bas Congo, the PCK is still in the process of expansion.

2.4.2 Health

The "Département Presbytérien de Santé" (DPS)[1] supervises or manages ten health centres, of which four were initiated by the congregations and six were built with the help of partners, as well as two maternity and twelve nutritional centres. The PDH has twenty-six

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[1] The Presbyterian Department of Health (PDH).

nurses, five laboratory technicians, four room maids, six administrative personnel and eight security guards, which makes a total of forty staff. The PDH is managed by the following members: three medical doctors, three managers, one nurse, one pharmacist assistant, one agronomist, one nutritionist, one administrative assistant, two drivers, and two security guards. It is necessary to go through the staff in detail, in order to demonstrate to what extent the PCK contributes to job creation. The PDH has initiated the planting of Moringa aloe vera on 2 hectares of land, a plant that is used in the nutrition of children. It has also promoted the activities of gardening and breeding. The PDH envisages the building of other health and maternity centres; the improvement of ophthalmology, sonar and laboratory services in the health centres; and the building of a theatre. (CPK-PV-AG, 2004: 42-46) In all its health centres, the PCK is involved in the fight against the world pandemic of HIV/AIDS. The PDH accomplishes appreciable work, but unfortunately it is far away from satisfying the needs of the population, of which the majority are poor, and its resources are very limited. It should be repeatedly emphasised that all these Community activities are missionary - they are part of the diaconal dimension of mission Dei. The imparting of a certain dose of mission awareness into health agents may change their attitude towards themselves, the jobs they are doing, and the people they are serving. Mission consciousness may bring or renew their consciousness of the presence of God in their work, and may bring them greater self-esteem and enthusiasm, which might result in the improvement in their performance.

2.4.3 Department of Social Affairs

The Department of Social Affairs of the PCK has the mission to provide substantial aid to the social levels that are most impoverished. It attends to the poorest, orphans, chronic patients, blind persons, elderly, and malnourished children. The Department of Social Affairs brings its services to some hospices. This department is also in charge of the pensions of all retired ministers of the PCK (CPK-PV-AG, 2004:65-66). As we may notice, the tasks of this department are many and heavy, and their realisation requires considerable financial resources. Meanwhile, the reality of the Church's finances is catastrophic - this means that their work can not be done properly. Besides, when we consider the reports of all the Church's

activities or structures, the only handicap or obstacle that is most frequently named is the lack of money. This is an ongoing issue that needs to be addressed, otherwise the work of God will not be carried out, and the same song will continue over and over again. It can be said that this is one of the Church's areas that should draw the attention of all the people of God, because it gives an opportunity to the Church to serve God by helping the needy, neglected, poor, abandoned, weak and rejected people of the world. Instead of only concentrating activities on members of the Church, it would be better to focus its efforts on participating in the mission of God in the world, without neglecting to take care of those in the house of God.

2.4.4 Commission of Justice, Peace, and Safeguarding of Creation

The Commission of Justice, Peace and Safeguarding of Creation has the responsibility of informing and teaching the people of God about justice and resolution of conflicts, and to convey the culture of peace to them. The work of this Commission is very relevant when we consider the political situation of many African countries, which is characterised by conflicts, civil wars, divisions, etc. African Churches are also affected by all these socio-political conflicts. The Church does not have the right to close its eyes and be indifferent to all the unfortunate circumstances around it, especially with regard to the current issue of global warming. According to the report of the General Assembly, this Commission seems to be the poorest in its activities (CPK-PV-AG, 2004:119). In addition, it complains of a lack of interest by the members of the Community, and the proof is the weak participation of people in conferences organized by the Commission: 13 participants, 32 participants and 5 participants. This Commission still has to cut into the rock and find a way for it to be heard. It has to play its role not only in the Church, but also in the world. It has to contribute to social justice and the promotion of humankind. One has to note that this commission was initiated at the level of the All Africa Churches Conference, and it only functions to comply with the demands of the AACC, but its mission is not yet understood in the PCK. Very often, people do not care about the environment, and it is the responsibility of the Church to ensure the protection of creation, according to the command that God gave to Adam and Eve in the Garden of Eden.

2.5 Demography

The social configuration of the PCK population has an impact on the life and functioning of the Community, and obviously also on the mission of the Church. It is with good reason that the loss of members, mostly the youth, worries the leaders of the Church. Some features of the membership of the PCK are presented below:

2.5.1 Membership

The Report of the GA (2004:147) signals an increase in members in seven presbyteries, while there is a loss in four presbyteries. The total number of PCK members may be estimated at 21635. While some presbyteries have increased the number of their members, others are losing members, and this causes the numbers to remain stagnant. The membership during the following four years can be compared: 1995: 20995 members; 2002: 19974 members (CPK-PV-AG, 2002:66); 2003: 21469 members (CPK-PV-AG, 2003:113); 2004: 21635 members (CPK-PV-AG, 2004: 147). These statistics show that, for a period of ten years, from 1995 up to 2004, the Community has only won 641 members. We can say that these new members have mostly been added with the opening of new churches. In considering the statistics of the congregations, the results could show a tendency of stagnation or of decreasing members in most parishes. It should be noted that the Presbyterian Community is expanding in the provinces of Bandundu, Bas Congo and Equateur. However, it does not do continental missionary work. Even if the general situation of the presbyteries shows an increase in members, there is still a reason to get worried about the efficiency of mission practice in the PCK with regard to numeric church growth in the parish. It is also appropriate to question the maturity growth of the Community.

2.5.2 Age

The age of the members of a Church may be a sociological element of assessment of the impact of Church activities on the different strata of society. Although there are no statistics concerning the different ages of Community members, it appears that the majority of the PCK population is adult. There is a gap in the age ranges, particularly for young adults that fall

between the ages of 18 and 35. It seems that this age group is the most concerned about the desertion of the Church. This situation prevails while the Community leaders are making numerous efforts to get the youth involved in the all sectors of Church life. In his speech at the opening ceremony of the tenth ordinary session of the General Assembly in 2004, the Community President and Legal Representative, Reverend Josué Tshimungu Mayela, declared that:

> "Les jeunes de la CPK ont aussi une place de choix au sein de l'Eglise. Exception faite des ministères qui exigent l'ordination tel que diacre, ancien, ou pasteur pour lequel le jeune ou la jeune doit être marie. Cela n'empêche pas qu'un jeune célibataire, soit élu pour diriger une activité. Il va diriger mais il ne peut pas voter dans le conseil de l'église car tous les conseils: consistoire, presbytère, synode et assemblée générale ne sont composes qu'avec des pasteurs et des anciens ou anciennes" (CPK-PV-AG, 2004 :142)[1].

It seems as if there is a kind of contradiction in the declaration of the Community President and Legal Representative. On the one hand, he proclaims the privileged place of the youth in the Community, and on the other hand, he explains how young people are excluded from the ministry and from the centre of decisions, for reasons that, in the author's viewpoint, do not have biblical foundations and are thus not sustainable. Is this exclusion one of the reasons why the youth are leaving the Community? This opens up another issue for further research. Nevertheless, it is marvelous to notice that the majority of ministers are young. The requirement or condition of marriage before ordination remains problematic and exclusive. In addition, not every young person is called to be a pastor, and not every person is obliged to get married before becoming a pastor. Apart from this issue of marriage, there is no age discrimination in the PCK, and everyone is welcome to serve the Lord.

2.5.3 Gender

It should be mentioned that gender has never been an issue in the PCK. Women and men have an equality of rights in the structures of the Community. They are all encouraged to serve the Lord in the Community, with the gifts that the Holy Spirit has bestowed on them. Moreover,

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[1] [The Youth of PCK has a place of choice in the Church, except the ministries that require an ordination, such as a deacon, elder, or pastor, for whom marriage is required. The young bachelor may still be elected to lead an activity, but he does not have the right to vote in the church council, because only pastors and elders are members of all the councils: consistory, presbytery, synod and General Assembly].

among all the Communities of the Christ Church in Congo, the PCK was the first to have a woman with a Degree in Theology. In addition, the first woman to get a doctoral degree in Theology belongs to the PCK. Besides this, the Community President and Legal Representative, in his opening speech at the eighth ordinary session of the General Assembly in 2002, clearly expressed what can be considered the policy of the PCK regarding the gender issue. He said that :

"Il faut rappeler que la première femme licenciée en théologie pour toute l'église du Christ au Congo est de la CPK et aujourd'hui encore, la première femme docteur en théologie est de la CPK. Je sais qu'il y a des femmes qui attendent l'ordination et celles qui poursuivent leurs études théologiques mais leur nombre sont encore loin inférieur aux hommes. Je prie Dieu qu'il suscite des vocations parmi nos mamans, et je demande a nos paroisses de penser aux pasteurs mamans lorsqu'elles inviter un les pasteurs dans leurs paroisses. Aux parents, aux pasteurs et aux consistoires, je leur demande d'encourager les filles que Dieu appelle à son ministère de poursuivre leurs études. A tous ceux qui en fonction, je lance un appel pour être solidaires les uns les autres dans la moisson du Seigneur qui nous a appelés" (CPK-PV-AG, 2002: 3)[1].

This appeal does not only concern the integration of women in the pastoral ministry, but is also an encouragement of the involvement of women in all the activities of the Community. Moreover, at the tenth General Assembly, the Community President and Legal Representative reaffirmed the involvement of women in leadership of all the sectors of the Community, and even in society, when he said that:

"Dans la C.P.K., les femmes ont une place prépondérante dans tous les ministères de l'Eglise: on y trouve les directrices, les enseignantes, préfets et professeurs d'Université, les infirmières, et titulaires de centres de santé, les plombiers et électriciennes, les diaconesses, anciennes de l'Eglise et secrétaires de consistoires,

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[1] [I remind you that the first woman with a Degree in Theology in the CCC belongs to the PCK; and today the first woman with a doctorate in theology is also a daughter of the PCK. I know that there are women who are waiting for their ordination, and others continue with their theological studies, but their number is inferior to that of men. I pray to God to raise vocations among women, and I also ask the parishes to call women pastors when they need a pastor. I ask parents, pastors and consistories to encourage women that God has called to ministry, and to send them to their studies. I launch an appeal to those who are working, to show solidarity to each other in their ministry].

trésorières de paroisses, des presbytères, de synode, et de Milapro et des femmes

pasteurs. Donc il n'y a pas un domaine réserve uniquement aux hommes dans la C.P.K'[1]

I believe that the PCK has met the wishes expressed by Mercy Amba Oduyoye concerning the participation of women in decisional structures and leadership of the African Church. She says that:

> "The African church needs to empower women not only to speak for themselves and manage their "women affairs", but to be fully present in decisions and operations that affect all the church, including the forming of its theology. Only then will the church become a home for both women and men" (Oduyoye,1995: 81).

One may admit that the PCK has adopted a good position in its approach to and treatment of women's issues.

2.6 Ecumenical Involvement

The PCK is not isolated - it is open and has a relationship with other Churches, religious organizations and even individuals. First of all, the PCK maintains a relationship with the Presbyterian Community in Congo (the sister Community), as both were created by the APCM. They both have common heritages: their American partners from the Presbyterian Church of the United States of America- Presbytery Evangelic of Virginia (PCUSA-PEVA); the Université Presbytérienne Sheppard, and Lapsley du Congo etc. It is also in partnership with the Presbyterian Church of Korea. The PCK is a founder member of the CCC and of the All Africa Conference of Churches, and participates in all their activities. The PCK participates in the ecumenical week of prayer organised by the WCC. It has been accepted as a member of the World Reformed Alliance (WRA) since 1982, and a member of the World Council of Churches (WCC) since 1996, being two religious organisations with headquarters in Geneva, Switzerland. The PCK has established, together with other Communities, as members of the World Reformed Alliance, the Reformed Alliance of Congo, Kinshasa

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[1] [The women have their place in all the ministries of the PCK. These are: school principals, teachers, professors, nurses, clinic superintendents, plumbers, electricias, deacons, elders, consisstory secretaries,   and treasurers of presbyteries, synods, milapro, and pastors. Therefore, in the PCK, there is no ministry reserved only to men]

(RACK-ARCK).

Together with other Communities and Churches that are members of the WCC, the PCK has created the 'Dialogue of Churches and Communities Members of WCC'; with the Central Africa Churches, they have initiated the Association for Churches Cooperation in the Environment and Development of Africa, whose headquarters are in Brazzaville (AG, 2003: 127-128).

The PCK presents a potential capacity regarding the practice of a global mission. With the imparting of the new paradigm of mission leaven, it may enhance and improve its internal missionary performance, and embark on cross-cultural and international missionary activities. The realisation or discovery of its true identity, the recovery of its missionary nature, and the acquisition of mission consciousness, is the departure point for an effective mission spirituality that could provide new momentum in terms of mission practice.

CHAPTER 3

MISSION CONSCIOUSNESS

3.1 What is mission?

The understanding of Christian mission has had a long history. In this study, the author does not intend to examine and report on all the different ways in which the mission of the Church has been understood and defined over the years. The ontological perspective of defining it will be considered, by taking into account the essence and very origins of mission, which are divine and not human.

From a historical perspective, David Bosch describes some approaches to how mission has been perceived:

> "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. Moreover, it was understood in cultural terms: as introducing people from the East and the South to the blessings and privileges of Christian West. Often it was perceived in ecclesiastical categories: as the expansion of the church (or of a specific denomination). Sometimes it was defined as salvation-historically: as the process by which the world – evolutionary or by means of a cataclysmic event – would be transformed into the kingdom of God" (Bosch, 1991:389).

The author understands mission in this study within the scope of the emerging ecumenical missionary paradigm, which is in terms of its nature and origins. This is a new way of grasping the meaning of mission, and emerged in the second half of the 20th century. It is a postmodern understanding of Christian mission. This mission stems from God and is defined by Him. It leads us to draw a distinction between *missio Dei* or Mission of God, and *Missiones ecclesiae* or missions of the church.

3.1.1 Mission of God or *Missio Dei*

Mission is, first of all, God's mission. The idea of *missio Dei* appeared at the Willingen International Missionary Council (IMC) in 1952. *Missio Dei* is the term used in ecumenical circles to express the mission of God. It means "God's mission". Mission was defined in relation to God for the mere reason that mission begins in God and with Him. "As my Father sent me, so I send you."(Jn 20:21b) It is His (God's) mission. Mission is founded on the Trinity of God. The theology of mission is essentially Trinitarian. The Father sent the Son, and the Father and the Son sent the Holy Spirit. The Trinity of God sent the church into the world. The Trinity thus serves as the context of mission (Bosch, 1991: 390). Mission is the action of the Trinity of God in His plan of salvation towards humankind and the whole creation. (Jn 3:16.) Russel observes that the:

> "doctrine of trinity understood God's action on behalf of the world as an action divine, 'self –sending' through Christ and the Holy Spirit into the world. In this sense, the church does not have a mission; rather it participates in God's mission, in the redemption of humanity and the restoration of all creation" (Russel, 1993: 88).

The fact that God sent Himself into the world makes Him a missionary God. According to this new understanding of mission, the emphasis is placed on God rather than on the church. This approach is theocentric rather than ecclesiocentric. It is sustainable because God is the Creator and Saviour, He is the emanation of everything, and the source of mission. God is at the same time the origin, prime agent and goal of mission (Reilly, 1978:135). Mission has a Trinitarian foundation. It is the mission of the Father, Son, and Holy Spirit.

> "Because of its Trinitarian origin, direction and end, Mission is not primarily an affair of men, the mission of the Church, or the mission of Christian community, but rather the Mission of God."(Reilly, 1978: 136)

Missio Dei is a community business. One could say that it belongs to the Trinitarian community and is fulfilled by it. The Trinity of God is the initiator of mission. According to 1Jn 4:9-10, He is the first one to love the world and to undertake His plan of salvation. He communicated His love to the world through the incarnation of Jesus Christ and in the power of the Holy Spirit. The communication of the love of God to the world could be understood as

the mission of God. *Missio Dei* is thus the communication of the liberating love of God to the world. It is the action of God for the liberation of humankind from all powers of darkness, and involves bringing His healing, deliverance and grace to all of mankind in the context of their lives. The words of Jesus: "As my Father sent me so I send you" introduce the responsibility of the church to participate in the mission of God. The mission of God is the *raison d'être* of the presence of the church in the world, and is the foundation of the church. The Church does not have any mission other than to participate in the mission of God. It does not have a mission by and for itself. It can only fulfill the mission of the one who sent Jesus to the world to be His instrument. The mission of God determines the mission of the Church. It is the agenda and content of the missions of the Church.

3.1.2 Missions of the Church or *Missiones Ecclesiae*

The fundamental mission of the church is the mission of God. Without the mission of God, the Church would not have any reason to exist. The birth of the Church and its existence are for the purpose of the *Missio Dei*. The people of God have a participatory role to play in the Trinitarian work. The church is called on to participate in the mission of God, to be an instrument in the hands of God for the fulfillment of His redemptive purpose in the world. Since the church has, by its very nature, been declared missionary (AG: 9), all its activities should be perceived in a missionary context. The missions or *missiones ecclesiae* are the missionary activities of the church in the world. They spring from *missio Dei*, and therefore "are only authentic insofar as they reflect participation in mission of God" (Bosch, 1991: 391). The missions are diverse activities undertaken by the church for its self-realization in the world. The missions should express the love of God that embraces all aspects of the life of humanity. *Missiones ecclesiae* should be the expression and reflection of *missio Dei,* because the former participates in the latter. They should be accomplished in total dependence on God, as they are participating in *missio Dei*. Through its activities, the church bears witness to the reign of the living God, and the good news of salvation through Jesus Christ. They address the needs of people of and in the world, with regard to God's mission (Newbigin, 1994: 118). The missionary activities of the church may be classified in terms that can be distinguished but not

separated. These activities are the content of the missions of the church. Using a holistic approach, Kritzinger (1994: 36-38) proposed four dimensions of Christian missions:

- *kerygmatic dimension* : deals with the proclamation of the word - this dimension concerns the ministry of the word, especially the evangelisation and edification of the church as the body of Christ.

- *diaconal dimension*: defines services to the whole world. Here, there are all kinds of Christian services: medical, education, clean water, fights against injustice, poverty, sexism, violence, xenophobia, etc.

- *fellowship dimension*: this has to do with the Christian *koinonia* or Christian community, which are the pilgrim people of God, opened to the world and offering a place on the journey to an eschatological destination.

- *liturgical dimension*: concerns the public service rendered to God, especially through worship, and this service can be directly rendered to God (Ac 13: 2) or indirectly rendered through serving fellow beings (2 Cor 9:12). Liturgical and diaconal dimensions can be distinguished but not separated.

In describing the nature and function of the church, Edward Pentecost (1982: 53-63) distinguished between two kinds of characteristics that can be viewed as two groups of dimensions of the missionary nature of the church. The first group is composed of: worship, fellowship and instruction. These dimensions have the aim of the nurturing and development of the body of Christ. They concern the health, equipment and preparation of the church for mission. The second group includes: proclamation, witness and services. These dimensions of mission are literally outward-directed. They are the concrete or practical expression of the fact of being sent into the world by God. They aim to express and communicate the love of God to the world. All these activities are dimensions of the missionary nature of the church. This classification is only based on where the activity takes place and its aim: inside the church, which means among Christians, or outside the church, among unbelievers. Nevertheless, both the internal and external dimensions are part of the missionary nature of the church. They can be distinguished but not separated. The first should not be without the second. Furthermore, Pentecost presents these two groups of activities as two sides of a

balance in which true equilibrium is attained in the ideal local assembly (Pentecost, 1982: 58). Figure n0 2

worship   proclamation

fellowship   witness

instruction   service

for nurture   for outreach
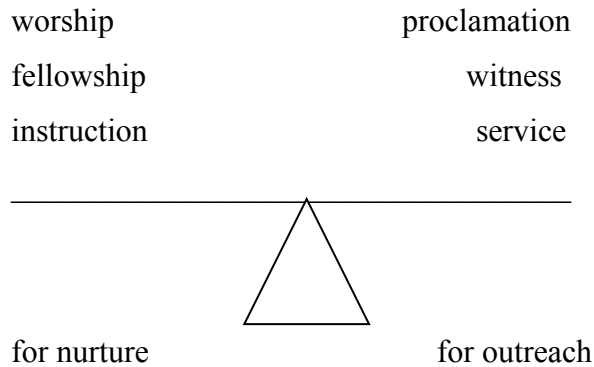
When the church has fully understood its missionary nature, it has to achieve such a balance, or it must work to reach this equilibrium.

3.2 Nature of the Church

The new understanding of mission that emerged from the Willingen conference in 1952 had the consequence of a new perception of the church. A new ecclesiology was born. The mission is perceived as not having its starting point or goal in the church. Mission and church find their foundations in God. They are "both the result of the creative missionary action of the Spirit" (Berkhof, 1964:30). They stem from the *missio Dei.* The *missio Dei* institutes the *missiones ecclesiae.* The Church becomes the one who is sent and not the sender (Bosch, 1991: 370). If the Church is perceived as the 'apostle', the one sent, it means that it finds itself in a missionary situation. Its existence and nature become missionary. The declaration by Kraemer is appropriate, when he observes that: "at the very moment in which the church was born her missionary task also began" (Boer, 1961: 62). With the new understanding of mission, the relationship between the church and mission shifted to such an extent that the one cannot go without the other. The fact that the church and mission belong to one another has made one author say that: "a church without mission; or a mission without the church are both contradictions…" (Bosch, 1991: 372) The Church is thus seen as essentially missionary in nature. In the AG (:9), it is mentioned that "the pilgrim church is missionary by its very

nature". The assertion of the apostle Peter is more revealing about the missionary nature of the church: "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises (wonderful deeds)[1] of him who called you out of darkness into his wonderful light" (1Pt 2:9). This passage appears to be the clearest statement about the missionary nature of the church. The Church is called on to be witness to the wonderful deeds of God. "There is no other church than the church sent into the world, and there is no other mission than that of the church of Christ" (Blauw, 1962: 121). Mission is not one aspect of the existence of the church, but rather defines its very essence, since it justifies its whole existence. Kirk is adamant when he says that "the church is by nature missionary to the extent that, if it ceases to be missionary, it has not just failed in one of its tasks, it has ceased being church" (Kirk, 1999:30). The whole existence of the Church is for the mission. If it fails to fulfill what it has been called on to do, is equivalent to denying its own existence. Kirk depicts the strict missionary nature of the church by quoting Emilio Castro, who states that:

> "Mission is the fundamental reality of our Christian life. We are Christians because God called us to work with Him in the fulfilment of his purposes for humanity as a whole. Our life in this world is life in mission. Life has a purpose only to extend that it has a missionary dimension" (Kirk, 1999: 31).

In paraphrasing this author, it could be said that the life of the Church or Christian community only has meaning to the extent that it is a life of witness, a life in mission. Bosch evokes the distinction made by Newbigin between the *missionary dimension* and the *missionary intention* of the church (Bosch, 1991: 373). He characterises the missionary dimension of a local church's life in terms of true worship, hospitality, universality of the ministries of the church, flexibility of the church's structure, and its innovative ability. The missionary intention is expressed when the church is directly involved in society and carries out missionary activities. Understood in the context of the doctrine of the Trinity, the fact that God is a self-sending God makes him a missionary God. In the same way, the church as the people of God is also missionary. Furthermore, one of the metaphors of the church is the temple of the Holy Spirit. The Church was gathered and empowered by the Holy Spirit, in order to be a witness to Christ. The Christian Community has been endowed with the Holy

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[1] The words in brackets do not appear in the NIV Bible.

Spirit, in order to participate in the mission of God. "It is a Community in response to the *missio Dei*, bearing witness to God's activity in the world by its communication of the good news of Jesus Christ in word and deed" (Kirk, 1999: 31)

To summarise this point, one could say that the Church exists for mission. In other words, the existence of the Church is fundamentally a missionary one. It is by its nature an instrument for God's mission. Seen strictly in terms of a human institution, its structure and functioning should be such as to fulfill all the dimensions of God's mission (Reilly, 1978:164). It could be said that, because the mission of God determines the mission of the Church, or because the *mission Dei* institutes the *missionae ecclesiae*, the mission of the Church logically determines its nature, structure and functioning. The whole existence of the church should be set according to its mission or the requirements of its mission. The structure and organisation of the church should be a missionary structure and a missionary organisation. The structure of the church must facilitate the accomplishment of the mission, as the mission drives the whole existence of the church. The missionary nature of the Church will be dealt with in the following section.

3.3 Images of the Church in Mission

Images have been used in the Bible in order to describe the Church of Christ, define its character and understand its identity and role in the world. In his book "Images of the church in the New Testament" (Minear, 1960: 23-24), Minear has listed nearly a hundred images of the church. He suggests three functions of these images:

a) Images may serve as tools of rhetoric, designed to help men describe and convey an impression concerning something that is already known.
b) Images, however, often serve a quite different function, that is, as a mode of perceiving a given reality, especially when this reality is of such a nature as not to be amenable to objective visibility or measurement. Any reality that is inherently a mystery will demand, for its perception, the awakening of the imagination.

c) A third function of images is that of advancing self-understanding, whether by an individual or by society.

The last two functions are most suited to images of church. The images of the church serve to define and describe its different facets and "raison d'être" in the world. They help to discover the identity of the church, its genuine nature and its role. Its self-understanding is enhanced by different images used by biblical authors. John Driver states that:

> "Images serve to communicate the church's self- understanding; they are also powerful forces for creating an authentic sense of identity and mission understanding; they are also powerful forces for creating an authentic sense of identity and mission. The images are rooted in specific experiences of salvation history…then there are powerful resources for calling God's people back to their roots in God's saving intention for his people and for all humanity" (Driver, 1997:17).

The fact that the Church lacks self-understanding has the consequence of the loss of its identity and this affects how it accomplishes its mission in the world. The Church ought to discover its true nature, which is missionary, and it needs mission awareness and mission spirituality. This is why "in every generation the use and re-use of the biblical images has been one path by which the church has tried to learn what the church truly is, so that it could become what it is not"(Minear, 1960: 25).

Some of the images of the church used in the Bible, and that are liable to shed light on the understanding of the identity and mission of the church, will be dealt with in this study, in order to create mission consciousness in the church. There are, however, other theological images used to describe the church of Christ. The Holy Scriptures, especially the New Testament, offer fundamental testimony of the origins, nature and mission of the Christian community (Costas, 1974: 22). This testimony is expressed through qualifying terms or images.

The Church as People of God

This image of the Church is rooted in the Old Testament, where Israel is seen as people of God, people who belong to God and were elected by Him. These people are the fruit of God's

promise to Abraham when He entered into a covenant with him. (Gn 12: 1-3; 17:1-8). Zikmund (1983:41) says that "As a people who are heirs of a covenant now fulfilled through the life, death, and resurrection of Jesus, the church defines itself as a people called by God." Writing to the Galatians, the Apostle Paul declares that:

> "Now that faith has come, we are no longer under the supervision of the law. You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ, have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male, nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise" (Gal 3:25-29).

Faith gives access to the family of God to all those who believe in Christ, and they receive a new identity. Nevertheless, the clearest reference to the church as people of God is found in 1 Pt 2: 9-10:

> "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises (wonderful deeds) of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy".

There are expressions or characteristics borrowed from the Old Testament, which were applied to Israel as people of God: Ex 19: 5-6: treasured possession, kingdom of priests, and holy nation; Is 43:20: chosen people; Is. 61: 6, priests of the Lord, ministers of our God. One could say that the Christian community has usurped the attributes of Israel. On the contrary, however, there is continuity, fulfilment of God's plan, and renewal of the people of God. According to Blauw, the allocation of the names of Israel to the Christian community shows that:

> "God's plan for the world is not frustrated by the disobedience of Israel, but that it is being fulfilled in the fact that the Church is taking the place of Israel and receives the honour of Israel. Only in Christ does Israel come to her right; to put it even more strongly-only in the community of Christ do God's intentions for Israel become quite clear" (Blauw, 1962:128).

In other words, "the church has become the 'new Israel' and God's plan of salvation is being fulfilled in her missionary endeavour" (Blauw, 1962:24). Faith in Christ is the condition for

becoming a new Israel or new people of God. The community of Jesus Christ is defined in relation to God. It is called: 'chosen race', 'royal priesthood', 'holy nation', 'people of God'. All these expressions establish a relationship between God and the community of Christ. This community is a chosen race elected by God, it is a royal priesthood serving God, the King, in the world. It is a holy nation set apart by and for God - it is God's possession, it belongs to Him. What is the purpose of this relationship between God and the community of Christ, which is the new Israel? The answer is: "that you may declare the wonderful deeds of him who called you" (1Pt 2:9-10). We have here a clear statement of the mission of the church: to proclaim what God did, and is busy doing, in the world. It is to be witness to God in the world, in other words, to become ambassadors of God (to represent him) in the world. The text of 1Pt 2: 9-10 reveals the origins, nature, identity and mission of the Church. The Church is the Community which believes in Christ, and consequently, is the people of God. The Church as the people of God has been called out of the world, set apart, and sent to the world with the purpose of being witnesses to God. The missionary nature of the church is thus established. Verse 10 of the abovementioned text may be taken as a reminder, a sort of motivation, for mission awareness. The people of God have to remember their previous condition and think about those who are still in darkness and have not yet received the mercy of God, in order to proclaim the wonderful deeds of God. Considering its past and present conditions, the church, in the words of Blauw, must "in her turn call men out of darkness into light; out of alienation into true fellowship with God and man; out of twilight situation of mercilessness into the joy of mercy" (Blauw, 1962: 135).

The Church as Body of Christ

The image of the church as body of Christ is a powerful expression of the unity of the community of Christ. The "body" is composed of many members, distinguishable but not separable. This image expresses diversity in unity. Costas calls this state "the corporate unity that grounds the spiritual and functional reality of the church" (Costas, 1974: 25). Since the Church is the body, Christ is the head from whom each member draws his life. There is no existence apart from the body, and there is no other life than that of Christ. Forty days after his resurrection, Jesus Christ was sent to heaven, where He is seated at the right hand of God.

Meanwhile, his body, the church, is on Earth. A person becomes a member of the body through conversion and water baptism, which is the public confession and incorporation into the body of Christ. The purpose of the presence of the Church as the body of Christ on Earth is the representation of Christ and the reflection of the life of Christ in the world. It is for mission that the body of Christ exists in the world. The Apostle Paul writes: "We are therefore Christ's ambassadors, as though God were making his appeal through us…" (2Cor 2:19) Ambassadors are representatives of their government in another country. They ought to accomplish their task according to instructions received from their government, and they are therefore in permanent touch with their country - they are generally referred to as diplomatic missionaries. In the same way, the body of Christ is a divine mission, or God's mission in the world. The body lives by and for Christ who is the head, source of life, and source of energy. Every member must stay in touch with the head. The members of the body are by their very nature in service to Christ in the world.

> "The church is thus the means of Christ's work in the world; it is his hands and feet, his mouth and voice. As in an incarnate life, Christ had to have a body to proclaim his gospel and to do his work, so in his resurrection in this age he still needs a body to be the instrument of gospel and of his working the world" (Richardson, 1958:254-255).

The presence of the body of Christ in the world is a missionary presence. Each member of the body has a function and plays a role in the body and in the world. Each member of the Church receives from the head, Christ, a peculiar service or task and appropriate energy. There is no member in the body without any responsibility. This fact justifies the catholicity of the church.

The Church as a community of the Holy Spirit, or a spiritual house of God

Many metaphors in the Bible are related and utilised to express almost the same idea of the presence of God or the Holy Spirit in the church. These are the following: God's temple (1 Cor 3:16-17; 2 Cor 6:16), household of God (Eph 2:19; 1Pt 4:17), God's house (Heb 3: 2-6), dwelling of the Holy Spirit (1Cor 3:16), spiritual house (1 Pt 2:5, Eph 2:22). The common idea that can be drawn from all these images is that the Church, as the Christian community, is a

place where God manifests His presence the most; it is the dwelling place of God, and a place where the Holy Spirit is present. It is necessary to point out immediately that the Spirit of God is at work everywhere, and cannot be limited to one place or to a certain category of people. John Driver (1997:187) points out that:

> "The spirituality of the church is based on the presence of the Spirit of God within it. God's Spirit is most manifestly present here, although the Spirit cannot be held captive by any human community…The spirituality of the church means that, this community among all human collectives, is inspired in its life and mission by a different spirit, the Spirit of God".

It is obvious that all these images refer to the Christian community, since God is at work in its midst through the power of the Holy Spirit, and the presence of God can be testified to. As a spiritual house:

> "the church is both the object of creative activity of God's Spirit as well as a testimony to his presence. It is both sign and instrument of the saving power and presence of the Spirit of God" (John Driver, 1997:184).

As far as the witness to God is concerned, we are dealing here with the missionary nature of the church. In this study, the author prefers to use the image: "community of the Holy Spirit", in order to emphasise the role of God's Spirit in the origins, nature and mission of the messianic community. The missionary Spirit created the church and made it entirely missionary.

However, the other images expressing the presence of God in the Church and the spirituality of the Church are also taken into account, and are here presented in a backward manner. The belonging of the Church to the Holy Spirit, as well as the fact that it is the Temple of the Holy Spirit, implies that the church is already engaged in mission, since the Holy Spirit is a missionary Spirit and is empowered for mission. "But you will receive the power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Ac 1:8). In Jn 20:21-22, there is an immediate relationship between the Holy Spirit and mission. The Holy Spirit has been given to the Church for the purpose of mission and witnessing. To be a community of the Holy Spirit is equivalent to being a community of mission, and a community in mission. The life and

ministry of the community of the Holy Spirit reflects, reveals and manifests the presence of God and his salvation work in and towards the world. The community of the Spirit is a community of believers, which in its life and activities bears witness to the Lord and converts the Gentiles (Ac 2:46-47; RM 27).

3.4 Mission Consciousness

Mission consciousness is the awareness that the Church should have, not only of its mission, but also of its very nature and identity. It is the consciousness of what the Church has been called for. It is the consciousness of what justifies the presence of the Church in the world. It is the awareness that has been sent - in other words, it is the awareness of the "apostolicity"[1] of the Church. In the preceding point, the author has tried to illustrate, through some of the images of the church utilised in the Bible, the missionary nature of the Church. The discovery of the true identity or nature of the church therefore results in the discovery of its mission, and thus provokes or creates mission consciousness, which is a major asset to the fulfilment of the task of the church in the world. The Church accomplishes its self-realisation or self-actualisation through its mission in the world. In order for it to be authentic and true to itself, the church has to fulfil its mission (Kroeger, 1991:521). Mission consciousness is to a certain extent an ecclesial awareness, an awareness of being sent into the world. Mission consciousness is apostolic awareness.

The development of ecclesiology that took place after the Willingen International Conference of Mission in 1952 has discovered and established the fundamental relationship between church and mission. This refers to the discovery of the missionary nature of the church. In a clear and striking way, Blauw expresses this relationship in the following way, when he says that: "there is no other church than the church sent into the world, and there is no other mission than of the church of Christ" (Blauw, 1962:121). In his own words, Shenk supports this by stating that "without mission, the church becomes something other than what it was called to be" (Shenk, 1995:86).

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[1] "apostolicity" is understood here as the fact of being sent.

These statements strongly express the unity between mission and church (Blauw, 1962:121). Without mission, there would be no Church. Mission consciousness is fundamental to the existence of the Church, since it concerns its true and essential identity. It also provides a new perspective for the understanding of the world in which it fulfils its purpose of participating in God's salvation plan. Mission consciousness has to be practically articulated by means of visible missionary actions towards the world and in commitment to God and his work in the world.

In adopting Newbigin's distinction, the missionary dimension and missionary intention of the church can be seen as a global expression of mission awareness. The relevance of the church in the world in general, and in its immediate context, depends fundamentally on its mission consciousness or vivid perception of its calling, and its faith commitment. Kirk suggests that:

> "the church is by nature missionary to the extent that, if it ceases to be missionary, it has not just failed in one of its tasks, it has ceased being church. Thus, the Church's self-understanding and sense of identity (its ecclesiology), is inherently bound up with its call to share and live out the gospel of Jesus Christ to the ends of the earth and the end of time. Without a strong sense of vocation to its missionary work, the Church cannot consider itself either catholic or apostolic…If and when the church exists for its own sake, it denies itself; it has become something other than the community called into being by Jesus-Christ, crucified and risen" (Kirk, 1999: 30-31).

Mission consciousness is an essential part of mission spirituality. It places the Church in a state of self-identification and discovery of the world in which it is called on to serve. Mission awareness creates in the Church a sense of openness and sensitivity towards God, the initiator and emanation of mission, and towards the world, the beneficiary and locus of mission. It is a call for the church to become itself, to identify itself by accomplishing its task, because, in fulfilling its mission, it finds its own identity. Moreover, the discovery of its nature and identity is a major asset to the achievement of its task. Mission consciousness has implications for mission spirituality, which is the spirituality emanating from God, and from His call to mission.

CHAPTER 4

MISSION SPIRITUALITY

4.1 Spirituality

4.1.1 Introduction

This chapter concerns the spirituality of mission. It is important to first understand the meaning of spirituality. That is why, starting with the etymology of this word, the author will give a brief survey of the evolution of the use of the word "spirituality" through the years. By adopting this approach, one can avoid the tendency of an ambiguous understanding of spirituality. Since Christianity is the religious framework or context for this study, the focus will be on Christian spirituality. After an exploration of the types of spirituality, mission spirituality will be described, which is important to the understanding and accomplishment of mission, according to its emerging postmodern and ecumenical paradigms.

4.1.2 Spirituality in general

The origin of the term 'spirituality' is Christian. It derives from the Latin word *spiritualitas,* as it is related to the words *spiritus* and *spiritualis*, the translation of the Greek words "*pneuma* and *pneumatikos"*. For a clear understanding, the author will juxtapose the translation of words in Greek and/or Latin and/or English which the Apostle Paul used in his letters. (Principe, 2000: 44-45). According to Pauline anthropology, the *pneuma* or *spiritus* (spirit) is opposed to *sarx* or *caro* (flesh or sinful nature), but not to *soma* or *corpus* (body). By the same token, *pneumatikos* or *spiritualis* (spiritual) is in opposition to *sarkikos* or *carnalis* **(**carnal), but not to *somatikos* or *corporalis* (bodily). Thus, the *pneumatikos* or *spiritualis* (the spiritual person) is someone whose being and life is ordered, led or influenced by the *pneuma Theo* or *Spiritus Dei* (Spirit of God). The important thing to note here is that there is no ambiguity in Christian anthropology.

"The adjective 'spiritual' was coined by Paul to describe any reality (charisma, blessings, hymns etc.) that was under the influence of the Holy Spirit. Most importantly, he used it in 1 Corinthians 2:14-15 to distinguish the 'spiritual person (*pneumatikos*) from the 'natural person' (*psychikos anthropos*)" (Schneiders, 1989: 681).

By extending this to *spiritualitas,* which is known in English as "spirituality", there is therefore no ambiguous understanding of the word 'spirituality', as it will be described in a Christian way. As we can see, in the original meaning, Paul did not intend to contrast "spiritual" with "material", living with dead or good with evil, but only the person under the influence of the Spirit of God with the natural human being (Schneiders, 1989:681). It was thus two ways, two orientations and two powers of life, or merely two different sources of life.

This way of understanding spirituality remained until the 12th century, in which a philosophical meaning opposed spirituality to materiality or corporality, whereas the 13th century saw the emergence of a juridical meaning opposing spirituality to temporality. Spirituality designated ecclesiastical goods and jurisdiction as being in opposition to secular property or power (Schneiders, 1989:681; see also 1986: 258). Described as the interior life in the 17th century, spirituality was understood in the 18th century as a life of perfection, in contrast to the ordinary life of faith. The importance of the spiritual director or spiritual expert is also to be noted during this period. The seventeenth century's meaning of spirituality persisted until the 19th and early 20th centuries, with an emphasis on the affective relationship with God. Being understood in its original context as concerning the common experience of all Christians, spirituality progressively came to mean life with the sole concern of a quest for perfection. Moreover, seeking of perfection became a matter of individual and internal practising of special spiritual exercises requiring the guidance of, or by, experts (Schneiders, 1986:260). The meaning of spirituality has undergone, since its origin, a long history of development. Spirituality has been defined in innumerable ways, and can be approached from different points of view. It can be approached philosophically, psychologically, anthropologically, theologically, etc. It is for this reason that almost all scholars, authors or persons (including myself) who engage themselves in defining the term 'spirituality' find it confusing and difficult. The fact that spirituality can be described from different angles denotes the possibility of the relationship between spirituality as an academic discipline and human and social sciences. As already mentioned, there are many different points of view

when it comes to the definition of spirituality. The theological approach to spirituality is well-indicated, inasmuch as it clearly places human beings in a relationship with God. Spirituality as a term will be limited to the sense that will best suit the purpose of this study. Schneiders indicates that contemporary spirituality is best explored in terms of three main issues. This refers to the fundamental dimension of human beings, the lived experience which actualises that dimension, and the academic discipline which studies that experience (Schneiders, 1989: 678). For reasons of time and focus, however, the third aspect will not be discussed. Before attempting to describe Christian spirituality, which is the subject of this research, the author would like, in a systematic manner, to have a glance at the broader understanding of spirituality.

> "Taking spirituality in its wider sense it is true to say that everyone embodies a spirituality of some sort: it refers to the raison d'être of our existence, the meaning and values to which we ascribe whether these be religious or not. Spirituality in the broader sense refers to the ultimate values and commitments upon which we base our lives" (Kourie & Kretzschmar, 2000:12).

From a great many definitions, Schneiders extracted a definition which includes the characteristics of the contemporary understanding of spirituality, and defines it as "the experience of consciously striving to integrate one's life in terms not of isolation and self-absorption but of self-transcendence toward the ultimate values one perceives" (Schneiders, 1986: 266).

The broader definition of spirituality ultimately implies many values to which people are referring. In consequence, there could be as many types and forms of spirituality as there are religions and worldviews. When the ultimate value which a person embraces in pursuit of self-transcendence is a Deity, spirituality is clearly religious. Given that, there are many religions in the world, and consequently there are many forms of spirituality. When spirituality refers to the worldview that stems from the Bible, it means that the ultimate concern is God, who revealed Himself in the person and ministry of Jesus Christ. When the beliefs, values and way of life are those of Christianity, then one can speak of Christian spirituality, which will be discussed under the next heading.

4.1.3 Christian Spirituality

Christian spirituality refers to the lived Christian experience, and to the academic discipline which studies the Christian experience. For many years, Christian spirituality was understood in the sense of ambiguity between the 'spiritual' and 'material' that led to the denying of the world and the matter. Consequently, it gave rise to the monastic tradition. Indeed, spirituality was thus referred to as the monastic life, characterised by self-denial, and withdrawal from the world, crowned by ascetic and mystical religious practices. Although the shadows from the past will still influence the understanding of spirituality, the ambiguous approach to Christian spirituality is declining, and the current trend is towards a more holistic meaning. The following definition sounds a voice of change:

> "Christian spirituality describes the whole of the Christian life as this is oriented to self-transcending, freedom, and love in light of the ultimate values and highest ideals perceived and pursued in the mystery of Jesus Christ through the Holy Spirit in the church, the community of disciples. That is to say, spirituality is concerned with everything that constitutes Christian experience, specifically the perception and pursuit of highest ideal or goal of Christian life, e.g., an ever more intense union with God disclosed in Christ through life in the Spirit" (Downey, 1991:272).

In this definition, the whole person and all the dimensions of the life of a person are considered, in light of Christian beliefs, values and way of life in a relationship with God through the Holy Spirit in the Church.

The fundamental aspect of the nature of Christian spirituality is the relationship of the person with the Trinity of God: Father, Son and Holy Spirit. "The essential universal element of Christian spirituality is that it is Trinitarian" (Galilea, 1988:19). Christian spirituality implies a personal relationship with God who first loves us. This demands of men and women a response in terms of conversion. It assumes a decision to accept Jesus Christ as one's personal Lord and Saviour and the centre of one's life. The whole person and all aspects of his/her life ought to be impregnated by Christ's way of life. Stringfellow maintains that:

> "whatever else may be affirmed about a spirituality which has a biblical precedent and style, spiritual maturity and spiritual fulfilment, necessarily involves the whole person – body, mind, and soul, place, relationship – in connection with the whole of creation throughout the era of time" (Stringfellow, 1984: 22).

This is at the same time a holistic and an ecological spirituality: it effects a change on the cognitive, volitional and affective levels of a person, and it embraces him/her in connection with the whole of creation (Kourie, C & Kretzschmar, L 2000: 13). Christian spirituality implies the transformation of a person's life, and a permanent renewal of mind in their relationship with God (Rm 12:2; 2 Cor 3:18). "It is a permanent conversion, a constant growth in harmonious equilibrium of human, Christian and priestly maturity" (Bifet, 1994:49). An authentic biblical spirituality is always accompanied by the growth and development of individuals, both in their vertical relationship with God, and in their horizontal relationship with fellow humans in the Christian community and society in which they live. The experience with God causes not only the transformation of a person's consciousness and life, but also the transformation of the family and milieu in which that experience occurs. It affects the world around because "a real and vital spirituality stretches towards the transforming of our personal life and of the societies in which we live work and play" (Hudson, 1995:16-17).

The impact on the world will take place inasmuch as there is a commitment by Christians to integrate their values, beliefs and way of life into their everyday lives. Spirituality ought to focus on the commitment to serve God by accomplishing his will in the world. To this end, responsibility must be taken and a choice made to follow the footsteps of Jesus Christ in his mission, as it is recorded in Lk 4: 18-22. This is a spirituality of discipleship, which involves conformity with the Master, Jesus Christ. Essentially, it is walking according to the Spirit of the risen Christ, and following Christ. The commitment is the consequence of sensitivity to God and to what is happening in the world. In this sense, spirituality is to be understood as an openness to God, to the Spirit of God, and to the world. It includes sensitivity to the history of the world, and sensitivity to how God would choose to intervene. Life in Spirit, although it is a personal life, is not individual. It is lived and cultivated within the church, the community of believers, and in society. "True spirituality cannot be a solitary, selfish

experience of the self, for every self exists in the network of social and political relationships" (Moltmann, 1997: 84). No-one receives the Spirit of God and remains isolated. "For we were all baptized by one Spirit into one body - whether Jews or Greeks, slave or free - and we were all given the one Spirit to drink" (1Cor 12:13). The negation of isolation in Christian spirituality implies that all dimensions of the social life of a person are concerned with his/her spiritual life.

Christian spirituality is a response to the love of God. This response consists of loving God and one's neighbour. In addition, the love of one's neighbour is the expression and accomplishment of the love of God. Our spirituality might be expressed inasmuch as we witness the love of God for our neighbour. Dealing with the entire Christian life, spirituality may be understood as the response of a person to God's plan for him or her. This plan is brought into our life through the work of the Holy Spirit. Moreover, the Holy Spirit prompts the human answer "For it is God who works in you to will and to act according to his good purpose" (Phlp. 2:13). "Apart from me you can do nothing", says Jesus Christ (Jn 15:5c). Considering the loving initiative of God towards humankind, and His work within men and women, the human experience of faith and spirituality cannot be any other response. In Christian spirituality, there is a creative tension between the work of God or His grace on one side, and the faith and effort of men and women on the other. There is actually no opposition, but rather the normal relational principle between God and the person. Man or woman ought to answer to the loving initiative of God by faith, which is also a result of the actions of the Holy Spirit within a person. It is God who prompts a person to act. The person's responsibility is to respond positively to the call of God, and to engage in an obedient relationship with Him.

To summarise this point, one could maintain that Christian spirituality has a Trinitarian foundation. It is rooted in the active love of the Trinity of God towards human beings. The Holy Spirit is essential for the communion with God, and occupies an important place in Christian spirituality. Without the Holy Spirit, spiritual life or spirituality is only skin-deep. Christian spirituality is 'community' spirituality, because it is not lived in private, and it is not individual. It is holistic and integrated, insofar as it is concerned with the whole person -

body, soul and spirit – and with all the personal and social dimensions of the life of a person. It "embraces the individual's whole being, his deeds and personal and social life" (Bifet, 1994: 49). Christian spirituality is not ambiguous: it does not separate reality into different spheres: physical and spiritual, secular and sacred, public and private, saving of souls and social involvement. Instead it stresses the unity of all life under God (Hoffmeister, D & Kretzschmar, L(eds) 1995:31-43; see also Kourie, C. & Kretzschmar, L. (eds) 2000:38-42) and (Kretzschmar, L 1998: 154-157). Christian spirituality, "a biblical spirituality" is a kingdom's spirituality (Nolan, 1982: 57), insofar as it motivates, moves and enables people to achieve the concrete manifestation of the Kingdom of God in the context of their lives.

4.1.4 Types of Christian Spirituality

The way in which Christians express and live their faith differs remarkably. It signifies a great diversity within Christian spirituality. However, a biblical text such as Eph 4:4-5 suggests the unity of Christianity, as there is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. In reinforcing the fact that there is only one Christian spirituality, Bouyer (1960: X-XI) argued that "It is therefore only with the greatest reservations that we can speak of Christian spiritualities in plural". According to him, the Gospel remains the same, but the concrete application to human lives can vary at different times and in different places. Moreover, these differences in spirituality are relatively external and secondary. This is what Tyson says in the following statement:

> "While there is deep and foundational unanimity among Christians as to the goal of Christian spirituality, there is a remarkable diversity within the Christian tradition when it comes to the question of 'how' this pilgrimage should be most meaningfully pursued" (Tyson, 1999: 3).

The ultimate goal of Christian spirituality is the glorification of God, as Christians are in communion with Him and serve Him in and by the power of the Holy Spirit. Christian spirituality aims at the likeness to Christ, by living according to the Spirit of God. The situations and circumstances of life influence the ways and means in which a person can live his or her faith and experience with God (Reilly, 1978:44). It is preferable to use the term

'types of spirituality', in order to express both unity and diversity in Christian spirituality. In this study, however, the author does not intend to do a historical exploration of all the forms of spirituality that exist in terms of religious orders, schools of spirituality or certain trends in Christian life. Many authors have taken this kind of approach (Bouyer, Tyson, Wainwright and others). This study's concern is about a kind of typology that might comprise the main forms of Christian spirituality that are different and relevant to the accomplishment of the mission of God in its post-modern emerging paradigm. This typology should be inclusive, and should deal more with the practical ways of life, rather than the doctrinal elements.

The typology that is going to be proposed here is the outcome of the combined approach of two works: one by Ben Campbell (1988: 68-76) and the other by Dale Cannon (1994: 309-334). In his book "Pastoral spirituality: a focus for ministry", Ben Campbell studied, in a remarkable way, seven types of spirituality intended for ministers. However, according to the view of the author of this study, these types of spirituality could be adapted and then applied in a large measure to all Christians, regardless of their denomination and whether they are clergy or lay, old or young. In the development of these forms of spirituality, the author has employed the word "piety" as a synonym for spirituality. The author is aware of its private and individualistic connotations, but uses it in respect and faithfulness to the author's text. Most authors prefer to use the word "spirituality", because of the integrated and holistic meaning that they bestow on it.

4.1.4.1 Typology of Ben Campbell
"Pastoral spirituality: a focus on ministry" (1988: 68-76)

- Evangelical Piety

Evangelical spirituality is characterised by a strong emphasis on the word of God. The reading, meditation and study of the Bible, as well as prayer, are important. The "sola scriptura" of reformers finds its place here, in the extent to which the word of God is

authoritative and normative in the matter of faith. Christians must discern and apply the will of God, and must bear witness to others with the aim of conversion and edification. In evangelical piety, they refer to the word of God in the treatment and resolution of public and social issues. The shortcoming of this type of spirituality is "the tendency toward legalism, which breeds a judgmental spirit".

- Charismatic Piety

Charismatic spirituality has a kinship with evangelical spirituality in terms of the importance of the word of God. It recognises this importance and stresses the gifts of the Holy Spirit and the manifestation of the power of God in the body of Christ. Private and public devotion, praise and worship services, healing prayer, prayer and fasting, deliverance, prophecies, a dedication to witness, a life filled and led by the Holy Spirit, and the practising of the gifts of the Spirit in small groups, are expressions of charismatic spirituality. It has the advantage of involving people in an immediate experience and relationship with God. Its weakness is "the emphasis on intuition, feeling, and experience, often to the neglect of intellectual substance and form". There is also little concern for social transformation.

- **Sacramental Piety**

This spirituality distinguishes itself by the importance, value and role attached to sacraments and the liturgy. Sacraments are considered as a means of grace and salvation, and mediation of the presence of God. Sacramental life is an expression of sacramental spirituality. Liturgical prayers, worship, church year, festivals and celebrations are crucial moments and events in this type of spirituality. The liturgy offers a structure and creates a space for thought and reflection. One of the dangers of sacramental spirituality, according to Ben Campbell, is a dependence upon ritual that can become empty. "When the liturgy dies, worshipers leave the sanctuary empty and hollow. This form of spirituality often fails to emphasize on personal disciplines and radical discipleship. It tends to favour corporate spiritual formation over personal spiritual formation" (Campbell, 1988: 71).

- **Activist Piety**

This is primarily a spirituality of involvement in social services and political activities. The activity is the life of the activist who collaborates with God for social transformation. Through his actions, the activist meets God who is already at work in the world. In this type of spirituality, there is the courage and readiness to sacrifice both their resources and life "in an effort to change the present order of life". The value of this approach is its relevance and ethical commitment. It is an idealistic spirituality defined "in term of the kingdom of God and gives concrete expression to a vision of transformation". The weakness of this form of spirituality is the lack of spiritual depth and the lack of awareness of God in the activity that purports to be a manifestation of the will of God (Campbell, 1988: 72).

- **Academic Piety**

In this type of spirituality, the relationship with God is expressed by means of rational thought, a lifestyle of studying, reading, a careful analysis of issues, reflection, discussion, teaching and writing books, in brief, therefore, by intellectual activities. Academic spirituality can have the weakness of losing reverence for the holy. Time is spent on theological data rather than on God. The head is more active than the heart, to such an extent that a love relationship with God is not lived. It is a spirituality of a few scholars, the professional academics.

- **Ascetic Piety**

A life of contemplation and self-denial is the expression of devotion to God. Divine office, spiritual literature and mental prayer are the practices of ascetic spirituality. Simplicity, discipline and abnegation are part of this approach. It has the weakness of running the dangers of becoming an escape from the world. Formal discipline can become a routine that loses its meaning. Monastic life is not exempt from the emptiness or dryness of the soul.

- Eastern Piety

Eastern spirituality is an approach in which the seeker usually pictures God as part of the self, and to get in touch with the self is to get in touch with God. It is characterised by the practices of fasting and meditation, and by a life of solitude. The emphasis is on the effort of a person to control the body and its appetites, and not on the salvation, and grace of God. The great danger of this type of spirituality for Christianity is the deification of a human being, a lack of interest in the history and welfare of individuals and a passionate involvement in the world. The centre of this kind of spirituality is not Jesus Christ. In this author's view, this way of life has nothing to do with Christianity and Christ. It is preferable to not consider this kind of spirituality, even if some of its elements might be profitable for Christian life, for the mere reason that Christ is not the centre.

4.1.4.2 Typology of Dale W. Cannon

Dale W. Cannon (1994:309-334) provides the second typology that will be considered in this study. Through a comparative approach, Cannon offers a rationale for some of the differences between Christians from different traditions. The goal of this study is "to discover what Christians of different traditions can affirm in common, tending to regard differences between traditions as unfortunate, but inevitable outgrowths of separate historical and cultural circumstances" (Cannon, 1994: 309). He starts by exploring the ways of being Hindu, and extends them to the ways of being religious, and finally finds a correspondent emphasis in Christian traditions. He observed that "the concepts used in a given religious tradition to describe and comprehend the practices they follow will not necessarily coincide directly with the neat distinction drawn by the framework of ways of being religious" (Cannon, 1994: 316).

Ways of Being Religious (Cannon, 1994: 318-319)

- The way of sacred rites

This consists of the centrality of formal ritual in worship, the use of symbolism in the architecture of places of worship, a highly developed aesthetic sense, and respective sacramental theology. This way is strongly emphasised in Eastern Orthodox, Roman Catholic, and Anglican or Episcopal traditions.

- **The way of right action**

The priority of this way is the realisation of the will of God in concrete actions, and the making of a difference with respect to God in the mundane world. The central emphasis of this way can be found in the traditions stemming from the Radical Reformation (e.g. Mennonites, Swiss Brethren, Hutterites, Quakers), active Roman Catholic religious orders (e.g. Jesuits, Paulists), social gospel and liberation theology movements, and individuals such as Martin Luther King, Jr. and Mother Teresa.

- **The way of devotion**

This is found mostly in Evangelical Protestantism, late medieval Devotio Moderna, the 17th and 18th Century Pietist Movements, and the succession of Revivalist Movements in America. The way of devotion cultivates an attitude of devotional surrender to the grace of God in Christ, and promotes the right sort of religious affection.

- **The way of shamanic mediation**

This has a strong emphasis in Protestant Pentecostal churches (Assembly of God, Church of God, Pentecostal Holiness) and in the more recent Charismatic movement, which has found expression among many Protestant and Roman Catholic traditions. This way is characterised

by the manifestation of the power and gifts of the Spirit of God, speaking in tongues, prophecy, healing and deliverance prayers, visions etc.

- **The way of mystical quest**

This refers to a life of a total dedication through ascetic and meditative disciplines, to transcend ordinary awareness and reach the highest level of perception of God, and a union with God. This is more developed in Eastern Orthodox monasticism and Western contemplative monasticism, and Christian mystics such as the Desert Fathers, Thomas Merton, Simeon and Teresa d'Avila.

- **The way of wisdom**

This is mostly found in Medieval monastic theology (Augustine and Anselme), Medieval scholastic theology (Aquina), traditional Biblical theology among Lutheran and Reformed Protestants, and most seminaries and schools of theology. According to this way, the systematic study of the content and implications of the Christian revelation is a means to draw nearer to God through the renewal and transformation of the mind.

All these different ways are different means to draw near to God and to maintain a relationship with Him. After the generic ways of being religious, Cannon has employed specific expressions to describe the peculiar ways of being Christian, or ways of Christian prayer. The ways of being Christian or ways of Christian prayer are the different ways or approaches to have a relationship with God through Jesus Christ by the power of the Holy Spirit. These different ways can be called different "Christian sensibilities".

4.1.4.3 Synthesis

The first step of comparison leads to the juxtaposition of the ways of being religious to the ways of being Christian, as Cannon portrayed them:
- Way of sacred rite = Prayer of Sacramental Liturgy

- Way of right action = Prayer of Deeds
- Way of Devotion = Prayer of Devotional Surrender
- Way of Shamanic Mediation = Prayer of Spiritual Empowerment
- Way of Mystical Quest = Prayer of Meditative Contemplation
- Way of Wisdom = Prayer of Faith seeking understanding.

The second step consists of simultaneously considering Ben Campbell's types of spirituality with Cannon's ways of being Christian or ways of Christian prayer; and to find expressions that might be inclusive and appropriate to describing, to a large extent and globally, the content of two similar forms of spirituality.

- Evangelical Piety and Prayer of Devotional Surrender could belong to one type: Evangelical spirituality, with an emphasis on personal devotion and the word of God.
- Sacramental Piety and Prayer of Sacramental Liturgy could form the liturgico-sacramental spirituality, which gives a central place to the liturgy or sacrament, or both, in different degrees.
- Charismatic Piety and Prayer of Spiritual Empowerment could form one type of spirituality that can be called Charismatic Spirituality.
- Activist Piety and Prayer of Deeds are undoubtedly the same sensibility that can be called the Spirituality of Actions or Deeds.
- Academic Piety and Prayer of Faith seeking understanding could be known as the spirituality of knowledge or wisdom.
- Ascetic Piety and the Prayer of Meditative Contemplation form one way of Christian life: Ascetic spirituality.

At this point, it should be noted that the author of this study did not consider Eastern Piety because of its delicacy and incompatibility with the centrality of Christ in Christian spirituality. Its fundamental idea places emphasis on the human effort to master the body and its instincts. It is as if the human being is able to save himself or herself. In Christian spirituality the grace of God plays an important part.

After studying all these types of spirituality, a question that one could ask is: What is the best type of spirituality? The answer is that there is not a best type of spirituality. No type of spirituality is better than the others. On the contrary, they are all complementary. Each type of spirituality has its strengths and weaknesses, and therefore there is not any perfect spirituality. It would be wise to retain every useful and strong characteristic of each type of spirituality. It is advisable to be reminded of the holistic approach adopted in this study from the beginning, whether it is with regard to the meaning of mission or of spirituality. Given this, we could say that the choice of two or more types of spirituality depends on many factors: personal, cultural, theological and denominational.

4.1.4.4 Conclusion

In the framework of this study, the author has opted for a balance between all types of spirituality, since each type is helpful and profitable to a large extent, in order to attain a rich and holistic way of approaching God in Christ. Ben Campbell's conclusion concerning the types of spirituality to be adopted is well indicated for a normal Christian life in any context. This study has adapted it according to the types of spirituality embraced by the author of this study. Campbell proposes a type of spirituality that is inclusive. He recognises the importance of the biblical norms of evangelical spirituality, and the freedom of the Spirit to immediately grasp human consciousness, as in charismatic spirituality. The sacramental nature of life and the ordering of life in a sacred way, according to liturgical and sacramental spirituality, also have to be respected. There is a necessity for engagement with real needs and issues of people, as found in the spirituality of action. The development of the intellect, as emphasised in the spirituality of knowledge, is important, and the need for a periodical retreat as a means of personal denial and self-examination, as demonstrated in monastic spirituality, is also necessary (Campbell, 1988:75).

Such spirituality is suitable for the mission being considered in its new paradigm. It is holistic, balanced, corporate and personal. This kind of spirituality is recommendable for anyone concerned about conforming to the life of the risen Christ and accomplishing the

mission of God through his/her life. The author calls this mission spirituality, which will be studied next.

4.2 Mission Spirituality

4.2.1 Introduction

The endeavour to define mission spirituality means facing two important themes of Christian life, namely: 'mission' and 'spirituality' In order to refresh one's memory, it should be remembered that mission, which is concerned here, must be understood, according to its emerging post-modern paradigm, as God's mission in which the church has to participate. It is the salutary action of God towards the world. The spirituality in question is not anything else but Christian spirituality, which was previously examined, using a holistic and integrated approach. In order to again lay the ground and clear the path, one can refer to the distinction made by Newbigin concerning the church as having a missionary dimension and a missionary intention (quoted in Bosch, 1991:373). This means that mission spirituality is the spirituality of the Church in terms of both its missionary dimension and missionary intention. In other words, mission spirituality is a spirituality which is appropriate to the Church's participation in the mission of God. It is the spirituality of the fulfilment of God's mission. Moreover, one could also say that it is an indispensable spirituality for the validation of the nature and identity of the church and the accomplishment of its mission in the world. Mission spirituality concerns the very life of the church, which is aware of its origin, nature and responsibility in the world.

4.2.2 Mission spirituality and missionary spirituality

Before proceeding further, the author would like to clarify the use of mission and missionary to define spirituality. Many authors do not distinguish between mission spirituality and missionary spirituality. The words 'mission' and 'missionary' are often employed in an interchangeable way when they are associated with spirituality. Sometimes it means the

spirituality of the missionary or person committed to a missionary vocation; other times it refers to the spirituality of mission in general. To avoid this confusion in this study, the author will use, in a distinctive way, mission spirituality when speaking of spirituality stemming from the mission of God, Christian mission, and in the sense that it has determined the nature of the Church. Missionary spirituality is to be understood as referring to the spirituality of a missionary, a professional engaged in missionary activity in the world, or the spirituality of a missionary activity or in a missionary activity. In the author's view, the former is considered to be wider than the latter. The former includes the latter. In speaking of mission spirituality, the emphasis is placed on *missio Dei,* and consequently on God who is the source of mission. Mission spirituality concerns all Christians, as they are called to be witnesses to Christ in the world, whatever their vocation may be. On the contrary, in the use of missionary spirituality, one stresses the spirituality of the category of Christians dedicated to missionary tasks in the world.

4.2.3 Is every Christian a missionary?

At this stage, it is important to look at the meaning of "missionary". From the perspective of the emerging theology of mission and the corresponding ecclesiology, the Church is missionary by its very nature. On this basis, can we call every Christian a "missionary"? The answer to this question is yes and no. Yes, because every Christian is a missionary in the broader sense of mission, and in the sense that the presence of the church (and consequently of every Christian) in the world is missionary. Mission, being the *raison d'être* of the church in the world, logically constitutes the purpose of Christian existence in the world. Every Christian is a witness to Christ in all sectors of his/her life. All born-again children of God should have the mission consciousness that God called and sent them to the world to bear witness to Christ. Nevertheless, in the narrow sense of mission, not every Christian is a missionary. This author agrees with Kane when he points out that: "If everybody is a missionary, nobody is a missionary" (Kane, 1986:29). If every Christian is a missionary, added Kane, "missionary work is bound to suffer." One can admit that every Christian is a witness. Moreover, the term "missionary" could be reserved for and applied to

those engaged in a particular missionary vocation, or those endowed with the "charisma of the missionary vocation" (Bifet, 1994: 47). The Apostle Paul states that "there are different kinds of the gifts but the same Spirit. There are different kinds of service but the same Lord. There are different kinds of working, but the same God works all of them in all men"(1Cor 12:4-6). In this sense, it is possible to have a special gift and/or special missionary calling. According to Reilly, "the specialization is inevitable" (Reilly, 1978:175) In spite of the distinction that has been made, let us not lose sight of the fact that missionary spirituality is part of mission spirituality.

4.2.4 What is mission spirituality?

Mission spirituality is at first view the action of God calling the Church to participate in His mission. God works through the prompting of the Holy Spirit to make His voice heard by believers. It is the lifestyle inspired by the Holy Spirit who infuses mission awareness and prompts Christians to be witnesses to Christ in every dimension of their lives. Mission spirituality is the life in the Spirit, who was sent into the world by the Father and Son as a missionary. It is the "way of responsibly living the Christian mission… it is living the mission received from Christ" (Bifet, 1994:48). It requires openness from Christians. It is:

> "openness to the direction of the Spirit. It is a relational way of living in the Spirit in such a way that we are made open to all of the reality around us. It is an openness to the Spirit through which we are opened to the world around us and also, in that openness it is a finding ourselves both in God and the world" (Duraisingh, 1991:1-2).

Mission spirituality arises from the action of God, combined with the human response of obedience. Apostle Paul writes to the Philippians: "It is God who works in you to will and to act according to His good purpose" (Phlp 2:13). God prompts men and women to collaborate with Him in order to fulfil His mission in the world. Since the mission of God is for the sake of all creation, it demands from Christians the attitudes of openness and sensibility towards the world. Duraisingh (1991:2) proposed that Christian spirituality has two essential dimensions: openness or sensitivity, and responsiveness or availability. These attitudes are

also two essential features of mission spirituality. Christians should be open and sensitive to the action of God in them and to the world at the same time. Mission spirituality places them in an oscillating movement from God to the world, and from the world to God. The Lord Jesus Christ offers us a genuine pattern of this kind of mission spirituality, characterised by both openness and sensitivity to God and to the world. It is written that " I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does, the Son also does"(John 5:19). Christ was receiving instructions from his Father. This is proof of not only the sensitivity and openness of Jesus, but also proof of His obedience. In fact, he was in permanent communion with his Father. He was simultaneously always open, sensitive and available to the needs of the people around him (Mt 14:13-21; 9:35; Ac 10:38). Jesus was more compassionate toward the poor, broken-hearted, oppressed, captive, hungry, and marginalised people. Since mission spirituality is Christ-centric, the followers of Christ should conform to the likeness of Christ in his mission in the world. In this sense, mission spirituality is an imitation of Christ in his mission (Duraisingh (1991: 2).

Mission spirituality can also be defined in relation to the Holy Spirit, as the life in the Spirit of witness has been bestowed on all Christians, past, present and future, so that they can become witnesses to Christ (Ac 1:8). Because the church is by its very nature missionary, it implies that every vocation of Christians has a missionary dimension, and therefore the spirituality of every Christian can be considered as a spirituality of mission. The whole Church and all Christians are called on, based on their diverse gifts and vocations, to participate in *mission Dei*, to bear witness to Christ. "The Christian participates in the *mission Dei,* not only by going out to evangelize and plant churches, but by working for the kingdom and salvation on all the levels where this is possible and necessary" (Reilly, 1978: 177). Mission spirituality is the Christian spirituality required for participation in the mission of God. "Mission spirituality is a call for ecclesial renewal for the mission" (Bifet, 1994:54) Mission spirituality is the Christian spirituality lived in and with mission awareness. Mission awareness sustains and motivates mission spirituality. Mission spirituality, stimulated and moved by mission awareness, ends up in mission practice in the world. Mission awareness

must be expressed and translated in concrete, practical and visible missionary actions in the world.

Reilly (1978:174) proposes two more characteristics that enhance the understanding of mission spirituality: these are discernment and fidelity. He defines discernment as:

> "part of process of ongoing conversion and metanoia that are required of all Christians. It involves listening to discover and decide, under the direction of the Spirit, where and how God's mission and will are best achieved in the present."

It is apt to apply discernment at the personal level, concerning a personal calling or vocation. At the level of the local church, one should determine whether all the dimensions of God's mission have been fully regarded, and decide what to stress and when. Finally, discernment takes place on the level of the universal church, and one should question whether or not the whole church has been faithful to the mission of God. "Fidelity is the quality of response required for mission." It demands honesty in one's calling as one is engaged in the mission of God, and it is the faithfulness of the entire church to the whole Gospel and to all the dimensions of the mission of God.

Taking in account these characteristics, one may define the spirituality of mission as the spirituality of discernment and fidelity. It puts Christians face-to-face with their responsibility with regard to the mission of God, in questioning their vocation and assessing the scope of their participation in the mission of God. In this sense, it can be said that mission awareness could be of great importance in reminding one of the missionary dimension of the Christian presence in the world.

The spirituality of mission should be the lifestyle of all Christians, and they should be aware of the missionary dimension of their vocation, and willing and committed to fulfill their calling in obedience to God by the power of the Holy Spirit. That is the appropriate decision that one has to take when facing and hearing the call of God to participate in the mission of Christ. Mission spirituality is Christian spirituality endowed with missionary dynamics. The

spiritual gifts and all the graces endowed by God are very helpful in this missionary engagement.

4.2.5 Conclusion

In concluding, the author would like to formulate some common characteristics of mission spirituality. Mission awareness, as a discovery of the nature and identity of the Church, and of all its members, is a prerequisite for missionary commitment. It can stimulate and maturate mission spirituality, inasmuch as it surrounds it and accompanies it. The fact of being aware of the missionary nature of their existence in the world, prompts Christians to engage in missionary activity. Thus, the author maintains that mission awareness is an important component of mission spirituality. Mission spirituality is a spirituality of love, love for God and love towards fellow men and women. The love of God is an essential motivation for participation in God's mission. The Apostle Paul said: "For Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live foe themselves but for him who died for them and was raised again" (2Cor. 5: 14-15). Jesus says that the two greatest commandments of the Law are the love for God and the love for one's neighbour. All the laws and prophets rely on them (Mt 22:36-40). Love is part of the atmosphere in the kingdom of God. The spirituality of mission is a spirituality that shares the love of God. It provokes or impels Christians to bear witness to and proclaim the salvation of Christ (Bifet, 1994:55). It is a spirituality of solidarity with the poor, oppressed, captive, broken-hearted, hungry, and marginalised. This kind of spirituality urges Christians to stand for the struggle for justice and liberation, to stop children and women abuse, and to protect creation.

Mission spirituality derives from a deep communion with Christ. There is no Christian mission without a relationship with Christ. It is, insofar as one is in connection with Christ, the source of life, that participation in the mission of Christ is possible. Christ, the sender, communicates his missionary life and energy to his disciples for the reproduction of his life. The spirituality of mission is the lifestyle inspired by God in conformity to Christ. Therefore, any participation in the mission of God should reflect the characteristics, and be

the extension of, the mission of Christ in the world. In brief, the author states that mission spirituality is the spirituality of Christ.

The dependence on the Holy Spirit is crucial for mission spirituality. The Holy Spirit impels Christians and prompts them to adopt the spirituality of mission that they need for the accomplishment of their missionary activities. The docility towards the Spirit makes Christians effective instruments in the hands of God for His mission. "This docility then commits us to receive the gifts of fortitude and discernment, which are essential elements of missionary spirituality" (Bifet, 1994:55-56) The work of the Holy Spirit will be explicitly studied in the next chapter.

CHAPTER 5

THE HOLY SPIRIT IN THE CHURCH'S MISSION

5.1 Introduction

The mission of God relates fundamentally to the action of the Holy Spirit. Biblically speaking, the mission is associated with the reception and action of the missionary Spirit of God (Lk 4:18-21; Jn 20:21-22; Ac 1:8; 2). This point aims to emphasise the irreplaceable and indispensable role that the Holy Spirit plays in the participation of the church in the mission of God. Since there is no Christian life without the action of the Holy Spirit, it is impossible to envisage and undertake the mission of the church without the power and action of the Spirit of God. Taylor strongly states that "The chief actor in the historic mission of the Christian church is the Holy Spirit. He is the director of the whole enterprise. The mission consists of the things that He is doing in the world" (Taylor, 1972:3)

The work of the Holy Spirit started at the beginning of creation. The Spirit of God was involved in the process of creation (Gn 1:2c). His work is noticeable through the lives of Moses, Abraham, the judges, prophets and kings in the Old Testament. He was at work in the conception, birth, water baptism, ministry, death, resurrection and ascension of Jesus Christ. The life of the Christian community, as depicted in the book of Acts and Epistles, is surrounded by the presence and action of the Holy Spirit. Every stage of the Christian life of a person, starting with conversion and ending with death, cannot be successfully lived, except by the power and support of the Holy Spirit. Jesus detailed the functions of the Holy Spirit, known by the name of Paraclete, in the Gospel of John in chapters 14,15 and 16.

Jesus described the Holy Spirit in the following way:
a) He shall be with the disciples forever and shall be in them (Jn 14: 6-17);
b) He is the Spirit of truth (Jn 14: 17, 15: 26, 16: 13);
c) He will teach the disciples all things, bring to remembrance all that Jesus said to the disciples, He will guide them into the truth and show them things to come (Jn 14: 26, 16:13);

d) He shall speak what He shall hear from Christ, and shall declare it and shall glorify Christ (Jn 16:13-15);

e) He shall bear witness to Christ and the disciples shall bear witness (Jn 15: 26-27); and

f) He will convict the world of sin, of righteousness, and of judgment (Jn 16: 8-11).

Boer summarises all these functions thus: to teach, remind, guide, show, convict, witness dissolving them into two; the teaching and witnessing function of the Spirit (Boer, 1961:103-104). We need to bear in mind all these functions of the Paraclete when it is a question of the role of the Holy Spirit in the mission of the church. No-one can pretend to fulfill the mission of God in his or her own capacity. The Holy Spirit is in charge of the whole missionary activity, between Pentecost and the second coming of Christ. "The Holy Spirit guarantees the power of life in the church, the presence of God in the world, and the publicizing of the Gospel" (Blauw ,1962:90).

In this section, the focus will be on the work of the Holy Spirit in the missionary activities of the Christian Community, as mainly recorded in the book of Acts. The author agrees with Boer with regard to the fact that "two things stand out with great clarity in Acts: the irresistible missionary expansion of the church and the power of the Spirit in that expansion" (Boer, 1961:109). The intention in this study is to demonstrate that "the Holy Spirit is indeed the principal agent of the whole of the Church's mission" (RM 21). He is the Creator of the Church, the executive director of its mission.

5.2 Anointing or Empowerment

The author would like to argue that the work of the Holy Spirit has been indispensable in the mission of Jesus Christ, the Master of Christians. At the time of Jesus' water baptism, it was recorded that the heavens opened up and the Holy Spirit came upon Jesus like a dove, and a voice came from heaven saying: "you are my son whom I love; with you I am pleased" (Mk 1:9-11; Mt 3:13-17; Lk 3:21-22). The coming of the Holy Spirit upon Jesus after the baptism marks the beginning of his public ministry and his messianic mission. Jesus is the one to reveal the reason for the descent of the Holy Spirit upon him. It was for the accomplishment

of the messianic mission that Jesus was anointed and empowered. "His messiahship and mission were derived from his self-immersion in that flood-tide of the Holy Spirit" (Taylor, 1972:4) Luke reported that, after forty days of fasting and prayer in the wilderness, Jesus went to his hometown and disclosed his mission program. He declares that:

> "The Spirit of God of Lord is upon me, because He anointed me to preach good news to the poor, he has sent me to proclaim freedom for prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of Lord's favour" (Lk 4:18-22).

The anointing of the Spirit is a prerequisite for the achievement of the mission of Jesus in the world. Jesus recognised and knew that the presence of the Holy Spirit upon him was related to his mission. He had mission awareness and mission spirituality. Even though he was the Son of God, Jesus, in his human nature, was empowered by the Holy Spirit, in order to accomplish his mission. How much more then are Christians in need of the anointing and empowerment by the Spirit in order to participate in the mission of Christ? Taylor expresses this idea by saying that his (Jesus Christ's):

> "messiahship and mission were derived from his self-immersion in that flood-tide of the Holy Spirit, how could his followers possibly be involved in the same mission except through the same immersion?" (Taylor, 1972:4)

The author of the fourth Gospel established the relationship between the reception of the Holy Spirit and the mission (Jn 20:21-22). In other words, the apostolic order could only be executed through the reception and power of the Holy Spirit. Luke also conditioned the fact of being a witness by the prior arrival of the Holy Spirit and the reception of power. The fact that Jesus urged his disciples to remain in Jerusalem and to wait for the descent of the Holy Spirit, justifies the value and importance of this event for the mission (Ac 1:8). The promise of the Holy Spirit came to pass on the day of Pentecost. The Holy Spirit descended upon the disciples who gathered in the upper-room and inaugurated the beginning of the new people of God (Ac 2:14-41). After the coming of the Holy Spirit, the empowered church boldly witnessed to the resurrected Lord and demonstrated the power of God in service of those in

need. "The Holy Spirit has come down from heaven to be the Spirit of missions, to inspire and empower Christ's disciples to witness for him to the uttermost parts of the earth" (Murray, 1963:110) Filled with the Holy Spirit, Peter proclaimed, with new courage, the great gift of salvation given by Christ. The Spirit of God is at work in the mission and service of the church. He works in all the different dimensions of Christian mission: evangelisation, healing, and striving for social, political and economic justice (Saayman, 1991: 6).

The participation in the mission of God is, and can only be, possible insofar as the church as an instrument is anointed and empowered by the Holy Spirit. "So the Spirit of Christ is the divine subject of mission" (Berkhof, 1964:35). In other words, because it is derived from God, the mission can only be accomplished by God Himself through the power of the Holy Spirit. The mission of God has a pneumatological dimension, without which its realisation is impossible. Separating mission from the Spirit of God is like cutting a water stream from its spring. The people of God, the Church, cannot accomplish the missionary task unless they have been anointed, enabled, and empowered by the Spirit of the Most High God and connected to Him.

5.3 Missionary Initiative and Appointment

The thirteenth chapter of the book of Acts contains a striking passage of the action of the Holy Spirit in the mission. It is about the mission initiative of Gentiles, taken by the Holy Spirit, and the appointment of missionaries for this special task. The action of the Holy Spirit took place in a context of worship, prayer and fasting. It was in the context of the charismatic spirituality of empowerment, and of ascetic spirituality or the spirituality of meditative contemplation. The Holy Spirit should have spoken through the Prophets. Thanks to the ministries of the teachers and prophets, the church of Antioch was prepared to hear the voice of the Holy Spirit. Sure enough, the Spirit of Christ spoke through one of the prophets to reveal the mission program and appoint the missionaries. "Most commentators agree someone with the gift of prophecy became the agent of the Holy Spirit by which the church was instructed to send forth several of leading men to proclaim the gospel in other lands"

(Ewert, 1983:160). So, could one consider this spirituality as a pattern of discernment in the practice of missions for every church? According to Kraus, "here was the prototype of future acts of sending forth Christians for mission"(Kraus, 1993: 153?). This is to say that the church needs to be available to God by praying, fasting and listening for instructions from God regarding his mission program and the persons to be sent. The author totally agrees with Murray when he suggests that:

> "In the fellowship of the church, we must wait more earnestly for the Holy Spirit's guidance in the selection of men and fields of labour, in the wakening of interest and the seeking of support: it is in the mission directly originated in much prayer and waiting on the Spirit that His power can specially be expected" (Murray, 1963: 109).

In the same way, Young maintains that: "It is the business of the Holy Spirit to call out the workers who will function in divinely appointed ways in the life of the church" (Young, 1977:168). Since the mission of the Church is to participate in the mission of God, it is well indicated that the Spirit of God should inspire and lead any church's mission undertaking. This is true because:

> "The law of the kingdom has not been changed. It is still the Holy Ghost who has charge of all mission work. He will still reveal His will, in the appointment of work and selection of men, to those who are waiting on their Lord in service and separation" (Murray, 1963: 109)

The action of the Holy Spirit does not exclude the participation and responsibility of the church. The latter has to release Paul and Barnabas for the task that God has called them for. This participative methodology of sending missionaries has the advantage of avoiding the opposite tendencies.

> "The first is the tendency to individualism, by which a Christian claims direct personal guidance by the Holy Spirit without any reference to the church. The second is the tendency to institutionalism, by which all decision-making is done by the church without any reference to the Spirit" (Stott, 1990:218)

Then the church fasted, prayed and laid hands on them. By doing this, the church identified itself with Paul and Barnabas, recognised their apostolate, and dedicated them to the cross-

cultural mission. Bruce argued that the laying of hands could mean "the expression of the fellowship and recognition of them as its delegates" (Bruce, 1979: 246). Commenting on the participation of the church in the decision of God, Calvin alleged that: "God commands that Paul and Barnabas be sent out wherever He has appointed them, by the votes of the church" (Calvin, 1965:352). The introduction of the notion of "votes" seems to be in contradiction to God's decision and command. It is inappropriate because the church did not have to vote for or against. The only responsibility it had was to obey the instructions already given by the Holy Spirit, which was to separate them for special work. The election would imply that the choice had to be made by the church, while we know well that God was the initiator of the entire missionary enterprise of the church of Antioch. Calvin was correct when he argued that the imposition of hands had no other justification than to entrust and recommend the Apostles to God, and to be an open and unanimous witness to the fact that this office was given to those men by God (Calvin, 1965: 355).

An important fact related to the spirituality of the church of Antioch should be pointed out. Previously, this church had demonstrated its availability to God. It was in a situation of waiting and listening for God. It is reported that the church was busy fasting, praying and worshipping while God spoke. Practically speaking, this church was prepared; the ground was ready and the décor in place, for a possible manifestation or revelation by God. The activity and attitude of the church made things easier for the discernment of the mission and its locus, and for the designation of the appropriate persons to be commissioned. The Church had thus the responsibility to prepare itself to be attentive and sensitive to the Spirit of God, in order to receive instructions about its missions and ministers. "Mission work must find its initiative and its power in the distinct and direct acknowledgement of the guidance of the Holy Spirit" (Murray, 1963:108) The case of Philip and the Eunuch Ethiopian is another demonstration of the initiative and guidance of the Spirit of God in the life of Philip, who was sent for a short-term mission. Once more, the missionary enterprise was entirely the initiative of the Holy Spirit, in favour of the Ethiopian.

5.4. Guidance and Direction

The Holy Spirit empowers the church for missions, initiates missions, appoints missionaries, and by His action, leads and guides the community or individuals in the accomplishment of the mission. The apostle Paul states that "Those who are led by the Spirit of God are sons of God" (Rm 8:14). Therefore, can one logically say that those who are sons of God are led by the Spirit of their heavenly Father? Thus, in general, all sons of God are, or should be, led by the Holy Spirit. In the peculiar case of mission, the guidance or direction of the Holy Spirit is the rule when one is called for an authentic mission. The Holy Spirit leads the church to share the good news with others and to communicate the love of God in different and practical ways in the world. The proper achievement of the mission requires the direction of the Holy Spirit, as well as human contribution in term of availability, sensitivity, overtures, obedience and commitment. When we accomplish missions on our own, they lose their nature and authenticity, and the expected result might not be achieved.

One could ask the question of the perception of the guidance and direction of the Holy Spirit. The Spirit of God "leads both objectively and subjectively by pointing us to the directive precept of the word, that our actions may be regulated thereby; and by secret impulses from within the soul, impressing upon us the course we should follow-the evil to be avoided, and the duty to be performed. He works in the Christian a right disposition of mind, preparing and disposing him to attend unto the revealed will of God. He speaks effectually to the conscience, enlightens the understanding, regulates the desires, and orders the conduct of those who submit themselves to his holy suggestions and overture. To be led by the Spirit of God is to be under his guidance and government" (Pink, 1970:133) This author adds that the Holy Spirit fulfils his office of Guide by three distinct actions:
- He communicates life and grace to make a new creature.
- He stirs that life unto action, and gives more grace.
- He directs the action into performance of duty.

The Spirit of God guides Christians in different ways. Sometimes He speaks through a soft and gentle inner voice. He can illuminate and make a passage of the Scriptures alive and suitable to a specific situation; circumstances could be used in guidance; the Holy Spirit can

speak through wise advice or words from another Christian to lead the way and the will of God. Nevertheless, in every case of guidance, the scriptures remain the norm for Christian faith, which means that any guidance has to be conformed to the word of God.

Paul and his companions were prevented from preaching the Gospel in the Province of Asia and going to Bithynia (Ac 16: 6-9). Their missionary trip was not left to human will, but it was led and managed by the Holy Spirit. The communion with God through a holistic spirituality fosters sensibility to the direction of the Spirit of God. In the text of Ac 8:26-30, it is recorded that the Holy Spirit led the deacon Philip into a short-term cross-cultural mission. It is difficult to separate the Angel of the Lord (Ac 8:26) and the Spirit (Ac 8:29, 30). Indeed, the Holy Spirit led Philip to where the Eunuch Ethiopian was, and guided Philip in explaining the scripture in the book of Isaiah to him. It was also the Holy Spirit who caused the Ethiopian minister to read that particular passage of the Bible. The final outcome of all this guidance was bearing witness to Jesus Christ for the conversion of this African and the world mission.

The Spirit of God initiated and arranged the encounter between Cornelius and Peter (Ac 10:1-48). The Spirit worked in both Cornelius and Peter, in order to render the testimony of Christ effective. He instructed Cornelius to go to Joppa where Peter resided, and, at the same time, revealed the will of God to Peter, taught him and transformed him for the sake of the accomplishment of the cross-cultural missions. Knowing Peter's attitude, the Holy Spirit adopted a strong strategy of revelation to both sides, in order to avoid any hesitation or doubt. The author thinks that He started with Cornelius in order to give more evidence to Peter. The Holy Spirit had to transform and form Peter, so that he could accomplish this strange and special mission with the gentiles. Commenting on the action of the Holy Spirit in the life of Peter in this case, Shenk observes that:

> "the Spirit struggles with human misconceptions. One of these misconceptions is related to the tendency to absolutize one's own response to the gospel and to impose that response to others. The Spirit respects the freedom of people to respond in their own way to the gospel. The story of Peter and Cornelius is not only a story of turning around of Cornelius; it is also the story of Peter's conversion as the result of the working of God's Spirit. The Spirit broadened Peter's horizon and corrected his

exclusive way of thinking, his absolutizing of his own response to the Gospel" (Shenk, 1993:115).

5.5 Encouragement

Courage and boldness are other characteristics that the Holy Spirit infuses in the life of Christians, and especially those involved in missionary activities. Luke depicts, in the book of Acts, the courage and boldness of the disciples in the proclamation of the Gospel, and when they had to answer for their Christian faith and the wonders and signs they had performed. It was the Holy Spirit who bestowed these characteristics on the disciples on the day of Pentecost. He empowered them for the mission. The author of Acts reported that, in front of the Sanhedrin, Peter and John were filled with the Holy Spirit, and addressed them in a powerful and amazing way. The members of the Sanhedrin were struck by their courage and boldness, in realising that they were unschooled and ordinary men, but recognised that they were with Jesus (Ac 4: 1-14). The Holy Spirit equipped the disciples with the courage and boldness to be witnesses to Christ in the world, and during a time of trial such as this. According to Ewert, the word 'boldness' occurs twelve times in Acts, either as a noun, *parrhesia,* or as a verb, *parrhesiazomai.* It means 'in the presence of God': confidence, and in the face of opposition, boldness and courage. (Ewert, 1983:132) The Holy Spirit allowed the disciples to have boldness in their proclamation of the word of God (Ac 4: 23-31).

Stephen delivered his speech to the Sanhedrin with assurance, courage and boldness. Stephen is described as a man full of the Spirit, and full of God's grace and power (Ac 6:5, 8; 7:55). The capacity to witness to Christ in addressing a great crowd and the Sanhedrin does not come naturally, but is the result of the presence and action of the Holy Spirit. Without the courage and boldness bestowed on him by the Holy Spirit, Stephen could not have displayed such a coherent discourse and accurate knowledge of the scriptures - he could not have faced martyrdom.

The apostle Paul constitutes another phenomenal historical case of the manifestation of courage and boldness during his missionary activities. In his missionary journeys, Paul had

to speak boldly on behalf of the Lord, in front of the temple's or synagogue's officials, political officials, or when facing a hostile crowd (Ac 19:8; 22-28). His discourses are characterised by a supra-natural courage and boldness. In the face of some discouraging circumstances, the Lord appeared to him in visions, to encourage him in his ministry (Ac 18:9; 19:21; 23:11). More than anyone else, the apostle Paul was heavily used in cross-cultural missions. He performed many signs and wonders through the power of the Holy Spirit.

5.6 Creation of a Community in Mission

The presupposition here is that the day of Pentecost coincided with the birth of the Christian Community. The author is aware of the fact that not everyone is unanimous regarding the beginning of the Church as a people of God. This issue will not be discussed here. The point here is to emphasise the Holy Spirit's creative action in the new Community. It was not a mere community, but rather a Community of believers and followers of Jesus Christ. It was a Community made up of "those who responded to the message of the gospel in repentance, in faith, and baptism, and received the gift of the Spirit" (Ewert, 1983:140).

What happened on the day of Pentecost could only be described as the result of the outpouring or fullness of the Holy Spirit (Ac 2). After the descent of the Holy Spirit, Peter addressed the crowd in a supra-natural way, witnessing to Christ. Three thousand people believed in Christ and were baptised, in addition to one hundred and twenty who were in the upper room. This was the emergence of the Community of Christ, created by the Spirit of God. Augsburger is correct in asserting that the "Community is the gift of God; it is the work of the Spirit… It is the Holy Spirit who is creating community. He relates us to one another through Christ" (Ephesians 2:22) (Augsburger, 1982:50). In Pauline theology, the concept of 'community' is close to the concept of the 'body of Christ', in the sense that they both express a reality consisting of many members related to Christ and the Holy Spirit (1Cor 12:12-13). Those who accept Jesus Christ are baptised and become members of the body of Christ - they are baptised in one Spirit.

The Holy Spirit initiated and guided world missions, and attracted many people who formed the new people of God, a Community of the Spirit. "The Spirit leads the company of believers to form a community" (RM 26). This Community is called by God, and gathered by the Holy Spirit to carry out and participate in the mission of God in the world. The Creator Spirit impregnated the new Community, and filled it to the extent that it was impelled from within to witness to Christ. The Holy Spirit makes the whole church missionary. The new gathering is a "community of believers, which in its way of life and its activity, bears witness to the Lord and converts the Gentiles" (see Acts 2:42-47; RM 27). The life of this community is the life of the Spirit which created and led it. The Community is:

> "created by the active presence of Christ. It is the result of his movement, of his sending action. Both the church as a community of men and the mission as an activity of men are the result of the creative missionary action of the Spirit" (Berkhof, 1964:30)

Therefore, this community is, or should be, very involved in witnessing. Its existence is a witnessing one because it is born by and for the mission. Its structure should be missionary, and able to facilitate the practice of missions.

The Church is a community in mission because it belongs to Christ, and because of the presence of the Holy Spirit in it. "Its missionary witness begins at the precise moment of the descent of the Spirit" (Boer, 1961:109) This idea seems to be a logical interpretation of the assertion made by Kraemer, and quoted by Boer, in stressing the relationship between the emergence of the church and its mission. The attention was drawn to the fact that "at the very moment in which the church was born, her missionary task also began" (Boer, 1961:62). Referring to the thoughts of Kraemer and Boer, the author suggests that the Christian Community is a Community in mission, created by the Holy Spirit on the day of Pentecost and sent into the world to bear witness to Christ, the Risen Lord.

This Community is empowered with spiritual gifts, graces or spiritual energies that sustain its life and mission in the world. Although the Community is one, it is made up of many members. Every member is endowed with one or more gifts that enable him/her to fulfil a

particular vocation. For Apostle Paul, the gifts were given for the common good. This charismatic dimension of the church led Moltmann to remark that: "every member of the messianic community is a charismatic, not only in the community's solemn assemblies but every day when members are scattered and isolated in the world" (Moltmann, 1977:296). This expresses the missionary dimension of every vocation of the Community's members. The gifts are spiritual supra-natural capacities that the Holy Spirit bestows on the Community to prepare it for the fulfilment of its mission.

5.7 Conclusion: No mission without the Holy Spirit

In terms of the action of the Spirit of God in the mission of the Church, let us assert that the Church and mission have the same origin. They are very spiritual, in the sense that they are born from the creative action of the Spirit of God. The Holy Spirit serves as a connection between the Church and the mission. He has been sent into the world for the mission. "The biblical pattern stresses the presence and power of the Holy Spirit in the life of church as source of mission" (Escobar, 2003:118-119). The 1974 Lausanne Covenant states that: "The Father sent his Spirit to bear witness to his Son; without his witness ours is futile…the Holy Spirit is a missionary." The Holy Spirit empowers believers to be witnesses to Christ, given that he is a missionary spirit. Logically, there is no witness without the power and action of the Spirit - a genuine mission is the result of the divine intervention of the Holy Spirit. To illustrate this assertion, one could apply a French motto or slogan of the multinational shoe factory, Bata: "*Pas un pas sans Bata,*" which can be translated into English as: "No pace (step) without Bata". The same motto or slogan could be used to express and stress the indispensable and unavoidable role of the Holy Spirit in the fulfilment of mission: "**No mission without the Holy Spirit**". In the author's view, this slogan might summarise the issue of the importance of the Spirit of God, not only in the mission of the Church, but also in personal and collective Christian life in general. In his article: "Renewal of the local congregation for mission", Graeme Murray[1] states that:

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[1]Graeme Murray was the coordinator of Evangelism in the Presbyterian
 Church of New Zealand in Auckland at the time he wrote this article.

"The contemporary church desiring to be effective in the work of kingdom needs to make this discovery. Mission without Spirit will self destruct in an exhausting and barren humanitarianism; the Spirit without mission will move on leaving a desert of stagnant pools of selfish religiosity" (Murray, 1991:45).

The Holy Spirit is the mission director of the church. He comes not only to empower Christians, giving them boldness and gifts necessary for the task, but He is also the one who directs and leads the entire missionary enterprise. The Spirit of God initiates the missions, and determines the place and time. He designates missionaries and defines the content of their missions. He transforms the hearts of those who are commissioned and corrects their erroneous perceptions, as well as encouraging them in times of distress. The attitude of the Church towards the Holy Spirit affects, to a large extent, its attitude towards mission and practice. In a Church where the Holy Spirit is left on the periphery or marginalised, there is a great possibility of low mission awareness or consciousness, or even the total absence of missionary activities. Therefore, the Church has to remain Christ-centred and recognise that "the Chief actor in mission is the Holy Spirit. He is the director of the whole enterprise. The mission consists in the things that he is doing in the world" (Taylor, 1972:3) The Church should be at all times filled with the Spirit of God - it should wait upon the Lord of mission for His direction. It should remain in a state of availability and sensitivity towards the Spirit of God. The missions' programs and agendas must be the result of the revelation and discernment received by the Holy Spirit during the time of ministry to God, prayer and fasting.

The emphasis on the importance of the missionary role of the Holy Spirit can cause a tension with the participation of the Church, as a community of men and women, in mission. The Church plays the role of an instrument of God in the fulfillment of God's mission in the world. It has a responsibility to surrender itself to the Spirit of God, in order to participate in the divine enterprise of witnessing to Christ and to the Kingdom of God.

With the intention of educating the PCK to understand the *missio Dei* and endow it with mission consciousness and mission spirituality, and to help it to properly fulfill its mission, the author will propose, in the next chapter, some strategies that are relevant to a missionary Church. The concern here is to see all people of God, and all structures of the PCK and their

animators, impregnated with mission consciousness. For this mission consciousness, there is a need for mission spirituality if one wants to realise an effective mission in the world.

CHAPTER 6

STRATEGIES FOR AN EFFECTIVE MISSION

6.1 Introduction

This chapter is an attempt to answer the following questions: What can we do to make the PCK a missionary church, to make it aware of its nature and mission? How can the PCK adopt mission spirituality that will awake it for the accomplishment of its purpose in the world? This study will start with the introduction of a structure that will lead and involve the entire Community not only in the matter of mission consciousness and mission spirituality, but also in all missiological issues. In the process, theological education has a great role to play in the formation of the church's leaders, who will have a missionary vision for the Church. This education will be oriented in two ways: classical education, in the form of lectures, and continuing and practical education that takes place in the everyday life of the Community. We could link the discernment of missions to the discernment of gifts and ministries in the Community. The immediate context of the local church may determine its missionary agenda, and even arouse the need for corresponding ministries among the people of God. Moreover, the local church may also be led in cross-cultural missions that may even require the sending of missionaries to another country or continent. One may not only achieve mission awareness and mission spirituality by the philosophical way of transmission of knowledge, which is an inheritance of the Enlightenment. All different aspects of the life of the PCK should be involved in training. In this regard, all official meetings at all levels of the community's structure constitute the places and instruments of mission training: liturgical celebration is an important opportunity for the disclosing and assimilation of mission consciousness and mission spirituality through worship, prayers, songs, hymns and the proclamation of the word. Things should be clear with regard to the global perspective of the mission of the Church and holistic spirituality, which is indispensable for the fulfilment of God's mission. The conclusion involves a challenge for the Community concerning its readiness and availability to the call of God to participate in His mission. The functional flexibility of the Community is a prerequisite for embarking on a mission enterprise.

6.2 Structure dealing with mission issues

The author suggests the creation of a structure that will deal with all the issues related to mission. This structure is a group reflection or a brainstorming group that has the task of equipping the Community for global missions. It is a committee with the purpose of education for mission. The structure will have to upgrade the emerging post-modern and ecumenical paradigm of mission in the Community, and introduce and promote the notion of *missio Dei*. The structure should enable the denomination to discover its missionary nature and the meaning of mission. It will work to bring about mission consciousness and mission spirituality in the PCK - it has the task of leading the Church towards a proper practice of the global mission that will make it relevant in its context. The structure has an educational responsibility to empower people of God for ministry in mission, to develop an outreach mentality in the Community, and to bring about a transformation and renewal or revival in the Church's lifestyle. The work of such a structure is already part of *mission Dei.* It constitutes the participation in the mission of God towards the PCK. It is working towards the training, transformation and mobilisation of the Church, in order to accomplish the mission. This mission consists of the members of that structure, commitment and consecration to God, and even perseverance.

For strategic effectiveness, the existence of such a structure, and its mission and vision, should be initiated or approved by the General Assembly, the highest decisional structure of the PCK. The decision will be conveyed to the lower councils, in order for it to be finally implemented in all congregations. The author firmly believes the statement of Graeme Murray when he says that:

> "Renewal rarely occurs from the bottom up. The norm is from the top down. The democratization of church life, the rediscovery of the ministry of laity and the necessity of participatory decision-making must never blur the significance, so evident in the witness of scripture, of the appointed leader's role" (Murray, 1991:46).

This structure must have short-term objectives which can be achieved within a period of five years. It is important to note that this structure can be dissolved whenever it reaches its

goals. Nevertheless, the General Assembly may find it necessary to redefine the objectives and renew the mandate of the structure dealing with mission. The main objectives are to: inculcate mission consciousness and mission spirituality in the PCK, mobilise the Church in the global mission in the world, and make the Community relevant to its context. Some qualifications are required for the constitution of the structure dealing with mission issues. People holding a postgraduate degree in Missiology and those who hold a postgraduate degree in other disciplines of Theology, and have previously been trained in mission issues, and have a missionary vision of the Church, may be members of this structure. These people also need to have missionary experience.

Through continuing education, the structure will train ordained ministers, candidate pastors and all elders. The training will first start on the level of the Presbytery, and in every congregation. It may take a few weeks, and may be periodically repeated with different subjects. The following subjects may form the content of the teaching: missio Dei, the global mission, the Trinitarian foundation of mission, the missionary nature of the Church, the mission of the Church in the world, conversion and vocation, inter-religious dialogue, contextualisation, evangelisation and social engagement of the Church, mission spirituality, spiritual warfare, church planting, conflict resolution, issues of gender, HIV/AIDS, etc. The training should be theoretical and practical, as well as contextual. The structure should be able to elaborate a mission program, and involve congregations in missionary activities. This "mission" training program will help to mobilise all the people of God in the mission, and should affect all aspects of the life of the PCK, all departments, and all members of the Community. The people of God need to be equipped for the sake of mission in the world.

From the same perspective, Bauer (1987:57) speaks of education for mission. This must be an intentional activity with specific, identified and prioritised emphases in the congregation. It is not to be confused with all Christian education. Education for mission directs the people of God in the world towards outsiders, in order to evangelise, bring the love of God, and serve and care about them. In the process, the contribution of specialised mission agencies could be valuable in training, when it is a question of specific fields such as inter-religious dialogue, conflict resolution, evangelisation, cross-cultural mission, development,

HIV/AIDS, gender, etc. For this reason, the structure may play a role in providing necessary information about global partnerships with other Churches and mission organisations that already have extensive experience in global missions. As an example, one could look at "Missions Exposure & Training" (MET), a ministry that has the vision to equip the Church for global missions. Its mission is to transform local churches into dynamic, missionary congregations, by exposing and training their leaders and mission candidates for global and multicultural missions.

6.3 Missiological Education

6.3.1 Creation of a department of Missiology

The author advocates the creation of a Department of Missiology within the Faculty of Theology at the Université Presbytérienne Sheppard et Lapsley au Congo (UPRECO)[1]. He would like to motivate his proposal by two statements that emphasise the importance of mission and missiology in institutions of theological education. Bosch states that:

> "We are in need of a missiological agenda for theology rather than just a theological agenda for mission; for theology, rightly understood, has no reason to exist other than critically to accompany the *mission Dei.* So mission should be [the theme of all theology]" (Bosch, 1991:494).

In other words, one could say that a theology that does not contribute to the understanding and praxis of the mission Dei has lost its essential component. According to his viewpoint, Andrew Kirk makes it clear when he says that "There can be no theology without mission - or, to put it in another way, no theology which is not missionary" (Kirk, 1999: 11). Mission has a Trinitarian foundation - it belongs to the Trinitarian God who is a missionary God. If theology is defined etymologically, it would say that it is "a speech, a reflection about God", but a missionary God, a God on a mission in the world. Another reason for integrating mission into theological education is that the *raison d'être* of the Church is mission, the

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[1] Sheppard and Lapsley Presbyterian University of Congo

Church is by nature missionary, and it exists in order to participate in mission Dei, therefore it is essential for mission to be integrated into theological education.

The Department of Missiology would contribute enormously to the creation of missiologists in the PCK, and would provide for the Community. The Department of Missiology should also initiate a short-term missionary training program, in order to prepare those who have a calling to work as missionaries. This program could be open to anyone who holds a qualification in any discipline and wants to serve as a missionary in a sector related to their qualification. The creation of this Department presupposes the existence of three or more qualified lecturers appointed by the Church. These lecturers could be alumni of the Presbyterian University who were sent for training abroad for their Masters and Doctoral degrees in Missiology. Alternatively, the University could also appoint lecturers already established and belonging to other denominations, or from the Presbyterian Churches of other countries.

The Department of Missiology would be a proper factory and venue for the training of specialists of mission. It would be the appropriate stage in which reflections and discussions could be conducted with regard to missiological issues of the Community. The organisation of courses should meet the needs of the Church for the accomplishment of its global mission. Therefore, the fields of study should be as contextual and relevant as possible. It is up to the scientific committee of the Faculty and members of the Department to determine or define the goals and objectives of the Department, according to academic requirements and needs of the Church.

6.3.2 "Institut Superieur Theologique Booth" (ISTB) and "Institut Pastoral Presbyterian Booth" (IPPB)[1]

In order to promote mission awareness, mission spirituality and mission practice, the author suggests two educational alternatives at this level:

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[1]Booth Thelogical Institute and Booth Presbyterian Pastoral Institute.

1) the creation of a Presbyterian Institute of Mission that will offer a Bachelor's degree in mission studies and also train missionaries;

2) the organisation, within the existing structure, of an important and consistent number of courses related to mission. These courses would enable students "to discover the meaning of mission; to learn about the church's involvement throughout the world; to prepare themselves for ministry in mission and to engage individually and corporately in expressions of mission" (Bauer, 1987:58).

3) The General Assembly held on 17-22 August 2003 expressed the wish to transform the ISTB into a Faculty of Theology (CPK-PV-AG, 2003:51-53). If this decision comes to pass and is implemented, the proposal for the creation of a Department of Missiology will have its place or relevancy here. The ultimate goal is to spread the knowledge of mission Dei, make the entire congregation aware of its missionary nature, and challenge it to engage in global missions.

6.3.3 Conclusion

The aim of missiological training in the different structures of theological education is to study the church's mission. Moreover, the study of mission must, among other things, lead to the imparting of mission awareness and mission spirituality in the Community, in order to effectively participate in the mission Dei. The promotion of the missionary nature of the Church, its *raison d'être* in the world, and the adoption of the consequent and holistic spirituality, must have the result of the practice of a global mission in the world. This will make the Church relevant in its context. The author agrees with the statement of a group of Third World theologians, who met in 1976 in Dar-es-Salaam:

> "We reject as irrelevant an academic type of theology that is divorced from action. We are prepared for a radical break in epistemology, which makes commitment the first act of theology and engages in critical reflection on praxis of the reality of the Third world" (Bevans, 1992: 67).

It is necessary to highlight this important fact of mission training in the PCK. Whatever the educational level, the author advocates the necessity for a link between theory and practice. Academic reflection must be translated into practice. Theory must find its related meaning in

concrete action in the community. In order to clarify this, the author would like to quote Prof. Kritzinger (Tutorial letter: MTHS1-5/101/2005), where he speaks of contextualisation. He uses the cycle of missionary praxis, which is the adaptation of the diagram of "pastoral circle", formulated by Holland & Henriot (1983) and developed by Cochrane et al. (1991). He remarks that:

> "Missiological reflection can never take the place of active participation in God's mission, while missional action should in turn stimulate missiological reflection. The study and practice of mission are vitally important to each other and should never be separated" (Kritzinger, 2005:4).

It is in this way that one can envisage the organisation and structure of missiological education in the PCK.

6.4 Conversion, Vocation and Mission

6.4.1 Issue of Conversion

It is very important to clarify the concepts of conversion and vocation when we are dealing with the mission of the Church. It is difficult to grasp the mission of the Church in the world without genuine conversion. Most of the divergence of tendencies is due to the different ways of understanding the idea of conversion. With reference to the PCK, the author would like to denounce the current situation in the Community, by illustrating what conversion is and what it is not. A biblical and correct understanding of conversion and its practice may be a departure point and link in the acquisition of mission awareness and the practice of mission spirituality. It is not intended to present a full exploration of the meanings of conversion here. Rather, this study intends to grasp the biblical, core significance, the basic meaning of the word "conversion", and its fundamental and visible characteristics that can be observed in the lives of people that declare themselves to be converted. In other words, it refers to the characteristics that make the PCK a Community of the Holy Spirit, a Church of Jesus Christ, a Community on a mission in the world, but not a worldly institution.

1) What is conversion not? It is not the simple attendance of a church service or simple church membership. It is not the synonym for being baptised. It is not the fact of studying theology or holding a degree in theology. Conversion is not intellectual knowledge of the Bible. It is not even the fact of bearing a title such as Pastor, Prophet, Evangelist, Elder, Apostle, Doctor, Deacon, or the fact of occupying some position in a denomination or local congregation. It is not the simple intellectual acceptance of Christianity. Conversion is not the practice of good works. It is not a hereditary fact – no-one is considered to be converted just because his or her parents are or were converted. Conversion requires a personal commitment to turn one's life over to God through Jesus Christ, and to serve Him in the world.

2) What is conversion all about? The word *epistrephein* is the Greek translation of the Hebrew word *shubh* that expresses the idea of religious conversion. It means to 'turn around', 'turn to', or 'turn back to'. In a physical sense, it means 'turn' or 'return' (Mt 12:44; 24:18; Mk 13:16; Lk 8:55). In a religious sense, it means to turn to God or to return to God. Another Greek word expressing the same idea is *metanoeô:* to repent. It has the meaning of "changing the mind". "Repentance involves a change of the total person- mind, heart, and will" (Kasdorf, 1980:51) In Raines' words, "It means to take a new direction in life. It means to give up the old life and enter upon the new life" (Kasdorf, 1980:51) The author recorded a third Greek word used to mean conversion: it is *pisteuô. "*Believe in the Lord Jesus, and you will be saved – you and your household" (Ac 16:31). There are terms in the NT that express the concept of conversion, turning to God, or change. These are:
- New birth; born of God (Jn 1: 13; 3: 3-8; 1Jn 2: 29; 3: 9; Tt 3: 5).
- Resurrection with Christ into new life (Rm 6:3-4; Col.3:1-4, Gl 3:23);
- Change of Ownership (Rm 6:17-18);
- New creation (2 Cor. 5: 17);
- Moving from darkness into light (Ac 26:18; 2 Cor. 4:6; 1Pt 2:9-11); and
- From death to life (Jn 5:24; Eph 2:1-6 (Wells, 1989: 34).

If we have to find a definition of conversion in the NT, it is advisable to refer to the Apostle Paul, writing to the Thessalonians. Conversion is "turning to God from idols to serve the

living and true God" (1Th 1: 9). It is a decision to leave any other god, and even worldly ideology, and commit one's life to the Almighty God. Conversion is the process of a person that starts a journey of a relationship with the living God, God of Israel, and God who revealed Himself through the person and work of Jesus Christ. In Grant's words, as quoted by Bosch, "Conversion has brought the converts from the realm of death and unreality to realm of the life and reality of God" (Bosch, 1991:134). Gillepsie stresses the same aspect of change, declaring that:

> "Conversion, no matter how it may be described, implies a change from one lifestyle to another, by abandoning an aimless and unsatisfied perspective in exchange for a new and promising incentive to live a more meaningful life. It may mean that call to holiness and discipleship which draws a person to the ethical demands of Christian life" (Gillepsie, 1991: 27)

The role of the Holy Spirit is central to the process of conversion of a person. Conversion takes place when a person accepts God's appeals. It is the result of the Holy Spirit's action in a person (Jn 16:8-11). The Holy Spirit is the instigator of conversion. The work of the Holy Spirit in the life of a person constitutes the grace of God, without which conversion is not possible. This grace allows the person to realise, on the one hand, the sinful status of humanity, and on the other, God's work of redemption through Jesus Christ. The Holy Spirit puts each person in touch with his or her responsibility. Everyone has to choose to either refuse or obey the voice of God, and to surrender his or her life to God. How can we be sure of the effectiveness or reality of the conversion in a person? The question here concerns the characteristics of true conversion. Regeneration, sanctification and new life are a big part of conversion. Bosch (1991:488) states that "Conversion involves personal cleansing, forgiveness, reconciliation, and renewal in order to become a participant in the mighty works of God". Whether the process of conversion is quiet or dramatic, long or short, the first and main common factor or common denominator remains the same. It is change, transformation and a distinction between the old way of life and the new and opposite life in Christ. According to Wells (1989:40), "the only real proof of our conversion is an obedient and fruitful life... The result of the test should be fruitfulness – the new character and the new direction of life that emerges". He continues to say that "conversion entails a denial of

ungodliness, and a life of sobriety, righteousness, and godliness (Tt 2:12), the avoidance of evil" (Wells, 1989:41). In his definition of conversion, Kasdorf says that:

> "A person who converts changes a course of direction and action, values and attitudes, relationships and total life way. Once a person, rationally and volitionally responds to God's call to return to our Maker and Redeemer, that person experiences *motion* in terms external, directional change, and *emotion* in terms of internal, attitudinal change. The Holy Spiritual performs the work of regeneration and the individual becomes a new creation" (Kasdorf, 1980:61).

In his description of the new life in Christ, Paul never uses the concept of "being born again", and rarely uses the verb "repent", since people have become part of God's new creation. The whole direction and content of their existence has undergone a metamorphosis. They have been transformed and are enjoined to continue 'to be transformed' (Bosch, 1991: 143-144). Conversion implies the transformation of life that begins on the day one is united with Christ, and continues until physical death or until the second coming of Jesus Christ on Earth.

The second distinctive sign of conversion is its community dimension. The convert is not to remain isolated from other members of the Christian community. They must live in fellowship in order to gain mutual strength, to equip each other for the work of the common ministry and the mission towards and in the world. Christian life is not an isolated life. Conversion leads the convert to the community of believers that is the church of Christ. Bosch stresses it clearly by saying that:

> "To be reconciled to God, to be justified, to be transformed in the here and now, is not something that happens to isolated individuals, however. Incorporation into the Christ-event moves the individual believer into the community of believers" (Bosch, 1991:144)

In this new life, Christians are responsible for mutual encouragement and care. The third characteristic of conversion is its movement towards the world. Wells defines conversion in its relational dimension. He considers the social consequences and practical effects of conversion. According to him:

"conversion leads to more than a life of religious exercises. It leads to deeds of benevolence and mercy. Conversion results in a religion that becomes socially tangible; it arrests the attention of all who claim to have the welfare of humanity mind. Conversion implies a movement from theory to practice" (Wells, 1989: 42)

It is evident that Bosch (1991: 488) describes, without naming it, the missionary component or dimension of conversion when he states that:

"Conversion is a change of allegiance in which Christ is accepted as Lord and centre of one's life. A Christian is not simply somebody who stands a better chance of being 'saved', but a person who accepts the responsibility to serve God in this life and promote God's reign in all its forms."

When understood in this way, conversion has a missionary dimension or orientation - it has a missionary root or seed, and leads to the practice of mission. The author agrees with Kasdorf when he mentions the two dimensions of conversion. "Moreover, just as conversion involves a vertical response to God's message, so it results in the converted being involved with others. The best test of conversion is obedience to God and service to others and society" (Kasdorf, 1980:59).

This point is important because the main issue in this dissertation concerns ways to bring mission awareness and mission spirituality to the PCK. The clarification of the concept of conversion is crucial to the life and mission of the Community. In considering all the definitions of conversion in relation to the lives of people, life and mission performance, it could be said, without precision or statistics, that some of the PCK's members, if not all, still need to go through the process of conversion. This position could be justified by the lifestyle of members and the general functioning of the Community. Mission spirituality starts with genuine conversion, and true conversion will be expressed and manifested through mission spirituality.

6.4.2 Vocation

The Bible illustrates that God calls individuals to serve Him, and he endows them with spiritual gifts. There are many ministries and corresponding spiritual gifts. In general, every

Christian has to serve God in a particular way, according to the gifts that the Lord has given to him or her, in the church and in his or her everyday life. Moreover, there are people who receive a special calling to totally dedicate their lives to serve God through a vocation that falls under one of the following ministries: Pastor, Evangelist, Apostle, Doctor (Teacher), Prophet, or other associated ministries. The point is that it is essential to discern and recognise the calling of any person who wants to enter a ministry. In other words, it is preferable for anyone believing and attesting that he or she has been called to the ministry, to know exactly what is it all about. Normally, according to Ac 13:1-3, the church should expect a revelation of the particular calling of a person by the Holy Spirit, in order to recognise and confirm it. Within the framework of the PCK, the author recommends the reinforcement of conditions for accepting candidates for full-time or long-term ministry, for instance, the pastorate. Sometimes negligence and complacency in the treatment and acceptance of a ministry's candidates has the consequence of the creation of full-time church workers who have not received God's calling and will only constitute the source of problems, bottlenecks or stumbling blocks in the local church and Community. More often than not, this kind of person does not manifest any sign of new birth or conversion.

Commenting on the spiritual qualifications of the missionary, Kritzinger and Saayman state that "the missionary must be spiritually mature, a person in whose life the great spiritual realities of rebirth, conversion and growth in grace, in love and in prayer, must play a decisive role" (Kritzinger & Saayman, 1994:62). If the PCK expects to be effective in the consciousness and practice of mission in the world, it must seriously take into account, among other things, issues of the rebirth and vocation or calling of people that have to work, whether they are ministers or not. Conversion is the response of a person to the salvation calling of God, while vocation is the response of a Christian to the calling of God to serve Him in a particular field of His Kingdom. The instruction of Jesus in the gospel of Matthew regarding the workers is still applicable to today's denominations and local churches. The Church must pray and ask the Lord of harvest to awake and send workers to his harvest field (Mt 9:37-38). Like the church in Antioch, the PCK has, beyond other criteria, the responsibility of praying and fasting, in order to discern the spiritual gifts and vocations in the Community, and to recognise them and let them work or go in mission.

6.4.3 Discernment of Missions

The awakening of the mission awareness or mission consciousness of the church leads to the discernment of missions. This is the search for mission opportunities. It is the study of the context in which the church exists and operates, and any milieu to which the church is intending to bring its missionary services. The discernment of missions is the discernment of the needs of the community, which offers the opportunity to the church to intervene in the name of God. The discovery or recognition of needs in a given area allows the church to set a mission program whose fulfillment will make the church relevant in its immediate and remote context. The identification of the areas of community life is an important part of the process of the church's participation in the mission of God. The discernment of missions offers the church opportunities to undertake missions and then to implement its identity and nature in fulfilling its mission in the world. In his book: "The Church as learning community: A comprehensive guide to Christian education", Everist (2002:279-280) suggests mission discernment as a method for theological reflection. He proposes four basic steps in the process of discernment. In fact, these steps of mission discernment may be well suited to contextual theology, as it is explained through the cycle of missionary praxis. These steps are: issues, people, theological perspectives, and ministry options. The discernment of issues consists of attending, listening and observation. This first step may be compared to the insertion in the cycle of missionary praxis. In the second step, concerning the discernment of people, the church has to explore and seek perspective. We can recognize here the second step of missionary praxis: the analysis of context. Theological perspectives engage the church in reflection, searching and seeking. This step seems to be similar to theological reflections, which is the third step in the cycle of missionary praxis. Lastly, in ministry options, there is vision, decision, and accountability. This is the plan of missionary actions to be taken, the instruments or human resources, and the methods of these actions. This fourth discernment corresponds in large measure to the fourth step of mission praxis in context.

The church will communicate the love of God by reaching out and addressing, according to the measure of its means or resources, any kind of problems that are encountered by the community. Kritzinger and Saayman (1994:143) distinguish three kinds of service missions:

institutional (eg: schools, hospitals), community-based development initiatives, and socio-political involvement (ministry of justice). The church has to discern opportunities to serve God by serving the world. It may have to address issues such as: street kids, homeless, famine, sporadic natural calamities, HIV and AIDS, young, single parents, environmental protection, gender, poverty, crime, oppression, etc. In the discernment of missions, it is good to not forget, but rather to recognise the place and role of the Holy Spirit in the initiative and direction of missions. The discernment of missions requires and implies discernment and even recognition of appropriate and corresponding ministries.

6.5 Liturgy and Mission

6.5.1 Definitions

The author would like to consider the liturgy of the church as a case of the teaching and inculcation of mission consciousness and mission spirituality. It is a normal opportunity that may draw the attention of God's people to their mission in the world. It is important to first define the concept of liturgy. Etymologically speaking, the word 'liturgy' comes from the Greek 'leiturgia', which is a combination of two words: 'leitos' and 'ergon'. 'Leitos' means pertaining to the people. It is an adjective related to the noun 'laos', which means 'people'. 'Ergon' is a noun which means 'work'. Hence, the word leiturgia' has, in classical Greek, a secular meaning. It is a public service or work undertaken on behalf of the people. "Public projects undertaken by an individual for the good of the community in such areas as education, entertainment or defence, would be called leiturgia" (Fink, 1990: 740). Because public celebrations were accompanied by religious services that had great importance, the word 'leiturgia' gradually began to be applied to religious ceremonies. It is not the intention of this study to systematically study the evolution of the use of the word 'leiturgia' through the centuries and churches, but instead to pick up here and there the significance of the word as it applies to imparting mission awareness that enables the practice of mission. The author would like to stress the pedagogic or catechetic dimension of the liturgy.

According to Phuthanangady (1979: 30-31), there are 15 occurrences of 'leiturgia' in the Greek version of the New Testament, in which there are four different meanings of the word:

a) 'Leiturgia' is used to express the popular sense of rendering a service (Rom. 13, 6; 15, 27; Phlp. 2, 30; 2 Cor. 9, 12). All the texts refer to the service rendered in term of financial support. It is thus a material service. b) The second meaning of 'leiturgia' is based on the Old Testament cultic sense (Lk. 1, 23; Heb 8, 16; 9: 21; 10, 11). Here it is a question of the levitical priesthood compared to the ministry of Jesus Christ. In this way, Luke places the service of Zechariah in the framework of the old dispensation of the priesthood. c) The third instance refers to "a fellowship of prayer in Christian Church at Antioch". It can be understood as an act of worship in a formal gathering of the Community. It is a Christian service offered in a formal meeting (Ac 13, 2). d) Phuthanangady calls the fourth meaning "the spiritual cult of the Christian". It concerns the whole of Christian life, as it is considered to be an act of worship (Rm 15, 16; Phlp 2, 17). Here 'spiritual' should only be understood in the sense of Christian spirituality as it is presented in this dissertation, in a holistic way. This new understanding of 'leiturgia' is of more interest to this study because of its holistic character. The whole life of a Christian is a life of service rendered to God. This sense of 'leiturgia' expresses the very meaning of Christian mission, as it is seen in its comprehensive and global context.

After having studied the etymological meanings of 'leiturgia', the author will analyse some definitions of liturgy that are relevant to this study. Stake (1992: 114) suggests that:

> "Liturgy in its broadest sense is synonym for worship, referring specifically to corporate worship of Christians. In the narrow sense, liturgy refers to the words of worship, the prayers, responses, and songs of people".

In this definition, Stake has a limited understanding of the liturgy. According to him, the liturgy only refers to the Christian formal gathering of worship and its different components. He does not mention the social implications of this service to God. It only concerns the relationship between the Christian community and God.

Phuthanangady (1979: 35- 41) recorded four types of definitions of liturgy found in manuals of the nineteenth century and the first half of the twentieth century. These are: 1) Aesthetic definitions of liturgy that stress ceremonies, decorative aspects of worship, and symbols and

images used in worship. One could say here that liturgy is seen mostly in the sense of ritual. 2) Juridical definitions of liturgy consider the content of worship. They are all about the Church's norms of liturgy, and the order or hierarchical aspects of liturgy. 3) In its theological definitions, liturgy is the public worship of the Church. It is the vital expression of the fundamental identity of the Church. Another theological aspect of liturgy concerns the ritual accomplishment of the redemptive work of Christ in and through the Church.

The author of this study is more interested in the theological definitions of liturgy. These place the Church in a relationship with God. However, the author is a bit reluctant to mention "ritual accomplishment". It is preferable not to emphasize the ceremonial or ritual aspects of liturgy, because they are more of a cultural and traditional issue than a theological issue of liturgy. Moreover, it is important to stress the public aspect of the service that the Church ought to render to God. This service has two dimensions: vertical and horizontal. It is vertical when it is rendered to God directly, and it is horizontal when the world is the beneficiary of the Church's service. If liturgy is "the vital expression of what the Church is", this means that the liturgy is an opportunity for the Church to expresses its identity, nature and its *raison d'être*. In this sense, liturgy may be understood as the expression or manifestation of the missionary nature of the Church. It is an important part of the mission spirituality of the Church. It has to play a significant role in spiritual formation and inspiration for mission practice.

In concluding this section, the author would like to suggest that liturgy is service or worship rendered to God in the formal meetings of the Christian community. It is also understood that the liturgy names the different components, activities and rubrics of a Christian service. "In a narrow sense, liturgy refers to the words of worship, the prayers, responses, and songs of the people" (Stake, 1992:114) In the broader sense, liturgy concerns the service rendered to God in Jesus Christ, which involves every sector and dimension of human life. This is the social aspect of liturgy. The two meanings of liturgy are complementary - they are both about participation in mission. The first understanding is vertical, and concerns the dialogue of the Christian Community with God. Moreover, it constitutes the source of strength and inspiration for the second understanding, which expresses the very will and mission of God in the world. Lang (1989: 351) maintains that:

> "The liturgy has direct relation to our life. It is intended to celebrate and keep alive in the whole Christian Community the meaning of our lives as Christians. We draw from the liturgy the power and the strength to make Christ present and active in the world".

When understood in this way, liturgy as an action of the Community in mission becomes part or one of the dimensions of Christian mission. It can also be considered as part of mission spirituality, because it can contribute to the acquisition of mission awareness in the Christian Community, and this leads to the practice of mission.

The second understanding of liturgy provides an opportunity for the Christian Community to indirectly render glory to God, when the service is rendered to the world in the name of God. Fink (1990: 1224) states that:

> "Liturgical spirituality is the participation of a faith Community in God's creative and transformative love for the world. Christian liturgical spirituality is the Community's participation in the liberating embrace of the world in, with, and though Jesus-Christ".

Liturgical spirituality will only be significant to the extent that it creates a dialogue between the Community of the Holy Spirit and God, the creator, communicating with the intention of accomplishing the eternal and divine, redemptive purpose towards the world. Christian liturgical spirituality finds its true value when it is understood and practiced globally as mission spirituality. In this sense, it becomes an instrument of holistic mission spirituality.

Dominic Jala firmly defends the relationship between liturgy and mission. He suggests that:

> "the liturgy, it was further pointed out, has pastoral values because it builds up the Christians into a real fraternal community which shares in and reflects the life and joy of Christ himself. It makes this community apostolic and Eucharistic. It is a source of strength for daily-Christian life especially in the missions (Jala, 1987: 27).

It is noticeable, in Jala's declaration, that importance is placed on liturgy for Christian mission. The presence of Christ in the Community, and the communication of his life and joy, leads one to be reminded of the fact that liturgy is a Christ-centered activity. This author does not agree with Jala that the liturgy makes the Community of Christ apostolic and Eucharistic. The Church is by nature apostolic and Eucharistic, which means that it is missionary by nature, or is sent into the world and it is the sign and sacrament of the kingdom of God, and serves to give glory to God. Liturgy is an opportunity to be reminded of the redemptive work of Jesus Christ for the sake of the world - it is creating an awareness of its identity, and prepares it for service towards the world. Jala continues by saying that:

> "It has been asserted over and over again that the liturgy contains an innate catechetical capacity. It has an excellent method of teaching, namely teaching to learn doing. It is rich in doctrinal content by concentrating its attention on the basics of Christian mysteries. Moreover, the liturgy communicates the reality which it teaches, for in it, the Christian is favored by God's grace" (Jala, 1987: 26)

The highest point in Jala's reflection is the consideration of liturgy as a school. This school is only active because of its Christological orientation and its pneumatological vitality.

> "The liturgy therefore becomes an excellent school for mission because here the Christian community, both as Community and as individuals who encounter the saving and sanctifying mysteries of Christ, comes within the sphere of the influence of the Spirit who is power, light, and testimony in mission. The Christian community who has been sealed of the Spirit, the Christian community which is the temple of the Spirit, cannot learn to live out its Christian calling and be witness to the wonders of God without taking into account the continual presence and action of the Spirit, especially in the liturgy"(Jala, 1987:264).

Christian liturgy is a moment of corporate communion with God, and an opportunity for renewal of the community's faith and the power of the Holy Spirit within the Christian Community. It is advisable to notice, once again, the unavoidable presence of the Holy Spirit, who is the creator of this Community in mission. He is the director and power of mission. Liturgy is not only the service rendered to God by the Christian community, but is also an expression of ecclesial identity which is missionary, and is able to communicate mission spirituality, which is possible through the power of the Holy Spirit. It is really a school of mission or a strategy of mission, because its fundamental meaning is the service to God by the Christian community, and service that is expressed in all aspects of the life of the Community and impacts on the world. Liturgy is a preparation for mission, because liturgical assembly is

an assembly in mission, since, after the gathering, the assembly goes into the world to bear witness. The missionary importance of liturgy needs to be emphasized by taking up the words of Bishop Yannoulatos, as quoted by Cochrane, De Gruchy and Petersen (1991:81):

> "The liturgy is not an escape from life, but a continuous transformation of life according the prototype of Jesus Christ, through the power of the Spirit. … The liturgy has to be continued in personal, everyday situations. Each of the faithful is called upon to continue a personal 'liturgy' on the secret altar of his [or her] own heart, to realize a living proclamation of the good news 'for the sake of the whole world'".

The missionary nature of the Church affects everything that the Church does inside or outside of it. Therefore, liturgical assembly is an important locus for mission training, because it is already part of Missio-Dei. If one considers the churches that follow and respect the liturgical year, all Christian events of the liturgical calendar can be related, in one way or another, to the mission of the church. Even sporadic Church events such as wedding ceremonies, dedication of children, dedication of buildings, or any special event, are strategic opportunities for the transmission of mission spirituality.

6.5.2 Worship and mission

To a large extent, liturgy is used as a synonym for worship. Consequently, what has been said about the concept of 'liturgy' also concerns worship. However, the definition of liturgy as the kind of services, the order in services, and the elements or rubrics of a service, has not been attributed to the meaning of worship. This is where one can consider the only difference between liturgy and worship. The focus here is placed more on global service that the church offers to God. Understood as part of mission-Dei in its internal dimension, the worship of the people of God is already a witness to the love of God towards the world. It is already part of the mission of the Church (1Pt 2:9-10). The Christian Community gathers to proclaim the salutary acts of God in Jesus Christ towards humankind:

> "The liturgical assembly of God's people in the midst of the world, enacts and signifies the outward movement of God for the life of world. Note that in this

approach the relationship between worship and mission is not instrumental, either directly or indirectly, but rather the assembly for worship is mission." (Schattauer, 1999:3)

If the worship of Christians is seen essentially as mission, then worship may be effectively used as a strategy for mission training or mission formation. It is an activity that may be assigned a didactic or educational role for mission. It is a dimension of mission which is essentially linked to other mission dimensions. Therefore, it has a communicative power of mission awareness and mission spirituality. It is mission within the Church for mission outside the church, or mission in the world. The internal mission activity nurtures the Christian Community for the sake of mission in the world. Worship is the expression of what the Church is all about. According to Von Allmen, "worship is the epiphany of the Church which it sums up the history of salvation, enables the Church to become conscious of itself, and to confess what it essentially is" (White, 1990: 27). Once again, worship manifests the very identity of the Church, and brings mission awareness. More than that, Stake suggests that:

"Worship is also public because the one whom we worship has loved us and all the people, and that is good news, we want to share. Christians need to be aware that their going to church on a Sunday morning is a witness to the world around them, starting with their neighbors. It points to life's values revealed by God in Jesus-Christ, and identifies God's people as promoters of those values" (Stake, 1992: 188).

The missionary mind of the Church may be recalled, thanks to the worship of the Church. The Church not only acknowledges its own shortcomings and needs, but may be exposed to the weaknesses and needs of the world, and identify with them. Therefore, the author maintains that worship is the mission - it is a locus for mission preparation, mission training or mission spirituality formation. Pecklers (2003:164) underlines the missionary, pedagogical aspect of worship that connects the Christian community to God, and provides them with the awareness of being in mission in the world.

"Indeed, our common worship is a great teacher; it is there that we learn about how to be in relationship with God and with one another- both locally and universally. We learn about the demands that our liturgical participation places upon us and the vocation to become the body of Christ in and for the world".

Daniels says that "Worship reminds mission of its source, and mission enables worship to be authentic, related to life" (Daniels, 1979:67). Thus, worship and mission are interdependent. They mutually influence one another. Segler expresses the missionary dimension of worship and its pedagogical implications by declaring that:

> "The church that finds God in regular worship will also take God into life. I broadest sense, worship is glorifying God in everyday life. … As we discover our personhood in Christ, we accept the challenge for the church at worship to become the church in the world. … The worship of the church is the stimulus to the Christian life in the world" (Segler, 1996: 79)

Davies made the same statement fifty years before this, and added that "the service of God… leads inevitably to the service of men for God's sake" (Davies, 1946:99). All the statements on worship and mission are sufficient proof that to worship God also means to be in mission. The Church has been created and sent into the world to declare the virtues and great things of God - it is to bear witness to God. Therefore, a life of worship is already a life in mission, which starts in the liturgical assembly and continues in the world, in everyday life and all circumstances.

6.5.3 Sacraments and mission

The point that this study is trying to defend is that it is possible to bring about change in the PCK, with regard to mission, by using ordinary Christian rites that have fundamental Christological values, and at the same time have profound missionary implications for the Church. In this case, it is a question of sacraments. The author is looking at ways to impart mission awareness and mission spirituality through rites of sacraments which are: water baptism and Holy Communion. It is intended to establish a relationship between sacraments and mission. This study wants to raise and argue the missionary dimension of sacraments, and determine to what extent the practice of sacraments could play a pedagogical role in spiritual missionary formation in the PCK.

The sacrament of water baptism will first be examined, in order to extract its missionary character or implications, which may confer on it a pedagogical role to play in mission formation. It can be noted that the prerequisite for water baptism is faith in Jesus Christ. The candidate should have made a decision to abandon idols and a worldly way of life, to turn to God, and to accept Jesus Christ in his or her life as their Savior and Lord. Apostle Paul connects water baptism to the death and resurrection of Jesus Christ (Rm 6: 1-11). Through baptism, a person participates in the death and resurrection of Christ. "The candidate undergoes a co-death, a co-burial, and a co-resurrection sacramentally with Christ" (Senn, 1993: 64) The fact that Christ died and rose again for the sake of the world confers a double meaning on human participation in the death and resurrection of Jesus. The first meaning is that the candidate dies in his/her own sins and rises with Christ in a new life. There is a sense here of the acceptance and appropriation of the redemptive work of Jesus. The second meaning is based on the fact that, through baptism, the individual Christian dies and rises for others. At this point, one can understand the missionary aspect of water baptism. The baptized person identifies himself or herself with Jesus Christ in his mission in the world. The new life is a life of witness, service, and for others. In addition, Senn suggests that:

> "the emphasis in the idea of baptismal identification with Christ in his death and resurrection should be that through baptism the individual participates in Christ's death for the world, and the newness of life that is envisioned is one lived for others"(Senn, 1993:65).

In others words, Senn suggests the missionary character and implications of water baptism. In baptism, every Christian is incorporated into the ministry of Jesus Christ. The two meanings of baptism appear in baptismal liturgy, in the two questions posed to the candidate and their answers. The first question: *Do you believe in Jesus Christ?* is about faith, and the second question: *Do you commit yourself to serve him in your lifetime*? is about engagement to serve God, which is a question of mission. In many churches, during preparation for baptism, Christians are exposed to different ministries in which they have to participate.

Through baptism, the candidate is incorporated into the body of Christ, which is the Church. The candidate receives a new identity which implies new tasks. He or she becomes an effective member of the body of Christ, and consequently has a role to play in the body,

according to Pauline teaching in 1Cor.12. Given the fact that the church is missionary by nature, the new Christian is automatically incorporated into the Community in mission. The candidate becomes Christ's witness to the world from the very moment of baptism. The candidate is incorporated into the Community which is said to be, "a chosen people, a royal priesthood, a holy nation, a people belonging to God" (1Pt 2:9). The mission of these people is to witness to God, and to declare the works of God in the world. Baptism also incorporates the candidate into the local church in which the baptism takes place, and in the universal church. It is also a "pledge of good conscience toward God" (1 Pt 3:21) - it is an engagement to serve God in the world. Baptism is an expression of faith in the significance and implications of the death and resurrection of Jesus. The candidate agrees to embark on a new life, through and for Jesus Christ and the Kingdom of God. There are sufficient missionary indications in baptism to make it a strategy for the imparting of mission consciousness, because it is part of mission spirituality.

The Eucharist or Holy Communion also has missionary implications. It was instituted for remembrance of Christ. This remembrance concerns the sacrifice of Jesus that was made for the salvation of humankind. The body of Christ (bread) is broken for the salvation and healing of the world. It symbolises the sacrifice of Jesus, who was himself a priest. Therefore, the body of Christ reminds us that a sacrifice was made for us. The cup symbolizes a covenant in Christ. To partake in Holy Communion is a proclamation of the Lord's death. This proclamation is already a missionary activity. In the Holy Communion, there is the idea of reconciliation with God and others. The theme of reconciliation is one of the delicate themes of mission. The Holy Communion reminds the Church of the ministry of reconciliation, as Paul remarks in 2Cor. 5:18-19).   The Holy Communion teaches us that:

> "the self-giving of Christ becomes a model of Christian life-style in the world. His life shared with us in the Word and Sacrament, is given to us for the strengthening of our own life, and as an invitation to join in his mission in and for the world" (Castro, 1983: vi).

The Lord's Table is a paradigm of Jesus' sharing of his life, and an invitation to the Christian Community to share their lives with the world. It speaks distinctly and sends the people of

God to witness to Him in the world, and to proclaim salvation in Jesus' name. It is a call to mission and an invitation to go into the world and serve God. The Holy Communion makes one think of the sharing of manna by Israelites in the book of Exodus 16:17-18. Is this an allusion to distributive justice? "He who gathered much did not have too much, and he who gathered little did not have little. Each one gathered as much as he needed". Around the Lord's Table, everyone is equal and receives the same grace in measure of the need. Through the Holy Communion, the people of God are called on to bring about social justice, gender equality and even unity, all of which are missionary themes. The National Conference of Catholic Bishops expresses the connection between the Eucharist and the mission in the following words:

> "The Eucharist Nourishes Mission Spirituality-- Like those who first ate and drank at the table of the Lord, we who gather today at that table have no choice but to proclaim his gospel to all. The Eucharist nourishes our mission spirituality, and strengthens our commitment to give of ourselves and our resources to the development of the diocesan and universal Church as a people aware of our responsibility for, and interdependence with, all peoples of the earth". (National Conference of Catholic Bishops, 1986:58)

The Eucharist may be understood as a source of global mission, and a call to preach the gospel, feed the hungry, and take care of others. It is a moment of spiritual communion and church unity.

The author would like to conclude the missionary implications of sacraments by quoting Davies, who proposes four areas of interdependence between baptism and the Eucharist:

> "Baptism is ordination to the royal priesthood and acceptance into the covenant, both priesthood and covenant being understood in terms of mission. The eucharist renews both the ordination and the covenant.
> Baptism, with its pattern of life and death, initiates us into mission. The eucharist reestablishes us in this pattern.
> Baptism includes us in the obedience of Christ and so in his mission. The eucharist renews our commitment to God and so to mission.
> Baptism is an eschatological sacrament and so is the Eucharist; both are intimately related in this sense to mission"(Davies, 1966:92).

Due to the fact that sacraments are related to what has been done for the redemption of all creation, and logically for the mission of Jesus Christ, they cannot only be considered as a

source of individual grace. They have a missionary scope as well, in the sense that they strengthen believers in mission spirituality, and invite them to reproduce or continue the mission of Jesus Christ in the world.

6.6 Official Church meetings

The PCK has many official meetings. It is organized according to structures that start from the bottom upwards. These structures are: Consistory, Presbytery, Synod and General Assembly. The consistory is the council that manages the everyday life of the local church. It is composed of elders elected for a mandatory length of time. The consistory is established by the pastor, who is automatically the chairperson. The consistory gathers once a month for meetings. The presbytery is a council whose members come from five or more parishes located in the same geographical area. It gathers on a quarterly basis, and is composed of delegates from every consistory in which there is a pastor. Every consistory has to give a report of its activities. The synod is composed of at least three presbyteries. Lastly, the General Assembly is the highest decisional authority of the PCK. The decisions made at this level are irrevocable. The point to be made here is that all these structures are media tools or opportunities to communicate and convey mission spirituality. The assimilation of the program of mission spirituality may be quick, if it is decided on the form of the Church decree. Because the issue is treated and taught on all levels of the official meetings of the administrative structure of the Community, the results might be more than expected. In this way, the PCK will be on the way to reaching mission spirituality for an effective and relevant mission in the world.

The monthly fellowship of all Presbyterian ministers (Kapukangoie, 2006:71) is also a suitable occasion to use all appropriate methods for the transmission of knowledge, in order to get pastors to understand mission awareness and mission spirituality. In fact, all pastors meet once a month in a spiritual council of pastors. It is not a decisional or organic structure, but it is a fellowship of all Presbyterian pastors that has the purposes of: mutual edification, socialisation, consolidation of relationships, sharing of experiences, and intercession. This meeting is very important because it only involves those who are leaders of churches. In

recalling the following statement of Murray, a New Zealand Presbyterian minister that "Renewal rarely occurs from the bottom up. The norm is from the top down" (Murray, 1991:46), it is clear that spiritual fellowship could play an important role in the imparting of mission awareness and mission spirituality in the lives of pastors.

6.7 Mission Celebration

In the search for ways and means of engaging the PCK in the practice of global mission, the author has thought of the organisation of a "Mission Celebration". This would replace the present mission week that only consists of the organisation of an evangelisation service in the parishes. "Mission Celebration" would be primarily a mission feast. The Community would gather to give thanks to God for all He has done in the past. It is also the opportunity to assess mission practice in the Community. The Church would evaluate the impact of its missionary work in the world. Secondly, "Mission Celebration" would be a sort of school of mission. The people of God need to be taught and reminded about their identity and their mission in the world. The identification of new challenges and burning questions of the present, and the conception of strategies towards durable solutions, could take place in meetings like this. Thirdly, "Mission Celebration" could be a time of spiritual refreshment and renewal for individuals and all the Community, without forgetting structural renewal. "Mission Celebration" may offer the Church the opportunity to be exposed to what other denominations are doing in terms of mission. It will allow the Church to be informed of opportunities to serve God in the country, on the continent, or on other continents. This is the moment to create an interest and passion for mission, by informing, exposing and challenging the church's members. This may require the contribution of experts from mission agencies and other denominations, as proposed above. Lastly, "Mission Celebration" is a time of intercession. When the people of God gather together and are full of mission consciousness, they can pour their heart out before God and intercede for the accomplishment of God's mission in the world. This intercession should include: all internal and external Church activities, special missionary programs, professional missionaries, provision for the needs of workers in the field, the impact of the Church, and its relevance in the world. The material and financial needs of mission would not be left out. Mission celebration is a time to hear the prophetic words of God that

will reveal His will for the future of the Church and the PCK. This study perceives mission celebration as a celebration of the identity, nature and *raison d'être* of the Church. It is an ecclesiological and missiological celebration. The Church gathers to celebrate its existence and its mission in the world. It is a time for personal evaluation of its participation in the mission of God. Mission celebration is an opportunity to celebrate the Trinitarian God, who is a missionary God and who sent the Church into the world to carry out His mission.

CHAPTER 7

GENERAL CONCLUSION

This dissertation is the launch of a spiritual journey that has to lead the PCK to: 1) the recognition of its genuine nature and purpose in the world: 2) the acquisition of mission spirituality that connects the Church to its creator and sender, and empowers and enables it for the sake of participation in mission in the world; 3) the readiness or availability to not only face the challenges of time, but also to seek new opportunities for mission. It concerns the ability of the PCK to become relevant in its context, and to become an effective instrument in the hands of God for the accomplishment of His redemptive purposes within the framework of global missions.

7.1 Apostolic identity and its implications

Apostolic identity is nothing else but the missionary identity of the Church. The Church is missionary by nature. It has been sent into the world to serve as a witness to Christ, and it is in the world to participate in the mission of the Trinitarian God, who is a missionary God. The new paradigm of mission necessitates a redefinition of the Church. The Church of Christ discovers the fullness of its identity and nature - it also discovers the reason why it exists or its responsibility in the world. The discovery of its apostolic identity is equivalent to mission awareness that brings the Church back to the feet of the most high and living God, in order to receive direction in its missionary enterprise. The discovery or recognition of its apostolic identity has direct implications for the relationship of the Church not only with God, but also with the world. In its relationship with God, the Church discovers its multiple facets which reveal its essential nature and the redemptive purpose of God. The Church becomes the people of God, a witness to Christ, the body of Christ, a sign and sacrament, Christ's embassy, and the community of the Holy Spirit, to give some of its characteristics. All these characteristics are proof that the Church belongs to God and does not exist for itself, but was sent for the salvation of the world. In its relationship with the world, the Church appears as the light of the world and salt of the earth, the sign and the sacrament, etc. Because of its divine origin and

nature, the Church is on a mission on Earth, and it continues Christ's mission to reveal God and to communicate his love to the world. The mission of God in the world is multidimensional, global and inclusive, and it concerns all dimensions of human life. With regard to the Church, mission is internal and external. All the Church's activities are part of mission - they constitute the expression of the missionary nature of the Church in the world.

The PCK needs to adopt mission spirituality for the accomplishment of its tasks in the world. Mission spirituality keeps the Church in a state of missionary emergency that reminds the Church that it is in a situation of mission wherever it finds itself. It keeps the Church aware of its nature and mission. Mission spirituality enables the Church to evaluate whether or not its activities are conforming to the will of God and are related to the mission of Christ, because the mission of the Church is, or must be, an extension and continuation of the mission of Jesus Christ. The author understands this task as a missiological dimension of mission spirituality. Mission spirituality refers to all types of Christian spirituality stemming from a relationship with God in Christ, and enables the Church to fulfill its responsibility in the world. It is difficult to think of spirituality without a relationship with God. This relationship is made possible by the power of the Holy Spirit, who manifests the presence of God in the Church and the world. This is why the PCK is called upon to adopt and embrace a spirituality that connects and allows it to remain attached to God, and enables it to reflect the presence of God in the world. That is mission spirituality, which is holistic, global and inclusive. It is not ambiguous, individualistic or exclusive. It concerns human life in all its dimensions. The practice of mission spirituality may result in the openness of the mind to new thoughts, new truths, new paths and new strategies which God may reveal to the Church.

7.2 Wisdom of Roots and Wings or Functional Flexibility

Mission spirituality is not an aim in itself, but rather a lifestyle that makes possible the accomplishment of God's global mission in the world. To assimilate mission spirituality, the Presbyterian Community of Kinshasa needs to adopt an appropriate attitude. The suggestion

here is for the application of the wisdom of "Roots and Wings" (McDaniel, 1995:23), which is borrowed from Jewish pedagogical wisdom. The Rabbi Eugene Levi explains that:

> "As you bring up your children, you want them to have roots and wings. You want them to feel grounded and secure, to feel connected with things that count. But you also want them to think new thoughts and feel new feelings, to be able to fly in new directions".

This metaphor may be used in different ways. This study considers it in the sense of the conservation of its (PCK) fundamental values that define its Presbyterian identity, but at the same time, enabling it to be open to new missiological ideas, thoughts, strategies and methods that may emerge and are necessary for the accomplishment of the global mission. Indeed, the Church experiences a creative tension between its traditional ways of being and doing things, and the requirements of mission praxis. It should search for a balance between the essential characteristics of an institution, and those of a movement lived in creative tension for the sake of mission praxis. The Church-institution is working to maintain itself, is conservative, more or less passive, subject to outside influences, looks to the past, is timid or anxious, withdraws into itself, and is cut off from the world outside. On the other hand, the Church-movement is progressive and active, influences its surroundings, is turned towards the future, is prepared to take risks, and is flexible in its structures (Niebuhr, quoted in Bosch, 1991:50-1). This wisdom of roots and wings has to penetrate all the functional structures of the PCK, all the institutions of theological, pastoral and biblical formation, and all the liturgical structures.

7.3 Who is my neighbour? Or the quest of mission

"Who is my neigbour?" is a call from the Council of World Mission (CWM) for churches to look again at the world, and reconsider their mission with regard to those around them. It is a "slogan question" posed by the Council of World Mission, and is written on a series of six posters, each one with a portrait painted by Stary Mwaba from Zambia. According to the author's interpretation, each portrait could symbolize a racial representation of each continent. Therefore, six portraits represent six continents. This means that the mission is universal - it takes place on every continent. Thus, the Church in every continent is in a situation of mission. Understood in this way, the question: "who is my neighbour" may imply another

question: "where is my neighbor?", to which the six portraits will answer: your neighbor is where you are, and on all the continents. It also means that mission Dei is the responsibility of all the people of God. This study also understands the fact that "Who is my neighbour" is a quest for mission opportunities. It is a missiological question that reveals the missionary self-consciousness of the questioner. The author's preoccupation in writing this dissertation is to bring the PCK to the point where its spirituality will enable it to not only ask this question, but also to be able to answer it. This will be the proof of mission awareness and mission spirituality. On the poster, there is also a piece of puzzle associated with the question. According to the author, this is significant: the person or the Church that asks this question is in quest of his/her or its missionary place in the puzzle of the global mission. It implies an awareness of God's calling to his or her life in the world. In the same way, every church should identify its particular mission or purpose in the world. Every Christian and every church is a missing piece of the puzzle of world mission, and everyone must fill his or her unique place. Through this dissertation, the author has made a request to the PCK to understand and embrace its missionary nature, adopt mission spirituality and get to the point of seeking mission opportunities by asking the question: "who is my neighbor?" in the Congolese, African and continental contexts. This question claims from the PCK an expression of readiness and availability to fulfill its mission.

In the framework of this dissertation, a global approach to tackling the general situation of the Presbyterian Church of Kinshasa has been taken. This approach does not pretend to be exhaustive. Many subjects have been raised that could be the target of future studies. Such studies could involve the following issues: structures, poverty, decline of membership, social involvement, etc. These are just some of the opened doors for future research that could be carried out in order to not only contribute to the development of the PCK, but also to advance science.

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