

BEKENDSTELLING



Jurgens Hendriks is op 10 Oktober 1946 op Stellenbosch gebore. Hy matriculeer aan Paul Roos-Gimnasium, doen 'n jaar diensplig in die Vloot en begin in 1966 hier studeer. Hy behaal BA, HonsBA, MA, BTh en die Lisensiaat in Teologie almal *cum laude*. Na 'n jaar se navorsing deur middel van 'n Abe Bailey beurs in Edinburg, Skotland, ontvang hy in 1974 sy DLitt in Semitiese Tale met as onderwerp: *Legal aspects of the marriage metaphor in Hosea and Jeremiah*.

In 1974 word hy na die NGK Upington beroep en vir die volgende tien jaar - tot aan die einde van 1984 - volg 'n bedrywige tyd in die Noord-Kaap. Die gebied stig as sinode af en die jong dr Hendriks is Noord-Kaapland se eerste aktuaris, dien ook as skriba van die Algemene Regskommissie van die NGK en is die dryfkrag agter die ontwikkeling van 'n kerklike konferensiesentrum langs die Oranjerivier met oornag geriewe vir 222 mense. In 1982 en die daaropvolgende jare word die kerk se werk daar geseën met 'n geestelike ontwaking wat baie mense se lewens ingrypend raak en vernuwe. Saam met 'n jonger garde leraars is hy intens gemoed met "Gemeentebou," 'n vernuwingsbeweging in die NGK.

Onder meer as gevolg van dié werk word hy einde 1984 as senior lektor in Praktiese Teologie beroep met die opdrag om "Gemeentebou" aan die Fakulteit Teologie te vestig. In 1992 verskyn *Strategiese Beplanning in die Gemeente* onder sy naam. Die boek was in 'n groot mate die produk van 'n spanbenadering van die eerste geslag studente wat ná 1985 aan die Fakulteit Teologie hier afgestudeer het, asook die groot groep predikante wat die MTh-program in Gemeentebou gevolg het. Hulle invloed bring 'n groot verskuiwing in die NGK se bedieningspraktyk mee. Saam met 'n groep leraars wat in BUVTON saamgewerk het, speel hulle 'n belangrike rol om die NGK voor te berei vir die nuwe demokratiese bestel.

Met sy eerste langverlof in 1993 begin hy navorsing doen om die tendense op godsdienstemografiese gebied in die Suid-Afrikaanse samelewing te verstaan. Oor die volgende jare ontwikkel hy die Eenheid vir Godsdienstemografiese Navorsing - wat uit sy navorsing gespruit het - as die leidinggewende en gesaghebbendste instansie in sy soort in Suid-Afrika. Die eenheid het tans sy eie voltijdse personeel en is besig om 'n bepalende rol te speel in die fakulteit en Universiteit se betrokkenheid by gemeenskapsontwikkeling en armoede. Dit dien as 'n skakel tussen die Fakulteit Teologie, die gevestigde kerke in Suid-Afrika, die regering en die sakesektor.

In 1997 lei Hendriks 'n groep akademië van hierdie fakulteit en die Fakulteit Teologie van die Universiteit van Wes-Kaap op 'n besoek aan 37 teologiese opleidingsentra in verskeie lande in Suidelike Afrika. Uit hierdie en verskeie opvolg besoeke speel hy die leidende rol in die totstandkoming van NetACT (*Network for African Congregational Theology*) in 2000 in Nairobi. Tans netwerk dié groep Gereformeerde-Presbiteriaanse teologiese opleidingsentra in agt lande. Die netwerk se kantoor is in die Fakulteit Teologie. Hierdie betrokkenheid in Afrika lei tot 'n 'n skerp toename in nagraadse studente uit die hele Afrika aan die fakulteit. As uitvoerende direkteur speel hy 'n groot rol in die meer as R2 miljoen wat vir die netwerk ingesamel is.

Jurgens is in 1973 met Helen Murray getroud en hulle het twee dogters, twee seuns en 'n kleindogter. Die egpaar en hulle kinders is bekend vir hulle liefde vir die natuur en jarelange betrokkenheid by die Berg-en-Toerklub van die Universiteit.

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DIE TOEKOMS VAN DIE KERK, DIE KERK VAN DIE TOEKOMS

INLEIDING EN OORSIG

In hierdie rede wil ek iets sê oor hoe ek Praktiese Teologie as wetenskap verstaan en met watter voorveronderstellings ek werk as ek oor die toekoms van die kerk en die kerk van die toekoms praat. Tweedens wil ek die resultate van die 2001 Bevolking-sensus ten opsigte van godsdiens van naderby beskou. Die klem is hier op die groei en kwyn-tendense van kerke en die migrasie van lidmate tussen verskillende denominasies. Hierdie gegewens het implikasies vir die toekoms van die Gereformeerd-Presbiteriaanse skool van teologie aan hierdie fakulteit. Daarna wil ek aan die hand van die ontleding oor die kerk van die toekoms praat. Eerstens wil ek wys op strategiese prioriteite en tweedens wil ek 'n paar gedagtes met u deel oor die uitstaande kenmerke van die kerk gedurende die eerste drie eeue na Christus toe die kerk 'n tydperk van ongelooflike groei beleef het. Die geskiedenis bly een van ons belangrikste leermeesters.

PRAKTIESE TEOLOGIE AS MISSIONÊRE TEOLOGIE

How does one do theology and what is theology? Valdir Steurnagel (2003:103-104) skryf aangrypend oor Maria, moeder van Jesus. Hy sê: *Theology comes at the second hour*. Daarmee bedoel hy:

- ☒ Teologie is 'n kerk-ding.
- ☒ Dit is gelowige mense se poging om te probeer verstaan wie God is en wat Hy vir ons oor die eeue probeer wysmaak.
- ☒ Teologie spruit voort uit die saad van God se openbaring en die werking van die Heilige Gees.
- ☒ Teologie is altyd 'n tweede-orde aktiwiteit.
- ☒ Dit is om in gehoorsaamheid aan 'n God wat in die eerste uur met jou gepraat het reflekerend tot aksie oor te gaan.
- ☒ Dit word diep in mens se "hart en niere" gebore; in skok, ontnugtering, bewondering, aanbidding; ja ook

THE FUTURE OF THE CHURCH, THE CHURCH OF THE FUTURE

INTRODUCTION AND OUTLINE

In this address, I wish to start by saying something about my understanding of Practical Theology as science and what premises I apply when I speak about the future of the church, and the church of the future. Secondly, I wish to examine closely the results of the 2001 Population Census in respect of religion. Here, the emphasis is on churches' tendencies of growth and decline and the migration of members between various denominations. This information has implications for the future of the Reformed-Presbyterian school of theology of this Faculty. Thereafter, with reference to the analysis, I wish to speak about the church of the future. Firstly, I shall point out strategic priorities and, secondly, I wish to present a few thoughts regarding the outstanding characteristics of the church during the first three centuries after Christ, when the church enjoyed a period of unbelievable growth. History remains one of our most important teachers.

PRACTICAL TEOLOGIE AS MISSIONARY TEOLOGIE

How does one do theology, and what is theology? Valdir Steurnagel (2003:103-104) writes stirringly about Mary, the mother of Jesus. He says: *Theology comes at the second hour*. By this he means:

- ☒ Theology belongs to the church.
- ☒ It is an attempt by believers to understand who God is and what He has been trying to teach us over the centuries.
- ☒ Theology grows from the seed of God's revelation and the work of the Holy Spirit.
- ☒ Theology is therefore a second-order activity.
- ☒ It is reflective action in obedience to God, who spoke to you in the first hour.
- ☒ Deep in the human "heart and kidneys," theology is born in shock, disillusionment, admiration, worship, yes, also paradoxically in fear in the presence of what

paradoksaal uit vrees voor die aangesig van wat die Ou Testament graag noem: die Allerhoogste, die Here van die Leërskaar.

- Teologie begin ná roeping, bekering, en stotterende geloof.¹

Ter wille van 'n oorsigtelike greep en sonder om dit in detail hier te beredeneer, wil ek aan die hand van die volgende skets met u deel hoe ons meen teologie in gelowiges en gemeentes se lewe behoort te funksioneer.²

Die simbole aan die **voet van die kruis** verduidelik die identiteit van die kerk. Die driehoek simboliseer die drie-enige God wat in Christus na ons kom en wat ons as ons Skepper, Verlosser en Heiligmaker leer ken het. God is in sy wese missionêr: Hy het 'n doel met ons as sy skepsels en met die kerk as sy volk of liggaam of bruid. Die kerk vind sy identiteit in haar Skepper en daarom is die kerk in haar wese missionêr. As sy dié eienskap verloor, kom haar toekoms in die gedrang.

Die linkerpool van die kruis is die simbool van die hede, die konteks waarin gemeentes geplaas is om missionêr betrokke te wees as lig vir die wêreld, as sout vir die aarde. In Praktiese Teologie bestudeer ons die lief en leed van hierdie wêreld en alles wat daar gebeur met die hulp van o.m. metodes wat in baie verskillende wetenskappe ontwikkel is. So kyk ons na die sensus-statistiek van wat in Suid-Afrika gebeur en vra vrae: Wat gaan hier aan? Is dit reg? Wat is die nood? Ons vrae behoort in harmonie te wees met wat in God se hart leef.

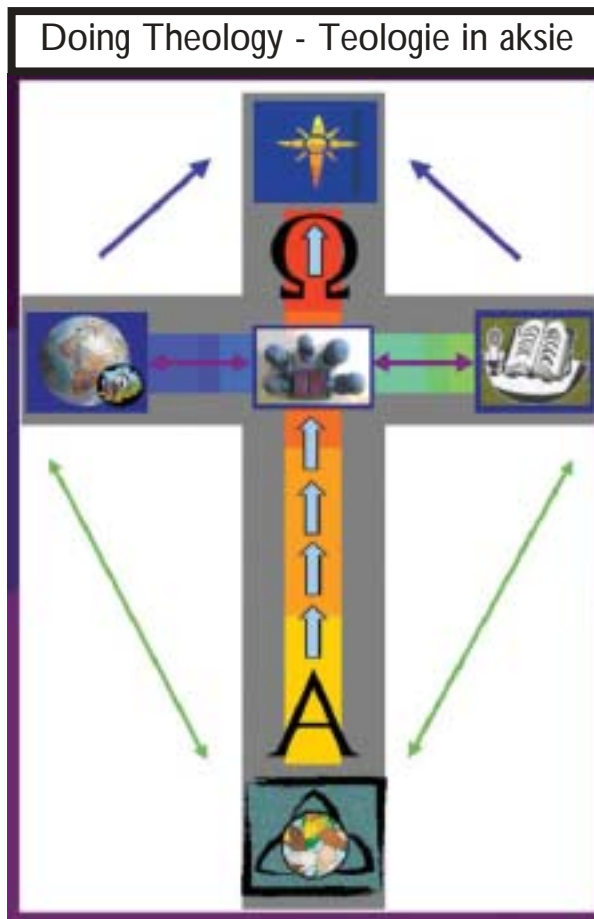
Aan die regterpool van die kruis stel die simbole die Bybel voor en die ganse geloofstradisie wat daaruit ontwikkel het. Dit is die pool van die verlede waaruit ons probeer om af te lei wat God ons oor die eeue probeer wysmaak het. Dit is uit dié storie of verhaal van God se openbaring aan mense wat ons iets weet oor wie Hy is en hoe Hy is. Op 'n misterieuse wyse maak die Heilige Gees ons sensitief vir God en lei Hy ons deur die Woord.

Die bopunt van die kruis simboliseer die

the Old Testament prefers to call: the Most High, the Lord of Hosts.

- Theology begins after calling, conversion and stammering faith.¹

For the sake of a synoptic grasp, without a detailed debate, I wish to explain to you, by means of the following sketch, how we believe theology should function in the life of believers and congregations.²



The symbols at the **foot of the cross** explain the identity of the church. The triangle symbolizes the Triune God who comes to us through Christ and whom we came to know as Creator, Saviour and Sanctifier. God created this world and people with a mission. He has a purpose for us as his creatures, and for the church as his people, body or bride. The church finds its identity in its Creator and is therefore missional in its very being. Should it lose this characteristic, its future will be compromised.

The left side of the cross symbolises the present, the context in which the congregation is placed to be involved as missionaries, as the light for the world, as the salt of the earth. In Practical Theology, we study the joy and suffering of this world and all that takes place here by means of methods that have

been developed in different sciences. Thus, we examine the census statistics reflecting what happens in South Africa and ask questions, such as: What takes place here? Is it right? What are the needs? Our questions must be in harmony with what lives in God's heart.

The symbols **at the right side of the cross** represent the Bible and the whole faith tradition that has developed from it. This is the pole of the past, from which we attempt to deduce what God has tried to teach us over centuries. From this story or narrative of God's revelation to people, we know something about his nature and who He is. In a mysterious way, the Holy Spirit sensitizes us to God and leads us through the Word.

The top of the cross symbolizes the Kingdom of God, the future that mysteriously is present, the source

Koninkryk van God, die toekoms wat al hier is, die bron van ons hoop en verwagting, die nuwe hemel en aarde. Dit is hierheen wat die Heilige Gees ons navigeer.

Die kruispunt van die kruis is waar die hart van teologie geleë is. Dit is 'n beeldjie van my teoloog-kunstenaar vriend Nico Simpson wat wys op 'n groepie gelowiges wat om die Woord saambid. Hulle sit in die spanningsveld tussen die pole van

- ☒ wie hulle in Christus is en
- ☒ wat hulle moet word.

Hulle sit in die spanningsveld van

- ☒ 'n wêreld wat roep, skreeu in sy nood en pyn, wat kreun onder onreg en verkragting van mens en natuur en
- ☒ die oproep van die Woord dat ons die verskil-makers moet wees in hierdie wêreld.

Hier by die kruising van die spanningslyne vind jy 'n lewende kerk. Hier vind jy gelowiges wat saam worstel om die wil en leiding van die Here te onderskei ten einde in gehoorsaamheid prioriteite en strategie te bepaal om tot aksie oor te gaan. Teologie word gedoen in die gemeenskap van gelowiges.

In die rede fokus ek op die linkerpole en vra: wat het tussen 1911 en 2001 in die kerklike scenario in Suid-Afrika gebeur as mens statistiek as 'n invalshoek gebruik. As ons dit gesien het, skuif ons oor na die kruispunt en vra:

- ☒ wat leer ons uit die verlede, die regterpool;
- ☒ wat sê ons identiteit as liggaam vir Christus vir ons, wie is ons;
- ☒ waarop hoop ons, waarheen is God op pad?
- ☒ En dan probeer ons stamelend en ten dele 'n reguit pad vind om Hom wat ons voorgegaan het te volg.

WAT GEBEUR IN ONS SUID-AFRIKAANSE WÊRELD: STATISTIESE TENDENSE

By die geleentheid gaan ek nie in op die tegniese en detail aspekte van die Suid-Afrikaanse bevolking sensusse en die metodologie wat ons volg in die verwerking van die gegewens nie.³ Ek het in 1993 met die tipe navorsing begin en sedert 1998 het ek en my vriend en kollega dr Johannes Erasmus dit saam gedoen en die Eenheid vir Godsdienste Demografiese Navorsing begin. Ons kan alleen met waardering getuig van die personeel van Statistiek Suid-Afrika met wie ons uitstekende samewerking ontwikkel het.

of our hopes and expectations, the new heaven and earth. The Holy Spirit navigates us toward this.

The intersection of the cross is where the heart of doing theology is situated. The picture is an illustration by my theologian-artist friend, Nico Simpson, depicting a group of believers praying together around the Word. They are in a field of tension between the poles of

- ☒ who they are in Christ, and
- ☒ what they must become.

They are in a field of tension between the poles of

- ☒ a world that calls, cries out in its need and pain, that groans under injustice and the rape of humans and nature, and
- ☒ the appeal by the Word that we should make a difference in this world and what God really intended this world to be.

Here, at the intersection of the lines of tension, one finds a living church. Here, one finds believers who wrestle together to discern the will and guidance of the Lord in order to determine priorities and strategies to initiate action. Theology is done in a community of believers.

In this address, I focus on the left pole and ask: What has happened between 1911 and 2001 in the South African ecclesiastical scenario if one uses statistics as the angle of incidence? After examining this, we shift to the point of intersection and ask:

- ☒ What do we learn from the past, the right pole?
- ☒ What does our identity, as body of Christ, say to us? Who are we?
- ☒ For what do we hope? Where is God heading?
- ☒ Then our stammering attempts are partly to find a straight path so as to follow Him who preceded us.

STATISTICAL INDICATORS OF TRENDS IN SOUTH AFRICA

During this address, I shall not expand on the technical and detailed aspects of the South African population censuses and the methodology that we apply in processing the data.³ I have been doing this research since 1993. In 1998 my friend and colleague, Dr Johannes Erasmus joined me and we found the Unit for Religious Demographic Research. Since then we worked with the personnel of Statistics South Africa (StatsSA) who really became good colleagues.

Figuur 1 (bo regs): Persentasie SA bevolkingsgroepe **Figuur 2** (tweede van bo): Persentasie verandering in SA bevolkingsgroepe 1911-2001

Die eerste sirkel figuur toon die persentasies van die SA bevolkingsgroepe aan. Tans is 79% van ons bevolking swartmense. As u dit vergelyk met die volgende figuur wat vir u wys hoe die proporsies van die verskillende groepe verander het van 1911 tot 2001, is die opvallende kenmerk die afname van die persentasie blankes van 21.4% in 1911 tot 9.6% in 2001. Wanneer jy met die statistiek van die hele Suid-Afrika werk, bepaal dit wat in die swart bevolkingsgroep gebeur tot 'n groot mate die tendens.

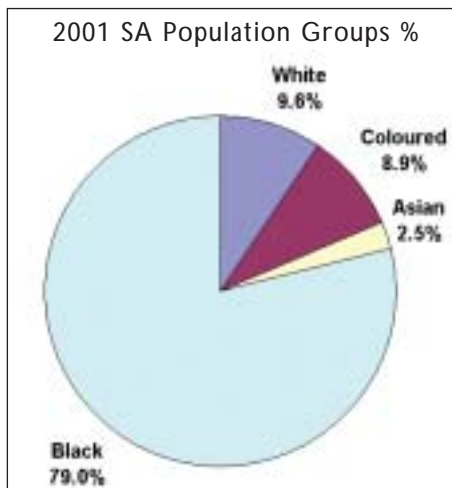
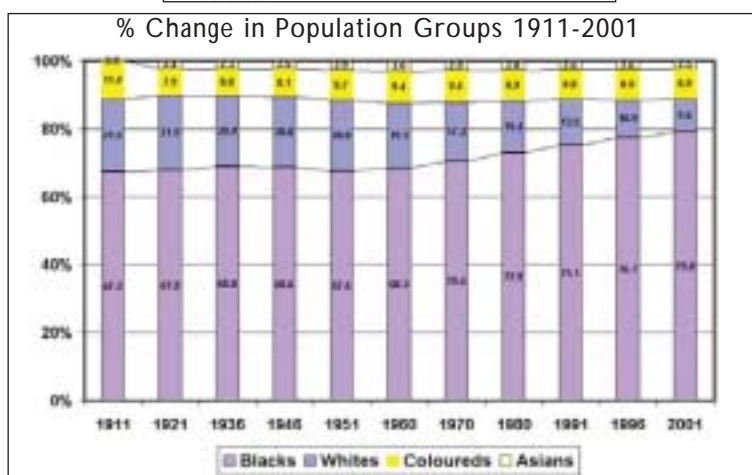


Figure 1 (left): SA population groups: percentages; **Figure 2** (second from top): Percentage change in population groups: 1911-2001

The first circle reflects the percentages of the SA population groups. Currently, 79% of our population are Blacks. If one compares this with the following figure which illustrates how the proportions of the various groups have changed from 1911 to 2001, the significant characteristic is the decline in the percentage of Whites from 21.4% in 1911 to 9.6% in 2001. When working with the statistics of the entire South Africa, what takes place in the Black population group determines tendencies.



Figuur 3: Persentasie Christene in Suid-Afrika

Die opvallende hier is die konstante groei in die persentasie Christene in Suid-Afrika tot 79.8% in 2001. Opnames wat World Value Survey in 2000 in SA met 'n ander metode gemaak het, het ook getoon dat die persentasie mense wat hulle met die Christelike geloof assosieer, toeneem. Hulle opname toon die persentasie Christene is 77%. Die 1991 en 1996 sensusse se persentasies was laer en het oënskynlik gedui op 'n daling. Dié twee sensusse se sensusvorme het egter na die spesifieke vraag oor geloof tussen hakies geplaas "opsioneel". Op ons en ander se versoek en argumente het StatsSA nie in die 2001 sensusvraag "opsioneel" bygevoeg nie.⁴

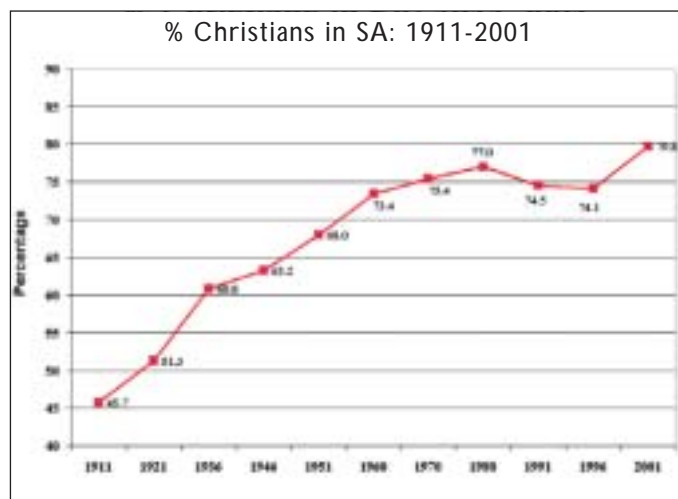


Figure 3: Percentage Christians in South Africa

The constant growth to 79.8% in the percentage of Christians in South Africa is significant. In 2000, in South Africa, the World Value Survey used another method, but also indicated that the percentage of people who associate with the Christian faith, has increased. Their survey reflects the percentage of Christians as 77%. The percentages of the 1991 and 1996 censuses were lower and probably indicated a decline. However the way the question was formulated influenced the result. In 1991 and 1996 the word "optional" in parentheses was added to the question. Upon a request with arguments by us and others, StatsSA did not add "optional" to this question in the 2001 census.⁴

Figuur 4: Persentasie Geen godsdiens en Geweier om die vraag te beantwoord

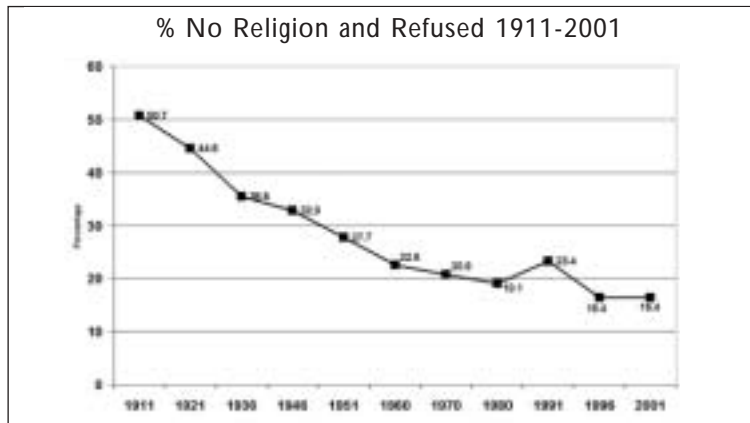


Figure 4: Percentage "No religion" and "Refused to answer the question" 1911-2001

Hier sien u hoe die persentasie mense wat beskou is as mense sonder godsdiens afgeneem het.

Here, it is evident how the percentage of people who were regarded to have no religion has declined.

Figuur 5: Godsdienslike groepe in SA

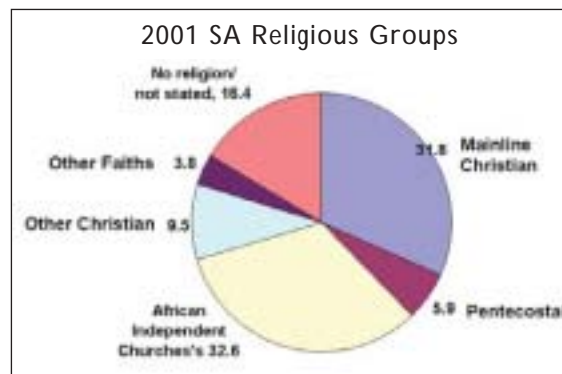


Figure 5: Religious groups in South Africa

Die figuur toon aan dat naas die Christelike geloof, slegs 3.8% van die bevolking ander godsdiens aanhang, 2.8% hiervan is die Islam (1.5%) en Hindoe geloof (1.2%). Die orige 16.4% beskou hulleself as agnostici of wil nie die vraag beantwoord nie.

This figure indicates that, beside the Christian faith, only 3.8% of the population have other religions, 2.8% of these are of the Islam (1.5%) and Hindu (1.2%) faiths. The remaining 16.4% regard themselves as agnostics, or prefer not to answer the question.

Figuur 6: Christelike markaandeel

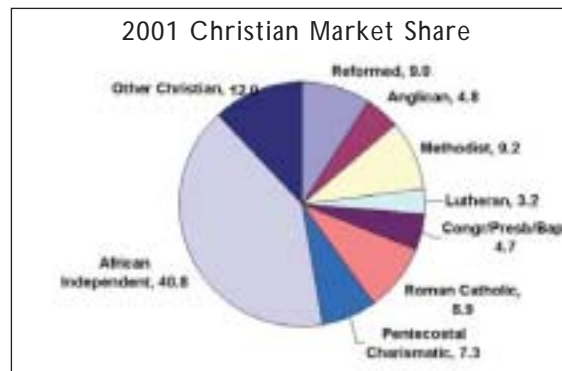


Figure 6: Christian market share

As mens die Christelike geloofsgroepe in denominasionele verbande saamvat, gee hierdie sirkel-diagram vir u die persentasies van elke groep. Die African Independent Churches (AICs) verteenwoordig in totaal 40.8% van die Christelike marksektor en bestaan uit ongeveer 4000 groepe waarvan die Zion Christian Church byna 5 miljoen lidmate het of 14% van Suid-Afrika se Christene uitmaak.

Christian Church's almost five million members amount to 14% of South African Christians.

Figuur 7: Persentasie Christene in bevolkingsgroepe 1911-2001

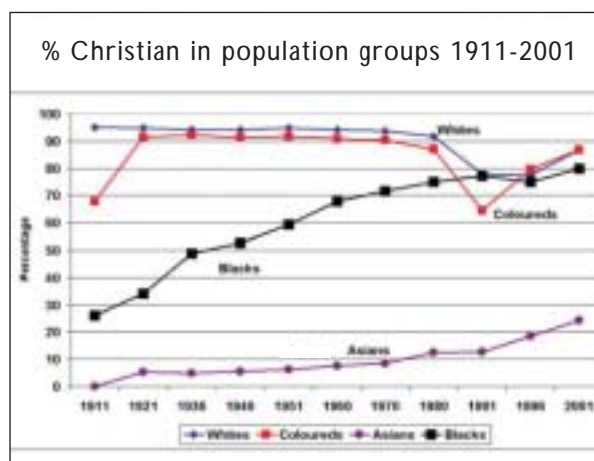


Figure 7: Percentage Christians in population groups: 1911-2001

Hierdie uiters insiggewende grafieke wys dat die persentasie blankes en bruines begin daal en die patroon van die meeste Westerse kerke begin volg. Neem in ag dat die 1991 en 1996 sensusse die "opsionele" jare was. Die persentasie swart en Indiër mense groei egter.

These extremely significant graphs indicate that the percentage of Whites and Coloureds has begun to decline and has started to follow the pattern of the majority of Western churches. Take into account that the 1991 and 1996 censuses were the "optional" years. However, the percentages of Black and Indian people have grown.

Figuur 8: Lidmaatskap getalle in bevolkingsgroepe 1911-2001

Dit is altyd goed om persentasies te vergelyk met fisiese getalle. Slegs in die blanke groep is daar 'n letterlike daling in getalle.

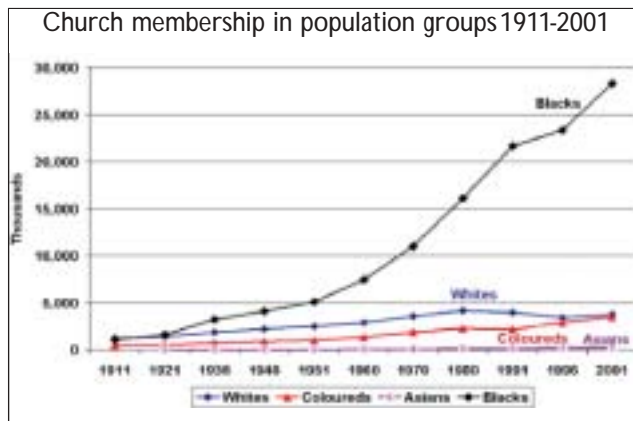


Figure 8: Church membership numbers in population groups: 1911-2001

It is always advisable to compare percentages with physical numbers. Only in the White group a literal decline in numbers occurred.

Figuur 9: Markaandeel van gevestigde kerke 1911-2001

Hier sien u hoe al die gevestigde kerke wat uit Europa hierheen gekom het en hulle Europese identiteit en teologie behou het, basies hulle markaandeel verloor.

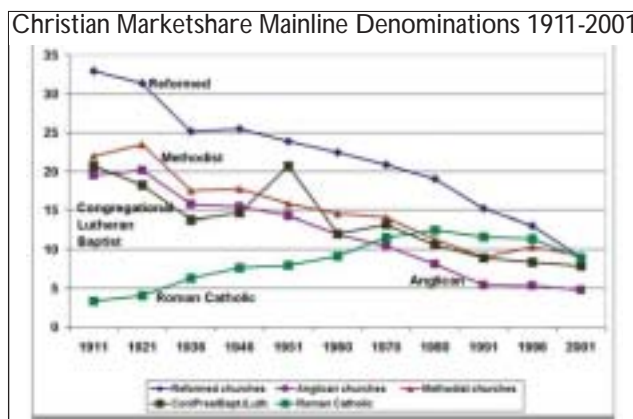


Figure 9: Christian market share of mainline denominations: 1911-2001

Here, it is evident that all the established churches that came to South Africa from Europe and that have retained their European identity and theology, have basically lost their share of the market.

Figuur 10: Markaandeel Onafhanklike Afrika Kerke, Pinkster en ander groepe 1911-2001

Hierdie groepe groei.

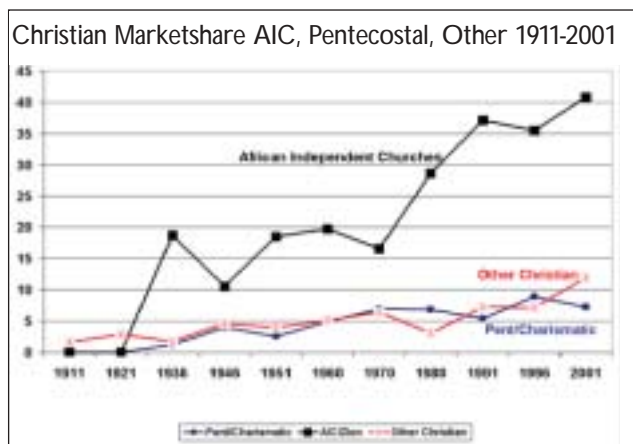


Figure 10: Christian market share of Independent African Churches, Pentecostal and other groups: 1911-2001

These groups are growing.

Figuur 11: Markaandeel in die blanke bevolkingsgroep 1911-20015

Die uitstaande kenmerk in die blanke bevolkingsgroep is dat die Gereformeerde en Anglikaanse kerke hulle markaandeel verloor ten gunste van die Pentekostalistiese / Charismatiese nuwe generasie kerke.

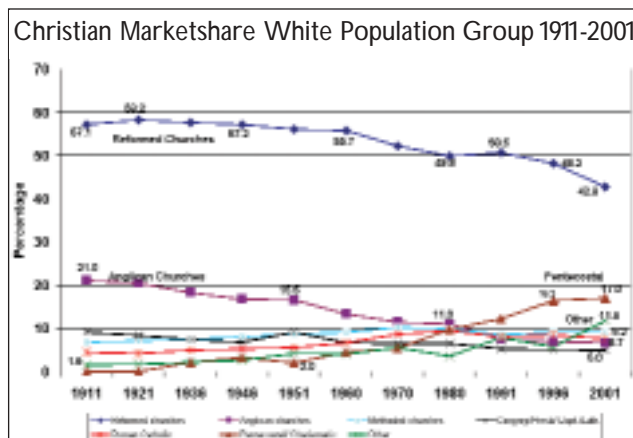


Figure 11: Christian market share in the White population group: 1911-20015

The significant characteristic in the White population group is that the Reformed and Anglican Churches have lost their market share in favour of the Pentecostal/Charismatic new generation Churches.

Figuur 12: Markaandeel in die bruin bevolkingsgroep 1911-2001

In die bruin bevolkingsgroep is dieselfde tendens naamlik dat die Gereformeerde en Anglikaanse kerke hulle markaandeel verloor ten gunste van die Pentekostalistiese / Charismatiese nuwe generasie kerke net duideliker en sterker teenwoordig.

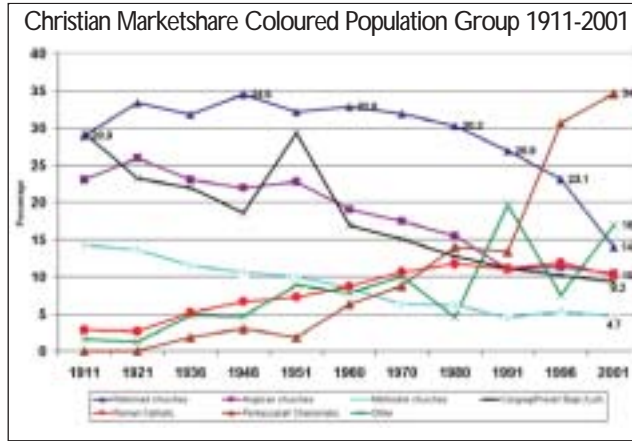


Figure 12: Christian market share in the Coloured population group: 1911-2001

The same tendency, however with a clearer and stronger trend, applies to the Coloured population group, namely that the Reformed and Anglican Churches have lost their market share in favour of the Pentecostal/Anglican new generation Churches.

Figuur 13: Gereformeerde markaandeel in alle bevolkingsgroepe 1911-2001

Die statistiek toon duidelik dat die Gereformeerde Familie van kerke, waarvan die NGK familie meer as 90% uitmaak, in al die bevolkingsgroepe hulle markaandeel verloor. Dit is ook in die Presbiteriaanse kerk die geval.

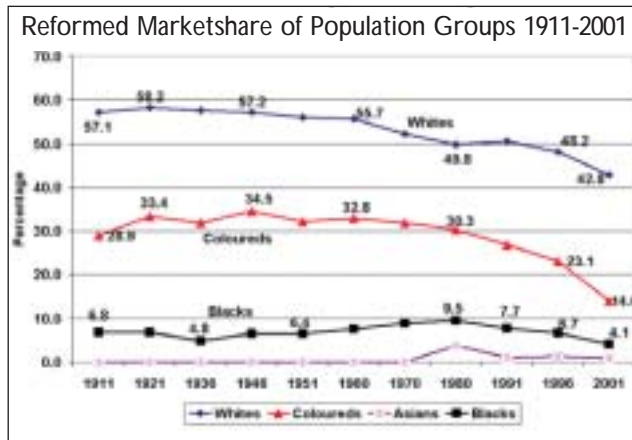


Figure 13: Reformed market share in all population groups: 1911-2001

The statistics indicate clearly that the Reformed family of churches, of which the DRC family comprises over 90%, have lost their share of the market in all population groups. This also applies to the Presbyterian Church.

Figuur 14: Gereformeerde lidmaat getalle 1911-2001

Die grafiek bevestig bloot dat nie net persentasiegewys nie, maar ook in letterlike getalle die Gereformeerde familie se lidmaatgetalle sterk aan die afneem is. Dit is 'n dramatiese daling.

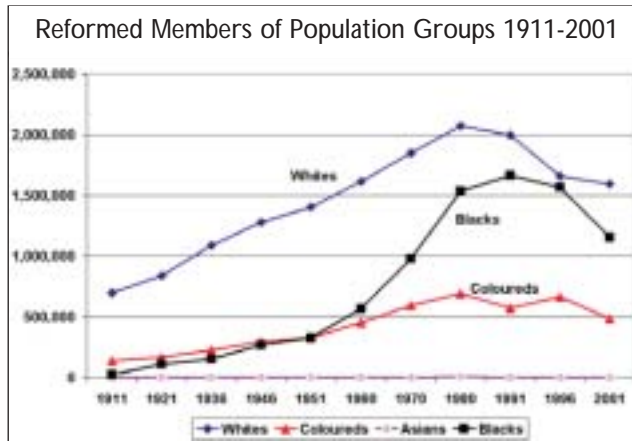


Figure 14: Reformed membership numbers in all population groups: 1911-2001

This graph merely confirms that not only percentage-wise, but also in literal numbers, the Reformed family's membership numbers are strongly declining. And this is a dramatic decline.

GEVOLGTREKKINGS

Ek wil graag op 'n paar tendense en gevolgtrekkings wys:

1. Die swart bevolkingsgroep is tans 79% van die totale bevolking en verandering binne die groep beïnvloed statistiese tendense merkbaar. Die blanke bevolkingsgroep kwyn en het van 'n markaandeel van 21.4% in 1911 tot 9.6% in 2001 gekrimp. Twee fak-

CONCLUSIONS

I wish to point out a number of tendencies and conclusions.

1. Currently, the Black population group comprises 79% of the total population, and changes within this group have a significant influence on statistical tendencies. The White population group is declining

tore wat hierin 'n rol speel, is 'n dramatiese verlaagde geboortekoers onder blankes en 'n immigrasie-emigrasie omdraai met talle gekwalifiseerde Suid-Afrikaners wat oorsee werk.

2. Die persentasie Christene neem steeds toe, hoewel stadiger, maar in die blanke en bruin bevolkingsgroepe begin die tipies Westerse patroon van 'n kwynende Christendom nou statisties standhoudend wys.
3. Die bevolkingsensus se godsdiens statistiek wys op *assosiasie* met 'n bepaalde geloof. Die getal lidmate in die registers van die kerke wat statistiek hou, is altyd minder. Die (blanke) NGK het bv 1.45 miljoen lidmate in die sensus terwyl sy eie rekords sy lidmaattal op 1.17 stel, 280,000 mense minder. Die getal meelewende gelowiges in enige gemeente is by sensus en gemeente statistiek baie minder as die totale getalle.
4. Die 1991 en 1996 invoeging van "opsioneel" by die godsdiensvraag verklaar waarskynlik grotendeels die duik in die statistiek van die spesifieke jare. Ons vermoed dat die politieke situasie ook die 1991 sensusgegevens beïnvloed het.
5. Ander gelowe maak slegs 3.8% van die land se bevolking uit. Dit is 'n baie lae persentasie. In die regering, onderwys en media word ander gelowe uitsonderlik hoog verteenwoordig of tegemoet gekom.
6. Die gevestigde kerke verloor hulle markaandeel en die wins verskuif na die AICs en die Pinkster- en nuwe Onafhanklike Kerke.
7. Die Gereformeerde Kerkgroep is skynbaar onbewus van hoe ernstig sy situasie is. Die kern van sy probleme is die wêreldwye kultuurskuif, die nadraai van die apartheidsera, die interne eenwordingstryd, en 'n onvermoë van ouer lidmate om by 'n nuwe situasie aan te pas.
 - ☒ Die NGK vorm meer as 90% van die Gereformeerde groep kerke.
 - ☒ In die blanke bevolkingsgroep het die kerke steeds 'n 43% markaandeel maar hulle het oor die laaste 20 jaar feitlik 'n half miljoen lidmate verloor wat hoofsaaklik oorgeskuif het na die Pinkster en Nuwe Onafhanklike kerke.
 - ☒ In die bruin bevolkingsgroep het die Gereformeerde Kerke vir meer as 50 jaar 'n markaandeel van 30% plus gehad wat sedert 1980 na 14% gedaal het. Die lidmate het baie duidelik oorgeskuif na Pinkster-Charismatiese kerke.

and has decreased from a market share of 21.4% in 1911 to 9.6% in 2001. Two factors that play a role in this are the dramatic decline in the birth rate among the Whites and an immigration-emigration reverse – now, many qualified South Africans work abroad.

2. Currently, the percentage of Christians is still increasing, albeit slower, but, in the White and Coloured population groups, the typical Western pattern of a declining Christendom is consistently starting to be evident.
3. The religious statistics of the population census reflects an *association* with a particular faith. The number of members is always less in the registers of the churches that keep statistical records. For example, the (White) DRC had 1.45 million members in the census, while its own records reflect its membership as 1.17 million, i.e. 280,000 less. The number of active believers in any congregation is much less in the census and congregational statistics, than the total number.
4. The 1991 and 1996 insertion of "optional" into the question re religion probably largely declares the decline in the statistics of these specific years. We presume that the political situation also influenced the 1991 census data.
5. Other faiths comprise only 3.8% of the country's population - a very low percentage. In the government, education and media, other faiths are statistically over-represented.
6. The established churches are losing their market share, while the gain transposes to the AICs, the Pentecostal and the new Independent Churches.
7. Apparently, the Reformed Church group is unaware of the gravity of their situation. To my mind the core of their problems is the world-wide cultural shift, the aftermath of the era of apartheid, the internal struggle for unity, and the inability of older members to adapt to a new situation.
 - ☒ The DRC comprises over 90% of the group of Reformed Churches.
 - ☒ In the White population group the churches still hold a 43% market share but, over the past 20 years, they have lost almost half a million members who shifted mainly to the Pentecostal and New Independent Churches.
 - ☒ In the Coloured population group, the Reformed Churches had a market share of over 30% for more than 50 years. Since 1980, this has declined to 14%. The members have clearly transferred to the Pentecostal-Charismatic Churches.

DIE KERK VAN DIE TOEKOMS: STRATEGIESE PRIORITEITE

Die toekoms van die gevestigde kerke, wat die NGK-familie insluit, is duidelik onder druk. Teologies gesproke beteken dit gewoonlik dat die kerke besig is om hulle fokus op God en hulle naaste (hul kinders ook) te verloor. Oor tyd lei dit tot die statistiese dalings wat aangetoon is.

Hoe lyk die kerk van die toekoms? Ek wil die saak oorsigtelik uit twee perspektiewe benader: eers wat ek meen die onmiddellike strategiese prioriteite behoort te wees en tweedens wat mens in die verband uit die geskiedenis van die vroeë kerk kan leer.

Ek meen dat die kerk moet transformeer uit 'n tradisionalisme en 'n gevangenskap van die evangelie binne die Afrikaanse ideologiese kerkkultuur.⁶ In die literatuur is daar merkwaardige eenstemmigheid oor prioriteite. Ek wil sewe prioriteite aangespreek:⁷

1. Nuwe lewe begin altyd by God, by bekering. Bekering en berou is wanneer God se teenwoordigheid jou in jou spore laat omdraai. Dit is 'n uitruk uit jou gemakzone. **Nuwe lewe is 'n herfokus op God wat onwillekeurig lei tot 'n herfokus op jou naaste en nood en tot restitusie.** As jy God se roepstem werklik hoor en gehoorsaam, lei dit jou oor die grense waarbinne jy knus gekluister was.
2. Die kerk van die toekoms is 'n kerk wat sy **missionêre wese herontdek**. Die kerk is in sy wese 'n kerk met 'n sending, 'n missie; lidmaatskap is sendeling-wees: 'n gestuurde, 'n getuie, 'n dienaar in die wêreld. Tans werk die gevestigde kerke basies met 'n institutêre hermeneutiek. Gemeentes wat 'n missionêre hermeneutiek herontdek, beleef geestelik 'n nuwe lente.
3. Die kerk van die toekoms het **nuwe leierskap** nodig en 'n **nuwe leierskapstyl**.⁸ Die meeste van ons se opleiding is gevorm binne 'n professionele paradigma waar jy soos ander professionele beroepe aan 'n universiteit opgelei is. Ek meen ons is eenstemmig dat geen leier sonder kennis van die Woord, die geskiedenis, die teologie, die wêreld waarbinne ons leef werklik 'n profeet kan wees nie. Ons opleiding is egter te ver weg van die gemeente, van 'n geloofsgemeenskap-kontrole op roeping, geestelike groei en volwassenheid, dissipelskap en mentorskap en 'n proses waar vaardighede en geestelike groei meer holisties saam met intellektuele vorming plaasvind. Ons sit met 'n prop professionele dominees in die kerk wat nie gemeentes uit hulle institusionele gevangenskap kan begelei nie omdat hulle

THE CHURCH OF THE FUTURE: STRATEGIC PRIORITIES

The future of the established churches, which includes the DRC family, is clearly under pressure. Theologically speaking, this usually means that these churches are losing their focus on God and neighbours (their children too). In time, this leads to the reflected statistical decline.

What does the church of the future look like? I wish to approach this issue briefly from two perspectives: firstly, what I regard should be the immediate strategic priorities and, secondly, what people can learn from the history of the early church in this respect.

I believe that the church must transform from traditionalism and an imprisonment of the gospel within the Afrikaans ideological ecclesiastical culture.⁶ In theological literature, there is remarkable consensus concerning priorities. I now wish to address seven priorities:⁷

1. New life always begins with God, with conversion. Conversion and repentance are when God's presence makes you reverse your footsteps. It is being pulled from your own comfort zones. **New life is a refocus on God, which involuntarily leads to a refocus on one's neighbour and need, to restitution.** If you truly hear and obey God's call, this leads you to transcend the boundaries within which you were snugly cloistered.
2. The future church is a church that **rediscovers its missionary being**. In its very being, the church has a mission; membership is being missionary: being sent, a witness, a servant in the world. Currently, established churches work basically with an institutional hermeneutic. Congregations that rediscover a missionary hermeneutic experience a spiritual springtime!
3. The church of the future needs **new leadership** and a **new style of leadership**.⁸ Our training is formed mostly within a professional paradigm, where one receives training as for other professional occupations at a University. I believe that consensus exists that, without knowledge of the Word, history and theology, no leader can truly be a prophet in the world within which we live. However, our training is too distant from the congregation, from a faith community's control of calling, spiritual growth and maturity, discipleship and mentorship and a process where skills and spiritual growth takes place more holistically together with intellectual formation. We have many professional ministers in the Church who do not guide congregations out of their institutional imprisonment, because they

- ✘ óf nie wil nie
- ✘ óf nie weet hoe nie,
- ✘ óf, in *baie* gevalle, nie toegelaat word nie.

In sulke gemeentes vind die langtermyn afsterwe-prosesse plaas wat die statistiek aantoon.

4. In die kerk van die toekoms sal u lewende geloofs-gemeenskappe aantref. Met watter naam dit ook al genoem word, kom dit neer basies op **kleingroepe** waar gelowiges hulle roeping, groei en getuienis onder leiding van die Woord en Gees leer uitsorteer. Dit is hier waar mense leer hoe om in die huidige globaliserende wêreldkultuur 'n alternatiewe leefwyse te ontwikkel en waar hulle leer hoe om hulle kinders anders as met die Hollywood-ideale van die wêreld groot te maak.
5. Die kerk van die toekoms is die kerk wat **fokus op die nood van die gemeenskap**. Met ander woorde: dit is waar 'n missionêre ekklesiologie, 'n sending-georiënteerde kerkgelofte, die kerk se fokus wegbuig van sy selfhandhawing verknogtheid na die nood om hom, die nood van sy naaste.

Hierdie nood het baie gesigte:

- ✘ Dit is die nood van armoede en werkloosheid;
 - ✘ dit is die nood van ons jeug wat gevang is in 'n media-imperialisme;
 - ✘ Dit is die nood van MIV/VIGS;
 - ✘ Dit is die nood van verslawing van dwelmmiddels;
 - ✘ Dit is die nood van al die seksuele perversiteite van ons samelewing.
6. Die kerk van die toekoms, is die kerk wat **diversiteit leer hanteer** binne 'n geglobaliseerde wêreld waar kultuur-, geloof-, ras-, gender-, en ander verskille realiteite is. Dit is die kerk wat restituisie of herstel kan uitleef teenoor almal op wie, op watter wyse ook al, neergesien is en gediskrimineer is. Dit is die kerk wat daarin slaag om nederig God se etiese norme vir huwelik, huis en lewe uit te sorteer.
 7. Laastens, meer spesifiek op die NGK/VGK gerig: talle gemeentes se toekoms sal bepaal word deur hulle bereidheid tot transformasiebestuur en / of nuwe gemeente ontwikkeling.

Met transformasiebestuur bedoel ek die tipe proses wat tans onder andere deur BUVTON in 'n aantal gemeentes begelei word waar die bus as 't ware gestop word en die gemeente in 'n oriënterings-proses ingaan in 'n poging om 'n nuwe missionêre begin te maak.

Met Nuwe Gemeente Ontwikkeling bedoel ek die

- ✘ either prefer not to,
- ✘ either do not know how, or,
- ✘ in *many* cases, are not allowed to.

In such congregations, the long term dying processes take place that are evident in the statistics.

4. In the church of the future, one would find living faith communities. Despite whatever name describes them, basically, it comes down to **small groups** where believers learn to address their calling, growth and witnessing service under the guidance of the Word and the Spirit. Here, people learn to develop an alternative way of life in the current globalizing world culture and here they learn to raise their children different to the Hollywood ideals of the world.
5. The church of the future **focuses on the community's needs**. In other words, this is where a missional ecclesiology, a mission-oriented church concept, redirects the church's focus away from its devotion to self-maintenance to the need around it, the need of its neighbours.

This need has many faces:

- ✘ It is the need of poverty and unemployment;
 - ✘ It is the need of our youth who are constrained in a media imperialism;
 - ✘ It is the need of HIV/AIDS;
 - ✘ It is the need of addiction to drugs;
 - ✘ It is the need of all the sexual perversity of our society.
6. The church of the future is the church that **learns to deal with diversity** within a globalised world where culture, faith, race, gender and other differences are realities. It is the church that can live with restitution or reparation towards all that it had disparaged or discriminated against, in whatever way. It is the church that succeeds in humbly sorting out God's ethical norms for marriage, home and life.
 7. Lastly, more specifically directed at the DRC/URC, their preparedness for transformation management and/or new congregational development will determine many congregations' future.

By "transformation management," I imply the type of process that, amongst others, BUCTER is conducting in a number of congregations. It involves a complete reorientation process in an attempt to make a new missionary beginning.

By "New Congregation Development," I imply the process in which congregations realise that their

proses waar gemeentes besef dat hulle tradisie en kultuur vir 'n bepaalde groep mense in hulle omgewing so vreemd is of geraak het, dat hulle bereid is om te help dat nuwe gemeentes geplant of begin word. Die kerk van die toekoms sal kontekstueel gebore word uit 'n Handeling 15 agenda. Dit sal nuut wees, nie Joods nie, nie Hellenisties nie, selfs nie eens Gereformeerde in die ou tradisionele wyse nie, maar na die voorbeeld van die Afrika Onafhanklike Kerke: kontekstueel. Die toekomstige gemeente sal toenemend postmoderne gemeentes wees, 'n nuwe skepping deur die Gees.

DIE KERK VAN DIE TOEKOMS: LESSE UIT DIE GESKIEDENIS

Die prediker het by geleentheid gesê (3:15): *Wat is, was reeds. Wat kom, was ook alreeds. God laat weer gebeur wat vroeër gebeur het.* Daar is basiese patrone in die geskiedenis wat mens help om perspektief te kry. U sal in die historiese boeke van die Ou Testament die 40-jaar siklusse onthou: voorspoed en seën, dan 'n proses van verval, van vorm-godsdiens en uiterlike ritueel, dan waarskuwings, ongehoorsaamheid en uiteindelik gaan dinge tot niet (Deut 8, Rigters tot Kronieke).⁹

As wat die prediker gesê het, waar is, kan ons die geheim van die kerk van die toekoms in die verlede nagaan. As wat gaan gebeur reeds gebeur het, kan mens in die verlede gaan kyk om te leer oor die kerk van die toekoms!

Dit is wat ek ten slotte wil doen. Die boek van die godsdiens-sosioloog Rodney Stark: *The Rise of Christianity* (1997:6-7) bespreek die redes vir die kerk se ongeloflike groei na die dood en opstanding van die Here Jesus Christus tot en met die jaar 350 n.C. Van ongeveer 7000 vervolgte gelowiges in die tyd van Handeling 2 groei die kerk oor 300 jaar teen 40% per dekade totdat hulle omtrent 33 miljoen mense tel uit 'n totale bevolking in die Romeinse Ryk van 56 miljoen ... 33 uit 56 miljoen!

Stark sê die geheim vir die groei van die Christelike kerk is geleë in die sosiale netwerke en intieme interpersoonlike verhoudings en lojaliteite wat hy gevorm het sonder dat hy eksklusief en geslote geraak het. Sy lojaliteit aan Jesus Christus het alle ander lojaliteite oorskry (1997:3-27). Die andersheid en aantrekkingskrag van die beweging wil ek in die volgende hoofpunte saamvat (in die voetnote gaan ek in meer detail op Stark se argument en Bybelse gewens in):

1. *Die Christene het anders as die wêreld geleef*¹⁰

Die evangelisasie metode van die vroeë kerk, hulle sendingwerk, was nie spesiale predikers, sendingorgani-

tradition and culture for a particular group of people in their area is, or has become, so alien that they are prepared to help plant or establish new congregations. The church of the future will be contextually born from an Acts 15 agenda. It will be new, not Jewish, not Hellenistic, not even Reformed in the old traditional way, but contextual, according to the example of the African Independent Churches. Future congregations will be increasingly postmodern. They will be new creations created by the Spirit.

THE CHURCH OF THE FUTURE: LESSONS FROM HISTORY

The preacher wrote in Ecclesiastes 3:15: "*Whatever is has already been, and what will be has been before; and God will call the past to account.*" There are basic patterns in history that help one to attain perspective. From the Old Testament you will recall the 40-year cycles: prosperity and blessing, then a process of degeneration, of a fake religion and external ritual, disobedience; then warnings, and, eventually, ruin (Dt 8, Judges to Chronicles).⁹

If, what the preacher said is true, then, the secret to the church of the future can be found in the past. This is what I finally want to do.

In his book, *The Rise of Christianity*, the sociology of religion scholar Rodney Stark (1997:6-7) discusses the reasons for the church's remarkable growth between the death and resurrection of the Lord Jesus Christ and the year 350 AD. From its approximate 7000 persecuted believers in the time of Acts 2, the church grew 40% per decade over 300 years, until they numbered approximately 33 million of the total population of 56 million in the Roman Empire ... 33 million out of 56 million!

Stark says the secret for the growth of the Christian church lay in the social networks and intimate interpersonal relationships and loyalties that they had formed, without becoming exclusive and closing their ranks. Their loyalties to Jesus Christ surpassed all other loyalties (Stark 1997:3-27). I wish to summarise the uniqueness and appeal of the movement in the following main points (I expand in greater detail on Stark's argument and Biblical data in the footnotes).

1. *The Christians lived differently to the world*¹⁰

The evangelical method of the early church, their mission work, was not done by special preachers, mission organizations or evangelical expeditions. It was simply the testimony that the many small home

sasies en evangelisasie veldtogte nie. Dit was dood-eenvoudig die getuienis wat van die talle klein huis-gemeentetjies uitgegaan het (Meeks 1983:77). Hulle liefde vir mekaar en vir ander, hulle gesindhede en verhoudinge het op 'n totaal ander etos as dié van die wêreld om hulle berus.

2. *Christene het vir mekaar en ander uit liefde versorg*¹

In die tydperk van 300 jaar was daar twee ongelooflike groot epidemies in die Romeinse ryk. In 165-180 n.C. is ongeveer 'n kwart tot 'n derde van die mense in die Romeinse Ryk dood. 'n Honderd jaar later was dit weer so. Toe die tweede epidemie op sy ergste was, is ongeveer 5000 mense per dag in Rome alleen oorlede.

Die Christene het in dié tydperk veel beter as enige ander groep oorleef omdat hulle na mekaar en na siekes omgesien het. Na elke epidemie was die persentasie Christene wat deel was van die totale bevolking veel hoër en het mense in groot getalle by gemeentes ingeskakel.

Die kerk het geen groter getuienisgeleentheid in Afrika as die MIV/VIGS epidemie nie.

3. *Christene het hulle huweliks- en gesinslewe volgens die Bybel se beginsels ingerig*²

Die seksuele moraliteit van die Romeinse Ryk, spesifiek in en om Rome, die groot stede en onder die hoëlui, was deurspek van perversiteit. Homoseksualisme, abortsie, prostitusie en die gepaardgaande huweliks- en gesinsverval was skokkend. Abortsie was so algemeen dat kinderykies een van die oorsake was waarom die ou stede se rioolstelsels verstop het. In die Romeinse Ryk was daar, ondanks al die oorloë, vir elke 100 vroue 131 tot 140 mans omdat soveel meisietjies na geboorte doodgemaak is.

In die Christelike geloofsgemeenskappe het mense mekaar gehelp om 'n stabiele huweliks- en gesinslewe te vestig. Dit het twee gevolge gehad: Die Christene het 'n baie hoër geboortesyfer as die ander gehad en daar was altyd meer vroue vir huwelike beskikbaar in die Christelike gemeentes.

4. *Die Christene het rassisme en klassisme skerp aangespreek*³

Die Romeinse Ryk het om politieke, ekonomiese en sosiale redes geglobaliseer. Die huweliks- en gesinsverval, asook epidemies, het veroorsaak dat die bevolking in dele soos Italië ingeplof het. Gevolglik moes mense van oor die bekende wêreld van destyds met insentiewe na sleutelareas gelok word. Jy kon gevolglik in al die groot stede mense van elke volk en taal en nasie vind. U sal in al die briewe van die NT verwysings hierna vind. Die potensiaal vir kultuur- en rasse botsings was dus hoog. Statusverskille is natuurlik eie aan alle gemeenskappe en in die Romeinse Ryk was dit nie 'n uitsondering nie. Die vroeë Christelike gemeentes het hierdie sake met passie aangespreek.

congregations transmitted (Meeks 1983:77). Their love for each other and for others, their disposition and relationships were based on an entirely different ethos than that of the world around them.

2. *Christians cared for each other and for others out of love*¹

In the period of 300 years, there were two unbelievably great epidemics in the Roman Empire. From 165 to 180 AD, approximately a quarter to a third of the population of the Roman Empire died. A hundred years later this recurred. When the second epidemic was at its worst, only in Rome, approximately 5000 people died per day.

During this period, the Christian survival rate was much better than any other group because they cared for each other and for the sick. After each epidemic, the percentage of Christians, as part of the total population, was much higher and large numbers of people joined the congregations.

For the church in Africa, there is no greater opportunity for testimony than the HIV/AIDS epidemic.

3. *Christians arranged their marital and family lives according to Biblical principles*²

The sexual morality of the Roman Empire, particularly in and around Rome, the large cities and among the elite, was rife with perversity. Homosexuality, abortion, prostitution and the concomitant marital and family degeneration was shocking. Abortion was so common that infant corpses were one of the causes for the blockages of the sewage systems. In the Roman Empire, despite all the wars, there were 100 women to 131 to 140 men, because so many baby girls had been killed after birth.

In the Christian faith communities, people helped to establish a stable marital and family life. This had two consequences: the Christians had a much higher birth rate than the rest of the population and, in Christian congregations, there were always more women available for marriage.

4. *The Christians strongly condemned racism and classism*³

The Roman Empire globalised because of political, economic and social reasons. The marital and family degeneration, as well as the epidemics, caused the implosion of the population in parts of Italy. Consequently, people from over the known world of that time had to be lured with incentives to key areas. This resulted in people of all races, nations and languages living in all the large cities. The letters of the New Testament refer to this. Thus, the potential for cultural and racial conflict was high. Differences in status are common in all communities, and the Roman Empire was no exception. The early Christian congregations addressed these issues with passion.

5. *Christene was betroubare en hardwerkende mense, jy kon op hulle reken*¹⁴

Ek was werklik verbaas om te ontdek hoe dikwels die NT briewe hieroor skryf. Christene was betroubaar, eerlik en hardwerkend. Hulle het as 't ware outomaties al hoe meer in die samelewing 'n rol begin speel.

Op die ou einde het die Romeinse Keiser Konstantyn die Christelike Godsdienst in 313 na Christus vrygestel van alle vorme van vervolging (Stark 1997:11) en self die geloof aanvaar. Sy motief: jy kon nie 'n ryk regeer sonder betroubare mense nie en Christene was betroubare mense. Hy wou hulle saak bevoordeel want hulle sou sy saak bevoordeel.

TEN SLOTTE

Ons kinders gaan in 'n postmoderne tyd leef. Daarmee bedoel ek dat hulle die waardes en voorveronderstellings van die moderne tyd, die wêreld tussen 1500 en 2000, krities gaan weeg en te lig bevind. Ons is in 'n liminale fase (Roxburgh 2000:53-72), 'n oorgangstyd soos puberteit. Dis 'n tyd van puieties en fluktuerende emosies. Maar as dit verby is, is ons ander mense, mense verby die naiwiteit van 'n vorige fase (McLaren 2001:15-16)¹⁵. Kerk sal vir hierdie mense heeltemal anders wees as in die vorige fase.

Die statistiek het myns insiens vir u aangetoon hoe die moderniteit se gevestigde kerke hulle marktaandeel verloor, hoe hulle as 't ware aan die uitsterf is. Die statistiek toon ook twee ander tendense: die geboorteproses van 'n hele reeks kerke wat in die nuwe tyd kontekstualiseer, vol fluktuerende emosie, en dan die Onafhanklike Afrika kerke wat binne 'n Afrika kultuur en konteks groei en vorm vind.

Ek het probeer aantoon watter prioriteite daar vir gevestigde kerke in die oorgangstyd is en ek het probeer wys op wat ek meen die "basics" van kerkwees is deur na die vroeë kerkgeskiedenis te kyk.

Die kerk sal altyd 'n toekomst hê. Ek glo dit. Ek glo dit omdat ek glo in 'n opgestane Here Jesus aan wie alle mag gegee is in die hemel en op die aarde. Die kerk van die toekomst volg Hom op sy kruisweg wat paradoksaal beide lydensweg en oorwinningsweg is.

5. *Christians were reliable and hardworking – one could rely on them*¹⁴

I was truly surprised to discover how often the New Testament letters write about this. Christians were reliable, honest and hardworking. They were sought after in society at large.

Ultimately, in 313, the Roman Emperor, Constantine, exempted the Christian religion from all forms of persecution (Stark 1997:11) and he also accepted this faith. His motive: it is impossible to rule an empire without reliable people, and Christians were reliable people. He wanted to benefit their case, because they would benefit his case.

IN CONCLUSION

Our children will live in postmodern times. By this, I mean that they will weigh critically the values and presuppositions of modern times, i.e. the world between 1500 and 2000, and judge them as unreliable. We are in a liminal phase (Roxburgh 2000:53-72), a period of transition, such as puberty. This is a time of acne and fluctuating emotions. But, when it has passed, we shall be different people, people past the naivety of the previous phase (McLaren 2001:15-16).¹⁵ For these people, churches will be altogether different than in the previous phase.

In my opinion, the statistics indicate how modernity's established churches have lost their market share, how they declining and dying. The statistics also indicate two other tendencies: One, the birth process of a whole series of churches that contextualize in the new time, full of fluctuating emotion. Secondly: the Independent African Churches that joyfully contextualise in the rich African culture and form.

I tried to indicate what the priorities are for established churches in the transitional period and, by examining the early church history, I attempted to point out what I believe are the "basics" for being church.

The church will always have a future. This I believe, because I believe in the resurrected Lord Jesus who received all power in heaven and on earth. The church of the future follows Him on his crucifixion road, which, paradoxically, is both a way of suffering and a way of victory.

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NOTAS

1. Ackermann (2003:27) haal Moltmann aan: "It is simple, but true, to say that theology has only one, single problem: God. We are theologians for the sake of God. God is our dignity. God is our agony. God is our hope."
2. My verstaan van teologie het oor tyd ontwikkel, veral na ek in 1999 by vyf teologiese opleidingsentra in Afrika oor "Congregational Studies" klasgegee het en algaande besef het dat die studente, dominees en kerk nie holisties genoeg teologie beoefen nie. "Gemeentebou" ontwikkel te maklik 'n selfgerigte fokus. Definisies van praktiese teologie het almal vir my aanvoeling iets gemis: 'n doelbewuste erkenning van kerkwees se afhanklikheid van God, 'n akademiese fokus in plaas van wat vir my gevoel

NOTES

1. Ackermann (2003:27) quotes Moltmann: "It is simple, but true, to say that theology has only one, single problem: God. We are theologians for the sake of God. God is our dignity. God is our agony. God is our hope."
2. My understanding of theology developed over time, especially after 1999, when I taught "Congregational Studies" at five theological training centres in Africa and gradually became aware that students, pastors and the church do not practise theology holistically enough. "Congregational Studies" too easily develops a self-directed focus. I felt that all definitions of practical theology lacked something: a purposeful acknowledgement of the church's dependence on God. Theology had a singularly academic focus instead of what I feel is more important: a focus on the congregation, the member. We must train students, primarily, to be balanced theologians in congregations. To me, Jesus' example of making disciples is

belangriker is: 'n gemeentelike, lidmaatfokus. Ons moet immers ons studente in die eerste plek oplei om gebalanseerde teoloë in gemeentes te wees. Jesus se voorbeeld van dissipels maak, is vir my 'n primêre fokus in teologie (Coleman 1963, Watson 1981). Dominees moet dissipelmakers wees, hulle moet lidmate help vorm wat in elke faset van die lewe getuies kan wees, sout van die aarde kan wees, teoloë kan wees!

Don Browning (1996), James Fowler (1999) en Gys Dingemans (1996) se uiteensettings van Praktiese Teologie was my primêre bronne terwyl ek my vereenselwig het met die missionêre uitgangspunte van David Bosch (1991), Lesslie Newbigin (1989) en die Gospel and Our Culture werkgroepe (Hunsberger 1996; Guder 1998). Die missiologiese aanslag het my gehelp om in te sien in watter mate modernisme teologie eensydig rasioneel-akademies beïnvloed het. Die aanvoeling om op God te fokus op wat in God se hart leef, is gou bevestig. Miroslav Volf (2002:1, 245-263), Immink (2003:185-186) en kollega Denise Ackermann (2003:23-63) se werk het my geweldig bemoedig en groot vreugde verskaf. Sy haal 'n rabbyne spreuk aan wat sê (:27): "theology is worrying about what God is worrying about when God gets up in the morning." Sowaar! Haar klem op praxis en die feit dat jy nie teologie kan doen buite die kerk om nie, deel my diepste oortuiging.

Die "definisie van teologie," soos die studente graag daarna verwys, is 'n poging om gelowig-wetenskaplik en sistematies te fokus op hoe ons God se wil kan onderskei. Dit probeer al die fasette of dissiplines van teologie in 'n praxis benadering betrek. My hoop en verwagting is dat ons studente daarin sal slaag om lidmate teologie te leer, teoloë te maak (Mouw 1994a & 1994b).

3. Ek het sedert 1993 navorsing begin doen op godsdiens statistiek, spesifiek die bevolkingsensusse sedert 1911. Dit is in 'n verskeidenheid vaktidskrifte gepubliseer (Hendriks 1995, 1996, 1997, 1998, 1999, 2000a, 2000b, 2001; Hendriks & Erasmus 2001, 2003). Die metodiek en probleme wat hanteer is, is in die artikels bespreek. 1980 en 1991 se sensusse moes statisties-wiskundig aangepas word om die data toepaslike en vergelykbaar te maak vir die hele Suid-Afrika (die "tuislande" het in daardie stadium onafhanklik sensusse gehou). Die 1991 en 1996-sensusse het by die vraag oor godsdiens tussen hakies ingevoeg: "opsioneel". Dit verklaar waarskynlik die onegalige insinking ten opsigte van godsdienstige lidmaatskap in die jare. Politieke faktore wat 'n rol gespeel het by die kategorisering van kerke, is veral verantwoordelik vir die sig-sag patroon van die African Independent Churches voor 1970. Die 1996 en 2001 sensus is metodologies die mees gevorderde sensusse wie se gegewens ook die mees verbruikersvriendelik aangebied is. Veral die klassifikasie van die meer as 5000 kerkgroepe in die land is verbeter. Daar is egter nog baie klassifikasie foute. Ons het egter baie goeie samewerking met StatsSA in dié verband en kan

a primary focus in theology (Coleman 1963, Watson 1981). Ministers must be disciple-makers; they must help to shape members who can be witnesses in every aspect of life, to be the salt of the earth - theologians!

The expositions of Practical Theology by Don Browning (1996), James Fowler (1999) and Gys Dingemans (1996) were my primary sources, while I identified with the missionary point of departure of David Bosch (1991), Lesslie Newbigin (1989) and the working groups of the Gospel and Our Culture (Hunsberger 1996; Guder 1998). Their missiological bias helped me to realise the extent of modernism's unilateral rational-academic influence on theology. The need for feeling focused on God, on what is in His heart, was soon confirmed. The work by Miroslav Volf (2002:1,245-263), Immink (2003:185-186) and a colleague, Denise Ackermann (2003:23-63), encouraged me immensely and gave me great joy. Ackermann (2003:27) quotes the following rabbinic proverb: "Theology is worrying about what God is worrying about when God gets up in the morning." Indeed! Her emphasis on praxis and the fact that one cannot do theology external to the church, share also my most profound conviction.

The "definition of theology," as students prefer to refer to it, is an attempt to focus from a faith perspective scientifically and systematically on how we can distinguish God's will. It tries to involve all the facets of theological disciplines in a praxis approach. My hope and expectation is that our students will succeed in teaching theology to church members, making theologians of them (Mouw 1994a & 1994b).

3. This has applied since 1993, when I started doing research on religious statistics, specifically the population censuses since 1911, which was published in a variety of academic journals (Hendriks 1995, 1996, 1997, 1998, 1999, 2000a, 2000b, 2001; Hendriks & Erasmus 2001, 2003). These articles discussed the methodology and problems. I had to adapt, statistically-mathematically, the censuses of 1980 and 1991 to make the data applicable and comparable for the whole of South Africa (at that time, the "homelands" had independent censuses). The question about religion in the 1991 and 1996 censuses included the word, "optional." This probably explains the inconsistent decline with regard to religious membership of those years. Political factors that played a role with the categorizing of churches, are especially responsible for the zigzag pattern of the African Independent Churches before 1970. The 1996 and 2001 censuses, methodologically, are the most advanced censuses, the data of which are presented as the most user-friendly. Especially the classification of the country's over 5000 church groups has improved. However, there are still many classification errors. But, we enjoy very good cooperation with StatsSA in this respect and can improve the classification with each census.
4. According to the law, answering this question is optional.

met elke sensus die klassifikasie verbeter.

4. Volgens wet is die beantwoording van die vraag opsioneel.
5. In beide Figuur 11 en 12 is die sensus se klassifikasie gewysig en is 215,000 blankes en 600,000 bruines wat onder die AICs geklassifiseer is verskuif na Pentecostal / Charismatic churches. Die probleem is in StatsSA se kategorie 13 waar hulle alle klein groepe met die naam "Apostolic" saamgooi en onder die AICs plaas. Die detail lys van name onder kategorie 13 wys egter dat baie van die kerke nie AICs is nie maar Pinkster. Daar word met StatsSA oor die plasing onderhandel.
6. Ek meen dat daar 'n ooreenkoms bestaan tussen wat Willie Esterhuise na verwys het in *Die Burger* van 27 September 2003 (:2) rakende die probleem op die Stellenbosch kampus by bepaalde koshuise. Hy noem dit die onvermoë om te onderskei tussen tradisie, wat goed is, en 'n groeps kultus wat skeef getrek het.
7. Oor die sewe gedagtes wat hier aangespreek word, is daar feitlik konsensus in die literatuur wat die dilemma van die Westerse Gevestigde Kerke aanspreek. Die Alban Instituut se *Once and Future Church*-reeks het die gesprek ingelui (Mead 1991, 1993, 1994 & 1996; Woods 1996, Klaas 1996 & Long 2001). Johnson (1995), Regele (1995), Easum & Bandy (1997), Sweet (1999), Carroll (2000), Gibbs & Coffey (2001), Swarz (1996, 1999), is voorbeelde van diene wat op 'n praktykteorie vlak die probleem aangespreek het. Ek het McLaren (2000, 2001 en 2002) se werk regtig geniet, hy maak die wêreld van die postmoderne mens op wyses vir jou oop dat jy die mens daarbinne begin verstaan, eintlik herken! Die jeugwêreld het spesifieke aandag nodig (Bibby & Posterski, 2000; en Schultze & Anker, 1993. 'n Hele reeks onlangse publikasies wys op die belangrikheid van vernuwing in die NGK en ander gevestigde kerke: Hentie Boshoff (1990, 1991, 1995), Van Schalkwyk (1995), Van der Merwe (1995); König (1998), Ferreira (2000), Botha (red 2001), Nel (2003).
Die *Gospel and Our Culture* beweging in die VSA en ander kontinente stoei op 'n meer filosofiese en teologiese vlak met die probleem. Hier is die dogmatiese onderbou en perspektief oopgemaak deur die werk van Bosch (1991), Newbigin se hele oeuvre, Hall (1991, 1993 & 1996), Hanson (1987) en die GOCN se eie publikasies (Hunsberger & Van Gelder (Eds 1996), Guder (Ed 1998), Hunsberger (1998), Van Gelder (1999, 2000), Guder (2000), Goheen (2000) en Foust et al (2002).
8. Wat leierskap betref het Roxburgh (2000) se werk baie gehelp om die transformasieproses wat in Westerse Gevestigde Kerke nodig is, te beskryf. Vir my het Armour en Browning (2000) se sisteem-sensitiewe benadering ook baie gehelp om die paradigmas te onderskei. Margaret Wheatley (1999) se werk, wat doelbewus uit die modernisme se Newtoniaanse wêreldbeeld wegbreek, en die metafore van die kwantum-fisika begin gebruik het my

5. In both Figures 11 and 12 the classification of the census has been altered and the 215,000 Whites and 600,000 Coloureds, who were classified under the AICs, have been moved to Pentecostal/Charismatic Churches. The problem is in StatsSA's category 13, where they have included all small groups with the name "Apostolic" under the AICs. However, the detailed list of names under category 13 indicates that many of these churches are not AICs, but Pentecostal. We are negotiating with StatsSA about these placements.
6. I believe that there is conformity between what Willie Esterhuise referred to in *Die Burger* dated 27 September 2003, page 2, regarding the problem at certain residences at the Stellenbosch campus. He describes it as the inability to distinguish between tradition (which is good) and a distorted group cult.
7. On the seven philosophies that I address here, virtual consensus exists in literature that addresses the dilemma of Western Established Churches. The Alban Institute's *Once and future church* series initiated the discourse (Mead [1991, 1993, 1994 & 1996], Woods [1996], Klaas [1996] and Long [2001]). Johnson (1995), Regele (1995), Easum & Bandy (1997), Sweet (1999), Carroll (2000), Gibbs and Coffey (2001), and Swarz (1996, 1999) are examples of those who addressed the problem at a praxis-theoretical level. I really enjoyed McLaren's work (2000, 2001 & 2003). He reveals the world of the postmodern human being in ways that allow one to begin to understand such a person, in fact, one recognizes such a person! The world of the youth requires specific attention (Bibby & Posterski 2000; Schultze & Anker 1993). A whole series of recent publications by the following authors point out the importance of renewal in the DRC and other established churches: Hentie Boshoff (1990, 1991, 1995), Van Schalkwyk (1995), Van der Merwe (1995), König (1998), Ferreira (2000), Botha (ed, 2001) and Nel (2003).
The *Gospel and our culture* movement in the USA and other continents, grapple at a more philosophical and theological level with the problem. Here, the work of Bosch (1991), Newbigin's whole oeuvre, Hall (1991, 1993 & 1996), Hanson (1987) and the GOCN's own publications (Hunsberger & Van Gelder [eds, 1996], Guder [ed, 1998], Hunsberger [1998], Van Gelder [1999, 2000], Guder [2000], Goheen [2000] and Foust *et al.* [2002]) opened the dogmatic infrastructure and perspective.
8. Regarding leadership, Roxburgh's (2000) work helped much to describe the process of transformation that is required in Western Mainline Churches. Armour and Browning's (2000) system-sensitive approach also greatly helped me to distinguish the paradigms. Margaret Wheatley's (1999) work, which purposefully breaks away from modernism's Newtonian image of the world and starts to use the metaphors of quantum physics, helped me tremendously to find the language and concepts for a new leadership approach. In our own ranks, Arnold Smit (ed,

geweldig baie gehelp om taal en konsepte te vind vir 'n nuwe leierskap-benadering. In ons eie geleedere het Arnold Smit (red, 1995) baie gedoen om rigting te gee.

9. Die verskynsel manifesteer in talle organisasies en is bekend as die "Life cycle theory" (Saarinen 1998).

10. **'n Lewe anders as die wêreld.** Die Evangelie het via die stede versprei (Meeks 1983, Stark 1997:147-162). Oor die organisasie van die Christene skryf hy (:208): "... because Christianity was a mass movement, rooted in a highly committed rank and file, it had the advantage of the best of marketing techniques: person-to-person influence." In sy tiende hoofstuk, "A brief reflection on virtue," verwys Stark na die etos van die tyd, 'n tyd toe "classical philosophers regarded mercy and pity as pathological emotions – defects of character... (:212). In so 'n tyd kom die Christene met die revolusionêre konsep van 'n genadige God wat mense liefhet en van sy volgelinge dieselfde soort opofferende liefde vra. Die liefde reik uit na ander in nood oor grense van geslag, ras, taal en status.

Skrifgedeeltes wat hierna verwys, is Ef 4:1-3 en Kol 4:5-6. Daar is in elke brief van die Nuwe Testament sterk en duidelike vermanings teen 'n lewenstyl van losbandigheid: Rom 1:18-32, 12:9-21, 13:8-14; Gal 5-6; Ef 4:17-5:21, 6:10-20; Fil 3:1-17; 2 Tim 3:1-9; Tit 2:1-10; 1 Pet 4 en 5; 2 Pet 1:3-12.

11. **Barmhartigheid:** Stark 1997:73-94 bespreek *Epidemics, networks and conversions* en toon met aanhalings uit klassieke en moderne skrywers die omvang van die epidemies en die geweldige indruk wat die Christene in die tyd gemaak het aan. Geloofsgemeenskappe is en was sosiale netwerke en dit het die groot verskil gemaak. Jy het behoort, het versorg en is voor gesorg as jy siek was.

In die Nuwe Testament sien mens in Jesus Christus se optrede reeds die uitreik oor alle vorme van sosiale grense na mense in nood. Die liefdesgebod in Matt 22:36-40, die barmhartigheidsgebod van Matt 25:35-40 en die gelykenis van die Barmhartige Samaritaan, Luk 10:25-37, asook Jesus se optrede teenoor vroue, kinders en sosiaal uitgeworpenes vorm die etiese kern hiervan. In die Nuwe Testament se briewe is hierdie etos onderliggend aan die wese van die evangelie. Voorbeelde is baie, soos: Rom 15:1-7; 2 Kor 8-9; 1 Thes 4:9-12; 1 Tim 5:1-16 (oor bejaardes en weduwees en hulle versorging); 1 Joh 3:14-24.

12. **Seksuele etiek, huwelik en gesin:** Stark (1997:95-128) skryf die groei van die Christene toe aan die rol van vroue in die kerk. Die Grieks-Romeinse kultuur het om mans gesentreer, die vrou en huwelik het 'n lae prioriteit geniet (:117). In die Christelike subkultuur het vroue egter 'n baie belangrike rol gespeel, baie hoër status gehad en meer sekuriteit en waardering ontvang as elders. Die redes hiervoor was die sterk veroordeling van alle buite-huwelike seksuele praktyke, die "heiliging" of beskerming van die huwelik, veroordeling van egskedding en afwysing

1995) did much to provide direction.

9. This phenomenon manifests in many organizations and is known as the "Life cycle theory" (Saarinen 1998).

10. **Christians lived differently to the world.** The Gospel spread via the cities (Meeks 1983; Stark 1997:147-162). About the organization of the Christians, he writes: "... because Christianity was a mass movement, rooted in a highly committed rank and file, it had the advantage of the best of marketing techniques: person-to-person influence" (1997:208). In his tenth chapter, "A brief reflection on virtue," Stark refers to the ethos of the time, a time when "classical philosophers regarded mercy and pity as pathological emotions – defects of character" (1997:212). During such a time, the Christians came with the revolutionary concept of a merciful God who loves humans and wants the same kind of sacrificial love from his followers. This love reaches out to others in need over boundaries of gender, race, language and status.

Scriptural passages that refer to this are Eph 4:1-3 and Col 4:5-6. All letters of the New Testament have strong and clear admonitions against a lifestyle of licentiousness: Rm 1:18-32, 12:9-21, 13:8-14; Gal 5-6; Eph 4:17-5:21, 6:10-20; Php 3:1-17; 2 Ti 3:1-9; Tit 2:1-10; 1 Pe 4 en 5; 2 Pe 1:3-12.

11. **Charity:** Stark (1997:73-94) discusses *Epidemics, networks and conversions* and by means of quotations from classical and modern writers, indicates the extent of the epidemics and the enormous impression that the Christians made in this time. Faith communities were social networks that made a huge difference. You belonged, cared for others and were cared for if you were ill.

In the New Testament, in Jesus Christ's actions, one already sees the outreach to people in need despite all forms of social boundaries. In Mt 22:36-40, the command to love, in Mt 25:35-40, the command to be charitable, and the parable of the Good Samaritan in Lk 10:25-37, as well as Jesus' behaviour towards women, children and social outcasts form the ethical core of this. In the letters of the New Testament this ethos underlies the essence of the gospel. There are many examples, such as Rm 15:1-7, 2 Co 8-9, 1 Th 4:9-12, 1 Ti 5:1-16 (on the aged and widows and their care) and 1 Jn 3:14-24.

12. **Sexual ethics, marriage and family:** Stark (1997:95-128) attributes the growth of Christians to the role of women in the church. The Greek-Roman culture centred on men; women and marriage had a low priority (1997:117). However, in the Christian subculture, women played a very important role, had a much higher status and received more security and appreciation than elsewhere. The reasons for this were the strong condemnation of all extra-marital sexual practices, the "sanctification" or protection of marriage, condemnation of divorce and rejection of two standard practices of that time: child murders (especially little girls) and abortion (1997:118-126). The standard ratio in Rome was 131 males to every

van twee standaardpraktyke van destyds: kindermoord (veral dogtertjies) en aborsie (:118-126). Die standaard ratio in Rome was vir elke 131 mans 'n 100 vroue en elders in die ryk vir elke 140 mans, 100 vroue. Aangesien dit nie die geval was in die Christelike geloofsgemeenskappe nie, was die gevolg tweërlei: die geboortekoers onder Christene was baie hoër as elders en die aantal vroue was meer. Soos 1 Kor 7 en 1 Pet 3 getuig, was huwelike tussen Christen vroue en heidense mans algemeen. "these generated many 'secondary' conversions to Christianity" (:95).

Daar is baie skrifgedeeltes wat 'n seksueel losbandige lewe aanspreek. In die Nuwe Testament se briewe sien 'n mens dit teen die agtergrond van die morele verval en seksuele losbandigheid wat hoogty gevier het in die Romeinse Ryk. Skrifgedeeltes wat sistematies onderrig gee oor die huwelik en gesin kom in heelwat briewe voor. As voorbeeld die volgende: Rom 1:18-32; 1 Kor 5:1-13, 6:15-20; 7:1-40; 11:2-16; Ef 5:22-6:4; Fil 3:18-21; 1 Thes 4:1-8; 1 Tim 2:9-15. 1 Tim 3:1-5; 1 Pet 3:1-7 spreek opsieners se huweliks- en gesinslewe aan.

13. **Rassisme en klasseverskille:** Stark (1997:29-47) wys daarop dat die teorie dat die Christendom onder die eenvoudiger arbeiderklasse sy ontstaan gehad het, nie korrek is nie maar dat dit ook 'n baie sterk aanhang onder die hoër klasse gehad het. Hy sê (:59) "When the Apostolic Council decided not to require converts to observe the Law, they created a religion free of ethnicity... this break with the Law was the rapid success of the mission to the Gentiles." Andrew Walls (2002:67-68) is ook oortuig hiervan. Hy sê dat hierdie stap (Hand 15) 'n onderskeid tussen proseliete en bekeerlinge in die hand gewerk het. Die vroeë kerk het daarmee weggebreek van nasionalisme/Judaïsme. "Cultural diversity is built into the church; so is the ecumenical sharing of its diverse cultural communities." Stark se gevolgtrekking oor een van die redes vir die groei en invloed van die Christene is (:213): "a major way in which Christianity served as a revitalization movement within the empire was in offering a coherent culture that was *entirely stripped of ethnicity*."

Die tydperk onder bespreking was die eerste voorbeeld van wat ons vandag "globalisasie" sal noem. Die Christendom het via die stede versprei (Stark 1997:129-145 en weer van 147-162). Meeks konstateer (1983:17): "the people of the Roman Empire traveled more extensively and more easily than anyone before them - or would again until the nineteenth century." Mense van 'n groot verskeidenheid kulture (en tale, vgl Hand 2:8-11, die Pinkster-verhaal) het in die groot stede van die Romeinse Ryk gaan woon. Daar was letterlik buurte vir bepaalde groepe. In hierdie wêreld het die Christene se sosiaal-religieuse netwerk van gemeentes 'n besliste invloed uitgeoefen en sekuriteit meegebring (vergelyk 'n gedeelte soos Rom 16 waar Paulus groete oordra aan 'n hele lys mense soos, onder andere, Priscilla en Aquila wat jy elders

100 females and, elsewhere in the Empire, for every 140 males, 100 females. Because this was not the case in the Christian faith communities, the result was twofold: the birth rate among Christians was much higher than elsewhere and there also were a greater number of women. As 1 Co 7 and 1 Pe 3 testify, marriages among Christian women and heathen men were common. "... these generated many 'secondary' conversions to Christianity" (1997:95).

Many Scriptural passages address a sexual licentious life. In the New Testament letters, one sees this against the background of moral decay and sexual licentiousness that was rife in the Roman Kingdom. Scriptural passages that provide systematic teachings on marriage and the family appear in several letters, for example the following: Rm 1:18-32; 1 Co 5:1-13, 6:15-20, 7:1-40, 11:2-16; Eph 5:22-6:4; Php 3:18-21; 1 Th 4:1-8; 1 Ti 2:9-15, 3:1-5; and 1 Pt 3:1-7 address marital and family issues of elders.

13. **Racism and class differences:** Stark (1997:29-47) points out that the view that the Christendom originated among the simpler working classes is not correct. Christianity had a very strong following among the upper classes. He says (:59): "When the Apostolic Council decided not to require converts to observe the Law, they created a religion free of ethnicity ... this break with the law was the rapid success of the mission to the Gentiles." Andrew Walls (2002:67-68) is also convinced of this. He says that this step (Ac 15) brought about a distinction between proselytes and converts. Thus, the early church broke away from nationalism/Judaism. "Cultural diversity is built into the church; so is the ecumenical sharing of its diverse cultural communities." Stark's (:213) conclusion about one of the reasons for the growth and influence of the Christians is: "... a major way in which Christianity served as a revitalization movement within the empire was in offering a coherent culture that was *entirely stripped of ethnicity*."

The period under discussion was the first example of what we would call "globalisation" today. The Christendom spread via the cities (Stark 1997:129-145,147-162). Meeks (1983:17) states: "The people of the Roman Empire travelled more extensively and more easily than anyone before them - or would again until the nineteenth century." People of a great variety of cultures (and languages, cf Ac 2:8-11, the Pentecostal narrative) migrated to the large cities of the Roman Empire. There were neighbourhoods literally for specific groups. In this world, the Christians' social-religious network of congregations exercised a definite influence and brought security (cf a section such as Rm 16 where Paul sends greetings to a whole list of people, such as, Priscilla and Aquila whom one finds elsewhere in other places!). The movement was an *open* network that welcomed newcomers - hospitality was a virtue (Stark 1997:192-193).

In our times of globalisation, the church will be

op ander plekke aantref!). Die beweging was 'n oop netwerk wat nuwelinge verwelkom het, gasvryheid was 'n deug (Stark 1997:192-193).

In die globalisasie tyd waarin ons tans leef, gaan die kerk meer as ooit voorheen met die realiteit van diversiteit gekonfronteer word.

In briewe soos Romeine, Galasiërs en Efesiërs behandel Paulus die netelige verhouding tussen Israel en die heidene en toon hy aan hoe die evangelie van Jesus Christus etniese en sosiale grense oorskry. Spesifieke gedeeltes handel oor onenighede tussen bepaalde groepe of gemeentes soos 1 Kor 1:10-16 en 3:1-23. Daar is baie gedeeltes wat aandag gee aan verhoudinge tussen ryk en arm (Jak 2:1-13; 1 Tim 6:6-19), werkgewers en werknemers, veral slawe soos die Filemon-brief maar ook Ef 6:5-9 en ander gedeeltes. Hierin word die sterk tradisie wat Jesus geskep het gevolg; vergelyk byvoorbeeld in die Lukas evangelie die gelykenis van die genooies en die voorste plekke (Luk 14:7-14) en dan die baie verwysings na die gevare van rykdom soos by die ontmoeting met die ryk jong man (Luk 18:18-30) en die gelykenisse van die ryk man en die tollenaar (18:9-14); die ryk dwaas (12:13-21) en die ryk man en Lasarus (16:19-31).

14. **Werk etos en betroubaarheid:** Na 'n beskrywing van die skokkende toestande in die stede van destyds, konkludeer Stark (1997:161): "... Christianity revitalized life in Greco-Roman cities by providing new norms and new kinds of social relationships able to cope with many urgent urban problems." Hy gaan voort en skryf: "To cities filled with the homeless and the impoverished, Christianity offered charity as well as hope. To cities filled with newcomers and strangers, Christianity offered an immediate basis of attachments. To cities filled with orphans and widows, Christianity provided a new and expanded sense of family. To cities torn apart by violent ethnic strife, Christianity offered a new basis for social solidarity... And to cities faced with epidemics, fires and earthquakes, Christianity offered effective nursing services."

Skrifgedeeltes in die Nuwe Testament wat na die werk etiek van Christene verwys is gedeeltes soos Ef 6:5-9; Kol 3:22-4:1; 2 Thes 3:6-13; 1 Pet 2:18-25. Hierdie gedeeltes hou verband met die eerste kenmerk, naamlik dat daar in die uitdra van die evangelie sterk klem gelê is op die feit dat Christene nuwe skepsels is, in Christus is, en daarom anders as die wêreld is en moet leef. Die beginsel is in alle verhoudings en situasies uitgewerk en toegepas.

15. McLaren laat sy fiktiewe gespreksgenoot sê (2001:19) "In the postmodern world, we become postconquest, postmechanistic, postanalytical, postsecular, postobjective, postcritical, postorganizational, postindividualistic, post-Protestant, and postconsumerist." As dit vir u totaal onaantwoordbaar klink, is dit waarskynlik 'n aanduiding dat u nie die paradigma se sentimente deel nie. Feit is, die

confronted more than ever before by the reality of diversity.

In letters, such as Romans, Galatians and Ephesians, Paul discusses the thorny relation between Israel and the Gentiles and he indicates how Jesus Christ's gospel transcended ethnic and social boundaries. Specific sections, such as 1 Co 1:10-16 and 3:1-23, deal with discord among particular groups or congregations. There are many passages that pay attention to relations between the rich and the poor (Jas 2:1-13; 1 Ti 6:6-19), employers and employees, especially slaves such as the Philemon letter, but also Eph 6:5-9 and other passages. Here, the strong tradition that Jesus had established, was followed; for example, compare the parable of the invited guests and the places of honour in the gospel of Luke (14:7-14); as well as the many references to the dangers of wealth, for example, Christ's encounter with the rich young man (Lk 18:18-30); the parables of the rich man and the tax collector (18:9-14); the rich fool (12:13-21); and the rich man and Lazarus (16:19-31).

14. **Work ethos and reliability:** After a description of the shocking conditions in the cities of old, Stark (1997:161) concludes: "... Christianity revitalized life in Greco-Roman cities by providing new norms and new kinds of social relationships able to cope with many urgent urban problems." He continues: "To cities filled with the homeless and the impoverished, Christianity offered charity as well as hope. To cities filled with newcomers and strangers, Christianity offered an immediate basis of attachments. To cities filled with orphans and widows, Christianity provided a new and expanded sense of family. To cities torn by violent ethnic strife, Christianity offered a new basis for social solidarity And to cities faced by epidemics, fires and earthquakes, Christianity offered effective nursing services."

Scriptural passages in the New Testament that refer to the work ethic of Christians are passages such as Eph 6:5-9; Col 3:22-4:1; 2 Th 3:6-13; 1 Pe 2:18-25. These passages are connected to the first characteristic, namely that, in spreading the gospel, there was strong emphasis on the fact that Christians are new creatures, are in Christ, therefore they must live differently from the world. This principle was worked out and applied in all relations and situations.

15. McLaren (2001:19) allows his fictitious interlocutor to say: "In the postmodern world, we become postconquest, postmechanistic, postanalytical, postsecular, postobjective, postcritical, postorganizational, postindividualistic, post-Protestant, and postconsumerist." If this sounds totally unacceptable, it probably is an indication that you do not share this paradigm's sentiments. It is a fact that the group of people who are starting to think thus, is growing.