

# Missionalia

## Southern African Journal of Missiology

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## Editorial

### In Memory

South Africa has lost legends this year. Firstly, Professor Steve De Gruchy editor of the Journal of Theology in Southern Africa and head of the School of Religion and Theology at the University of Kwa-Zulu Natal died tragically in a river tubing accident in February. It still seems impossible to be writing a memorial for the lively Steve De Gruchy. He was academic, leader and activist par excellence. His work in the scholarly arena of Theology and Development remains unparalleled. His influence is evidenced in the work of countless students who carefully consider the role of faith communities in development. Colleagues around the world attest to his many talents and his amazing accessibility. I was privileged to call him mentor and friend. With Steve being just 48 years old when he passed away, I have had to, to some extent, employ *sacrificium intellectus* – subordination of reason to faith in the case of why he is no longer with us. He is deeply missed.

In April we lost Professor Gerhardus Cornelis (Pippin) Oosthuizen whose career spanned several decades. His prolific contribution to the field of Religion and Theology has provided us with a well-spring of research on grassroots African Christian religion and African Independent Churches. His studies ranged from Hinduism to Isaiah Shembe to Pentecostalism in the South African Indian Community. We mourn the loss of these great scholars.

### In this issue

Willem Saayman offers us a necessary study of the terms missionary and missional. He unpacks the concept missionary and the origins of the term missional. Saayman clarifies the distinctiveness of the term missional and considers the consequences of the simplistic re-branding of missionary to missional.

Celia Kourie reflects on the teaching of Spirituality at the University of South Africa, as a tribute to Professor Klippiess Kritzinger, who in his role as Dean of Theology and Religious Studies facilitated the establishment of the discipline of Christian Spirituality. She discusses the shape and scope of Christian Spirituality and unpacks teaching themes within this fairly new discipline. Kourie pays particular attention to Interspirituality and dialogue.

Dave Dagie offers a fascinating study of the interface between Missiology and Musicology. He advises that Missiology cannot ignore Musicology in his exploration of the liturgical and ethno-musical elements of Xhosa Zionist church music. Dagie shares the significance of the use of rhythm, drums and dance in African worship. I am particularly intrigued by Dagie's story of the 'baptism' of the drum for a worship service he conducted where he sought to counter the rhythmless western missionary influence of worship music.

We journey to Europe where Kenneth Ross who has co-edited the *Atlas of Global Christianity* (2009) and written *Edinburgh 2010 Spring Board for Mission* (2009) has teamed up with James Wilkie to explore the Scottish experience of serving in mission from 1950 to 2000. Ross and Wilkie have considered the heritage of Edinburgh 1910 and reflect on mission amidst change, amazing stories of mission vocation and Scottish distinctives in missionary involvement.

We move on to Brazil where David Bledsoe introduces us to the *Igreja Universal do Reino de Deus* (Universal Church of the Kingdom of God) which is “possibly the largest contemporary church export from a third world country” (Page 69). I have personally visited a brunch of this church in Porto Alegre in Brazil and have witnessed what I thought was a mega-enterprise. Bledsoe studies the practice and presence of this church and touches on its significant reach, not only in Brazil, but in other parts of the world.

The issues of economic justice in a globalised, largely unjust world must receive our full attention. Back in South Africa, Puleng LenkaBula has written from an African feminist perspective on the ethics of justice with particular reference to economic globalization and ecumenical theologies. She advocates justice as the “foundational theological and ethical grounding for the fullness of life for all creation” (Page 99).

HIV and AIDS continue to ravage Africa and the world so we will continue to put the spot light on the role of communities of faith in dealing with this crisis. Rose Mboya considers the local church’s holistic response to HIV and AIDS. She recommends a bouquet of activities including poverty elimination programmes, advocacy, the creation of support groups, and education opportunities as ways the local church can relevantly and holistically act.

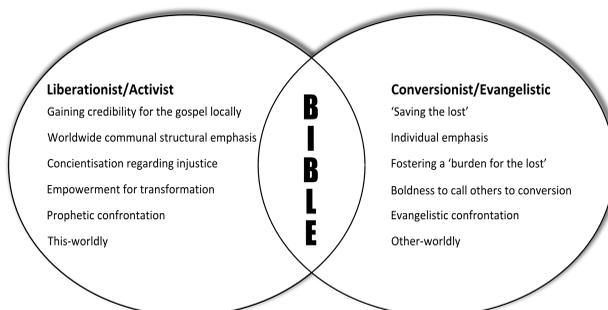
Moving on in the spirit understanding and learning I have included a comprehensive exploration of Buddhist prison outreach in the United States by Paul McIvor. This article explores Buddhist initiatives for prison inmates that include yoga and transcendental meditation to still and quiet the mind. This study is a necessary read for those interested in reflections on prison ministry since it offers a new perspective as seen in Buddhist initiatives in the US.

In the Creative Space we are favoured with a thought provoking reflection on the challenges facing the ecumenical church in South Africa today by Tinyiko Maluleke.

*Enjoy this edition, happy reading*  
Genevieve Lerina James

## Errata

In Vol. 37 No. 2 Nader’s article titled *The Bible in and for Mission: A case study of the Council for World Mission* on page 122 the following diagram was omitted:-



In Vol. 37 No. 3 pages 125-137 Gerrie Lubbe’s article titled *Observations on the Spirituality of Martin Luther King Jr, Desmond Mpiulio Tutu and Barack Hussein Obama* spelling of Tutu’s second name is Mpilo and not Mpiulio.