

Editorial

The articles in this issue are not closely related. They represent a cross-section of the wide variety of contributions that we receive all the time. They address important Missiological issues in various contexts while especially highlighting the roles the church and its ministries could play towards solving these issues.

Johannes Mattheus Wessels, a post-doctoral fellow at the University of the North West, investigates the possible role that the context of the readers played in the explanation of Paul's missionary self-support and the "free offering of the gospel".

Nadine Bowers Du Toit, an Associate Professor at the Faculty of Theology, University of Stellenbosch seeks to argue for the relevance of both a Black Consciousness and a Black Theology of Liberation in challenging and re-positioning the identity, role and practical challenges faced by faith-based organisations within the South African context.

Kelebogile Thomas Resane, a manager at the Centre for Teaching and Learning at the University of the Free State, traces how Assemblies of GOD (AoG) evolved by entrenching a 'Group' system significantly divided along racial lines. Thus he finds out that the AoG still reflects South African Apartheid legacy of separate development – the compromise between unity and mission.

Elijah Baloyi, a Professor in the Department of Philosophy, Practical and Systematic Theology, University of South Africa investigates whether it can be theologically justifiable to use witchcraft to make people come to church and further interrogates if this kind of advent brings the intended message of the Gospel of Jesus Christ.

Jan M de Beer, an Assistant Professor at the Woosong Language Institute at the Woosong University, Daejeon, South Korea studies the definition of important areas of study in both ecclesiology and missiology that can lead to a productive interaction between the modern day church and contemporary forms of *ἐκκλησία* as described in the New Testament.

Leendert Brouwer, a professor of theology at Universidad Peruana Unión reflects on the role of temple symbolism in the mission of the Pauline churches and provides an alternative interpretation that emphasizes the contextual nature of temple symbolism.

Ernst M. Conradie, a Senior Professor in the Department of Religion and Theology at the University of the Western Cape where he teaches systematic theology and ethics calls attention to the environmental impact of mining in general and of galamsey mining in Ghana in particular as a theme for theological (and not merely ethical or pastoral) reflection. Further, he seeks to uncover the many sins of galamsey mining in the hope that such a prophetic critique will expose any ideological

or idolatrous “cover-ups” but will nevertheless be “covered” by the gospel of the forgiveness of sin (see James 5:19-20).

Thinandavha D Mashau, a Chair of the Department of Christian Spirituality, Church History and Missiology, University of South Africa writes in order to pay tribute to Johannes Nicolaas Jacobus Kritzing, one of the unsung heroes in the field of Mission and Missiology in South Africa. He highlights the fact that in his theological praxis, Prof Kritzing chose to stand where God stands by not only fighting against the oppressive system of apartheid but also standing with the poor and marginalised, especially black South Africans (Africans, Coloureds and Indians).

Thias Kgatla, an Emeritus Professor of Science of Religion and Missiology, University of Pretoria as well as an Extraordinary Professor at Institute of Religion and Research, University of South Africa and also an Emeritus Minister of the Uniting Reformed Church in Southern Africa (URCSA) recounts the role played by the South African Council of Churches in solidarity with the victims of apartheid on route to the decolonisation of the black mind and then he locates the philosophy of Black Consciousness as an appropriate response to the process of decolonising the black mind and thus the mission of the church.

Alex Strecker and Marilyn Naidoo report on the findings of a qualitative research study carried out in a local church in Pretoria, South Africa and provide meaningful insights where there is rather limited literature regarding multicultural youth ministry. The findings underline the need for a broader understanding of multiculturalism that engages in purposeful programming, strengthens genuine friendships, nurtures transforming spirituality and develops leadership abilities amongst culturally diverse young people within local youth ministry.

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