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Imago Dei as Missio Dei

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GEORGE FOX UNIVERSITY

IMAGO DEI AS MISSIO DEI

A DISSERTATION SUBMITTED TO
THE FACULTY OF GEORGE FOX EVANGELICAL SEMINARY
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY

BY
FOURIE VAN DEN BERG

APRIL 2009

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DISSERTATION ACCEPTANCE CERTIFICATE

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DATE: MARCH 10, 2009

TITLE:

IMAGO DEI AS MISSIO DEI

***WE THE UNDERSIGNED CERTIFY THAT WE HAVE READ
THIS PROJECT AND APPROVE IT AS ADEQUATE IN
SCOPE AND QUALITY TO COMPLETE THE REQUIREMENTS
FOR THE DOCTOR OF MINISTRY IN
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Three years ago I entered the Doctor of Ministry program because I was frustrated with “doing church” and sought methods to lead my congregation into the emergent culture. I never imagined my journey would cause me to question all that I am, where I have been, what I have become, and where God is leading me. My journey would have ended in trouble and tragedy if not for trusted guides along the path.

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ABSTRACT

Title: *IMAGO DEI AS MISSIO DEI*

Author: Fourie van den Berg

Year: 2009

Institution: George Fox Evangelical Seminary

Section 1 of this paper describes the Dutch Reformed Church in Namibia's (DRCN) problems, uncertainty, and loss of direction because neglects God's mission. As a rule, the DRCN has lost members and credibility and cares more about itself than the suffering Namibian society. Because and the DCRN lost its connection with the *missio Dei*, Namibian socio-economical problems increased and created a huge gap between the DRCN and Namibian society. The DCRN has little impact on major sociological issues. The DRCN can address these realities by rediscovering *imago Dei* theology and the *missio Dei*. This change will bridge the gap between the church and the suffering society.

Sections 2 and 3 describe proosed solutions to the problem and this paper's thesis. The DRCN adopted the "missional church" as a solution; however, it operated wrong motives and points of departure and, as a result, became disconnected from *missio Dei*. This paper's thesis is that *imago Dei* as *missio Dei* will help the DRCN regain the *missio Dei*, extend its arms outside church, and proclaim the new humanity in Christ as God's message. *Imago Dei* as *missio Dei* is a fluid, fresh, fragrant, and fulfilling relational solution that reaches out with love to the people of Namibia.

Section 4 of this paper describes the formation and structure of Imago Dei Incorporated and Association Not for Gain (Imago Dei) as a public organization. Imago Dei wil serve as a bridge between the "Community of Need" and the "Community of

Means.” The association will help build a new humanity and bring wholeness, human dignity, and hope to the broken people of Namibia.

Section 5 introduces the Imago Dei associaton’s marketing plan. The marketing plan identifies the needs of target markets and the association’s planned responses to actual and potential buyers of Imago Dei services. Imago Dei’s goal is to provide customer satisfaction effectively and efficiently. Section 6 summarizes of all the Imago Dei projects, and the appendix includes Imago Dei’s marketing plan and letters from the Council of Churches in Namibia and the Dutch Reformed Church Namibia.

INTRODUCTION

This dissertation describes the process a Dutch Reformed Congregation (DRC) in Windhoek, Namibia, adopted to transform itself into a missional church by connecting the biblical concept of *imago Dei* to *missio Dei*. *Imago Dei* in this paper refers to humans created in the “image of of God, so they might reflect God’s own characters and thus shine as the *imago Dei*.”¹ *Missio Dei* is translated in this paper as “mission as God’s mission,”² and “the mission of God, where God sent his Son and we become sent people.”³ In becoming a missional church, the Eros congregation demonstrates that the Dutch Reformed Church in Namibia (DRCN) can bridge the gap between the church and a suffering society by rediscovering *imago Dei* as *missio Dei*. This transformation is in accordance with God’s agenda for the world.

The Imago Dei, is an “Incorporated Association not for Gain,” located in Nambia, and its praxis is *missio Dei*. The congregation changed from a congregation with missions, to a congregation as a mission that operates beyond a Christendom mode. It serves and loves the community by reaching out, breaking down barriers, and crossing

¹ Stanley J. Grenz, “The Social God in the Postmodern Context,” *Horizon in Biblical Theology* 24 (2002): 334.

² David Bosch Jr., *Transforming Mission: Paradigm Shifts in Theology of Missions* (New York: Orbis, 1992), 393,

³ A Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids, MI: Brazos, 2007), 285.

borders. The Eros congregation embodies a new kind of humanity that God intended, and it helps solve the problems of human suffering and brokenness. Through the *imago Dei*, the Eros congregation helps restore and mend human dignity by linking the broken, needy people in Namibia with the community of resources and means.

This paper's thesis is that the gap between the isolated DRCN and the suffering Namibian society can be bridged and the ecclesiastical wall torn down by reconnecting the DRCN and *mission Dei*. The paper provides a project business plan that connects the *imago Dei* to *missio Dei*. The goal is to move the church into the world in service and mission. The business plan functions through Imago Dei, which is a Namibian-based and authorized non-for-profit organization.

SECTION 1

THE PROBLEM

The DRCN interprets its problem incorrectly, is concerned about wrong issues, and focuses on shrinking membership. This poses a threat to the future sustainability of the church because the latest membership statistics are negative. Statistics recently released by the “DRC Synod Funds Committee”¹ reveal that the DRC is declining, faces a crisis, and has lost 28,092 members in one year.² The General Secretary of the (DRCN), pastor Clem Marais, reports this is the equivalent of forty traditional “congregations” with an average of 700 members per congregation that have vanished and closed their doors.³ “This is a total

¹ Johan Symington, *Official Yearbook of the Dutch Reformed Churches 2009* (Wellington, South Africa: Bible-Media, 2009), 413.

² Nelus Niemandt, *Church Order of the Dutch Reformed Church: With Rules, Regulations and Related Resolutions As Determined by the General Synod* (Wellington: Bible Media, 2007). The General Synod affirms that baptismal and confessing members are full members based on the confirmation covenant and receive membership certificates. (Article 16.1).

³ Nelus Niemandt, *Church Order of the Dutch Reformed Church: with Rules, Regulations and Related Resolutions as determined by the General Synod* (Wellington, South Africa: Bible Media, Rule 9, Regulation 4.1). Each congregation is a corporate body and the church council or its authorized representative(s) is its agent. 26.1 Every congregation has a church council to whom supervision, government, and discipline are entrusted. The church council consists of the ministers of the Word, elders, and deacons elected as church council members. Neighboring congregations group together in presbyteries and express the church’s interrelation with a view to proper church discipline. The synod assembly is composed of delegates of congregations, which form a geographical unit that can meet easily. (Rule 9, regulation 4.1).

loss of 3% per year of which the biggest loss (4.7%) is that of young people under 18 years of age.”⁴

The latest statistics of the *Official Yearbook of the Dutch Reformed Churches* reveal the following:⁵

1989: Confirmed 19,819; Baptized 10,558; Total 30,377
2009: Confirmed 15,883; Baptized 5,829; Total 21,712

According to Marais, “The DRCN has over two decades experienced a huge decline, especially young people, with a loss of 3.23%.”⁶ It is disturbing that the DRCN is not only shrinking, but aging. At the same time Namibia’s, “annual growth rate of 2.6%”⁷ and population (2,088,669) are not only growing, but becoming younger. The *Central Intelligence Agency World Fact Book* reports Namibia’s age distribution:⁸

0-14 years: 36.7% (male 386,252/female 379,426)
15-64 years: 59.5% (male 627,752/female 615,241)
65 years and over: 3.8% (male 35,960/female 44,038) (2008 est.)

The tables from SACH, the “Christian market share Mainline Denomination table” and the “Christian Market Share of the African Independent Church”⁹ illustrate a

⁴ Clem Marais, “Veldmuis” (Unpublished official electronic newsletter, DRCN 5, no. 37 (2008), 1, <http://www.ngerk.org.za/namibie/feldmuis.asp> (accessed January 9, 2009).

⁵ Symington, *Official Yearbook of the Dutch Reformed Churches 2009*, 416.

⁶ Marais, “Veldmuis,” 1.

⁷ U.S. Department of State, Bureau of African Affairs, “Background Note: Namibia,” <http://www.state.gov/r/pa/ei/bgn/5472.htm> (accessed December 12, 2008).

⁸ Central Intelligence Agency, “Namibia,” *The World Factbook*, <https://www.cia.gov/library/publications/the-world-factbook/geos/wa.html> (accessed December 12, 2008).

⁹ Jurgens H. Hendriks, *South African Christian Handbook* (Wellington, South Africa: Tydskrifmaatskappy, 2005), 78.

typical South African/Namibian phenomenon: mainline denominations are declining and independent, charismatically oriented new churches are growing although overshadowed by the enormous growth in African Independent Churches. The disparity is partly due to the different growth rates of population groups. However, a detailed analysis reveals that there is both a numerical decline and a market-share decline among mainline denominations. The “Northern” decline and “Southern” growth are illustrated within South Africa and Namibia. Sanneh describes the reasons for this:

The rapid expansion of Christianity has taken place *after* colonialism and during the period of national awakening. Perhaps colonialism was an obstacle for the growth of Christianity, so that when colonialism ended, it removed the stumbling block. A second factor was the translation of the Bible into African languages. A third factor was African agency. Leadership and the role of young people, especially women freed the church from the disadvantages of foreign compromise. Another factor is a theological one: Christian expansion is virtually directly linked to those societies whose people preserved the indigenous name of God.¹⁰

The following tables present mainline denominational percent of market share 1911-2001, and African independent, Pentecostal, charismatic, and other groups’ percent of market share 1911-2001:

¹⁰ Lamin Sanneh, *Whose Religion Is Christianity* (Grand Rapids, MI: William B. Eerdmans, 2003), 18.

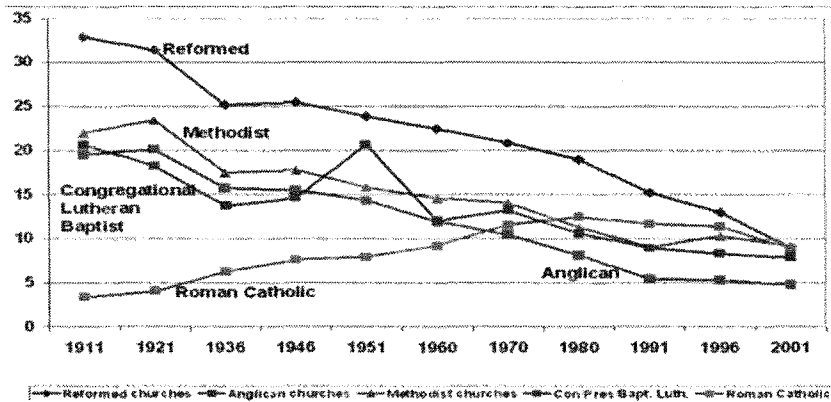


Figure 1.1 Christian market share mainline denomination 1911-2001¹¹

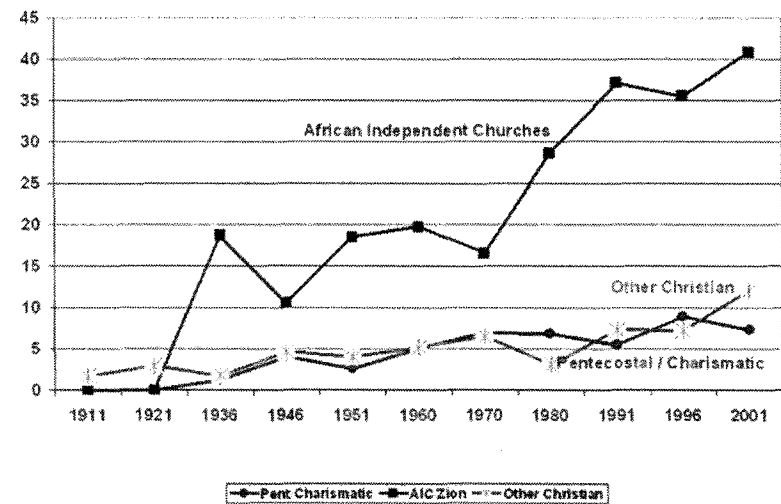


Figure 1.2. Christian market share: AIC's, Pentecostal and other Christian: 1911-2001¹²

The DRCN's problem is not only its shrinkage, but that it is shrinking in a new world experiencing a rapid expansion of Christianity. This appears to be a global trend. Christianity has moved globally from the West to the South, changing Christianity into a

¹¹ Hendricks, *South African Christian Handbook*, 78,

¹² Ibid.

non-Western religion as “60% of Christians now live in the Southern continents of Africa, Asia, Latin America, and Pacific.”¹³ Earlier, “Well over 80% of those who professed Christianity lived in Europe or North America.”¹⁴

The world the DRCN knew and controlled ended with Namibia’s independence in 1990. During the colonial era, the politics, economics, education, business, art, academia, civil services, and church cooperated to the white Afrikaners’ advantage. Now, waves of change impacted the DRCN when an enormous cultural storm struck as political power moved from white to black and Afrikaner power disintegrated. This left the DRCN in a post-colonial and post-Christendom vacuum, which Andrew Walls calls “Christianity without Christendom.”¹⁵ Pluralism, secularism, and post-modernism emerged and caused Western culture to lose its previous position as the norm, model, or definitive destiny.

The author of this dissertation investigated this question: “How is the DRCN dealing with that storm and the waves of change lash against the walls of the church?” In the past, Afrikaners used a protective mechanism called “*laertrek*,” which means to circle the wagons against the dangers outside and using collective isolation to protect themselves.”¹⁶ The strategy failed in the new situation and environment.

¹³ Phillip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford, UK: Oxford, 2002), 64.

¹⁴ Ibid.

¹⁵ Andrew F. Walls, *The Cross-Cultural Process in Christian History* (New York: Orbis, 2002), 45.

¹⁶ Nelus Niemandt, *The Perfect Storm* (Vereniging, RSA: Christian, 2007), 50.

Nelus Niemandt quotes Leonard Sweet who calls this phenomenon “harbor-hugging”¹⁷ and suggests the biggest problem with ministers is that they have become “harbor pilots.” Ministers, however, should lead congregants out of the harbor and pilot them through treacherous waters because a ship is built for the open sea, not for the harbor. Sweet says: “Hugging harbors leaves the church in the lurch. A church in the dock is a church in lockdown”¹⁸ because the shore is the most dangerous place in a storm. Andrew Walls agrees, “Christian faith must go on being translated, must continuously enter into vernacular culture and interact with it, or it withers and fades,”¹⁹ because “crossing-cultural boundaries has always been the life blood of historic Christianity.”²⁰

Niemandt is a DRC Synod member and pastor, and he writes that the DRG believes the best way to survive a storm and resist the waves is to “strengthen familiar church structures by building the walls thicker and higher [because] church structure for the DRC is synonymous with the being of the church.”²¹ It seems the DRC has set its hope on thicker and higher protective walls and has decided to stay in the harbor, like King Solomon who built the temple, palace, terraces, and walls around Jerusalem for safety (1 Kings 9:15).

¹⁷ Ibid., 36.

¹⁸ Ibid., 38.

¹⁹ Walls, *The Cross-Cultural Process in Christian History*, 29.

²⁰ Ibid., 32.

²¹ Nelus Niemandt, *Nuwe Drome vir Nuwe Werklikhede* (Wellington, RSA: Lux-Verbi, 2007), 38.

I believe the DRCN will survive the threat to its existence if it draws up the anchor, leaves the harbor, crosses cultural borders, and enters into the vernacular culture. The DRCN has done the opposite by staying in the harbor where it is safe, and trusting its walls for protection. This response is similar to the third servant in Jesus' parable who sought safety by burying his talent in the soil, instead of investing it to gain interest (Matt. 25:14-30). Because he played it safely, he was sent to the outer darkness. He had not risked, and he lost everything.

It seems as though "a calling out" has been changed to "a calling in." Some churches have developed methods, strategies, and programs to attract Christians from other churches, hoping to reverse a threatening decline. My impression is that the DRCN believes it is called inside to form a distinct society, instead of moving out into society.

Michael Frost and Alan Hirsch describe a survival strategy of exciting programs designed to attract new church members. They regard this "attractional" approach as fundamentally flawed because the focus is on how effectively the church markets itself and attracts people, assuming God can be accessed inside the church. The church's mission is to attract people "to *come and hear* the gospel in the holy confines of the church and its community,"²² and the strategy encourages them to join the church because church membership defines Christian identity.

The tendency to accept the attractional church growth theory may relate to the belief that God desires numerical growth, which makes church attendance the barometer

²² Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21st-Century Church* (Peabody, MA: Hendrickson, 2003), 41.

of success. The mentality is, “The bigger the church, the better it must be,”²³ and “Size matters. Numbers count. More is what is needed: more people, more staff, more money.”²⁴ However, according to Sweet, “Jesus never had a church growth ministry. He had a health ministry.”²⁵

I believe the problem with the attractional approach is that it is built on the church growth paradigm, rather than focused on growing healthy communities. If the focus is an attractive church, it is like the story of the man who enlarged his barns, accumulated more, and said to himself: “Lucky man. You have all the good things you need for many years.” But God said to the man, “You, foolish man. This very night I will take your life away from you” (Luke 12:19). The attractional approach increases competition between congregations, which then compete for the same slice of the population pie. Attractional advocates do not cross significant barriers and communicate the gospel meaningfully to those outside the cultural context.

The DRCN has fallen prey to the temptation of attracting more people to their Sunday one-hour services so that they can increase their membership and ensure their future existence through financial contributions. According to Neil Cole, this “has made church nothing more than a religious show that takes place on a Sunday, and after it’s

²³ Neil Cole, *Organic Church: Growing Faith Where Life Happens* (San Francisco: Jossey-Bass, 2005), 94.

²⁴ Robert Lewis, *The Church of Irresistible Influence* (Grand Rapids, MI: Zondervan, 2001), 58.

²⁵ Leonard Sweet, *Soul Tsunami* (Grand Rapids, MI: Zondervan, 1999), 254.

done we all go home, until church starts again next week, same time, same place.”²⁶

Attending the Sunday worship service is the default mode of Christianity, and membership is the default mode of being church, including the rights and privileges of those who attend. The primary goal is to discover the people’s needs, and a church is designed that satisfies those needs.

Alan Roxburg claims this is why “people ‘shop around’ to find a church to suit their personal taste.”²⁷ Similar to people who shop for groceries, they seek a congregation that most closely matches their personal tastes and needs. The problem is this only increases consumer habits where lives are entertained and personal needs met, and which no longer serve any higher purpose but a desire for its own sake. As a result, church becomes “a vendor of religious services and goods”²⁸ where people pay a fee and receive a product in return.

It is important to note that Alan Hirsch believes “the attractional approach of the church actually becomes extractional.”²⁹ This does not mean God cannot use an attractional approach, but it tends to isolate the church because the church exists for itself and withdraws inward with “no interest in the world outside the church, except insofar as

²⁶ Cole, *Organic Church*, xxv.

²⁷ Alan J. Roxburg, *Reaching a New Generation: Strategies for Tomorrow’s Church* (Vancouver, BC: Regent College, 1993), 56.

²⁸ Darrell L. Guder, *Missional Church: a Vision of the sending of the Church in North America* (Grand Rapids, MI: William B. Eerdmans, 1998), 84.

²⁹ Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids, MI: Brazos, 2007), 65.

the church might wrest territory from the world and incorporate it into the church.”³⁰

Behind its walls, the DRCN reacts to the suffering world as the Pharisees did to Judas:

“What is that to us, take care of it yourself.” This is not the response expected from the church, and its message to the world is, “It’s got nothing to do with us, you are on your own.”

It could be argued that the DRCN barricaded itself from society, and a gap developed between an isolated church and suffering society when the DRCN became “insufficient to make a dramatic impact on society.”³¹ Bill Easum and Dave Travis call it the “decline of the church influence in the community,”³² and this may explain why the former President of Namibia, Sam Nujoma, publicly attacked the Christian church for not making a meaningful contribution to the suffering Namibian society. The president said, “The government only recognizes three churches: the Anglican, the Roman Catholic and the Evangelical Lutheran Church, and that all the other churches were imperialist who want to invade the country with their own agenda and not for the benefit of Namibians.”³³

³⁰ David J. Bosch, *Believing in the Future: Toward a Missiology of Western Culture* (Harrisburg, PA: Trinity, 1995), 29.

³¹ Martin Robinson and Dwight Smith, *Invading Secular Space: Strategies for Tomorrow's Church* (Oxford, UK: Monarch, 2003), 68.

³² Bill Easum and Dave Travis, *Beyond the Box: Innovative Churches that Work* (Loveland, CO: Group, 2003), 72.

³³ Christof Maletsky, “Nujoma Should Be Clear on ‘Misleading Churches,’” *The Namibian*, June 17, 2004, 1.

Nujoma also stated, “Most Christian churches had no vision and were misleading”³⁴ and he accused “some churches of aiding the spread of HIV-AIDS by operating throughout the night.”³⁵ He described Christianity as artificial, labeling it a “foreign philosophy,” and he suggested “that Namibians go back to their ancestral worship of the cattle god, known as ‘Kalunga ya Nangombe.’”³⁶ Such pronunciations are not expected when “the vast majority of Namibians are members of a Christian church, and where the Christian faith is an internal element of the fabric of Namibian society.”³⁷

According to the World Governance Assessment (WGA),

Namibia is one of the most unequal societies in the world, with a Gini coefficient of 0.6. The Gini coefficient provides a measure of the equality and inequality of the distribution of wealth in a society, where zero represents ultimate equality, wealth is distributed equally, and one represents ultimate inequality, wealth is unequally distributed and owned by individuals.³⁸

The United Nations Development Plan (UNDP) and economic review of Namibia states:

“Such inequality can lead to inefficient allocation of resources thereby exacerbating the level of poverty in the country. Thus, inequality can be referred to as an indirect cause of

³⁴ Ibid.

³⁵ Ibid.

³⁶ Ibid.

³⁷ Annes Nel, “Reconstructing Christian Theology in Namibian Society,” *Journal of Religion and Theology in Namibia* 4 (2002): 54.

³⁸ Justine, Hunter, “The World Governance Assessment (WGA) Survey: Namibia” *Analyses and Views* 5 (1), (February 2008): 7.

poverty.”³⁹ Inequality contributes to increased poverty through inefficient allocation of resources, exacerbation of the level of poverty, and widening the gap within the Namibian society between a community of means and a community of needs. This creates suffering in Namibian society.

Namibia has been classified internationally as a lower middle-income country due to the huge inequality. A number of development partners have reduced their aid to Namibia “as they perceive Namibia to have successfully mastered the political transition and to be stable,”⁴⁰ but the latest statistics reveals the contrary:

- Namibia has a “Human Poverty Index (HPI) of 29-33%. HPI concentrates on three essential dimensions of human life namely: life expectancy, literacy, and living standards”⁴¹
- Life expectancy data in Namibia reveal that “42% of the population would not survive to the age of 40 years.”⁴² The reason for this is because of the high percentage of Namibians infected with HIV/AIDS in combination with other diseases, including tuberculosis, malaria, and cholera.

³⁹ United Nations Development Programme (UNDP), *United Nations Development Plan Namibia Economic Review 2007* (Windhoek: UNDP, 2007), 23, <http://www.undp.un.na/PAAPSU/Publications/Econ%20Review%20Final.pdf> (accessed December 12, 2008).

⁴⁰ Sabine Höhn, *NGOs in Namibia—Continuing Crisis or New Beginning?* (Windhoek, Namibia: Institute for Public Policy Research, Opinion No19, January 2007), 1, http://www.nangof.iway.na/pages/downloads/ippr_opinion_no_19_ngo_%20in_namibia.pdf (accessed December 12, 2008).

⁴¹ Sebastian Levine, *Trends in Human Development and Human Poverty in Namibia: Background Paper to the Namibia Human Development Report* (UNDP: Windhoek, October 2007), 20.

⁴² *Ibid.*, 10.

- “83% of the population, 15 years and above, are classified as literate, and 17% as illiterate.”⁴³
- “32% of the population is regarded as poor, because more than 60% of the total consumption expenditure is devoted to food, with 20% of Namibian households who live a distance of up to 2 km away to their source of drinking water.”⁴⁴
- “An unemployment rate of 37% indicating that more than a third of the population is not employed and is without a job, seeking work.”⁴⁵

According to the World Alliance of Reformed Churches: “The root causes of all these massive threats to life are above all the product of an unjust economic system defended and protected by political and military might”⁴⁶ that preserves the privileged at the expense of the weak. Unfortunately, the DRCN helped create this gap. The church became isolated church from the suffering society, cared more about itself and its survival, concentrated “on ‘religious aspects’ only, and left the rest to secular powers.”⁴⁷

⁴³ Central Bureau of Statistics, “National Household Income and Expenditure Survey” (National Planning Commission Secretariat, March 2006), 14, http://www.sarpn.org.za/documents/d0002001/Namibia_Survey_Mar2006.pdf (accessed December 12, 2008).

⁴⁴ Ibid., 59.

⁴⁵ UNDP, *United Nations Development Plan: Namibia Economic Review*, 19.

⁴⁶ World Alliance of Reformed Churches, 24th General Council, Document GC 23-e, *Covenanting for Justice in the Economy and the Earth*, (Accra, Ghana: August 2004), 1, http://warc.jalb.de/warcajsp/news_file/doc-181-1.pdf (accessed December 12, 2008).

⁴⁷ David J. Bosch, *Believing in the Future: Toward a Missiology of Western Culture* (Harrisburg, PA: Trinity, 1995), 34.

The church did not respond because behind the walls it failed “to hear the cries of the oppressed”⁴⁸ as it gratified its own interest at the expense of the world outside the walls.

The DRCN is unaware of conditions around it, oblivious to the broken and suffering world’s problems and, consequently, it makes no substantial response because it is unaware of the conditions. According to Brian D. McLaren, the Copenhagen Consensus identified the top ten global problems: “hunger, climate change, conflicts, financial instability, water and sanitation, subsidies and trade barriers, population/immigration, communicable diseases, education, governance and corruption”⁴⁹ According to Rob Bell,

One billion people don’t have access to clean water, every seven seconds, somewhere in the world a child under five dies of hunger, nearly one billion people in the world live on less than one US\$ a day, forty percent of people in the world lack basic sanitation, one point six billion people in the world have no electricity, nearly one billion people in the world cannot read or sign their name, nearly one hundred million children are denied basic education.⁵⁰

Shrinkage is not the DRCN’s main problem. The main issue is that it is in exile, not as a faithful remnant, but as part of a Babylonian society embedded in the system. The DRCN does not respond to the suffering society because it is not sufficiently aware of the suffering and Namibian society’s problems and needs. The church engages in little relational, sociological, and cultural association and engagement with the outside world because the DRCN is still “at shore,” safely within its walls, not descending the walls and

⁴⁸ Rob Bell, *Jesus Wants to Save Christians* (Grand Rapids, MI: Zondervan, 2008), 44.

⁴⁹ Brian D. McLaren, *Every Thing Must Change* (Nashville, TN: Thomas Nelson, 2007), 46.

⁵⁰ Bell, *Jesus Wants to Save Christians*, 122.

entering into vernacular culture. The reason the gap exists between the DRCN isolated church and suffering Namibian society is the church's exile status. It is a closed system in its sheltered artificial cultural environment, busy with itself and meeting its members' needs, but not actively involved in meeting the needs of Namibian society.

Most discussions within the DRCN's walls are about its congregations, members, finances, budget, and salaries. The DRCN assumes that God's primary concern is the church, which is His mission. The discussions should be about Namibia's broken and suffering society and how to reach its citizens because God's primary concern is not the church, but the world.

The former moderator of the DRC, Coenie Burger, stated that the church has an "identity crisis in terms of its existence"⁵¹ and that "the church has become unnecessary for the *misso Dei*"⁵² because it lost sight of *missio Dei*. He continues, "Suffering from severe mission amnesia, it has forgotten why it exists."⁵³ Neil Cole says that the church is "suffering memory loss, not from amnesia but rather from the slow decay of Alzheimer's disease. When a person has amnesia, he or she loses short-term memory but maintains a basic knowledge of identity and is able to function. But Alzheimer's disease slowly takes away any memory both of how to function and of basic identity."⁵⁴ According to Guder,

⁵¹ Coenie W. Burger, *Ons weet aan wie ons behoort* (Wellington, South Africa: Lux Verbi, 2001), 15.

⁵² David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Missions* (New York: Orbis, 1991), 392.

⁵³ Reggie McNeal, *The Present Future* (San Francisco: Jossey-Bass, 2003), 15.

⁵⁴ Cole, *Organic Church*, 32.

“The church’s crisis is one of fundamental vocation, of calling to God’s mission, of being, doing, and saying witness in faithfulness to Jesus Christ, the Lord.”⁵⁵

In response to these realities, this paper’s thesis is that the gap between an isolated church and a suffering society can be bridged and the walls broken by reconnecting *missio Dei* with the DRCN. When the DRCN reconnects with the *missio Dei*, the question will not be about shrinking membership, but rather: “What should the church do for the sake of the Namibian society?” When this happens, members will cross borders and boundaries, descend walls, and proclaim and represent the kingdom of God’s justice, mercy and humanity (Micah 6:8). They will not do this for the sake of the church, but for the sake of the world to *tikkun ha olam*: “to make the world a better place for everyone.”⁵⁶

⁵⁵ Darrell L. Guder, *The Continuing Conversion of the Church* (Grand Rapids, MI: William B. Eerdmans, 2000), 150.

⁵⁶ Kim Zetter, *Simple Kabbalah* (Edison, NJ: Castle, 2002), 124.

is of prime importance to discover how the DRCN lost sight of the *missio Dei* and how the church and mission separated. A review of church history and failed solutions provides an answer.

According to David J. Bosch the early church took a fateful turn: “Jesus had no intention of founding a new religion. Those who followed Him were given no name to distinguish them from other groups, no creed of their own, no rite, which revealed their distinctive group character, no geographical centre from which they would operate.”³ Brian McLaren observes that Christianity soon became “one more religion within the multiplicity of religions present in the first century.”⁴ The “concern was not about mission, but consolidation, not grace, but law, not crossing frontiers, but fixing them, not life, but doctrine, not movement, but institution.”⁵

In a short period of time, the followers of Jesus became preoccupied with their survival as a separate religious group that McLaren describes as a “gentile religion with persistent anti-Semitic tendencies.”⁶ The gospel was taken from the Palestinian and Jewish world into the diverse world of Hellenistic culture where it became the official religion within the European and Mediterranean world 300 years later. Eddie Gibbs and Ryan K. Bolger write, “Since the conversion of the Roman emperor Constantine in 313

³ David J. Bosch, *Transforming Mission: Paradigm shifts in Theology of Missions* (New York: Orbis, 1991), 50.

⁴ Darrell L. Guder, *The Continuing Conversion of the Church* (Grand Rapids, MI: William B. Eerdmans, 2000), 104.

⁵ Bosch, *Transforming Mission: Paradigm Shifts in Theology of Missions*, 51.

⁶ Brian D. McLaren, *The Secret Message of Jesus* (Nashville, TN: W, 2006), 211.

AD until approximately the midpoint of the twentieth century, the church occupied a central position within Western societies. The extensive period is referred to as Christendom, during which the church provided both stability and security as a key social institution.”⁷ The Christendom solution is not a workable option in the twenty-first century and had serious shortcomings throughout its tenure.

The Christendom era has ended, although it dominated Western society since the fourth century as the dominant religious culture. The DRCN continues Christendom’s ecclesiastical business as through nothing happened: “baptizing, marrying, and burying everybody as we have always done, as if government would listen to us, and educational institutions would respect us, and the general public would heed our moral and other pronouncements.”⁸ One could almost believe Constantine is emperor in Namibia. In actual fact, the Christendom model is a failed solution in postcolonial and postmodern society, and McLaren describe it as “the two sides of the same coin”⁹ in an increasingly secularized and pluralized world.

The reason the DRCN and *missio Dei* separated is based on DRCN’s understanding of church that is enslaved by Christendom’s historical-cultural expression. Frost and Hirsch believe Christendom is “a paradigm of understanding and a meta-narrative motive that still exercise an overweening influence on our existing theological,

⁷ Eddie Gibbs and Ryan K. Bolger, eds., *Emerging Churches* (Grand Rapids, MI: Baker, 2005), 17.

⁸ John D. Hall, *The End of Christendom and the Future of Christianity* (Eugene, OR: Wipf and Stock, 2002), 20.

⁹ Brian D. McLaren, *Everything Must Change* (Nashville, TN: Thomas Nelson, 2007), 44.

missiological, and ecclesiological understandings of church. In other words we still think of church and its mission in terms of Christendom.”¹⁰ This continues even though there is a “palpable sense of dissatisfaction and boredom with current ecclesiastic business.”¹¹ The DRCN failed to deal with Christendom’s assumptions and, therefore, was responsible for many negative influences and consequences on the *missio Dei*. According to Bosch, mission was not always understood in *missio Dei* terms. It was, instead, understood in a variety of ways:

Sometimes it was interpreted primarily in soteriological terms: as saving individuals from eternal damnation. Or it was understood in cultural terms: as introducing people from the east and south to the blessings and privileges of the Christian West. Often it was perceived in ecclesiastical categories: as the expansion of the church, or a specific denomination.¹²

The negative impact Christendom had on *missio Dei* began when Emperor Constantine came to power in the fourth century and linked Christianity to territory, the state, state ideology, and citizenship. Sanneh comments, “The church became a domain of the State, and Christian profession a matter of political enforcement.”¹³ The system created a “church-state partnership and cultural hegemony in which the Christian religion was the protected and privileged religion of society and the church its legally institutional

¹⁰ Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21st-Century Church* (Peabody, MA: Hendrickson, 2003), 9.

¹¹ Hall, *The End of Christendom and the Future of Christianity*, 29.

¹² Bosch, *Transforming Mission*, 389.

¹³ Lamin Sanneh, *Whose Religion Is Christianity* (Grand Rapids, MI: William B. Eerdmans, 2003), 23.

form.”¹⁴ The church accepted the responsibility and helped maintain the existing political and social order as an established church. According to the Roman Catholic theologian Roger Haight, the established church,

Indicates a theological category which characterizes a church whose mission has ceased; an established church is at peace with society and content with and in its own forms and inner life. The term could be regarded as negative, for it implies the presumption that the missionary task has been completed so that the church is no longer a mission but simply a community. In terms of missionary activity an established church assumes only pastoral responsibilities.¹⁵

The influence Christendom had on *missio Dei* was that the missionary focus of the church ceased as mission, the church practiced pastoral care and maintenance, and it was pre-occupied with its own welfare. The church replaced *missio Dei* with an “ecclesiocentric understanding of mission”¹⁶ that Guder describes as *missio ecclesia*: “An activity of the church, rather than the result of God’s initiative rooted in God’s purpose to restore and heal creation.”¹⁷

George Barna asserts that the mission of the church has been shaped by the “the congregational model of church—a definable group of people who regularly meet at the same place to engage in religious routines and programs under the guidance of a paid pastor who provides doctrinal teaching and organizational direction.”¹⁸ The result is that

¹⁴ Darrell L. Guder, *Missional Church: A Vision of the Sending of the Church in North America* (Grand Rapids, MI: William B. Eerdmans, 1998), 6.

¹⁵ Roger Haight, “The ‘Established’ Church As Mission: The Relation of the Church to the Modern World,” *The Jurist* 4, no. 39 (1980): 10.

¹⁶ Guder, *Missional Church*, 4.

¹⁷ Ibid.

¹⁸ George Barna, *Revolution* (Carol Stream, IL: Tyndale, 2005), 62

the church is a place to visit, and when congregants are in the building, they are in the church. Church has become an event where something happens, where programs or services are offered to members, and congregants receive specific privileges. The pastor's responsibility is to care for the flock.

According to Stephen Bevans and Roger Schroeder, the church's mission has become "the effort to save souls and extend the church."¹⁹ Outside the church, therefore, no human being can be saved because salvation is a controllable religious factor that Bosch calls "the ecclesiastization of salvation."²⁰ This means the salvation of an individual's soul is the church's mission, and this reduces gospel to soul saving "as a kind of sacred egocentricity"²¹ with little or no attention paid to human welfare and the moral improvement of humanity.

Against this religious background, the Dutch, French Huguenots, and the Germans came to the southern point of Africa in 1652. The Dutch East India Company sought a base for their business route to the East, but they also wanted to spread the true faith as part of their task. Their ships carried a minister or "sick comforter" on board "in order that the name of Christ be spread and that the Company's interests be properly promoted. The Company did not only want to colonise but also evangelise."²²

¹⁹ Stephen B. Bevans and Roger P. Schroeder, *Constants in Context: A Theology of Missions for Today* (New York: Orbis, 2005), 36.

²⁰ Bosch, *Transforming Mission*, 217.

²¹ Guder, *The Continuing Conversion of the Church*, 127.

²² Dorothea Scarborough, "The Huguenots—Their Faith, History, and Impact," The Reformation Society, http://www.reformationusa.org/articles/The_huguenots.htm (accessed December 12, 2008).

Elfriede Strassberger writes, “Since 1652, Jan van Riebeeck landed at the Cape and started the settlement under the Dutch East India Company, the Dutch Reformed Church, originally referred to as the ‘Gereformeerde Kerk,’ was the accepted State Church.”²³ The settlers brought the reformed church tradition and ministers with them from Holland with the primary objective to “serve the spiritual needs of the colonial officials”²⁴ and establish European culture in Africa. Du Plessis relates the following story: “In 1658, less than a month after the arrival of the first slaves in the Cape, Jan van Riebeeck opened a school in order to do something for the slaves’ intellectual and moral welfare. The school combined Western and Christian education and it included elements of Dutch culture that had a destructive effect on the slaves.” On 17 April 1658, Van Riebeeck wrote,

In order to stimulate the slaves to attend while at school, and to induce them to learn the Christian prayers, they were promised each a glass of brandy and two inches of tobacco, when they finish their tasks. In the Dutch culture brandy and tobacco were part of their lifestyle, like tea and cake for others, but for the slaves, who were not used to these forms of relaxation, it was destructive.²⁵

The people who arrived with van Riebeeck were ordinary workers employed by the Dutch East India Company, as well as ex-prisoners who fled Europe to make a new life. Their motive was primarily based upon their own interest and profit. Van Riebeeck

²³ Elfriede Strassberger, *Ecumenism in South Africa 1936-1960* (Johannesburg, RSA: Zenith Printers, 1974), 1.

²⁴ John W. De Gruchy, *The Church Struggle in South Africa* (Grand Rapids, MI: Eerdmans, 1979), 3.

²⁵ Johannes Du Plessis, *1911: A History of Christian Missions in South Africa* (London: Longmans, 1965), 30.

suggested that a group of settlers “move to farms of their own where these farmers would grow crops and would sell these to the VOC (Verenigde Oostindische Compagnie or VOC) for their own profit. These men became free ‘burgers’ or citizens who had gained their release from their contracts with the VOC by taking up plots of land.”²⁶ In this regard McLaren quotes the first Kenyan president, Jomo Kenyatta: “When the missionaries came to Africa they had the Bible and we had the land. They said, ‘Let us pray.’ We closed our eyes. When we opened them we had the Bible and they had the land.”²⁷

The settlers brought the European Puritan spirituality of Reformed pietism with them that led to the establishment of the “Volkskerk,”²⁸ and the church and Afrikaner culture became synonymous. According to De Gruchy, “This provided an ecclesiological blueprint for the nationalist policy of separate development.”²⁹ Frost and Hirsch call this cultural imperialism “where Western missionaries import, without critical reflection, their cultural forms of the gospel and impose it on a people group. Even though conversion often results, the long-term outcome is the loss of a genuinely local, indigenous culture.”³⁰ This resulted in Kwame Bediako’s question:

²⁶ Encyclopedia.com, “Jan van Riebeeck,” Encyclopedia.com, <http://www.encyclopedia.com/doc/1O48-RiebeeckJanvan.html> (accessed December 12, 2008).

²⁷ McLaren, *Everything Must Change*, 45.

²⁸ Jaap Durand, *Ontluisterende Wêreld. Die Afrikaner en sy Kerk in 'n Veranderende Suid-Afrika* (Wellington, RSA: Lux Verbi, 2002), 36.

²⁹ John W. De Gruchy, *The Church Struggle in South Africa* (Grand Rapids, MI: William B. Eerdmans, 1979), 9.

³⁰ Frost and Hirsch, *The Shaping of Things to Come*, 38.

Christ has been presented as the answer to the question a white man would ask, the solution to the needs that Western man would feel, the Saviour of the world of the European worldview and the object of adoration and prayer of Christendom. But what if Christ were to appear as the answer to the questions Africans are asking, what would he look like?³¹

The DRCN belongs to a culture shaped for more than a thousand years by Christendom and where mission consequently became a discipline of Practical Theology called “missiology.” This refers to the work done by missionaries sent to engage in mission in a place other their own country where people had not yet become Christians. Their work was to save souls with little concern for the person’s whole life because “the Christian message was thought to be *essentially* concerned *only* with how to deal with sin.”³² It paid little or no attention to problems emanating from traditional African culture, because the missionaries believed the problems would disappear with conversion to Christianity. This did not happen and the human needs received no attention. Andrew F. Walls believes this happened because the “missionaries ceased to live on terms set by Africans.”³³

The Christendom solution had a negative effect on missions because it supported the DRC ecclesiology on a theology of missions through which individuals “reach-out” to others and then return home. The result is that the “church has become a distribution centre, a place where the poor come and get stuff, and the rich come and dump stuff.

³¹ Kwame Bediako, *Jesus in Africa. The Christian Gospel in Africa History and Experience* (Cameroun: Editions Cle and Regnum Africa, 2000), 20.

³² Dallas Willard, *The Divine Conspiracy* (New York: HarperCollins, 1998), 41.

³³ Andrew F. Walls, *The Cross-Cultural Process in Christian History* (Maryknoll, NY: Orbis, 2002), 97.

Both go away satisfied, but no one leaves transformed.”³⁴ A theology of missions does not operate on the assumption of life as a mission, but rather that the salvation of souls is the important mission. After salvation is fulfilled, mission is completed.

In Namibia, the “missional church” concept became popular and was adopted to help the DRCN restore its focus on God’s mission and to reconnect with *missio Dei*. The effort failed. This proves the importance of the right point of departure, about which Pat Keifert writes:

A man decides he wants to go to a very special place in the West of Ireland. Being a total stranger to Ireland, much less the West of Ireland, he decides to ask for directions. He asks the first knowledgeable looking stranger, someone who looks local, “Can you tell me how to get to this place?” The local responds, “Never heard of it. But if I were going there, I wouldn’t start from here.”³⁵

The point of departure is very important for moving from a Christendom mode of church to a missional church. The point of departure reveals a church’s motive for becoming a missional church, and Hank De Roest addresses various models as different “motives for becoming involved with the church.”³⁶

The DRCN’s motive to move toward a missional church is wrong, and it directs the leadership to the wrong point of departure for creating a missional church. The focus is on the survival of the church and not on the world outside the church. The writer of this paper argues that the word “church” is not a good point of departure in reconnecting

³⁴ Shaine Claiborne, *The Irresistible Revolution: Living As an Ordinary Radical* (Grand Rapids, MI: Zondervan, 2006), 159.

³⁵ Pat Keifert, *We Are Here Now* (Eagle, ID: Allelon, 2006), 21.

³⁶ Henk De Roest, *En de Wind Steekt op: Kleine Ecclesiologie van de Hoop* (Zoetemeer, NL: Meinema Uitgewerij, 2005), 25.

church to *missio Dei* because the motive for this departure makes *missio Dei* “an activity of the church.”³⁷ Advocates of this point of departure assume God’s primary concern is the church.

In Namibia, pastors mistakenly view the conferences, seminars, and courses presented on the “missional church” from the perspective of “church.” This makes church the motive for mission. Reference is made frequently to Acts and how the church grew “43% per decade”³⁸ until it “numbered approximately 33 million of the total population of 56 million in the Roman Empire . . . 33 million out of 56 million!”³⁹ Pastors ask, “How did they do this? How did they grow from being a small movement to a significant religious force in the Roman Empire?”⁴⁰ Rodney Stark asks, “How did a tiny and obscure messianic movement from the edge of the Roman Empire dislodge classical paganism and become the dominant faith of the Western civilization?”⁴¹

These questions reveal the motive DRCN pastors attend the conferences, seminars and courses about change to a missional church. Pastors hope that they can learn what the first-century church did, apply it to their churches, and experience church growth. They hope it will save their churches and reverse their congregations’ decline in membership.

³⁷ Bosch, *Transforming Mission*, 493.

³⁸ Rodney Stark, *The Rise of Christianity* (San Francisco: HarperCollins, 1997), 7.

³⁹ Jurgens H. Hendriks, *South African Christian Handbook* (Wellington, RSA: Tydskrifmaatskappy, 2005), 139.

⁴⁰ Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids, MI: Brazos, 2007), 18.

⁴¹ Rodney Stark, *The Rise of Christianity* (San Francisco: Harper Collins, 1997), 3.

Stark, quoted in Hendriks writes, “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,” not through a program, but rather how they lived life with Jesus: “They lived differently to the world, they cared for each other and for others out of love, they arranged their marital and family lives according to Biblical principles, they strongly condemned racism and classism, they were reliable and hardworking and could be relied upon.”⁴²

According to Gibbs, pastors find the missional church appealing because “pastors and church leaders have had no missiological training”⁴³ but have been trained, according to Roxburgh, in “how to run a program-centered church.”⁴⁴ Pastors find the missional church attractive because they expect that rediscovering the techniques of the early church will help them repair what is broken in their own churches. This Christendom model is not applicable in twenty-first century Namibia.

Roxburgh and Romanuk suggest it is disappointing that the conferences, seminars, and courses use only “missional language to repackage familiar language of church effectiveness, and church growth.”⁴⁵ If the point of departure is the word “church,” then the word “missional” only serves the word church as a model, technique,

⁴² Jurgens H. Hendriks, *South African Christian Handbook* (Wellington, RSA: Tydskrifmaatskappy, 2005), 143.

⁴³ Eddie Gibbs and I. Coffey, *ChurchNext: Quantum Changes in Christian Ministry* (Leicester, UK: InterVarsity, 2001), 36.

⁴⁴ Alan J. Roxburgh, *Reaching a New Generation: Strategies for Tomorrow's Church* (Vancouver, BC: Regent College, 1993), 66.

⁴⁵ Roxburgh and Romanuk, *The Missional Leader*, 4.

strategy, and tool to realize its goals. This is why DRCN pastors view missions incorrectly as a single activity alongside their churches many other programs. They misunderstand missional and hope “to find new and trendy tags for what they were doing, be they missional or not, as it is used as a substitute for seeker-sensitive, cell-group church, or other church-growth concepts.”⁴⁶

Because of this erroneous point of departure, missional became very fluid, lost its meaning as *missio Dei*, and was replaced with an “ecclesiocentric understanding of missions.”⁴⁷ This made *missio Dei* all about the church and church membership, instead of discovering that the church is only “God’s instrument for mission”⁴⁸ sent into the world to participate in *missio Dei*. According to Christopher Wright, “Mission is what the Bible is about”⁴⁹ and the only way to read the scriptures is missionally because the whole focus of the Bible is missiological. DRCN should develop a missionary theology of the Spirit as Jesus’ continuing mission to restore humankind’s whole life in the context of a renewed creation because: “Just as the church ceases to be church if it is not missionary by nature, theology ceases to be theology if it loses its missionary character.”⁵⁰

⁴⁶ Hirsch, *The Forgotten Ways*, 82.

⁴⁷ Guder, *Missional Church*, 81.

⁴⁸ Bosch, *Transforming Mission*, 390.

⁴⁹ Christopher J. H. Wright, *The Mission of God* (Nottingham, UK: InterVarsity, 2006), 29.

⁵⁰ Bosch, *Transforming Mission*, 494.

Quoting Aagard, Bosch corroborates that “God is a missionary God”⁵¹ and this is why “neither the church nor any other human agent can ever be considered the author or bearer of mission. Mission is primarily and ultimately the work of a Triune God, Creator, Redeemer, and sanctifier, for the sake of the world, a ministry in which the church is privileged to participate.”⁵² God’s identity is missionary; therefore, the church’s identity is also missionary and exists only for God’s mission. The church exists for the purpose and advantage of the world in the “context of the doctrine of the Trinity, not of ecclesiology or soteriology. The classical doctrine on the *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another ‘movement’: Father, Son, and Holy Spirit sending the church into the world.”⁵³

Ray S. Anderson asserts, “The church exists as the missionary people of God – that is its nature.”⁵⁴ In other words to say “church” is also to say “mission,” and this means that the DRCN must avoid mission for the sake of church growth in the Christendom model. In order to address the DRCN’s identity crisis and help her regain the reason for her existence, she must regain sight of God’s mission, which is not a search for a deeper ecclesiology or spirituality, but a search for a deeper humanity. This is not

⁵¹ Ibid., 390.

⁵² Ibid., 392.

⁵³ Ibid.

⁵⁴ Ray S. Anderson, *An Emergent Theology for Emerging Churches* (Downers Grove, IL: InterVarsity, 2006), 32.

mere individual humanity, but social humanity, and God's mission through Christ to reconcile humanity to Himself. God's purpose is to restore and heal creation.

The DRCN mission was primarily focused on the salvation of the soul and not on relieving the plight of people. David Livingstone discovered his purpose and mission in the middle of the 19th century "when he became convinced that the reduction of mission as the salvation of the soul, as a consequence of conversion, and the beneficial influence this had on the social life of people, was an even more important goal than the conversion itself." Livingstone became intensely interested in people's entire lives, not only in the salvation of the souls. "He saw people as 'suffering' and not only 'fallen,' and he wanted to utilize all Christian and Western resources, summed up in the three C's: Christianity, Commerce and Civilization, to overcome the 'open sore' of slavery and human suffering in Africa."⁵⁵

In order for the DRCN to change, the move from the word "church" to the word "missional" will be a huge shift from the colonial attitude of Christendom to an innovating missionary calling. It will be a move from denominational to ecumenical, and from a theology of mission to mission as theology. Many DRCN pastors and congregants understand the DRCN's terminal condition and attempt many good and beautiful things, but they need another point of departure where theology is practised as a way of life. It must be a "doing theology,"⁵⁶ (see Figure 2.1), and the DRCN can adopt *missio Dei* as

⁵⁵ Attie van Niekerk, "Mission and Lifestyle," *Missionalia* 25, no.3 (November 1997): 457.

⁵⁶ Jurgens H. Hendriks, *Studying Congregations in Africa* (Wellington, RSA: LuxVerbi, 2004), 23.

missionary theology. The author presents this paper to help the DRCN break down the walls, move beyond the Christendom failed solution, and bridge the gap between itself and society by living with Jesus and “doing theology” as a way of life. This is not for the sake of the church or the salvation of souls, but for the sake of a restored and healed humanity.

The cross in figure 2.1 demonstrates theology in action. The symbol at the foot of the cross explains the identity of the church as God who comes to humanity through Christ with a mission. The church finds its identity in its creator and is, therefore, missional in its very being. The left side of the cross symbolizes the present, the broken context in which the congregation lives and operates. The symbols at the right side of the cross represent the Bible and the faith tradition. The top of the cross symbolizes the Kingdom of God, the future that mysteriously is present, the source of human hopes and expectations, the new heaven and earth.

In the center of the cross, correlational and hermeneutically sensitive dialogue occurs between the different elements of the illustration. It depicts the discernment process that leads to the development of strategy and actions steps of the *imago Dei* project. *Imago Dei* is the core hermeneutic in a trinitarian understanding of *missio Dei* and reveals Jesus as *imago Dei*, as the hope and fulfillment God’s intentions for humanity. Neither the church nor the saving of souls for heaven is the hope of the world because, if this were true, “the world has no hope.”⁵⁷ *Imago Dei* is the hope for the world.

⁵⁷ Barna, *Revolution*, 36.

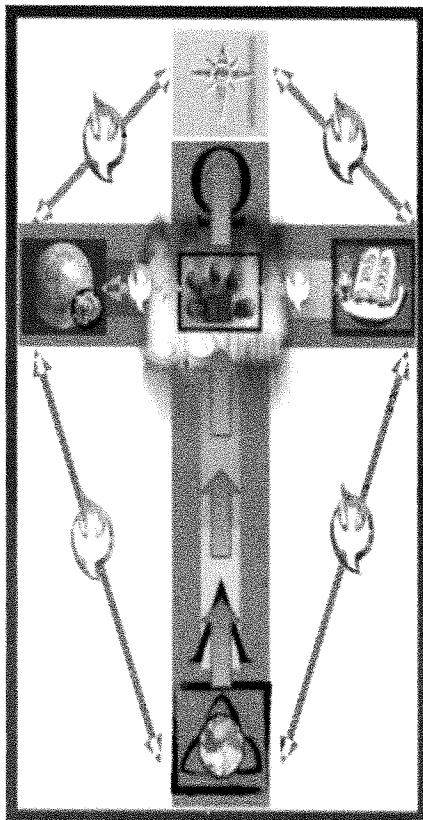


Figure 2.1 Doing theology

SECTION 3

THE THESIS

Jesus is the *imago Dei*, and he is the only hope of the world. As the divine image, the *imago Dei*, Jesus brings the new humanity in fulfillment of God's intent and *missio Dei* for humankind. Believers can be formed according to the *imago Christi* and show the world how to be a new kind of human. "His purpose was to create in himself one new humanity" (Eph.2:15). The thesis of this paper is that the *imago Dei* will help the DRCN regain the *missio Dei*, extend its arms outside church walls, and proclaim the new humanity in Christ as God's message. The author presents the following three sections to substantiate the thesis: 1) Jesus, as the *imago Dei* and head of the new humanity; 2) doing theology in the paradigm of the cross, and 3) *munus triplex*.

Jesus is *imago Dei*

Although mentioned infrequently in the Bible, "the concept of *imago Dei* is central to the entire theology of the New Testament. In fact, one might say that the New Testament cannot be understood in its fullness without taking into consideration what is declared in its passages about the *imago Dei*."¹ The Bible depicts the person of Christ as the true image of God but also as His work: "Who through his mission on God's

¹ Grenz, *The Social God and the Relational Self*, 203.

behalf—especially in the cross and resurrection—reveals the divine reality and thereby completes the vocation of humankind.”²

According to Grenz, the idea of Christ “as the *imago Dei* that is implicit throughout much of the NT is explicitly set forth in several texts...”³ The Greek term *eikōn* is used, derived from the Hebrew word *selem* in Genesis 1:26-27, and means the prototype or the perfect reflection of the prototype in the sense of participating with its counterpart, not separate from it. *Selem*, on the other hand, means representation or mediating the presence of one who is physically absent.

Grenz warns that Jesus as the reflection of God’s glory is unlike a mirror that only reflects the light shining on it from another source, because “Jesus *is* the light.”⁴ Paul links Christ as *imago Dei* with the glory-Christology in 2 Corinthians 4:4: “the glory of Christ, who is the image of God,” and Christ radiates “the very glory of God” (2 Cor. 4:6). Christ is “the image of the invisible God”(Col. 1:15). Between 2 Corinthians 4:15 and 18, Paul repeatedly uses the Greek word *protokos* to “bring together the themes of the two strophes: the ‘firstborn of all creation’ (v15) and the ‘firstborn of the dead’ (v18).”⁵ In so doing, Paul links the “‘beginning’ with the ‘new beginning,’ and draws the

² Stanley J. Grenz, “Jesus as the Imago Dei: Image-of-God Christology and the Non-Linearity of Theology,” *Journal of the Evangelical Theological Society* 47, no. 4, (2004): 619.

³ Ibid.

⁴ Stanley J. Grenz, “The Social God and the Relational Self: Toward A Theology of Imago Dei in the Postmodern Context,” *Horizons in Biblical Theology* 24, (2002), 45.

⁵ Grenz, “Jesus as the Imago Dei,” 619.

entire creation/salvation historical narrative into its central focus, namely Jesus, who as the centre of God's actions is the preeminent one and the *imago Dei*.”⁶

This demonstrates that Jesus, as *imago Dei* is *missio Dei*. According to Grenz, Jesus is not only the divine *image*, He is also “the head of the new humanity destined to be formed according to that *image* in the fulfillment of God's intent for humankind from the beginning, embodied in Jesus Christ.”⁷ Anderson writes that God “connects us to the new humanity from the very beginning and in every generation”⁸

Paul uses the theme of a new humanity in Christ as God's mission: “His purpose was to create in himself one new humanity” (Eph. 2:15). The new humanity is God's “divinely-given goal or destiny awaiting humankind in the eschatological future and toward which humans are directed from the beginning.”⁹ God created humankind in His divine image. “Then God said, ‘Let us make man in our image, in our likeness’”(Gen. 1: 26).

According to Shane Claiborne, South Americans have a saying: “You are the spittin’ image of someone.”¹⁰ This means more than just resembling that person. “It means that you remind people of that person. You have their charisma. You do the same things they did.” This suggests Christians must be the “spittin’” image of God in the world and that Christians must be like God in Christ. Athanasius of Alexandria calls this

⁶ Grenz, “The Social God and the Relational Self,” 44.

⁷ Ibid., 46.

⁸ Anderson, *An Emergent Theology for Emerging Churches*, 56.

⁹ Grenz, “The Social God and the Relational Self,” 42.

¹⁰ Shane Claiborne, *Jesus for President* (Grand Rapids, MI: Zondervan, 2008), 230.

the doctrine of “theosis”: “The Son of God became man, that we might become God.”¹¹

Athanasius did not mean that it is possible for humankind to become God, but that humankind can participate with God relationally in establishing the new humanity.

According to Sweet, this is exactly why Jesus came into the world. As the *imago Dei*, Jesus came to show humans “how to be human, not how to be divine. Jesus came to humanize the world, not to divinize the world. Jesus came to humanize us, not divinize us. Jesus showed us how to be divinely human, not humanly divine.”¹² Mandela believed Jesus came to show that “it is your duty to be human”¹³—a duty performed in life’s ordinary things thus restoring the divine *image*.

Jesus, as *imago Dei*, is the hope of the world because He fulfills God’s mission by establishing a new humanity. He came to show the world what it means to be a human in whom the *image Dei* is restored. “The humankind created in the *imago Dei* is none other than the new humanity conformed to the *imago Christi*.”¹⁴ Jesus is the link between the new humanity and the *missio Dei*, “the spirit of God through Christ is seeking the restoration of the whole of God’s creation.”¹⁵ He came to show the world how the new humanity is destined to be formed, as God’s intend for humanity: “He has made the two one and has destroyed the barrier, the dividing wall of hostility”(Eph. 2:14).

¹¹ Grenz, “The Social God and the Relational Self,” 234-251.

¹² Leonard Sweet, *A New Kind of Human* (unpublished article, George Fox, LEC 4, 2006), 7.

¹³ Piet Naude, *It Is Your Duty to Be Human: Anthropology and Ethics in a Post-Liberation South Africa* (lecture, University of Chicago, Divinity School, May 2007), 436.

¹⁴ Grenz, “The Social God and the Relational Self,” 47.

¹⁵ Anderson, *An Emergent Theology for Emerging Churches*, 34.

Isaac Newton wrote, “Men build too many walls and not enough bridges.” Jesus is the hope of the world because, as the *head* of the new humanity, He came and demonstrated how to be human by breaking down walls—walls of hostility and division between God and humankind: “Your iniquities have separated you from your God”(Is. 59:2) because “we all have sinned and fall short of the glory of God”(Rom. 3:23). Sin dehumanizes: “It makes you unhuman and inhuman.”¹⁶ Jesus came to “reconcile the world to himself in Christ, not counting people's sins against them”(2 Cor. 5:19).

As the head of the new humanity, Jesus also came to break down walls of hostility and division between humans that exist due to barriers such as culture, race, color, language, history, religion, and indifference. Jesus came to make peace “in one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near”(Eph. 2:18). Through Jesus peace has been made with humans and everything has been reconciled with God. Jesus is the hope of the world because, as the head of the new humanity, He came to demonstrate how to be human by building bridges - bridges between God and humankind: “Jesus being in the very nature of God did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a human being, he humbled himself by becoming obedient to death—even death on a cross”(Phil. 2:6-8).

¹⁶ Sweet, *A New Kind of Human*, 7.

Jesus continually “cross[es] boundaries between men and women and between Jews and non-Jews, between religious and irreligious, between sick and healthy, and even between friend and enemy.”¹⁷ He always went to others who were not, according to the Jews, his or theirs. In Mark 4, Jesus went to Dekapolis, which was enemy territory where the Gentiles lived. He went there to build a bridge with the enemy because God loves them: “He is a fountain of sending love.”¹⁸ The writer of 1 John confirms this idea: “This is how God showed his love amongst us: He sent his one and only Son into the world that we might live through him” (1 John 4:9).

As the head of the new humanity, Jesus built bridges between groups of people so that the new humanity could come into being. The church, therefore, is the new humanity on display as a gathering of redeemed humans showing the world not so much how to be a new kind of Christian, but how to be a new kind of human in whom the divine image have been restored. The walls of separation have been destroyed in the church and the new humanity is displayed. Rob Bell writes, “All these people—who are divided, who never sit down and listen to each other—in the new humanity, in the church, they meet, they engage, they interact, they begin to feel what the other feels, and the dividing wall of hostility crumbles. In the new humanity, they become us, they become we, and those become ours.”¹⁹

¹⁷ McLaren, *Everything Must Change*, 81.

¹⁸ Bosch, *Transforming Mission*, 390.

¹⁹ Rob Bell, *Jesus Wants to Save Christians* (Grand Rapids, MI: Zondervan, 2008), 156.

According to Desmond Tutu, this is God's dream:

That we as humans will realize that we are family, that we are made for togetherness, for goodness, and for compassion. In God's family, there are no outsiders, no enemies. Black and white, rich and poor, gay and straight, Jew and Arab, Muslim and Christian, Hindu and Buddhist, Hutu and Tutsi, Pakistani and Indian—all belong. When we start to live as brothers and sisters and to recognize our interdependence, we become fully human.²⁰

The world needs a community of people who live as new humans, destroy walls of division and separation, who will move in a new way, and build bridges in the new humanity. The need for a new kind of human is greater than ever because, "Never before have Christians been in a better position than they are today to do something about this need."²¹

According to Grenz, as the believer's *imago Dei* task is to be conformed to Christ and "live as God's representative within creation, that is, to be that image through whom God's presence and self-manifestation in creation may be found."²² The new humanity includes Jesus' disciples. Jesus' last command to his followers before the ascension was the Great Commission, Jesus' call to "make disciples of all nations" (Matt. 28:19). They responded, however, by making Christians.

What the world needs is redeemed, restored humans transformed by the *imago Christi* who unite with the Spirit of God, cross borders, build bridges between people, and build bridge between people and God. God gave "the message of reconciliation"(2 Cor.

²⁰ Desmond Tutu, *God's Dream* (Lecture, University of Toronto's Convocation Hall, Toronto, February 16, 2000), 3.

²¹ Bosch, *Transforming Mission*, 399.

²² Grenz, *Jesus as the Imago Dei*, 622.

5:19b) and the vocation to “participate in Christ’s destiny and thereby replicate his glorious image”²³ as believers “put on the new self, created to be like God in true righteousness and holiness” (Eph. 4:24). McLaren writes, “You see, if we have a new world, we will need a new church. We don’t need a new religion, but a new framework for our theology. Not a new Spirit, but a new spirituality. Not a new Christ, but a new Christian. Not a new denomination, but a new kind of church in every denomination.”²⁴

Anderson uses the metaphor of “seed and the soil”²⁵ and writes the church is the soil in which theology, the seeds, are planted. This demonstrates that what a church does and how it functions is the result of its theology—of seeds that have been sown. Therefore, a church can never change if its theology is not changed first.

Doing Theology in the Paradigm of the Cross

As stated in chapter one, the DRCN suffers from an “identity crisis in terms of its existence.”²⁶ It has lost sight of God’s mission, has separated church and mission, and the consequent gap between the church and suffering society has widened. In order to bridge the gap between the DRCN and the suffering Namibian society, the DRCN must regain sight of, and reconnect with, God’s mission as *imago Dei*. This means that the DRCN’s theology of God and mission must be reconsidered. The author of this paper proposes that the *imago Dei* theology connects the DRCN to *missio Dei*, which is the fulfillment of

²³ Ibid.

²⁴ Brian D. McLaren, *Reinventing Your Church* (Grand Rapids, MI: Zondervan, 1998), 13.

²⁵ Anderson, *An Emergent Theology for Emerging Churches*, 17.

²⁶ Burger, *Ons weet aan wie ons behoort*, 15.

God's goal and purpose for the new humanity. As a result the DRCN can be conformed to the *imago Christi* and, with the Spirit, restore the divine image in the cosmos.

By sowing the seeds of the *imago Dei* theology in the soil of the DRCN within an African framework of “doing theology,”²⁷ the DRCN can rediscover the new humanity where church and *missio Dei* are connected. Figure 2.1 in chapter two (see page 35 of this dissertation) depicts the proposed solution for the DRCN designed to restore the *imago Dei* in Namibia. The figure includes the foot and the right and left sides of the cross

The foot of the cross depicts the identity of the church. The church is missional in its being as it finds its identity in a missionary God. The Father sends Jesus into the world, and Jesus is human but contains the fullness of deity in bodily form. The Father and the Son send the Spirit to live in humans and, when the Spirit lives in a human, the Father and the Son also live in the human. The individual is sent into the world with the mission to restore humankind and the earth to the true image in the new humanity. Jesus was the perfect example of the mission, and this mean the church does not have a mission because God’s mission has a church.

Bevans and Shroeder promote this concept: “Mission is not about recruiting new members simply for the sake of the church,”²⁸ and the goal of the church’s mission “is not the expansion of the church for its own sake,” but the church “is *only* church insofar as it focuses on God’s reign. The church comes to be church as it realizes and recognizes

²⁷ Hendriks, *Studying Congregations in Africa*, 23.

²⁸ Bevans and Schroeder, *Constants in Context*, 9.

that it is called beyond itself²⁹ and is a blessing for all nations. The last command Jesus gave the disciples before he ascended to heaven was, not only the Great Commission, and his confirmation of their identity: to save, reconcile, and restore. This is still the case today.

The right side of the cross in figure 2.1 illustrates the DRCN's tradition. The DRCN was born from the seeds of Reformed theology: namely, to live life through Christ (*sola Christus*) in the face of God (*coram Deo*) as people of the Word (*sola Scriptura*) by the power of the Holy Spirit in the world (*sola Gratia*). The task was to make a difference in the world and to make the world different. This is DRC's past and it must be established in the future even if it takes generations to achieve.

In order to trace the *imago Dei* within the reformed tradition, the author recalls the events in Antioch where, for the first time, the consciousness of "church" happened and the disciples were called "Christians" (Acts 11:26). Prior to Antioch, the apostles slowly understood the meaning of God's mission comprised and what Jesus called them do be. The circles of inclusion broadened gradually: the outpouring of the Holy Spirit (Acts 2:1-4), Peter's sermon about the risen Christ to people from all over the world (Acts 2:14-36), Stephen was stoned to death (Acts 7:54-60), believers scattered all over the country (Acts 8:1)), Phillip's encounter with the African eunuch (Acts 8:26-40), and Cornelius and his household's conversion (Acts 10:17-48).

Previously the apostles preached only to the Jews, but the Spirit now directed them towards strangers, to share Jesus' gospel with people outside Judaism. In Antioch,

²⁹ Ibid.

the apostles preached and Greeks, pagans, and gentiles were drawn into God's covenant. Jews believed in the Messiah, but because this had no value to the Greeks, the apostles changed their sermons and preached Jesus as the Lord, because lordship was familiar to the Greeks.³⁰ The age of the Messiah and the age of Lordship opened as the message of Christ moved into the Mediterranean world.

Anderson claims the reason "the church in Antioch was oriented to a theology of revelation"³¹ was a result of Paul's theology of the Holy Spirit. Therefore, following the resurrection of Jesus and the presence of the Spirit, the church in Antioch could be described as the first "missionary church."³² As a result of their focus on the resurrected Christ, the Antiochians aligned their theology on Christ as the cornerstone and themselves as "living stones" (1 Pet. 2:4-5) who continued Christ's mission as the *imago Dei* through the Spirit. Their mission was to build a bridge "between the church (new covenant) and Israel (old covenant)"³³ and break down the wall of separation between the various cultures.

At the same time, the church in Jerusalem built walls by asking questions (Acts 15:1-21; Gal 2:1-21), such as: What is the status of the new believers that have responded to Jesus? Are they now members of Israel? Are they now also Israelites? Must they be circumcised? Must they obey the law and abide with the feasts and the temple like the

³⁰ Andrew F. Walls, "The Christian Century," (lecture, Stellenbosch Theological Seminary, Stellenbosch, South Africa, 2000).

³¹ Anderson, *An Emergent Theology for Emerging Churches*, 25.

³² Ibid., 24.

³³ Ibid., 31.

Jews? Can you eat meat at the house of a pagan who has come to know Christ? Do you eat, or not eat? These questions led to necessary discussions because the church in Jerusalem accepted a theology of the church and with “a theology of religion,”³⁴ in contrast to Antioch that worked with a theology of revelation. As a result, the Jerusalem church planed no churches outside Jerusalem and produced no theological writings of any value because it was “committed to historical precedent, crippled by religious scruple and controlled by a fortress mentality.”³⁵ Jerusalem became exclusive as a result of its rules and regulations, authority, and control.

Paul, who met Christ after he had ascended to heaven, had an approach different from the Jerusalem church. He believed different types of Christians should eat and worship together because as they were not separate churches: “There is neither Jew nor Greek, . . . slave or free . . . male nor female; for you are all one in Christ Jesus (Gal. 3:28). They were parts of Israel and Jesus broke down the walls of the different ways of life. Their lifestyles were built into the new temple as “Abraham’s offspring (Gal. 3:29)—a temple comprised of both converted Jews and converted gentiles. This was the first sign of the new humanity as Jesus’ followers traveled throughout the world, teaching the gospel of Jesus Christ, continuing his mission if making disciples, and uniting them in the new humanity of “faith communities.”

³⁴ Anderson, *An Emergent Theology for Emerging Churches*, 25.

³⁵ Ibid.

During the middle of the second century the Gnostics, an offshoot of Greek philosophers, believed creation is evil and matter impure.³⁶ The only way to experience salvation was to experience freedom from the physical and material world. They believed that physical matter was evil and, consequently, they did not accept the idea that Jesus was a human being. They believed that Jesus only appeared to be a human being. Iranaeus, one of the early church leaders from the school of Antioch, considered it his duty to argue with them about Christ as the *imago Dei*. Thus, the *imago Dei* became the first formal Christian theology.³⁷

Iranaeus believed Jesus was a human being with a physical body who ate, talked, laughed, became weary, sweated, bled, and died. He was incarnate from God, took on flesh, and become fully human. The incarnation was not only meant as the final solution for sin, it was also an expression of God's love for humankind made in His image. Through the incarnation he brought "the fullness of the divine image and likeness to humankind."³⁸ Beavans and Shroeder write, "It was always in God's plan to become human, so that humanity might have full communion with the divine."³⁹ Jesus's death on the cross was not only the payment for sin, his "death and resurrection have set us free from our slavery to Satan, a slavery that keeps us from acting freely and impeding the

³⁶ Brian D. McLaren, "What about the Trinity?" in PreachingTodaySermons.com, <http://www.preachingtodaysermons.com/mcbrwhabtr.html> (accessed January 10, 2009).

³⁷ Ibid.

³⁸ Grenz, *The Social God and the Relational Self*, 146.

³⁹ Beavans and Schroeder, *Constants in Context*, 63.

human growth God had intended.”⁴⁰ By “human growth” Irenaeus meant that humankind, created in the *image* of God, was put on earth for a reason: “with the task of growing into God’s full likeness. As such they were created *imperfect* but were *perfectible*.”⁴¹

According to Irenaeus, *imago Dei* is less about certain attributes and divine characteristics humans possess, such as reason, memory, consciousness, rationality.⁴² “The *image* of God is not so much something we possess, as to what we are. To be human is to be the image of God. It is not an extra feature added on to our species; it is definitive of what it means to be human.”⁴³ Sweet asserts,

Christianity is a humane spirituality that shows people less how to be Christian, than how to be and do human. We tend to overestimate the holiness of humanity, and tend to underestimate the humanity of holiness. Only *homo sapiens* were created in the *image* of God. The fact that we are able to share the Creator’s life is not what makes us godlike: it’s what makes us human. Spirituality and holiness is what it means to be human.⁴⁴

Calvin understood the *imago Dei* from a relational point of view, and he refers to a fundamental relationship between humans and their Creator, who is relationship Himself. This is called *perichoresis* and describes the “reciprocity of the three persons in the Godhood,”⁴⁵ as well as the interdependence of Christ’s deity and humanity. For

⁴⁰ Ibid.

⁴¹ Ibid., 62.

⁴² Christopher J. H. Wright, *The Mission of God*, Nottingham, England: InterVarsity Press, 2006), 421; Grenz, *The Social God and Relational Self*, 146.

⁴³ Christopher J. H. Wright, *Old Testament Ethics for the People of God* (Leicester, UK: InterVarsity Press, 2004), 119.

⁴⁴ Sweet, *A New Kind of Human*, 7.

⁴⁵ Gary M. Simpson, “No Trinity, No Mission: The Apostolic Difference of Re-visioning the Trinity” *Word and World* 18, no. 3 (Summer 1998): 271.

Calvin, the *imago Dei* is like a mirror that reflects the glory of God and “humans hold a special place in the ‘task of mirroring God.’ They are the ‘brightest mirror’ in which God’s glory can be seen. Viewed from this perspective, humans alone properly carry the designation *imago Dei*.”⁴⁶ Jannie Swart quotes Towner, “The quality that resembles the divine image in human beings is exactly the differentiation and relationship that exist within the triune God”⁴⁷

Green points out that the insights of Calvin and other reformers directed the *imago Dei* on a new course: “As the indwelling Spirit proleptically comprises the new humanity as the *imago dei* after the pattern of the perichoretic life of the triune God,”⁴⁸ toward a Barthian, trinitarian understanding of *imago Dei*. Swart believes Barth based his understanding on “the plural ‘our image’ in Genesis 1:26 as reference to genuine relational plurality in the divine being,”⁴⁹ and Swart quotes Zizoulas who writes that *imago Dei* can never be understood “in a theistic manner but rather trinitarianly as *imago trinitaris*.”⁵⁰ Guder speaks of the need for a “theocentric reconceptualization of Christian mission,”⁵¹

⁴⁶ Grenz, *The Social God and Relational Self*, 67.

⁴⁷ Jannie Swart, *Missional Leadership as Communion Imagination in the Public Networking of Organizational Companionship* (term paper, Luther Seminary, St. Paul, MN, May 2008), 19.

⁴⁸ Grenz, *The Social God and the Relational Self*, 25.

⁴⁹ Swart, *Missional Leadership as Communion Imagination in the Public Networking of Organizational Companionship*, 19.

⁵⁰ *Ibid.*, 19.

⁵¹ Guder, *Missional Church*, 4.

The left side of the cross in figure 2.1 symbolizes the world as the present context in which the church demonstrates its *imago Dei* vocation. The church cooperates with the Trinity and brings about a new humanity illustrated by the top of the cross, which symbolizes the Kingdom of God and the future that is mysteriously present and the source of humanity's hopes and expectations. The *missio Dei* is the intended result of the *imago Dei* theological seeds that were planted in the DRCN.

Henricks writes about the center of the cross in figure 2.1:

The intersection of the cross is where the heart of doing theology is situated. "*Tuhungileni*" in the Oshiwambo language means the traditional way of 'coming together to share wisdom and knowledge'. The picture is doing just that as it depicts 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.⁵²

Calvin's understanding of Jesus as the *Imago Dei* leads to his "*munus triplex* [threefold service or duty] where he describes Christology in the time of the reformation in terms of the three Old Testament offices of King, Prophet and Priest as the richness of Jesus Christ's work."⁵³ According to A. Sizoo, *imago Dei* for Calvin meant: "*men in allen moet opmerken het beeld God's, aan het welk wij alle eer en liefde schuldig zijn.*"⁵⁴ This means that all of humanity was created in the *imago Dei* and that all humans are to

⁵² Hendriks, *South African Christian Handbook*, 137.

⁵³ Coenie W. Burger, *Die Predikantsamp- Deel5* (NGTT 45/3&4, 2004) 540.

⁵⁴ A Sizo, *Johannes Calvijn Institutie* (Delft, NL: W.D Meinema, Derde druk, 1931), 191.

treat every human with infinite value and with the same love. Calvin saw all humans created in the *imago Dei*, and he meant that all human beings are God's beloved, are held within his faithful care, and must participate in God's work to improve all human quality of life.

Munus Triplex

This paper's author believes that the *munus triplex*, depicted in figure 3.1, will help the DRCN as practicing faith communities restore the broken image and bring about the new humanity. The DRCN seeks priorities and strategies to break down the walls of a suffering society and build bridges to realize the *imago Dei* in Namibia. Therefore, the *munus triplex* must be understood in terms of Christology, and in ecclesiology terms combined with "faith, hope, and love" (1 Cor. 13:13) and "do justice, love kindness, and walk in God's way" (Mic. 6.8).

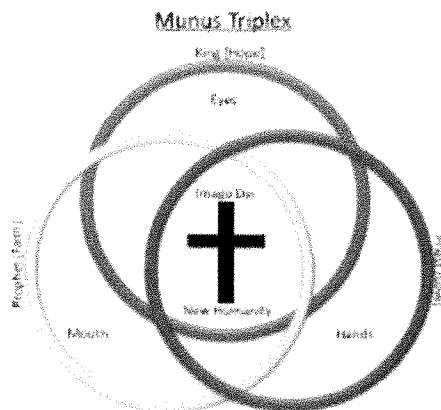


Figure 3.1 Munus Triples. The triple duty (service)

The figure includes king, prophet, and priest, which Calvin described as the *munus triplex*, triple duty or service.

Kingship in the Old Testament came about with the intention to do justice to God's sovereignty, as a consequence of contextual considerations resulting from Israel's changed situation that required a new form of leadership. Kingship was the new leadership to bring hope to the people by managing, administering, and organizing their kingdom and their lives in aid of welfare, prosperity, and peace—in the same manner God reigns his kingdom in heaven. Fackre says a king's task was "to get things done."⁵⁵ Walter Brueggemann describes the requirements for kingship:

[It required] the establishment and maintenance of justice as its primary obligation to Yahwe and to Israelite society. This justice, moreover, is distributive justice, congruent with Israel's fundamental covenantal vision, intending the sharing of goods, power, and access with every member of the community, including the poor, powerless, and marginated.⁵⁶

Brueggemann adds that social justice is at the heart of God as the "earthly form of God's holiness."⁵⁷ God, therefore, appointed earthly kings through whom "Yahwe's sovereign will for wellbeing in the world, with concrete socio-economic, and political dimensions, can be implemented and established."⁵⁸ The primary objective of a king was justice and righteousness for the sake of the people, and Christians should adopt this

⁵⁵ Gabriel Fackre, *Christ's Ministry and Ours* (Valley Forge: Judson Press, 1989), 122.

⁵⁶ Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress Press, 1997), 611.

⁵⁷ Walter Brueggemann, *The Covenant Self* (Minneapolis: Fortress Press, 1999), 48.

⁵⁸ Brueggemann, *Theology of the Old Testament*, 614.

objective. Christians ought to strive to restore the *missio Dei* and *imago Dei* required to restore God's kingdom on earth.

According to Bosch, the “church should do more than just provide an ‘ambulance service’; it should get involved in ‘rural reconstruction’”⁵⁹ and find solutions for society's many problems. This means that the church should not only manage injustice by caring for its victims, but should seek ways to end the systems that create the injustice.

Claiborne quotes Dietrich Bonhoeffer: “We are not to simply bandage the wounds of victims beneath the wheels of injustice, but we were to drive a spoke into the wheel itself.”⁶⁰

In this regard, the DRCN should disrupt the social order by addressing the real economic and political issues. It is good to take dead bodies that come floating down a river out of the water, but it is better to go upstream and find the murderer responsible for killing and throwing people into the river. To restore God's image requires more than acts of mercy and kindness; it requires liberating human structures and systems and urging them to become the *imago Dei* in the new humanity. This requires vision that looks beyond the obvious and sees what and who are responsible for the suffering.

This makes mission more than merely spiritual. Mission must be involved in issues of eco-justice because humankind can experience wholeness only when the cosmos is whole. Bosch warns, “It is totally untenable to limit salvation to the individual and his or her personal relationship with God. Hatred, injustice, oppression, war, and

⁵⁹ Bosch, *Transforming Mission*, 356.

⁶⁰ Claiborne, *The Irresistible Revolution*, 151.

other forms of violence are manifestations of *evil*, and is part of the *salvation* for which we hope and labor.”⁶¹

The author recommends the World Alliance of Reformed Churches’ confession and declaration become part of the DRCN’s identity:

We believe that God is a God of justice. In a world of corruption, exploitation, and greed, God is in a special way the God of the destitute, the poor, the exploited, the wronged, and the abused (Psalm 146.7-9). God calls for just relationships with all creation. Therefore we reject any ideology or economic regime that puts profits before people, does not care for all creation, and privatizes those gifts of God meant for all. We reject any teaching that justifies those who support, or fail to resist, such an ideology in the name of the gospel. We believe that God calls us to stand with those who are victims of injustice. We know what the Lord requires of us: to do justice, love kindness, and walk in God’s way (Micah 6.8). We are called to stand against any form of injustice in the economy and the destruction of the environment, ‘so that justice may roll down like waters, and righteousness like an ever-flowing stream’ (Amos 5.24).⁶²

This declaration should be the characteristic of the kingship model of the DRCN.

Figure 3.1 includes the priestly role described by Calvin as part of the *munus triplex*. The office of priest mediated God’s holy presence, and according to Brueggemann, they were the “legitimizers, enactors, and guarantors of rightly hosted holiness.”⁶³ Priests characterized holiness because they came into contact with Israel’s God. The priest’s role was identified with sacrifice, intercession, and blessing, as a mediator who stands between God and humanity. The priest served at the altar interceding for God’s people, intervened on their behalf, and sacrificed to become clean,

⁶¹ Bosch, *Transforming Mission*, 397.

⁶² World Alliance of Reformed Churches, *Covenanting for Justice in the Economy and the Earth* (General Council, Accra, Ghana: Document GC 23-e, 2004), 3.

⁶³ Brueggemann, *Theology of the Old Testament*, 664.

good, and holy. According to Brueggemann, priests cared for the poor and needy because “Israel could *see* God, and so see itself differently in the world.”⁶⁴

Christ's identity as priest was self-sacrificing and followed the order of Melchizedek (Heb. 5:6). He offered himself as the perfect sacrifice to save sinners (Heb. 5:7-9) from their sin that damaged the *imago Dei*. Jesus restored the *imago Dei* by dying on the cross. Naude says, “The Son and the Spirit became the two arms of God by which humanity was made and taken into God’s embrace. When God sets out to embrace humanity-as-enemy, the result is the cross: the arms of the crucified are open.”⁶⁵

The DRCN must serve as priests in the broken and suffering Namibian society, and address the people’s needs so that a loving God who cares about them could be known. The priests’ work focused on individuals and the entire community. A priest builds a community with extreme love, grace, and peace, which is commonly known as *shalom*. *Shalom* means wholeness and completeness; it is “the presence of the goodness of God. It is the presence of wholeness and completeness.”⁶⁶ *Shalom* announces grace and peace to the world.

Paul starts his letters with “grace and peace” to you because grace and peace are gifts from God to humans, and humans should give grace and peace to one other because the world needs them. Imparting grace and peace creates harmony with God and all people and healing is salvation. According to Sweet,

⁶⁴ Ibid., 665.

⁶⁵ Piet Naude, *It is your Duty to be Human: Anthropology and Ethics in a Post-Liberation South Africa* (Lecture, University of Chicago, Divinity School, May 2007), 439.

⁶⁶ Rob Bell, *Velvet Elvis* (Grand Rapids, MI:Zondervan, 2005), 107.

The first time the Greek [word] for salvation was rendered in the English, it came out as 'health' according to the Tyndale translation of 1536. Today we use the word 'salvation'. Tyndale expressed the benefit of what Jesus' sacrifice on the cross implies- 'health' and not 'salvation'. The gospel is all about health and harmony, all body parts functioning in harmony and in integrated form.⁶⁷

The author subscribes to the World Alliance of Reformed Churches that proclaims,

We reject any theology that claims that God is only with the rich and that poverty is the fault of the poor. We reject any form of injustice, which destroys right relations—gender, race, class, disability, or caste. We reject any theology, which affirms that human interests dominate nature. We believe that God calls us to hear the cries of the poor and the groaning of creation and to follow the public mission of Jesus Christ who came so that all may have life and have it in fullness (Jn 10.10). Jesus brings justice to the oppressed and gives bread to the hungry; he frees the prisoner and restores sight to the blind (Lk 4.18); he supports and protects the downtrodden, the stranger, the orphans and the widows. Therefore we reject any church practice or teaching which excludes the poor and care for creation, in its mission; giving comfort to those who come to “steal, kill and destroy” (Jn 10.10) rather than following the “Good Shepherd” who has come for life for all (Jn 10.11). We believe that God calls men, women and children from every place together, rich and poor, to uphold the unity of the church and its mission, so that the reconciliation to which Christ calls can become visible. Therefore we reject any attempt in the life of the church to separate justice and unity.⁶⁸

The DRCN should act in a priestly fashion according to the truth that believers were saved to save, reconciled to reconcile, and redeemed to restore. The DRCN's main task is to reflect the new heaven and the new earth by “living in light of heaven.”⁶⁹ In order to live in the light of heaven, the DRCN must serve God's agenda, see the world

⁶⁷ Leonard Sweet, *Interview*, (Live chat LEC4, 20 February, 2007).

⁶⁸ World Alliance of Reformed Church, “Confession of Faith in the Face of Economic Injustice and Ecological Destruction,” 24th General Council of the World Alliance of Reformed Church, Aacra, Ghana, July 30-August 14, 2004, paragraphs 27-31, http://eif-pcusa.org/accra_confession.pdf (accessed January 7, 2009).

⁶⁹ Randy Alcorn, *Heaven* (Carol Stream, IL: Tyndale, 2004), 453.

through His eyes, and be His instruments and use their hands to help those who are in need and trouble. The DRCN must practice forgiveness and reconciliation in a nation that suffered under apartheid by serving, caring, and forgiving the victims of an oppressive system. This should characterize the DRCN's priestly model.

The role of prophet is assigned to the church through the *munus triplex*. A prophet is a spokesperson for God and is God's mouthpiece: the mouth by which God addresses His people and reveal His divine plan. The prophet is the one who speaks for God. Prophets are not interpreters, or do they preach by interpreting the written Word of God. They do not engage in prophecy.

Brueggemann asserts that prophets "do not utter universal truths, but speak concretely to a particular time, place, and circumstances." He continues, "The utterance of the prophets *evokes* a crisis where none had been previously. That is, the prophets not only respond to crisis, but by their abrupt utterance they generate crisis."⁷⁰ Dirkie Smit quotes professor of theology W. D. Jonker, "Christians according to Calvin should always be a disturbing element in their societies, because they resist all forms of injustice. These are the reasons why Calvin spoke so passionately and in great depth and detail about poverty and riches, interest and wages."⁷¹

Prophets are acutely aware of the brokenness, pain, suffering, and distress present in a community: "Prophets require for their understanding acknowledgment of both

⁷⁰ Brueggemann, *Theology of the Old Testament*, 624.

⁷¹ Dirkie Smit, "Views on Calvin's Ethics: Reading Calvin in the South African Context" *Reformed World* 57, no. 4, (December 2007): 308.

particular communal practice (immersion in and influence of a tradition and perspective) and inexplicable originary personal experience, which moves the uncredentialed to claim abrupt authority.”⁷² Prophets normally functioned outside the temple, as opposed to priests who functioned in the temple, and they were bridge-builders between God’s preferred future and the people. Prophets carried God’s new vision and opened up the horizon for people to look ahead and see God’s revelation. They functioned in times of exile when people lost hope, and they offered a vision of a future better life and called people to live differently in the present. As prophets, the DRCN must assist people to get free from all that prohibit them from experiencing peace and help them to get rid of all their addictions and bad habits.

The prophetic voice speaks to the present and insists on personal and societal change. McLaren explains, “We are saved not for heaven but for the world. Our mission is not heaven; our mission is on Earth where the environment, cultures, societies, individuals, souls, bodies, life and even the afterlife, are inseparably interrelated.”⁷³ Christianity has been criticized as “organized religion,” and this is understandable because the world has not seen “religion organized to . . . heal, restore, mend.”⁷⁴ This is the task of a prophet.

⁷² Brueggemann, *Theology of the Old Testament*, 624.

⁷³ McLaren, *Everything Must Change*, 20.

⁷⁴ *Ibid.*, 256.

Prophets should tell all people to participate in God's restoration plan for a broken and suffering world and give them radical visions and goals for a new and better humanity. N. T. Wright opines,

With Jesus, God's rescue plan has been put into effect once and for all. A great door has swung open in the cosmos, which can never again be shut. It's the door to the prison we've been kept chained up. We are offered freedom: freedom to experience God's rescue for ourselves, to go through the open door and explore the new world . . . that is indeed "a place of justice, spirituality, relationship, and beauty, and that we are not only to enjoy it as such but to work at bringing it to birth on earth as in heaven. In listening to Jesus, we discover whose voice it is that has echoed around the hearts and minds of the human race all along."⁷⁵

The prophet's task is to help people hear and "discover their own voice"⁷⁶ and empower them toward their own calling. The calling goes beyond catching fish for the hungry or teaching the hungry to fish; the calling means helping the hungry to own their own ponds.

Jesus invited his disciples to follow him and live in a new way, following his example. This remains Jesus' invitation to his followers, including the DRCN. Jesus calls all persons to live to live the new way the new humanity in community. This is "not as the journey into me but the journey into we"⁷⁷ for humans were created in the image of a God who is community, a plurality of oneness in the Trinity. Claiborne declares, "Community is what we were created for."⁷⁸

⁷⁵ N. T. Wright, *Simply Christian: Why Christianity Makes Sense* (New York: Harper Collins, 2006), 92.

⁷⁶ Stephan R. Covey, *The 8th Habit* (Great Britain: Simon and Schuster, 2004), 40.

⁷⁷ Brian D. McLaren, *Finding Our Way Again* (Nashville, TN: Thomas Nelson, 2008), 99.

⁷⁸ Claiborne, *The Irresistible Revolution*, 34.

This is evident in the African concept known as *Ubuntu*: “I am because we are, and since we are, therefore I am.”⁷⁹ This is commonly expressed in Namibia as: ‘I can't be me without we. I am because we are.’ In Africa “I” do not exist on my own. “I” am my brother’s keeper. This is why, in Africa, a “person is not defined by function, but by belonging.”⁸⁰ I belong, therefore I am—not as Descartes proclaimed, “*cogito ergo sum*.” Africans say that a bridge can be built only while you walk on it, because *Ubuntu* refers to humankind created as participants in God’s divine image.

The new humanity lies in the middle of the three circles in figure 3.1 brought about by the overlap of the three practices of the *munus triplex*. The new humanity comes into being in the center of the three circles, and the living church is in the center of the circle. Humans conform in the center of the circle to the divine image, and they wrestle together to discern the Lord’s will and guidance; as a consequence theology is done in a community of believers.

To reclaim the *missio Dei*, the author proposes *imago Dei* as *missio Dei* that bridges the gap between church and society and between church and mission. The word “missional” serves as the point of departure, and “The Imago Dei Incorporated Association not for Gain,” introduces a new humanity through the first online public companion at <http://www.nagn.org.na/mysite/index.htm>, which is described in the next chapter.

⁷⁹ The populist version of the John Mbiti aphorism, “I am because we are, and since we are, therefore I am,” as a counter for Descartes’ *cogito ergo sum*. John S. Mbiti, *African Religion and Philosophy* (Portsmouth, NH: Heinemann, 1990), 113.

⁸⁰ Mbiti, *African Religions and Philosophy*, 77.

SECTION 4

THE PROJECT

Something remarkable has happened in Windhoek, because members of DRCN congregations are changing Namibia. They are restoring and mending brokenness and human dignity. They are breaking down walls, crossing borders, and serving and loving the community as they reach out to individuals and groups.

The *imago Dei* theology, described in this paper, has taken root in the congregational soil and a vision of God's mission has been regained. Congregations have changed their point of departure to the word "missional." These seeds grew into trees that feed ordinary people and protect them against the scorching sun. A tree is of great value in the Namibian culture due to the region's extreme heat.

Seeds of the *imago Dei* theology produce a growing awareness of the broken Namibian society. Members of the Eros congregation became aware of the brokenness produced by poverty, unemployment, illiteracy, strife, disease, and many other social ills. The Namibian world of the Eros congregation is a broken society with broken people and broken communities. Poverty causes many Namibians to live below the bread line because of its high unemployment rate. Namibians have low levels of literacy and skills, and diseases kill thousands every year.

Namibia needs the *imago Dei* theology and the new way of thinking about vocation that emanates from the *imago Dei* theology. The Eros congregation members' vocation is a call to participate in God's ongoing creative work that nurtures and sustains temporal life in the world. "Like an individual a congregation has a variety of vocations in which to bring God's creative work to bear on the life of our neighbors and our neighborhoods"¹ as God's social and public companions.

Members of the Eros congregation felt growing uneasiness about attractional church growth method and the energy spent to attract people, meet their needs, and maintain the establishment. As the *imago Dei* theology seeds germinated and members felt compelled to move outside the church walls, invade society with the Good News of Jesus, and participate in God's mission to establish a new humanity. They learned to live life with Jesus. The gospel about Jesus changed to the gospel of, and more importantly, with, Jesus. The focus became persons' entire lives, not just salvation of souls. Theology remained doctrine and became a way of life as members became a "Kerk voor anderen,"² a church for others and the place where a whole and healthy new community could develop.

The problem was that the congregation did not know how to deal with this new way of life, because church structure did not mobilize members toward "needs." As a Reformed Church, it functioned with the Presbyterian system that looked inward and

¹ Gary M. Simpson, "Civil Society and Congregations as Public Moral Companions" *Word and World*, 15, no. 4 (Fall 1995).

² Gerben Heitink, *Het Publieke karakter van het Kerk* (Ongepubliceerde artikel, Vrije Universiteit en Universiteit van Pretoria, 2007), 1.

emphasized traditional church, not *imago Dei* and *missio Dei*. The Eros congregation needed a new model that expresses the *imago Dei* theology.

The congregation restructured itself and found a way to mobilize a group of believers that functions as kings, priests and prophets in a society with this point of departure: to establish a new humanity, not a new and better church; to use doctrine as the springs of a trampoline “that hold up the mat”³ of society, not as bricks that build a wall between people; to meet the needs of society, not only the needs of church members; to go to them and not expect them to come to us; “to live on someone else’s terms, terms set by others,”⁴ not our own; “to choose the well-being of all people,”⁵ not our own; and to “*Shekinah*” life and “to liberate God’s glory.”⁶ *Shekinah* is the Jewish teaching about actions filled with holy intent directed towards God: “[It] ignites the holy sparks ensnared in all things allowing the exiled Shekinah to journey back to her husband, namely God.”⁷

The congregation, which the author calls “Community of Faith,” needed guidance to fill the gap between their traditional, congregational, accustomed mode and the *imago Dei* theology that is realized in the *munus triplex*. Their lack of knowledge about effective practice was not the only problem. In searching for a model that fits the unique

³ Rob Bell, *Velvet Elvis* (Grand Rapids, MI: Zondervan, 2005), 25.

⁴ Andrew F. Walls, *The Cross-Cultural Process in Christian History* (Maryknoll, NY: Orbis, 2002), 41.

⁵ Thomas J. Oord and Michale Lodahl, *Relational Holiness* (Kansas City, MO: Beacon Hill Press, 2005), 81.

⁶ Frost and Hirsch, *The Shaping of Things to Come*, 128.

⁷ *Ibid.*

gifts of the Community of Faith, they understood society's brokenness and the impact it had on family members outside the church. They made two discoveries.

First, *imago Dei* team members' research indicated that the majority of Namibian people are poor and in dire need of help. Although a number of governmental agencies, non-governmental organizations, and social projects are working to relieve the plight of Namibia's broken people and their "Community of Needs," their good intentions and efforts often have little impact.

The *imago Dei* team found the majority of the projects servicing the Community of Needs cannot deliver the desired results due to a lack of experience and skills. Some of the weaknesses identified are: lack of a clear vision, strategy and business plan; lack of administration skills and inadequate record keeping, reporting, and monitoring; ineffective evaluation processes. Namibians generally lack well-developed marketing, advertising, and promotional abilities. Research suggests they spend time on fundraising and less time on the project activities, and they often do not partner and collaborate with others to achieve better results. Shifts in donor expectations to deliver performance and achievement places social projects under enormous pressure.

Money alone is not the solution. People and long-term relationships are needed to assist project staffs administer services and finances satisfactorily and effectively. Better organization will help them gain credibility, attract resources, and secure long-term financial support.

Second, some Namibian people and corporations, whom the author calls the "Community of Means" have material resources and corporate social investment policies

known as “CSIs”. These people have become sensitized and increasingly aware of the broken world around them. Many want to give money to good causes, but lack the time or staff to investigate deserving projects that best fit their CSI policies.

When potentially suitable projects have been identified, companies usually rely on recipients to keep them informed about expenditures and project progress. Many companies lack the capacity to manage and administer their corporate social spending on a day-to-day basis because they lack strategic, pro-active management skills and resources.

The Eros congregation established Imago Dei as an Incorporated Association not for Gain (hereinafter referred to as Imago Dei) as a result of these findings, and it is the first online Namibian public companion (<http://www.nagn.org.na/mysite/index.htm>). Imago Dei's goal is to involve people in Namibian brokenness by connecting the Community of Means to worthy causes that address brokenness in the Community of Needs. Imago Dei seeks to bring people together to restore human dignity, help people to move across borders and boundaries, and participate with God who brings a new humanity to fulfillment. Imago Dei positioned itself strategically in Namibia to:

- Serve as a bridge between the Community of Needs and the Community of Means through the Community of Faith.
- Serve as a link between the Community of Needs and Community of Means, and act as an intermediary between resources and projects.
- Bridge an existing gap in Namibian society by connecting the Community of Needs and the Community of Means with the Community of Faith to help

mend the brokenness in Namibia by way of administering and distributing corporate social responsibility and donations efficiently and effectively.

- Assure funders that their money is applied effectively and become a trusted third party with strong ethical and moral values and a firm reputation for integrity.
- Build the capacity and capabilities of project leaders and organizations to deliver goods and services efficiently and effectively.
- Provide review and accreditation processes that enhance the credibility of projects.
- Mobilize collaborative resources and facilitate effective partnerships.
- Incubate new initiatives in areas of need and spin them off when they become self-sustainable.

Robert Lewis and Wayne Cordeiro report the following story of David

Livingstone and his African travels:

David Livingstone was eager to travel into the uncharted lands of Central Africa to preach the good news of the gospel. On one occasion, the famous nineteenth-century missionary and explorer, arrived at the edge of a large territory that was ruled by a tribal chieftain. According to tradition, the chief would come out to meet him there; Livingston could go forward only after an exchange was made. The chief would choose any item of Livingstone's personal property that caught his fancy and keep it for him self, while giving the missionary something of his own in return.

Livingstone had few possessions with him, but at their encounter he obediently spread them all out on the ground- his clothes, his books, his watch, and even the goat that provided him with milk (since chronic stomach problems kept him from dinking the local water). To his dismay, the chief took the goat. In return, the chief gave him a carved stick, shaped like a walking cane.

Livingstone was most disappointed. He began to gripe to God about what he viewed as a stupid walking cane. What could it do for him, compared to the

goat that kept him well? Then one of the local men explained, 'That's not a walking cane. It's the king's own scepter, and with it you will find entrance to every village in Africa. The king has honored him greatly.'⁸

At the end the question remains, why Imago Dei? The author believes since Christians have been honored greatly by the King through the *imago Dei* scepter, they will enter the suffering Namibian society as kings, priests, and prophets and bring new humanity that "inspire[s] new hope and help[s] them learn more skills and new ways of thinking."⁹

It is said that by helping others, individuals help themselves because helpers feel better by giving. Since the Eros congregation embraced *imago Dei* theology, membership has increased and more people have joined God's restoration and reconstruction plan. They report *imago Dei* gives meaning and value to their lives. The postscript of this paper provides additional results and reports the effectiveness of the Imago Dei.

⁸ Robert Lewis and Wayne Cordeiro, *Culture Shift: Transforming Your Church from the Inside Out* (San Francisco: Jossey-Bass, 2005), 1.

⁹ Alan Deutshman, *Change or Die* (New York: HarperCollins Publishers Inc, 2007), 71.

SECTION 5

PROJECT SPECIFICATIONS

The appendix to this paper includes Imago Dei's marketing plan and a complete description of the project's goals, audience, scope, content, budget, and on-going maintenance and support. The appendix also includes letters of commendation from the Rev. Philip A. Strydom of the Council of Churches in Namibia, Clem Marais, VDM of the Dutch Reformed Church in Namibia, and the Honorable Paul A. Smit, Deputy Minister of Works and Transport for the Republic of Namibia.

SECTION 6

POSTSCRIPT

This section summarizes the Imago Dei project's effectiveness to date. Imago Dei currently manages CSIs and carries out its objectives through the following projects:

The "Huishulp Aksie" project contributes to the upliftment and fulfillment of domestic workers in the Eros area through short courses in needlework, arts and crafts, crochet, embroidery. The aim is to transform participants' lives through religious teaching and skills development in various areas such as knitting, bead work, and needlework.

The "Bridge" project reaches community outcasts where they live under bridges and in other natural shelters. Participants are brought to a shelter that offers skills development, education, and job creation. The program also rents houses to shelter homeless children.

The "Pantry" project aims to establish a permanent pantry that stores and distributes food and clothing products for people in desperate need. The Pantry project also helps people by spreading the gospel and providing food parcels for the hungry. The Pantry will serve all the projects in Eros that require food and clothes for people in need.

The 'Men-on-the-Side-of-the-Road' (MSR) project is an Imago Dei coalface project that focuses on activities that contribute to achieving its vision of helping

unemployed men on the side of the road to find full employment. MSR serves as a portal for information for the men on the side of the road to connect them with potential employers.

The “Okahandja Park” project empowers unemployed women of the Okahandja Park informal settlement to start their own businesses. This will be achieved by developing their specific knitting skills and helping them market their products to the public and tourists.

The “Street Children” project aims to give every street child the opportunity of a safe environment where they can find food, clothes, shelter and love. The project maintains recreational equipment including a climbing and abseiling wall, a skate park, and a play park, and it has a pre-primary school for basic education for very young children.

The “Cattle” project helps the Bushman people to own cattle, sheep, and goats as a business.

The “Beautiful Gate” project changes the lives of vulnerable children in its community by providing a day care centre, teaching a lifestyle that prevents HIV among young people, helping to de-stigmatize people living with HIV/Aids, training teachers to increase the availability of day care and adequate early-childhood education for orphans and vulnerable children (OVCs) in Namibia, and providing extramural classes for grade 8, 9 and 10 to bring the school dropout rate down among tenth grade young people in the community.

The “Mt Sinai” project gives HIV/AIDS mothers specialized milk for their babies because breastfeeding can transmit the infection to infants. This project currently gives milk weekly to over 400 mothers and their babies, thereby saving 400 lives.

The “Sunshine Kids” project goal is to establish a pre-primary school with Christian trained teachers to educate and uplift disadvantaged children.

The “Action Children Mobilization” (ACM) project aims to provide Christian-centered pre-primary education to children in remote rural areas, squatter camps, and intercity slums. It also aims to create employment for students who leave school.

The “Friends in Need” project prevents and combats neediness and promotes social adjustment throughout Namibia in service to broken families, orphans, child offenders, and tuberculosis patients by means of feeding schemes and service centers that offer positive accompanying programs in the community.

The “Rehoboth Primary School” project provides Christian-centered pre-primary education to poor children in Rehoboth and aims to develop all Rehoboth children to become ready for school.

The “Soup Kitchen” project is a charity project that supports Pastor Jesaja who teaches Bible lessons to children in Katutura. Jesaja reaches the poorest of the poor and provides food to the children every day. The Soup Kitchen project supports Jesaja in his work and supplies him with enough soup and bread to feed fifty hungry children every day of the week.

The “Omega” project works with the poorest of the poor and aims to help reduce poverty, assist the jobless, create self-employment opportunities, feed orphans and street

children, arrange foster care, and train school drop-outs. The Omega project also seeks to develop a recently started computer literacy program.

The “Goreabgab Dam project supports Pastor Margret’s pre-primary school where she teaches and shares the gospel.

The “Alpha” project works in Namibian prisons with the aim to reduce the re-offending rate of inmates by sharing the gospel of Jesus Christ with those who lost their way in life and help them find peace. The Alpha project aims to reach every inmate in Namibia once a year. Project participants distribute gifts to inmates receive no visits or gifts from family or friends.

APPENDIX A
MARKETING PLAN
IMAGO DEI INCORPORATED ASSOCIATION NOT FOR GAIN

Executive Summary

The contemporary world is a broken world for many people. Brokenness results from poverty, unemployment, illiteracy, strife, disease, and the many other social ills. These broken people and communities are particularly prevalent in the developing countries. Namibians experience high unemployment, poverty that causes many Namibians to live below the bread line, low levels of literacy and skills, and disease that killing thousands every year.

Imago Dei Incorporated Association not for Gain (hereinafter reoffered to as Imago Dei) was established as the first Namibian online public companion (<http://www.nagn.org.na/mysite/index.htm>) to address holistically the major issues responsible for a broken Namibian society. Imago Dei has positioned itself strategically in Namibia to bridge the gap created primarily by unemployment and poverty between the Community of Need, which includes the poor and the jobless, and the Community of Means that has the resources and is willing to help.

The ultimate purpose of Imago Dei is to build connective relationships to mobilize available funds efficiently and effectively to ensure they have the optimum

impact on mending Namibian brokenness and to restore human dignity by participating with God to fulfill God's intent for a new humanity in the world by:

- Getting people involved in the brokenness of the country
- Connecting people to worthy causes that address the brokenness
- Connecting Corporate Social Responsibility (CSR) and funds with organizations
- Managing corporations' Corporate Social Investments (CSIs)

These objectives will be established within a specific context based on specific environmental conditions where the proposed marketing plan will be applied. As a result of the implementation of this marketing plan, Imago Dei will attract and involve corporate clients who outsource their CSIs to Imago Dei. Additional funding partners will support Imago Dei's vision and purpose and help many organizations and social projects mend brokenness.

Situational Analysis

The Republic of Namibia is a vast, sparsely populated country situated along the south Atlantic coast of Africa between 17 and 29 degrees south of the equator. With its surface area of 824,268 square kilometers, Namibia is the thirty-first largest country in the world. Namibia owes its name to the Namib Desert, a unique geological feature renowned for the pristine and haunting quality of its landscape. Namibia is a country of compelling beauty, abundant sunshine, and a feeling of unconfined space. With its unspoiled landscapes and large variety of game, Namibia draws an increasing number of visitors from various parts of the globe. The wide horizons, the clear unpolluted skies,

and a population density of among the lowest in the world create a sense of freedom. The diversity of its people creates a rich blend of cultures and traditions.



Figure A.1. Map of Namibia

Economic Environment

Resource and Industrial Base

Area: Total: 825,418 sq km, land: 825,418 sq km, water: 0 sq km.¹

Climate: Desert; hot, dry; rainfall sparse and erratic.² Namibia is one of the driest countries, with an annual rainfall equal to 360mm.

¹ U. S. Central Intelligence Agency, "Rank Order – Area: Namibia," The World Factbook, <https://www.cia.gov/library/publications/the-world-factbook/rankorder/2147rank.html> (accessed December 30, 2008).

Natural resources: Diamonds, copper, uranium, gold, silver, lead, tin, lithium, tungsten, zinc, salt, hydropower, fish. *Note:* suspected deposits of oil, coal, and iron ore.³

Land use: arable land: 0.99%, permanent crops: 0.01%, other: 99%.⁴ Despite almost unlimited farmland, the country's geological and climatic conditions make it difficult to generate enough income for the population. Only 80 sq km of land are irrigated; therefore, food demands exceed supply.

Namibia has been classified internationally as a lower middle-income country. Its economy is small and closely linked to South Africa with the Namibian dollar pegged one-to-one to the South African rand. "Namibia has experienced a decade of moderate growth averaging 4.2%, mainly because of strong performance in diamond production and sound macroeconomic policies."⁵ "The economy is heavily dependent on the extraction and processing of minerals for export. Mining accounts for 20% of GDP, but provides more than 50% of foreign exchange earnings. Rich alluvial diamond deposits make Namibia a primary source for gem-quality diamonds.

² U. S. Central Intelligence Agency, "Field Listing – Climate: Namibia," The World Factbook, <https://www.cia.gov/library/publications/the-world-factbook/fields/2059.html> (accessed December 30, 2008).

³ U. S. Central Intelligence Agency, "Field Listing – Natural Resources: Namibia," The World Factbook, <https://www.cia.gov/library/publications/the-world-factbook/fields/2111.html> (accessed December 30, 2008).

⁴ U. S. Central Intelligence Agency, "Field Listing – Land Use: Namibia," The World Factbook, <https://www.cia.gov/library/publications/the-world-factbook/fields/2097.html> (accessed December 30, 2008).

⁵ Eita, Joel Hinaunye, Mona Frøystad, Namene Kalili, Rigmar Osterkamp, and Klaus Schade, "Quarterly Economic Review," *NEPRU Viewpoint*. March 2008, 3, <http://www.nepru.org.na/index.php?id=275> (accessed December 30, 2008).

The mining sector employs only about 3% of the population while about half of the population depends on subsistence agriculture for its livelihood. Namibia normally imports about 50% of its cereal requirements. In drought years food shortages are a major problem in rural areas. A high per capita GDP, relative to the region, hides one of the world's most unequal income distributions.⁶ GDP (purchasing power parity): \$10.69 billion.⁷

Income and Income Distribution

“Even though the country is blessed with an abundance of natural resources, good infrastructure, and access to markets, the economy is poorly diversified and remains restricted by a narrow economic base.”⁸ “The hangover of apartheid can also be seen in Namibia’s income distribution.”⁹ Namibia is classified as a middle-income status economy and one of Africa’s poorest countries. However, these figures obscure the fact that Namibia remains one of the world’s most unequal societies in terms of income distribution, with the majority of the population living in pronounced poverty. “The top 20 percent of the population accounts for 63 percent of the total consumption expenditure, while the lowest quintile accounts for only 3 percent. According to the

⁶ U. S. Central Intelligence Agency, “Rank Order – Area: Namibia,” The World Factbook, <https://www.cia.gov/library/publications/the-world-factbook/rankorder/2147rank.html> (accessed December 30, 2008).

⁷ U. S. Central Intelligence Agency, “Rank Order – GDP (Purchasing Power Parity): Namibia,” The World Factbook, <https://www.cia.gov/library/publications/the-world-factbook/rankorder/2001rank.html> (accessed December 30, 2008).

⁸ Republic of Namibia, *Quarterly Update* Windhoek, Namibia, November 2007, 2.

⁹ Bank of Namibia, *9th Annual Symposium Publication*, Windhoek, Namibia, 2007, 8.

survey the average income per capita was N\$5 141 in rural areas compared to N\$15 810 in urban areas.”¹⁰

Namibia has a “Gini Coefficient of 0.6. This places Namibia among the countries with the highest income inequality in the world.”¹¹ “The Gini coefficient provides a measure of the equality and inequality of the distribution of wealth in a society. Zero represents ultimate equality where wealth is distributed equally, and one represents ultimate inequality where wealth is unequally distributed and owned by individuals.”¹² The United Nations Development Plan (UNDP) for the economic review of Namibia states, “such inequality can lead to inefficient allocation of resources thereby exacerbating the level of poverty in the country. Thus, inequality can be referred to as an indirect cause of poverty”¹³ which influences the social and economical welfare of its people.

Social and Economic Welfare

“Although Namibia has an average per capita income of about US\$2,900, it has severe food insecurity at the household level. Many poor households cannot afford to purchase the available food. Households that earn between N\$250 and N\$350 month experience serious food deficits and resort to coping strategies such as own production

¹⁰ Ibid., 19.

¹¹ Ibid., 6.

¹² Justine Hunter, “The World Governance Assessment (WGA) Survey: Namibia,” *Analyses and Views* 5 no.1, (2008), 7.

¹³ United Nations Development Plan, *Namibia Economic Review*, Windhoek, Namibia: 2007, 23, <http://www.undp.un.na/PAAPSU/Publications/Econ%20Review%20Final.pdf> (accessed December 30, 2008). 23.

and bartering exchange of labor.”¹⁴ Despite a relatively high per capita income, the average living standard of Namibians is below average “35% [live] on less than 1 US Dollar per day.”¹⁵

Employment and Productivity

Since independence seventeen years ago, the Namibian government has embarked upon a number of initiatives to redress social and economic inequalities resulting from the legacies of racial discrimination under apartheid. Black Namibians, a generic term which refers to all non-whites, were left on the fringes of economic activity and had few or no skills as a result of the social, economic and educational policies of the day. This has resulted in an “unemployment rate of 37% with more than a third of the population is not employed and is without a job, seeking work.”¹⁶ According to NEPRU (Namibia Economic Policy Research Unit), this is not the only major cause of poverty because Namibians are less productive than other workers. “From early on, the Ramatex management complained about low productivity of its Namibian workers. Thus, dismis[s]e[d] . . . Namibians were partly replaced by Asian workers-who, reportedly, earned up to fourth-fold of Namibian workers.”¹⁷

¹⁴ Republic of Namibia, *Third National Development Plan (NDP3): 2007/2008-2011/2012*, vol. 1. Windhoek, Namibia, 2008, 218.

¹⁵ Bank of Namibia, *9th Annual Symposium Publication*, 18.

¹⁶ United Nations Development Plan: *Namibia Economic Review*, 19.

¹⁷ Eita, Frøystad, Kalili, Osterkamp, and Schade. “Quarterly Economic Review,” 4.

Training

Most Namibians lack formal education as well as vocational or skill training. The majority of the people live in remote areas where they work from a young age, doing hand labor. These people move to the cities to look for work as day laborers because the illiteracy rate of Namibia is 15%.¹⁸

Corporate Social Responsibility

The Central Bureau of Statistics estimated that “almost a fifth of all families depend on social welfare as the sole source of income.”¹⁹ This led corporations and corporate citizens to become increasingly aware of the broken world around them, and they are willing to help the poor and needy. These corporations are not only committed to the quality of their products but also to the Community of Need interests. They accept responsibility for the impact of their operation on their customers, employees, communities and the environment. Corporations consider corporate social responsibility (CSR) a fundamental attribute of a modern company. They recognize the need to support and improve the environment in which businesses operate, and they realize that business survival requires a stable community.

¹⁸ Central Bureau of Statistics, *National Household Income and Expenditure Survey*, National Planning Commission Secretariat, November 2006, 25.

¹⁹ Republic of Namibia, *Third National Development*, 231.

Political Environment

Government Structure

South Africa occupied the German colony of South-West Africa during World War I and administered it as a mandate until after World War II, when it annexed the territory. In 1966 the Marxist South-West Africa People's Organization (SWAPO) guerrilla group, launched a war of independence for the area that was soon named Namibia, but it was not until 1988 that South Africa agreed to end its administration in accordance with a UN peace plan for the entire region. Namibia has been governed by SWAPO since the country won independence in 1990. Hifikepunye Pohamba was elected president in November 2004 in a landslide victory replacing Sam Nujoma who led the country during its first 14 years of self rule.²⁰

Third Nation Development Plan

The Namibian Government released the Third National Development Plan (NDP3) as a “major step on our journey to achieve ‘Our Nation’s Vision’ to be a prosperous industrialized country by 2030, developed by our people, and enjoying peace, harmony, and political stability. NDP3 is a plan for ‘Our Entire Nation’ to make progress towards achieving our long-term National Vision.”²¹

Corporate Social Investment

In spite of the government’s NDP3 statement, the government has no official expectation or clear and consistent guidelines for CSR investment. The government of Namibia does, however, have National Development Plans (NDP) that should enable businesses to align their CSR spending with government’s priorities.

²⁰ U. S. Central Intelligence Agency, “Field Listing – Background: Namibia,” The World Factbook, [https:// www.cia.gov/library/publications/the-world-factbook/fields/2028.html](https://www.cia.gov/library/publications/the-world-factbook/fields/2028.html) (accessed December 30, 2008).

²¹ Republic of Namibia, *Third National Development Plan*, iv.

Also, there are no government requirements for corporations to report their CSR spending. It is unreasonable to expect the Namibian government to carry the sole responsibility of addressing social issues in the country. Corporations also carry a responsibility due to their impact. The Namibian government appreciates the efforts of the business sector to address social issues and if businesses can prove that they have given CSR or sponsorships and donations, it becomes tax deductible.

Namibia is not bound by the King II Report on Corporate Governance, launched in South Africa in 2002, that says that listed companies in South Africa should report their social, environmental and economic impact on the country (commonly referred to as triple bottom line reporting). Namibia recognizes, however, that businesses and corporations should account publicly for their performance with regard to social responsibility. Namibia lacks a clear and consistent definition for corporate social investment (CSI); therefore, corporations interpret it differently. They can decide to structure their CSR activities in various forms by establishing a (1) non-profit trust (Governed by the Trust Act), (2) non-profit section 21 company (Governed by the Companies Act), or (3) separate department within an organization (not a separate legal entity). In the absence of government guidelines or legislation on the reporting of CSI activities, many corporations use their annual reports to record their broad social investment spending, which includes donations; sponsorships, and funding of CSI projects.

Social and Cultural Environment

Demographic Statistics

The Namibian population currently is,

2,088,669 *note:* estimates for this country explicitly take into account the effects of excess mortality due to AIDS; this can result in lower life expectancy, higher infant mortality, higher death rates, lower population growth rates, and changes in the distribution of population by age and sex than would otherwise be expected (July 2008 est.).²²

The population includes several different ethnic groups, including the San, Khoi-Khoi, Herero, Damara, Nama, and Ovambo as well as the small European population, largely Germans and Afrikaners.

Life expectancy

Numerous threats disrupt the socio-cultural environment such as an infant mortality rate of 47.2/1,000 and a life expectancy rate at birth of 49 years.²³ The

²² U. S. Central Intelligence Agency, "Rank Order – Population: Namibia," The World Factbook, <https://www.cia.gov/library/publications/the-world-factbook/rankorder/2119rank.html> (accessed December 30, 2008).

²³ U. S. Central Intelligence Agency, "Rank Order – Life Expectancy at Birth Namibia," The World Factbook, <https://www.cia.gov/library/publications/the-world-factbook/rankorder/2102rank.html> (accessed December 30, 2008).

population growth rate is 0.947%²⁴, the birth rate 23.19 births/1,000 population,²⁵ and the death rate of 14.07 deaths/1,000.²⁶

Health

Namibia has a “Human Poverty Index (HPI) of 29-33%. HPI concentrates on three essential dimensions of human life: life expectancy, literacy, and living standards.”²⁷ Because 20% of Namibians are infected with the HIV/AIDS virus,²⁸ it is estimated that 42% of the population will not survive to the age of 40 years.²⁹ Increasing pollution and environmental degradation has an enormous effect on the availability of and access to water, leaving 20% of Namibian households further than 2 kilometers away from a water source.³⁰

²⁴ U. S. Central Intelligence Agency, “Field Listing – Population Growth Rate: Namibia,” The World Factbook, <https://www.cia.gov/library/publications/the-world-factbook/fields/2002.html> (accessed December 30, 2008).

²⁵ U. S. Central Intelligence Agency, “Rank Order – Birth Rate: Namibia,” The World Factbook, <https://www.cia.gov/library/publications/the-world-factbook/rankorder/2054rank.html> (accessed December 30, 2008).

²⁶ U. S. Central Intelligence Agency, “Rank Order – Death Rate: Namibia,” The World Factbook, <https://www.cia.gov/library/publications/the-world-factbook/rankorder/2066rank.html> (accessed December 30, 2008).

²⁷ Sebastian Levine, *Trends in Human Development and Human Poverty in Namibia: Background Paper to the Namibia Human Development Report* (UNDP: Windhoek, Namibia, October 2007), 20.

²⁸ Republic of Namibia, *Results of the 2006 HIV Sentinel Survey* (Ministry of Health and Social Services, Windhoek, Namibia, 2006), 2.

²⁹ Sebastian Levine, *Trends in Human Development and Human Poverty in Namibia*, 10.

³⁰ Central Bureau of Statistics, *National Household Income and Expenditure Survey*, 59.

Poverty

The 9th Annual Symposium of the Bank of Namibia reported “28 percent of all households in Namibia are classified poor, while 4 percent of households fit the definition of extremely poor in 2003/04.”³¹ A large number of the Namibian people live on or below the breadline with little hope and a dim future of no work and no income.

Impacts of Corporations on Society

Unemployment, poverty, illiteracy, and disease have created huge opportunities for corporations to make meaningful contributions to Namibian society. For example, Sanlam Namibia's social involvement strategy in support of Namibia's sustainable socio-economic development is founded on the principle that social upliftment is not a luxury, but a business imperative in Namibia to better serve the socio-economic needs of the Namibian people.”³² Likewise, the “Namibia Brewery is deeply committed to Corporate Social Responsibility, particularly in the areas of environmental preservation, the promotion of responsible drinking, and the fight against the spread of HIV/AIDS in Namibia.”³³ Telecom Namibia “regards a strong CSR program as an important element of achieving sustainable business success. Our commitment to CSR is reflected in some

³¹ Bank of Namibia, *9th Annual Symposium Publication*, 18.

³² Sanlam Namibia. “Corporate Social Involvement.” <http://www.sanlam.co.za/eng/aboutus/sanlambusinesses/sanlamnamibia/corporatesocialinvolvement/corporate+social+involvement.htm> (accessed December 30, 2008).

³³ Namibia Breweries Limited, “Social Responsibility: Too Young Is Too Young,” http://www.namibiabreweries.com/social/too_young.php (accessed December 30, 2008).

of our corporate values such as “care.”³⁴ Bank Windhoek’s CSI objectives are: to be recognized as a corporate citizen by contributing within our means, to reconstruction, development and poverty alleviation; to help improve the critical social and economic conditions of the communities in which we operate; and to create a conducive business environment by addressing social ills that impact negatively on socio-economic developments.

Competitive Environment

Competitors

The competitive landscape should be considered from two perspectives. First, there is the business perspective through which Imago Dei will market a service to manage CSR spending to corporations, the so-called Community of Means. It can be argued that Imago Dei is a pioneering initiative and the first of its kind in Namibia. Imago Dei, therefore, lacks direct competition. Some organizations have received CSI directly from corporations and have long-term relationships with the corporations; those corporations may prefer to continue dealing directly with the recipients rather than use Imago Dei services. Imago Dei will be competing for corporate funds alongside others in the Community of Needs. Second, Imago Dei may compete with internal departments of corporations tasked with managing the CSR spending. Favoritism and ignorance may be a huge competitor.

³⁴ Telecom Namibia, “Corporate Social Responsibility Report,” Telecom Namibia Annual Report, 2004/2005. http://www.telecom.na/downloads/reports/2004-05/Report2004_CSR.pdf (accessed December 30, 2008).

Strengths

International organizations are especially likely to receive CSI from corporations because they have a good track record and are well known and trusted by corporations. Also, well structured local organizations that present worthy causes in well -prepared ways that focus on the emotional side may have a good chance of receiving funding from corporations.

In April 2008, the President of the Republic of Namibia officially launched the “Global Compact Local Network Namibia.” The objectives of the Network are:

- To serve as a catalyst for sustainable private sector development.
- Improve the private sector’s access to knowledge on CSR.
- Consult member companies on best practices and integrate social and environmental concerns into their operations and relations with stakeholders.
- Facilitate development partnerships between the member firms and governmental, non-governmental or developmental entities.

The Network’s strength lies in its governmental support. Also, it is a global organization, supported by the United Nations, and it already has acceptance from top businesses in Namibia.

Weaknesses

The weaknesses of organizations that apply for CSI is that they operate only for themselves. They do not provide project management services on behalf of funding corporations; they do not manage or administer CSI to other organizations; they do not

serve as a link or intermediary between the communities of means and need; they do not build the capacity of projects; they do not provide peer review and accreditation processes, and relationships are not the core of their efforts. They struggle with sustainability and survival because they spend more time on fundraising and less on actual project activities. Welfare organizations compete for financial, volunteer, and material support with minimal accountability; therefore, some welfare organizations are accused of abusing donated funds for their own gain.

Threats

Corporations might directly fund organizations rather than choose Imago Dei's services because Imago Dei is a new initiative yet to prove itself. Imago Dei will have to convince companies that it will manage their CSI more effectively and efficiently at less cost, and Imago Dei will channel the funds to approved organizations of which corporations may be unaware. Imago Dei must sell its value proposition to corporations and the Community of Need, which will be described in section below that describes the organization environment.

Opportunities

Outsourcing business processes in Namibia has become a popular way of raising effectiveness while saving cost; therefore, selling the concept of outsourced CSI management should be easy. Market research done by the Imago Dei team confirms the opportunity for rendering CSI management services.

Corporations need to be convinced that by supporting Imago Dei, they will indirectly provide much needed support to the organizations that serve the Community of Needs. Imago Dei will help organizations that serve the Community of Needs (1) develop good strategies and business plans, (2) gain access to resources, (3) administer, monitor, evaluate, and report effectively and (4) spend less time on fundraising and more on actual project activities.

Organizational Environment

Imago Dei – Original Concept

Imago Dei is an Incorporated Association not for Gain, established under section 21 of the Namibian Companies Act. Its mission is: “To make a meaningful contribution to mending brokenness and restoring human dignity for the broken people of Namibia” by serving as an intermediary between the Community of Means and Communities of Need by administering and distributing corporate social responsibility and donor giving.

Purpose and Goal

Imago Dei’s core purpose is: “To help rebuild a new humanity and bring wholeness, human dignity and hope to the broken people of Namibia by managing and facilitating the mobilization and optimal application of available resources such as CSI, through the connection from the Community of Faith with the Community of Need and the Community of Means providing peace of mind to corporations and funders that their money is being effectively applied; becoming a trusted third party with strong ethical and

moral values; and providing review & accreditation, to enhance the credibility of projects.”

The goal of Imago Dei is “To restore human dignity in people by alleviating poverty through the various organizations and Communities of Needs.”

Communities Served

In general Imago Dei serves three distinct groups:

1. The Community of Need or organizations comprised of entities, agencies, and projects that drive social upliftment projects to relieve the plight of the broken people of Namibia.
2. The Community of Faith consisting of the members of the Eros congregation who, through the *imago Dei* theology, want to live out their calling and God’s vocation for them through their gifts and skills to make the world better by establishing the new humanity.
3. The Community of Means or corporations who are the market sector prepared to provide financial assistance to social responsibility projects, but are unsure where to channel their money and whether it will be put to good use (governance of the funds).

Major Functions and Activities

Figure A.2 provides a high level description of the business concept of Imago Dei:

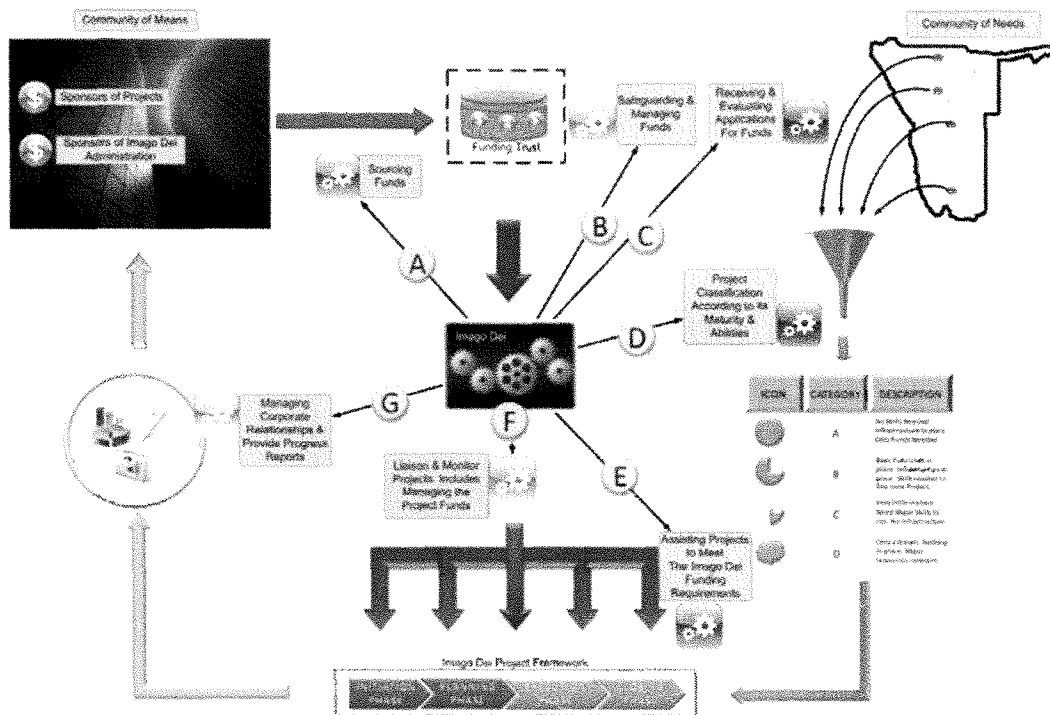


Figure A.2. High-level Imago Dei business concept

The building and nurturing of relationships drive all the activities and processes of Imago Dei. Figure 2 highlights the following key functions of Imago Dei:

1. Sourcing funds from the Community of Means: Imago Dei presents its purpose and goal in order that corporations will give all or a part of their CSR to Imago Dei, or outsourcing their CSI to Imago Dei. Signing of formal letter of agreement.
2. Safeguarding and managing funds held in Trust: Imago Dei treasury processes and policies ensure a high level of control and governance.

3. Receiving and evaluating applications for funds from the Community of Needs:
Imago Dei evaluates, classify and select applications to enter in Imago Dei project control system. Signing of formal letter of agreement.
4. Classifying projects in terms of their maturity and capabilities: Depending on their organizational structure projects gets classified in four groups ranging from no help needed to a lot of help needed.
5. Assisting projects to meet requirements for funding support: Depending in which group classified will determine the kind of help needed to meet the standard of requirements for funding.
6. Liaising with and monitoring projects and managing the flow of funds to projects:
The Community of Faith visits the projects to help depending the classification and what kind of help needed, encompass all criteria into report.
7. Managing relationships with the Community of Means and reporting on their social investment: Regularly reporting on organizational progress.

Target Market

There are three distinct target markets for Imago Dei: the Community of Needs, the Community of Faith, and the Community of Means.

The Community of Needs

Many social and welfare projects that work to relieve the plight of the broken people of Namibia have originated in the Community of Need through organizations and agencies, social-and welfare projects. The organizations and agencies have positioned

themselves strategically to address the problems within their context; however, they have been unable to deliver the expected results due to lack of experience and skills. Some of identified weaknesses include inability to access secure long term funding, difficulty with financial administration, inadequate business management in terms of vision, strategy, business plan, budget, record keeping, and reports, and feedback systems to donors and funders.

According to an Institute for Public Policy Research Report,³⁵ international donors withdraw funding from Namibia because:

- They perceive Namibia has successfully mastered the political transition.
- They see Namibia's middle to high-income and consider financial assistance unnecessary..
- They disregard the severe disparity in the distribution of income.
- They perceive a general lack of communication, feedback, financial and progress reports from projects to donors and failure to deliver performance.

The Community of Faith

The Community of Faith consists of congregation members and other believers who answer God's call, identify with the *imago Dei* theology, and participate in God's intent for the world through the *munus triplex*. The Community of Faith requires assistance to connect with projects and project leaders. Many Christians lack awareness

³⁵ Sabine Höhn, "NGOs in Namibia: Continuing Crisis or New Beginning?" Institute for Public Policy Research, Opinion No. 19, Windhoek, Namibia, January 2007, 3-4, http://www.nangof.iway.na/pages/downloads/ipp_r_opinion_no_19_ngo_%20in_namibia.pdf (accessed December 30, 2008).

of the suffering Namibian society. They need help to discover where they can use their gifts and skills to address and mend brokenness and actualize a new humanity. The Community of Faith also needs to be trained and equipped to understand the African context wherein they will use their gifts.

The Community of Means

The Community of Means includes two distinct target markets: corporations and funding partners.

Imago Dei offers services to multinational and national corporations that engage in community social responsibility (CSR) activities and community service investments (CSIs). These clients are summarized as follows: (1) The multi nationals include 4 large oil companies, 3 mining groups, 5 banks, 5 major insurance companies, several international fishing companies, 2 cellular phone operators, international professional services firms, and retail chains. They all have formal CSI policies and typically spend 1-3% of their profits on CSI. Total annual profits are estimated at N\$5 billion. (2) Large national corporations include the Olthaver & List Group, Pupkewitz Group, Corporate Investment House Group, United Africa Group, and the state owned Telecom Namibia. These national corporations have a high emotional attachment to the country and spend generously on CSI.

These clients have CSI funds and want to become involved in CSR by giving money to worthy organizations. They face problems range from deciding on the causes that most need their support, identifying projects that work for those causes, investigating

the credentials of chosen projects, and monitoring the effectiveness of projects. The challenge may lead potential contributors to avoid making contributions, and funds earmarked to help the broken people of Namibia might remain unused because of uncertainty about the governance of the funds.

Imago Dei also seeks funding partners among smaller institutions and individuals to secure grant funding to finance Imago Dei's activities. Funding partners include small to medium enterprises and businesses as well as affluent Namibians who wish to donate 10 percent of their disposable income to social upliftment. This well developed sector in Namibia includes many well-established owner managed businesses across a variety of industries. Individual CSI may be low, but the collective CSI potential is high. In addition, Namibia has a large number of high net worth individuals who want to contribute without administrative hassles.

Both the potential corporate clients and funding partners have financial contributions that would help the Community of Need and want to give money to good causes, but neither has the time to investigate projects that best fit their CSI policy. Even after potentially suitable projects are identified, donors rely on recipients to keep them informed about expenditures and project progress.

Often projects are unsure whether their work relieves suffering and accomplishes their goals. Projects often lack of systems for communication, investigation, and monitoring, and evaluation. Follow-up work costs time and money and often becomes seen as a burden.

Problems and Opportunities

Imago Dei faces the following challenges: Obtaining the required core funding for the establishment of Imago Dei and attracting the right people to make Imago Dei work notwithstanding the funding constraints. These people must have the required technical and professional skills, and they but should believe in the *imago Dei*, the Imago Dei business concept, and God's call to help those in need.

Imago Dei must recruit organizations that serve Community of Need and register their projects with Imago Dei. Second, organizations must trust Imago Dei to present their projects to corporations and funders in the search for secure long-term funding. Third, Imago Dei must convince organizations it can help them with finance administration, business planning, communication, reports, corporate governance, and empowerment.

The Imago Dei team has found that the unemployed are, in general, not job ready; therefore, the effort should be to equip them for a job, help them find a job, and help them keep a job. Imago Dei will focus on developing: interpersonal skills, a sense of responsibility, the work ethic, communication skills, pride in work, and confidence and self-esteem necessary to participate more fully in society. The Imago Dei team realizes that often people need assistance to overcome other social problems such as rehabilitation of prison inmates, dealing with alcoholism, caring for children of the unemployed, and feeding programs. Imago Dei must overcome market skepticism associated with a new operation that lacks a proven track record.

Imago Dei must relate to the Community of Faith and provide information about Community of Needs about where and how they can contribute their skills, gifts, time, and material assistance to actualize the new humanity. Second, Imago Dei must equip the congregation members to work in a cross-cultural context and to deal with diversity, build and nurture relationships, and build bridges. Third, Imago dei must teach members about African Traditional Religion, African philosophy, and the African worldview of concepts of humanity, identity, family, marriage, land, time, value, success, development, creation, God, miracles, healing, exorcism, dreams, witchcraft, ancestor worship, and the role of the forefathers. Imago Dei must secure support from the CCN and the DRCN as it reaches its goals and strengthens its projects.

Imago Dei must achieve a paradigm shift among corporations in the Community of Means so they consider outsourcing their CSI management and CSR spending through Imago Dei. Second, Imago Dei must convince both corporate clients and funding partners that their money is safe with Imago Dei and that it will be spent correctly. Imago Dei must sell its strong corporate governance structures and value propositions to the Community of Means as it promotes the benefits of outsourcing and delivers customer satisfaction more effectively and efficiently than any potential competitor. Third, Imago Dei has the opportunity to offer value to fulfill in a desperate need of social upliftment projects in aid of the Community of Need; Imago Dei is “first to market” in the field of CSI management outsourcing in Namibia. Imago Dei needs to launch a strong marketing campaign to inform its target market of the benefits of outsourcing CSI management and to convince them of Imago Dei’s ability to deliver on its value proposition.

The CSI management market is wide open, but that may not continue and Imago Dei needs to become the supplier of choice by building its reputation, experience, and prime customer base at the outset. Others already follow Imago Dei's example because of its reputation and outstanding record of integrity. Imago Dei's integrity is the single most important comfort factor for potential customers followed by the benefits Imago Dei provides, such as ease of administration, a strong audit trail, follow-up and evaluation processes, and good communications with all parties. Imago Dei plans to seek the support of the president of Namibia for its goals and objectives and to promote Imago Dei to the various government departments.

Marketing Objectives and Goals

To be successful Imago Dei must accomplish the following four goals:

1. Assemble a board of directors respected and trusted by our funding partners. Imago Dei directors are prominent, highly regarded Namibians with exemplary reputations both in the workplace and in society with wide experience in the NGO and charitable sectors of the economy. They have personal contact within governmental and ministerial lobbies.
2. Generate annual operating funds of NAM \$ 1.2 million per annum representing 15% of all funds managed.
3. Generate annual CSI investments of NAM \$ 4.5 million from corporate clients and funding partners. To do this would, for example, require partnering with 5 multi-national corporations clients investing NAM \$ 500,000 CSI funds each year; 5 large

national corporations clients investing NAM \$ 300,000 CSI funds each year; 5 medium clients of NAM \$ 100,000 each year.

The remainder will come from individual and institutional membership funding. For example, 15 smaller enterprises to contribute NAM \$ 20,000 per year or alternatively N\$ 1,700 per month; and 20 individuals contributing NAM \$ 10,000 per year or a monthly debit order of N\$ 835 per month.

To cover the short fall, Imago Dei will depend largely on funding partners and philanthropic donors, for example, the Eros congregation committed to give NAM \$ 100,000 per year for the working capital and operational budget. Imago Dei hopes to capture 10 percent of the market organizations in the country.

4. Imago Dei's goal is to provide NAM \$ 4 million directly to thirty organizations and projects, for example, NAM \$ 200,000 per year to ten programs and NAM \$ 100,000 per year to twenty programs in the country. It is projected that if thirty organizational projects receive the amounts stipulated per year it would enable them to optimally relieve the plight of the broken people of Namibia they are targeting, and consequently impact the suffering society. The result would be that the general population would have long-run benefits through the multi-year projects supported through CSI and other donations.

Marketing Strategy

The Imago Dei marketing strategy has to convey the following messages to the Community of Needs, the Community of Faith, and the Community of Means.

Community of Needs

The first and foremost message conveyed to the Community of Needs is that Imago Dei exists for them, and they would benefit internally and externally. The internal benefit message is that Imago Dei has access to many different skills through the Community of Faith to help them to with business management. Imago Dei can help them learn to write a business plan; establish a vision, strategy, budget, and financial system; and administration skills such as record keeping, writing reports, and giving feedback to keep clients and funding partners informed about projects. Imago Dei can also help with various activities such as material resources, time, and expert advice such as planning, organizing, and setting goals.

The external benefit message for the Community of Needs is that Imago Dei will process and submit all fund applications for them in order to secure long term funding. This relieves them from time spent on raising funds, so they can concentrate on actual project activities. In addition, Imago Dei will secure corporate governance with clients or funding partners; market, advertise and promote their causes, give them exposure; establish partnerships and collaborations with other organizations to reduce competition; and restore integrity nationally as well as internationally.

Community of Faith

The primary message need to be conveyed to the Community of Faith is that God's mission, with their help, is to build the nation and address the social ills of Namibia. Members and others have much to offer the Community of Needs including

their time, gifts, skills, and resources, and they can build bridges between people. In order to encourage involvement, Imago Dei must provide information about where, what, and how members and others can contribute to the actualization of the new humanity.

Members are more than willing to offer help, but they need to be connected to people and places of service. To achieve this, Imago Dei will present on a regular basis the Community of Needs wish list and connect members with the people behind the projects. Members will fulfill their purposes and goals when they cross borders and boundaries and build bridges as they connect to the plight of the suffering society. The benefits of knowing they are part of God's restoration plan is exhilarating and exciting.

Community of Means

The Community of Means must uplift communities in which their businesses operate to ensure an environment conducive to business. They can share the accumulated wealth of their corporations with the people of Namibia through Imago Dei's connection to the Community of Needs. Imago Dei will use a "soft" approach such as talking to the hearts of people, selling the plight of the Community of Needs, and showing how Imago Dei could help to address that plight.

Imago Dei must communicate and sell the concept of outsourcing CSI management. Outsourcing has become a popular way of increasing effectiveness and improving efficiency while saving costs. Imago Dei can administer their CSI on a day-to-day basis and oversee the projects strategically and pro-actively. Corporations will benefit internally from the establishment of a culture of involvement through building

and increasing team spirit. Corporations will enhance their public image with other businesses and the government as a result of media exposure.

The Community of Means wants to hear that Imago Dei will make its CSR and CSI easy by introducing ways to spend CSI and helping decide on worthy causes and projects in accord with CSI policy and preferences. Imago Dei's corporate governance and integrity assure corporate clients their contributions are spent effectively on the causes they elect to support. Corporate clients also have the assurance that Imago Dei monitors, gives feedback, and reports about the spending of their CSI funds.

Imago Dei will place great emphasis on tax benefits to corporations that use registered entity when they outsource their CSI. A certificate will be issued to the corporations in order to claim an exemption for all expenses relating to their CSR handled by Imago Dei.

Marketing Tactics

In order to market Imago Dei value propositions to the three distinct groups the marketing tools and activities will be the Web site, a PowerPoint presentation, a prospectus, radio and newspaper items, and personal visits from the chief executive officer (CEO) to potential corporate clients, funding partners, and other donors.

The Website is an online electronic brochure that outlines the goals and objectives and how target groups (projects, individuals and corporations) can get involved. The Web site includes an online application form for organizations and projects; lists all the projects registered with imago Dei and their wish lists; provides an interactive porthole

for members and corporate clients to view the progress of projects receive feedback about the projects; shows financial contributors to Imago Dei; and acts as a platform for discussion. Imago Dei make use of a web designer responsible for developing the website before the official launch of Imago Dei on 14 March 2009. Costs involved will be NAD \$3,000, and the project will be handled by the CEO.

A PowerPoint presentation will be used as an audiovisual tool to sell the value proposition of Imago Dei to the multinational, large, and medium corporations. The same presentation will be produced as a DVD and used as an electronic introduction to individuals and other interested parties. The secretary of Imago Dei will be responsible for designing this in conjunction with the Imago Dei CEO. The timeline for completion will be before the launch, and no costs are involved.

A prospectus of all the approved and listed projects with aims, objectives, and needs will be provided to potential corporate clients, funding partners, and other donors. A printed portfolio/brochure that contains the message of Imago Dei will be distributed to physicians' waiting rooms, restaurants, coffee shops, transport terminals, and other places that serve the public. The secretary of Imago Dei will be responsible for handling this action for completion in May 2009. Costs will entail NAD \$ 5,000 for the printing of prospectus and brochures.

Press releases of Imago Dei success stories will be distributed to media outlets on regular basis to enhance the public image of Imago Dei. Sponsored radio slots at major local radio stations will be negotiated for peak times to promote awareness in the general public of Imago Dei's role in the community, its website, its services, and the projects for

which Imago Dei seeks to promote involvement. The Imago Dei treasurer will be responsible for this action on a monthly basis in conjunction with the CEO. No costs are expected because these slots will be sponsored by both radio and newspaper.

The CEO will introduce and promote Imago Dei weekly to one multi national enterprise, one national and medium enterprise, and two potential or actual funding partners/donors/congregation members. The CEO will hold a monthly breakfast meeting with corporations and individuals to sell Imago Dei memberships and services, and develop an awareness of Imago Dei objectives and activities. The CEO will establish a membership program for persons who prefer to fund Imago Dei to handle social projects and achieve outcomes. Fieldworkers will find people with the gifts and experience to attend to the wish lists of the projects. Fieldworkers will visit and assess the projects, assemble wish lists, and write reports for the treasurer to send to corporate clients, funding partners, and other donors. The CEO and fieldworkers will engage in these activities daily, weekly, and monthly. The secretary of Imago Dei will make all the necessary appointments, prepare the necessary documents and presentations, and administer the office. No timeline and extra costs are expected. The corporate treasurer will be responsible to conduct all financial and administrative functions on a timely basis. The only costs involved will be the monthly salaries for the CEO, secretary, fieldworkers, and corporate treasurer.

Implementation and Control

Revenue Goals

The sources of funding for Imago Dei include the following:

- Annual membership fees collected from individuals and corporations who believe in the vision of Imago Dei and are prepared to contribute.
- Fees paid by corporations for the outsourcing of the administration of their Corporate Social Investment (“CSI”) function to Imago Dei.
- Cost recoveries, where appropriate, from organizations servicing the Community of Need in respect of assistance rendered to them.
- Donors, sponsorships, contributions, and grants.

Revenue Budget

Item	Month			
	1	Year 1	Year 2	Year 3
Total revenue	100,002	1,200,027	1,450,200	1,600,200
Membership fees - individuals	16,668	200,020	250,200	250,200
Membership fees - corporations	25,000	300,000	350,000	350,000
Donations	8,333	100,000	100,000	100,000
Social responsibility management contracts	50,001	600,008	600,000	600,000
Support services to social projects	--	--	150,000	300,000
Less: Operating expenses	(91,208)	(927,500)	(1,161,615)	(1,387,859)
Fixed cost				
Advertising (promotional + staff)	250	3,000	3,500	4,000
Audit, tax and statutory compliance costs	4,583	55,000	59,950	65,346
Bank charges	400	4,800	5,232	5,703
Electricity	400	4,800	5,232	5,703

Item	Month			
	1	Year 1	Year 2	Year 3
Entertainment/corporate events/board meetings	1,250	15,000	16,350	17,822
Insurance	250	3,000	3,270	3,564
IT license fees	125	1,500	1,635	1,782
Office sundries	300	3,600	3,924	4,277
Rental – premises	5,500	66,000	71,940	78,415
Set-up costs (year 1 only)	--	25,000	--	--
Stationery	450	5,400	5,886	6,416
Telephone/internet services/rental	3,200	38,400	41,856	45,623
Travel expenses	500	6,000	6,900	7,935
Salaries	74,000	696,000	935,940	1,141,275
Operating surplus / (deficit)	8,794	272 527	288,585	212,341
Net profit/(loss)	8,794	272,527	288,585	212,341
Opening balance	--	8 794	281,321	569,906
Closing balance	8,794	281,321	569,906	782,247

Organizational Oversight

Several key internal processes are deployed to streamline the Imago Dei operations, make it effective and efficient, and ensure proper control. These processes are clearly recorded and mapped using a functional process flow methodology. Key internal processes include the:

- proposal delivery and fundraising process.
- treasury and fund administration process.
- application process.
- process of evaluation, classification and selection of applications.
- project change control process.
- project liaison, planning and coordination process.
- procurement process.

- reporting process to the Community of Means.

The operations and processes of Imago Dei are guided by a policy framework that ensures proper internal controls, best practice, regulatory compliance, effectiveness, and efficiency.

Imago Dei has been organized into four key functions. These functions and the organizational structure Imago Dei's:

- administration and financial administration assistance to certain categories of the Community of Need.
- relationship management and reporting to the Community of Means.
- project coordination activities with the Community of Need, including the processing of applications, coordination of projects, and relationship management.
- treasury functions to safeguard and manage funds held in trust by Imago Dei.

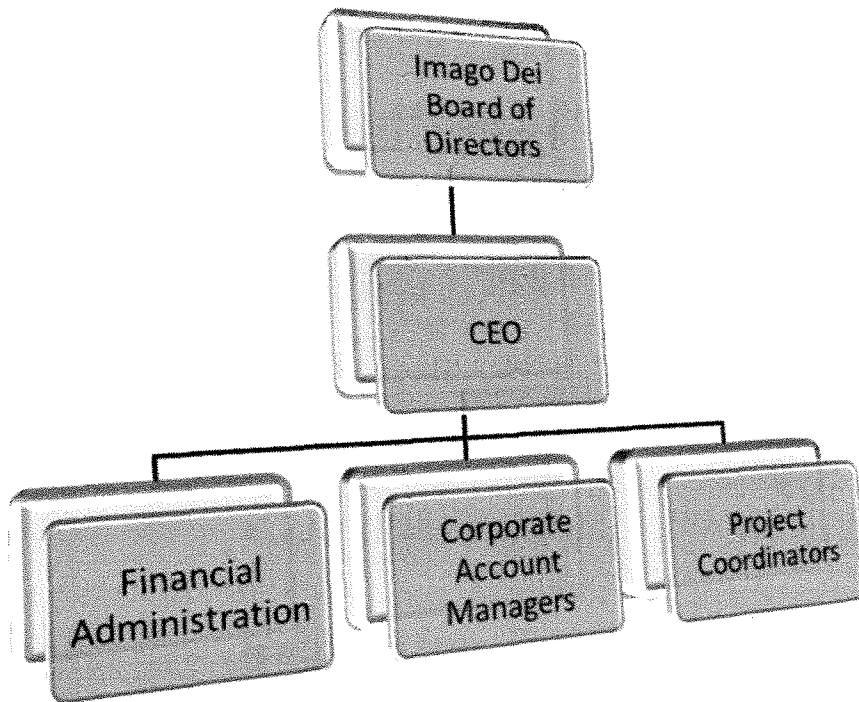


Figure A.3. Imago Dei organizational chart

Governance

Imago Dei is an Incorporated Association not for Gain established under section 21 of the Namibian Companies Act. This form of organization was chosen to make Imago Dei subject to the rigorous requirements of the Companies Act that ensures a high level of stewardship, control, and governance. The board members of Imago Dei will be subject to all the requirements, duties and responsibilities for directors as set out in the Companies Act.

Board of Directors

The board of directors meets regularly to retain control over the company and monitor executive management. The board reserves to itself a range of key decisions to

ensure that it retains proper direction and control of the company. The roles of the chairperson and chief executive do not vest in the same person. The chairperson and chief executive of the company provide leadership and guidance to the company's board, encourage proper deliberation of all matters requiring the board's attention, and obtain input from other directors. The majority of board members of the company are non-executive directors. Non-executive directors are appointed for specific terms and re-appointment is not automatic. There is full disclosure in the notes to the financial statements of emoluments.

Audit Committee

An audit committee, whose chairman is a non-executive director, oversees the internal controls, risk management, and compliance of the company. Both the internal and external auditors have unrestricted access to the audit committee, which ensures that its independence is in no way impaired.

Human Resources Committee

The board's human resources committee ensures that the company is appropriately staffed in terms of values, skill levels, and ethnic diversity to meet the challenges of the future. In addition, the committee ensures that management and staff are remunerated appropriately.

Grants Committee

The board grants committee ensures that trust funds held are properly managed and safeguarded, there is a robust process in place to ensure the transparent selection of projects to be supported, and the awarding of funds is done in a transparent and fair manner.

Internal Control System

The company maintains systems of internal control over financial reporting and over safeguarding of assets against unauthorized acquisition, use, or disposition, and the systems are designed to provide reasonable assurance to the company and each subsidiary's management and board of directors regarding the preparation of reliable published financial statements and the safeguarding of the company's assets.

The systems include a documented organizational structure and division of responsibility, established policies and procedures, and the proper training and development of people. Corrective actions are taken to address control deficiencies and other opportunities for improving the systems as they are identified. The board of directors will operate through its audit committee to provide oversight of the financial reporting process.

Risk Management

A coordinated risk management framework is in existence, which comprises policies and procedures, control structures, and the measurement of risk, as well as compliance with regulations established by the authorities. The risk management

framework ensures effective management of credit risk, solvency risk, liquidity risk, and operational risk.

Contingency Plans

If funding received does not meet expectations Imago Dei will reduce the 15% handling fee of CSI to 10% and make use of more voluntary workers from the Community of Faith. If funding received exceeds expectations, more projects will have access to funds to carry out their goals and objectives.

APPENDIX B
LETTERS OF SUPPORT



COUNCIL OF CHURCHES IN NAMIBIA

Office of the General Secretary

30TH ANNIVERSARY - 1978-2008

"A Story of Courage and Faith for Justice, Peace & Unity"

LETTER OF COMMENDATION

4 November 2008

To Whom It May Concern:

We have taken note of the project description of the Imago Dei Association. It addresses various issues that the Council of Churches in Namibia regard as vital for development in Namibia.

The value of the project lies in the fact that:

1. The project addresses a real and crucial need in society;
2. The project focuses on all members of society, the 'haves' and 'have-nots', and foster a constructive partnership between them;
3. There is an emphasis on empowerment through skills development; and
4. There is a high level of involvement from the side of the local congregation or faith community.

Their vision and mission is very clear and based on Biblical principles. This in itself means that we are dealing here with a genuine attempt to make a difference in the world and to be "the salt of the earth" and the "light of the world".

The initiator and leadership of the project is well-known to us and we can testify to their credibility. Donors can be assured of accountability and transparency. As the Council of Churches in Namibia we can be a part of the monitoring and evaluation processes of this project.

We want to congratulate pastor Fourie van den Berg with his creative vision and because we believe that other local congregations can emulate this model.

Rev. Philip A. Strydom
General Secretary (Acting)

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NG Kerk in Namibië Dutch Reformed Church in Namibia

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To Whom It May Concern:

It was with extreme gratitude that I have learned about the genesis of Imago Dei from the folds of one of the local congregations of the Dutch Reformed Church in Namibia. It is our understanding of church that the local congregation is the place where ministry must really take root. The local congregation is God's gift to a broken world. It therefore is pleasantly hopeful that Eros congregation took the initiative in constructing a bridge between the community of means and the community of need in Namibia. Through their practical approach they are giving the Namibian community a living example of what it means to be *imago dei*. They are actually living their *missio dei*. They are putting their money where there mouths are. And that is exemplary.

Significant is the fact that Imago Dei was conceived not through a humanitarian concern about the have-nots, but through a process of discernment in faith where a community of faith came to an understanding of their calling before the living God under the emerging leadership of Rev. Fourie van den Berg. Yet another example of what it means to live in the likeness of God.

It is my fervent prayer that the Imago Dei-bridge between the communities of means and need respectively will become a highway along which the alleviation of poverty and need will flow, making Namibia different. To put it in the parlance of the researcher himself: May we through this means find the source that is killing the people floating down the river, in stead of just removing the dead bodies down stream.



Clem Marais VDM
General Secretary
December 2008

Verbind aan die Here
Verbind aan mekaar
Geroep in Namibië
Leef uit die opstanding van Christus



Committed to God
Committed to one another
Called in Namibia
Live by the resurrection of Christ



REPUBLIC OF NAMIBIA

MINISTRY OF WORKS AND TRANSPORT

Tel (061) 208 8810 / 208 8811
 Fax (061) 240 022
 Telex (50908) 709
 Telegram NAMTRANS

Office of the Deputy Minister
 Private Bag 13341
 6719 Belt Street, Snyman Circle
 Windhoek, NAMIBIA

Our Ref:

Your Ref:

12 December 2008

Imago Dei

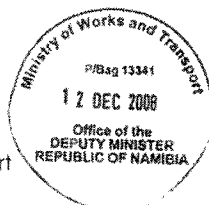
Dear Pastor Foune van den Berg

It gives the Ministry of Works and Transport great pleasure to congratulate Imago Dei Association not for Gain in light of the Vision of 2030, and the NDP3, and acknowledges the work that Imago Dei is undertaking.

In particular, the Ministry recognizes the contribution that Imago Dei is now, and will continue to be, making to Vision 2030 and the National Development Plan (NDP 3). It is our belief that Imago Dei is a good initiative and is to be congratulated for its work and ideas.

Yours Faithfully


 Hon. Paul A. Smit
 Deputy Minister Works and Transport



REPUBLIC OF NAMIBIA



**STATEMENT BY HIS EXCELLENCY,
HIFIKEPUNYE POHAMBAMBA, PRESIDENT
OF THE REPUBLIC OF NAMIBIA,
DURING THE SUNDAY SERVICE AT THE EROS
DUTCH REFORMED CHURCH, 15 MARCH 2009
WINDHOEK**

15 MARCH 2009

WINDHOEK

*Check Against Delivery

Fellow Worshipers,

I am glad to be back at the Eros Congregation and to celebrate the "Harvest Festival" with you today. The beautiful sermon that we heard here this morning has replenished our spirits and lifted our souls.

At this juncture, I wish to express my congratulations to Dr. Fourie van Den Bergh on his successful completion of his doctoral thesis and the award of the Doctor of Theology Degree. We wish you more blessings from above. Through you and through this congregation the good Lord is working to touch the lives of many of our country men and women who are in need.

I am happy to learn that your doctoral thesis has focused on practical ways of addressing socio-economic issues that affect the poor and the needy.

I met Dr. van den Berg approximately 3 weeks ago, when he informed me about the establishment of Imago Dei business initiative as well as the goals and objectives of this organization. Of specific relevance was the involvement and support of the Eros Congregation of the Dutch Reformed Church to projects through this initiative.

I wish to commend this congregation, the Dutch Reformed Church and Imago Dei Business for what you have been doing in helping communities. I wish you success in your future endeavours. I also wish to commend you for your generosity and the generosity of all those who made contributions to the fundraising effort here today.

Other churches should emulate the efforts of the Imago Dei Business initiative and those of Eros congregation of the Dutch Reformed Church. I am confident that many positive developments in our communities can be achieved through initiatives such as this one, which are aimed at uplifting our fellow human beings who live in difficult conditions.

I would also like to congratulate the leaders of the Eros Congregation of the Dutch Reformed Church for their vision and leadership and for inviting us to be part of this special occasion.

I urge you to keep up the good work and may God bless you and the work that you do.

I thank you.

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