



The Role of Christians in The Correlation between The Notion of *Lex Orandi*, *Lex Credendi*, *Lex Vivendi* and The Commitment of Cape Town

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ABSTRACT: *Lex orandi, lex credendi, lex vivendi* is conventional concepts of the Christian life, but those are still relevant to solve problems of modern society. The interconnectedness of worship (*lex orandi*), theology (*lex credendi*), life (*lex vivendi*) is emphasized in the Christian sphere. Nevertheless, God's mission as the role of Christians was not highlighted in their relationship. The Commitment of Cape Town strongly stresses that Christians accomplishes God's mission with holistic ways in domains of gospel, world, church. In this study, the notion of *lex orandi, lex credendi, lex vivendi* will be explained about relationship and interaction. Then the Commitment of Cape Town will be analyzed in detail in connection with *lex orandi, lex credendi, lex vivendi*. The researcher uses the literature review method with answer to one question, that is 'what is the true role of Christians in the world?' The result of this study concluded that when Christians stand before God holistically in the notion of *lex orandi, lex credendi, and lex vivendi*, Christians can live by accomplishing God's mission in the church, with gospel, and into the world.

Key words: *lex orandi, lex credendi, lex orandi*, Lausanne Congress, reconciliation.

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INTRODUCTION

There are many problems in modern society, such as social justice, economic inequality, racial discrimination, unfairness, etc. (Dajwan, 2021; McWhirter & McWha-Hermann, 2021; Reisch, 2002). These problems are from one side of humanity and many social communities. For instance, disgust of a particular race is not just from the other race, but also economic inequality in certain countries and unfair policies that government executes. To solve these problems, related organizations have to make an effort by putting down any vested rights and devolving specific authority. The church is also in charge of solving this problem. Matthew 5:13-14 shows the function of Christians as the salt of the earth and light of the world, which transforms the world from darkness. Also, Matthew 22:39 says that Christians should

take care of others and help them in various ways (Ferguson, 2021).

In the past, however, in Church has kept on not taking action for God's command. Instead, they just enjoyed the authority of the Christian. They had a party only in their community so that they were ghettoized (Marinov, 2017) and could not bring any solution to those problems of modern society. In this sense, Christians have to ask themselves, 'what is the true role of Christians in the world?' A following question is 'How do Christians deal with dan solve those problems?'

Lex orandi, lex credendi, and lex Vivendi is an aphorism used to show why participating in worship service can lead someone to take responsibility *for* others. In other words, worship affects believing, believing affects living, and living affects worshipping. There are reciprocal interactions between three factors (H. Scott, 2021). The notion

of *lex orandi, lex credendi, lex vivendi* can help Christians solve those problems in modern society and also lead Christians to realize what the proper role of Christians is.

In addition, on October 16-25, 2010, various denominations of churches and Christian institutions gathered in Cape Town, convening the 3rd Lausanne Congress on World Evangelization. The gathering brought together 4,200 church leaders and evangelists from 198 countries who participated worldwide and in online communities (Lausanne Congress, 2011). The movement aims to act as a roadmap for the Lausanne Movement over the next ten years. His prophetic vocation to work and prayer is expected to attract churches, mission agencies, seminaries, Christians at work, and student fellowships on campus to accept him and find their part in his career (Lausanne Congress, 2011). As it were, this shows that the Christians have to be out of conventional thought of the world and reach the modern society around the Church for evangelism.

The Commitment of Cape Town is similar to *lex orandi, lex credendi, lex vivendi*. Both of them are related with that Word of God came from heaven in the way of incarnation, and Jesus Christ not only evangelizes non-Christian but also gives an example to the Church and Christian how to live in the world. Not just stop in the condition of theological debate or studying the bible, but go to the world for evangelism in the way of being the salt and light to the neighborhood. God wants our academic excellence or doctrinal relevance to the world but our purity, humility, integrity, and simple way of life. In other words, as God's people, churches and Christians have to practice stewardship of God's creation and discipleship for the gospel (Choi, 2017).

Several studies show various church efforts to be involved in solving these problems. Panjaitan (2021) research, for example, shows efforts to solve problems by tackling poverty. Meanwhile, in his study, Dajwan (2021) found that through resources, values, and a religious framework that emphasizes love and tolerance, the church and its leaders can deal with racial conflicts in Africa. Several previous

studies have not investigated the relationship between the ideas of *lex orandi, lex credendi, lex vivendi*, and Cape Town's commitment to providing specific solutions to the Church and Christians for many problems of modern society. Therefore, this study aims to demonstrate the relationship between the ideas of *lex orandi, lex credendi, lex vivendi*, and Cape Town commitments and provide the Church and Christians with specific solutions to many problems of modern society.

METHOD

To answer the formulation of the research problem, the author uses research with a literature analysis approach. All literature sources related to *lex orandi, lex credendi, lex vivendi*, and Cape Town commitment are used as primary sources. Several other secondary sources are used to sharpen this paper and find relevance to the current situation. The author analyzes the primary library sources and then presents a descriptive narrative (Elliston, 2013; Gilbert et al., 2018). The analysis was carried out by reading and studying the primary sources, finding the suitability of the authorities with the issues being explored, compiling a synthesis, and presenting descriptively.

RESULT AND DISCUSSION

Lex Orandi, Lex Credendi, Lex Vivendi

The aphorism comes from Prosper of Aquitaine in the 5th century, who owned an axiom, *lex orandi, lex credenda* by giving a meaning *lex orandi, lex credendi*, the law of prayer brings out the direction of works (Smit, 2004; Volz, 1987). He is a monk who was secretary to Pope Leo. Indeed he was insisting against semi-Pelagianism, indicating “the church practice of praying for nonbelievers and sinners as an indication that grace is required for even the beginning of conversion. “However, his hypothesis has made another essential supposition: the Church’s liturgy brings out theology as its foundation. The liturgy is a fundamental source of theology with its verbal and nonverbal expression.

In other words, “within the Body of Christ, assembled in worship, ought to serve as a starting point for theological reflection.” In short, axiom *lex orandi, lex credenda* commanded the Church to teach what it prays (Koop, 2019). For Cyprian, the Lord's Prayer prescribes a norm for theological expression, and for Augustine, the liturgy provides a liminary standard for theology (Jesson, 2001; Objantoro, 2020). Kavanagh (1984) concludes that Christian beliefs are shaped and supported by how Christians ask God for their needs in worship. Proper's dictum evolved into simple equations, *lex orandi, lex credendi*, and liturgical material was used hierarchically and sometimes authoritarian (Marshall, 1995; Plaatjies-van Huffel, 2020).

However, Irenaeus suggests a reciprocal relationship between liturgy and theology, although he insisted that theology regulates liturgical patterns. In other words, two factors are not in a one-sided regulation but a bilateral communication (Jesson, 2001). Wainwright (1980) explains, The Latin term *lex orandi, lex credendi*, can be interpreted in two ways, namely in general and in terms of language. More generally, it is to make prayer the norm of belief or to indicate what can and should be believed. Meanwhile, in terms of grammar, it means what is believed to regulate what can and should be prayed for (Ahn, 2012). Furthermore, Roman Catholics prioritize liturgy as a doctrinal criterion, while Protestants usually prioritize dogma as a worship criterion (Plaatjies-van Huffel, 2020; Wainwright, 1980). In other words, the rule of prayer (liturgy) can affect the power of faith (doctrine), reversely also the law of confidence can affect the practice of worship.

In the end, researcher gives three question. First is ‘which one is the primary thing between *lex orandi, lex credendi*? This is answered with 'nothing.' A balance between the two notions of *lex orandi, lex credendi* is important. For the relationship between worship (prayer or liturgy) and theology (faith or doctrine), Alexander Schmemmann explains two groups: the patristic and scholastic. Fathers argue an organic connection between theological thinking

and liturgical experience. Worship is a living source and fundamental standard, not an object to be analyzed and searched. In this way, all theology comes from worship, becoming a source of theology. Although theology and worship are connected organically in the scholastic type, theology has a dependent position for research and study. In this way, worship is changed as an object. Anymore worship is not a source. Worship gives data to theology, and theology is independent of worship and dominant in dealing with the data (Kim, 2012).

Even though Protestantism prioritizes doctrine rather than worship, they usually stress the triad of *lex credendi, lex orandi, lex vivendi*, doctrine, worship, and life. For Reformers, worship is not anymore activity in only a church, but an activity of expected life of God's people to God. Martin Bucer claimed that all three factors are *lex orandi, lex credendi, and lex vivendi* in worship (Plaatjies-van Huffel, 2020). Smit (2004) accented the mutualism among *lex orandi, lex credendi, lex vivendi* and *lex (con) vivendi*. Jörn also suggested the 'axiom *lex orandi – lex credendi – lex (con)vivendi* as a system for the renewal of the Christian church, Christian life, theology, education and training' (Plaatjies-van Huffel, 2020). Scott (2018) argued that each of the three aspects is interrelated. In other words, each of them affects the others. For instance, God's people celebrate God's salvation in worship by singing beautiful songs and hymns to God and realizing their sin by hearing the preaching. Then they believe, think, and talk about triune God, attributes of God, and works of God, so should they live actively to keep, preserve, maintain, and restore all things of God in their life. Therefore, if Christians, from worshipping, through believing, to living, all series of procedures have a solid and dependent relationship and connection. In other words, if Christians recognize through worship the beauty of God's creations, Christians believe and/or think to keep the beauty, so Christians live sustainably in our lives (H. Scott, 2021).

Second question is 'Can *lex vivendi* stand itself without *lex orandi* and *lex credendi*?' This can

be answered with 'no'. As Christians pray, so Christians believe, so Christians live together. Christians cannot live without the Word of God, and no Word of God, no worship to him, and no creation in the Word of God; Christians cannot live; in other words, Christians don't exist in this world. Every day Christians have to worship him with the Word of God that is the Bible, and the Word of God has to be incarnated into the world and interpreted in some ways so that Christians can understand and recognize the Word of God. So Word of God gives us commands and regulations to live by being reasonable. Our life is based on the Word of God. On the upper side of our life, there are worshipping and believing; reversely, in the lower side of our life, there is keeping the command and maintaining order that God gives. The Bible says, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things, there is no law" (Ga 5:22-23). All of the spiritual fruits have to be born in our life. This is the life that God wants Christians.

The third question is that 'how does the notion of *lex orandi*, *lex credendi*, *lex vivendi* connect with modern society and solve those problems?' For example, Christians argue first about economic inequality. This study is not for financial analysis or effect. Still, it is based on natural economic inequality in modern society, just as the rich get richer and the poor get poorer. At that time, what can Christians do? What should Christians act? Ordinarily, the Church may call God's people to have a care group festival in a narrow church building or may reach the people to climb up a mountain for physical health so that the Church take a conclusion that today Christians got a lot of works of God and church members felt convenient and got in touch by God's hands.

However, in Luke 4:18, it is revealed that Jesus made the captives return to freedom, restored the sight of the blind, and gave liberty to the oppressed. The glory of the Church does not come from the Church's business within the Church but her role of light and salt to the world. As Jesus did,

the Church must also do something for other people, not just their people.

Lex orandi means the rule of prayer (worship) not just in the Church, but also in the world, that is, worshipping life (Plaatjies-van Huffel, 2020). Worship doesn't mean only singing a song to God but also living sacrifice. Roman 12:1 says, "I appeal to you, therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." This means Christians who have received new life through the Blood of Jesus have to live for God, not for ourselves, because all bodies and minds of Christians became Jesus's thing. True worship is living sacrifice. In other words, life itself has to be worshiped wherever.

As *lex orandi* means, *lex credendi* implies the rule of faith (believing) in the Church and our life (Plaatjies-van Huffel, 2020). Believing doesn't mean not only catechism or doctrine (theology) but also substance and evidence. Hebrews 11:1 says, "Now faith is the assurance of things hoped for, the conviction of things not seen." The term 'assurance' means objective substance. Faith (believing) is that Christians are convinced of objective substance. Thus Christians are able to go forward with God's Word that is not subjective. This world focuses on subjective things and seeks something they want to feel. In the world, there is no objectivity. Therefore, *lex credendi* has to be communicated to everywhere that doesn't know objectivity.

For *lex vivendi* is connected with *lex orandi* and *lex credendi*. In other words, the rule of life (*lex vivendi*) can be found in the *lex orandi* and in the *lex credendi* themselves (Plaatjies-van Huffel, 2020). For example, the concept of 'love' is worshipping and believing, but it has to be shown to reality. When seeing the poor, the idea of love is no anymore notion. It became the living one in the world to other people. So that the poor can receive some help. This is the connection of *lex orandi*, *lex credendi*, *lex vivendi*.

Meanwhile, Christianity has many collective commitments to solve modern problems in the

modern age. In these commitments, the Christian community participates in society and solves society's problems. Especially one of them is 'The Commitment of Cape Town' noticeable. The researcher analyzes 'The Commitment of Cape Town' and demonstrates the relationship and connection between *lex orandi, lex credendi, lex vivendi*, and 'The Commitment of Cape Town'.

The Commitment of Cape Town

'The Commitment of Cape Town' is made in The Third Lausanne Congress on World Evangelization Cape Town, 16-25 October 2010. The theme of the 3rd Lausanne Congress is that 'God in Christ, reconciling the world to Himself' based on 2 Corinthians 5:19, "that is, in Christ God was reconciling[c] the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation." What's the goal for Third Lausanne Congress? It brings a fresh challenge to the global Church to witness Jesus Christ and all his teaching - in every nation, in every sphere of society, and the realm of ideas. This commitment is divided into two parts. Part I was founded by 18 Christian leaders and was finally shaped as a final document by a smaller group, including Christopher J H Wright (2006). Part II was found by recording all Christian leaders' contributions at the Congress period and finally was shaped as a document. A feature I set out biblical convictions in the scriptures, and Part II sounds the call to action as below - indeed, there is forward, preamble, and conclusion. In the preamble of Commitment of Cape Town, there are two parts of change: the realities of change and the Unchanged realities. For The realities of change, almost everything changes; for instance, the way Christians think, live, and relate to other people is changing fast. But there is something that cannot be changed, that is 1) human being lost, 2) The gospel is good news, 3) the Church's mission goes on (Lausanne Congress, 2010). In other words, there is one thing that is unchanged in the changing world. This is the gospel of God that Jesus Christ came from heaven

to the people to give salvation as a sacrifice of reconciliation in incarnation, crucifixion, resurrection, and ascension (Kim, 2019).

Part I (For the Lord We Love: The Cape Town Confession of Faith) consists of 10 points. Point 1) 'We love because God first loved us'; Point 2) 'We love the living God'; 3,) 'We love God the Father'; 4) 'We love God the Son'; 5) 'We love God the Holy Spirit'; 6) 'We love God's Word'; 7) 'We love God's world'; 8) 'We love the gospel of God'; 9) 'We love the people of God'; 10) 'We love the mission of God'

In Part I, there is an essential concept of God, which is Love. The preface of Part I is started with 'The mission of God flows from the love of God.' *Missio Dei* is based on the Love of God and is expanded to neighborhood and all creations. The Church was called to God and was sent by being formed and reformed. In point of 2-5, confession of the love of triune God is committed. In the 2nd point, the highest motive of the mission is a passionate desire for the glory of Jesus and God. The glory of God is shown in the worship of God's people, and the purpose of God's mission is the glory of God (Choi, 2013).

In the 3rd point, the love of God, the Father, is affirmed by giving a son to people, in other words, following God's character. In the 4th point, the uniqueness of Christ is reaffirmed as the center of kerygmatic proclamation with three parts, that is trusting in Christ, obeying Christ, and proclaiming Christ. In the 5th point, the works of the Holy Spirit in the Old Testament and New Testament are mentioned holistically. In other words, demonstrate prophetic dimension, gospel proclaiming dimension, and charismatic dimension of the mission of God's people through the Holy Spirit. The 6-9 were composed of gospel, world, church. In the 6th point, the Word of God doesn't make Christian faith a philosophical and metaphysical theory but makes it a historical theology in creation, fall, redemption. In the 7th point, there is a confession of love of the world that God creates, that is loving the world of God's creation, loving the world of nations and

cultures, loving the world's poor and suffering, loving our neighbors as ourselves, and the world Christians do not love. These are shown about spiritual war. God's people have to fight in the battle of the spirit. In the 9th point, this point is similar to chapter 5-6, Part II. God's people as a church have to be united in the love of God. The unity is not just for God's people but also for people who don't trust in God. Because Church has to demonstrate reconciliation to other people as Jesus Christ did. In 10th point, 'The Church exists to worship and glorify God for all eternity and to participate in the transforming mission of God within history. Our mission is wholly derived from God's mission, addresses the whole of God's creation, and is grounded at its center in the redeeming victory of the cross. These are the people to whom Christians belong, whose faith Christians confess, and whose mission Christians share. Relationship among gospel, world, and Church is in perspective of *Missio Dei*.

Lex orandi is based on the concept of the glory of God. Because worship itself is giving glory to God by God's people. Westminster Shorter Catechism (Williamson, 1970) answers:

Q.2 What rule has God given to direct us how we may glorify and enjoy him?

Answer. The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us on how we may glorify and enjoy him.

In worship, there are many factors, including hearing the Word of God. Through those words, God's people worship and, in the end, glorify and enjoy God. Therefore *Lex orandi* doesn't have to stay at worship itself but go to the mission so that God's people increase in number and they glorify him. As part, I of Commitment of Cape Town emphasizes gospel, world, and Church, *lex orandi*, *lex credendi*, *lex vivendi* also stresses that God's people in the Church worship him, bring gospel that they believe to other people, and make other people live in keeping God's commands. From here, practical ministries or issues of Christian life come as *lex vivendi* stresses. How does Christian live? What answer will the Church give to the world?

Part II (For the World, We Serve: The Cape Town Call To Action) consists of 6 chapters, excluding Introduction. Chapter A, 'Bearing witness to the truth of Christ in a pluralistic, globalized world' Chapter B, 'Building the peace of Christ in our divided and broken world' C, 'Living the love of Christ among people of other faiths' D, 'Discerning the will of Christ for world evangelization' E, 'Calling the Church of Christ back to humility, integrity, and simplicity' F, 'Partnering in the body of Christ for unity in mission'

Part II is composed of 33 issues concerning gospel (truth and reconciliation), the world (religion of world and priority), and church (integrity and partnership). Chapter A discusses seven issues about the gospel's truth: truth and the person of Christ, pluralism, workplace, globalized media, the arts in mission, technology, and the public arena. The researcher deals with the issue of the workplace, not all of the problems. In chapter A, the 3rd issue, there is a critical perspective,

We urge church leaders to understand the strategic impact of ministry in the workplace and to mobilize, equip and send out their church members as missionaries into the workplace, both in their local communities and in countries that are closed to traditional forms of gospel witness (Choi, 2013).

The workplace is not common to the church leaders, but church members or laity know and experience for themselves there. They have to communicate, encounter, or sometimes run against other people in the workplace. The workplace is the natural and practical field that has *lex vivendi*. If church leaders don't know about it, church members can't be spiritually helped. Passively the power to win against a lousy desire and greed comes from prayer (*lex orandi*) and faith (*lex credendi*), and actively the strength to live as like the light and salt comes from the Word of God (*lex orandi*) and believing God's promise (*lex credendi*).

In chapter II, an established understanding of reconciliation is in an individual or church-centered dimension, but this commitment expands the world's concept of peace and reconciliation.

Evangelism without discipleship and revival without the obedience of Christ's command can't solve violence, oppression, poverty, consumerism, human trafficking, abuse, racial discrimination, and so on (Choi, 2013).

In chapter III, 'love your neighbor as yourself' includes persons of other religions. But the important thing is 'how to'. How do Christians love persons of other faiths? Through converting religion? Through contextualizing our faith? Wright (2006) gives us the solution: 'biblical ethics, no biblical mission'. The way of life of Christians has to be more ethical, gentle, and integrity than the others. Thus, *lex vivendi* (law of life) doesn't have to be aggressive but peaceful and conciliatory.

Chapter IV is about world evangelization. Some issues are unreached and unengaged peoples, oral cultures, Christ-centered leaders, cities, children. For children issue, the Church has to recognize the condition and situation of children in poverty, abuse, and exploitation of labor and give concern and act love to them. Because they have potential as active agents in God's mission. The younger generation is the target of God's mission. They also have to be reached by the gospel. Deuteronomy 6:1, 2 says,

Now this is the commandment—the statutes and the rules—that the Lord your God commanded me to teach you, that you may do them in the land to which you are going over, possessing it, that you may fear the Lord your God, you and your son and your son's son, by keeping all his statutes and his commandments, which I command you, all the days of your life, and that your days may belong.

In the Old Testament, Israelites are in the situation to keep *lex orandi*, *lex credendi*, and *lex vivendi*. Because they can experience the direct response of God to the prayer, if they pray for food, then God drops Manna from heaven. But They couldn't enter Canaan except for two tribes because God's commandment was not taught to the next generation. *Lex orandi*, *lex credendi*, *lex vivendi* have to be taught from age to generation.

Chapter V is about back to humility, integrity, and simplicity. There idolatry of

disordered sexuality, power, success, and idolatry of greed in the modern Church. God's people are pulled down before energy, sex, money. Not only church leaders but also church members destroy their life. Therefore, God's people need to have characters of Christ, that is, humility, integrity, simplicity.

In chapter VI, it is emphasized that the Church and God's people are in unity and partnership. In a divided world church send the message of Christ in unity, cooperation, and working together to the world. Paul teaches us that Christian unity is the creation of God, based on our reconciliation with God and with one another (Lausanne Congress, 2011). This is practically from mutual respect and interdependence (Choi, 2013). *Lex orandi*, *lex credendi*, and *lex vivendi* have individual and communal dimensions. God's people worship together, confess faith together, and live together.

In part of the conclusion, the Commitment of Cape Town emphasizes radical discipleship and cross-centered reconciliation. 'When Christians live in the reconciled unity of love by the power of the Holy Spirit, the world will come to know Jesus, whose disciples we are, and come to know the Father who sent him' (Lausanne Congress, 2011). In the end, the Commitment of Cape Town is based on the whole truth of Christ and gives many strategical foundations to action.

In the previous introduction, some questions were not yet answered. The first is that 'what is the true role of Christians in the world?' The role of Christians is evangelizing unreached people who don't have *lex orandi*, *lex credendi*, *lex vivendi* and is an ambassador of God to creation. From here, God's mission comes. *Lex orandi*, *lex credendi*, *lex vivendi* don't have to be understood separately but have to be interpreted holistically. God's mission is not independent but holistic. Because the relationship among *lex orandi*, *lex credendi*, *lex vivendi* is interrelated, reciprocal, and mutual.

The second is, 'How does the church deal with and solve those problems?' The Commitment of Cape Town gives us many insights into various modern problems in Part II. "Our Congress themes

provide a framework to discern the challenges facing the worldwide Church of Christ, and our priorities for the future” (Lausanne Congress, 2011). These frameworks to discern the challenges have to be connected with Part I, that is, biblical foundations, as *lex vivendi* can't be understood without *lex orandi*, *lex credendi*. The church has to deal with modern problems based on God's Word and biblical perspectives.

CONCLUSION

Three keywords of Commitment of Cape Town are gospel, world, and church. Indeed, the other Lausanne Congress also emphasizes Church, the gospel, world. Sometimes, three keywords are different, but regardless of that order, there are essential things in God's mission. In other words,

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- God's mission is that Christians are praying in the church, believing gospel, and going forward into world. Furthermore, they are found in notions of *lex orandi*, *lex credendi*, *lex vivendi*. Eventually Christians worship God, make a regulated Gospel (doctrine or theology), and live in the world with them for God's mission. *Lex orandi*, *lex credendi*, *lex vivendi* without focusing on God's mission cannot affect each other. They are not sustainable.
- Therefore the true role of Christians is that when Christians stand before God holistically in the notion of *lex orandi*, *lex credendi*, and *lex vivendi*, Christians can live by accomplishing God's mission in the church, with gospel, and to the world. Christians can endeavor to give solutions to many problems of the world and help many people to get better than before.
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