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THE SPIRITUALITY OF A PREACHER IN AFRICAN CONTEXT:
REFLECTIONS FROM THE LIFE AND MINISTRY OF THE
APOSTLE PAUL

TSOTETSI DAVID KETA

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DECLARATION

I hereby declare that this thesis presented by me at the University of the Free State in the Faculty of Theology, department of Practical theology, is my independent work and has not been presented to any university for any degree purpose.

I also secede all rights hereof to the University of the Free State.

Signed: *Alta*
Date: *06 June 2003*

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THE SPIRITUALITY OF A PREACHER IN AN AFRICAN
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CHAPTER 1

INTRODUCTION

1.1 Why this study.

Our subject addresses the preacher and his spirituality.

This study of African spirituality is very complex especially because of the scarcity of respective literature (Parrinder 1969:7) and also because of the few writings we do find are not recorded by Africans themselves. It is only recently that we begin to see some writings coming from Africans themselves; but still not much about our topic. This need is also remarked by Van der Walt (2003:508) when he says "The literature must come from the pens and computers of Africans themselves. We need a whole new corpus of Christian literature that will address the real issues of Africa in the 21st century from a Reformational perspective". This state of affairs makes it difficult for anyone who attempts to research this kind of topic. Nevertheless there are a few writings from Africans themselves addressing subjects like religion or certain customs of Africans or their politics. Something has been written by travellers, explorers, and historians. But these writings focus more on Sociology and discoveries of exploration. Some Black people

who are prominent in the writings about the Religions of Africa are among others C G Baeta, E B Idowu, J S Mbiti, J Kenyatta, J B Danguase and K A Busia.

The word spirituality may be understood in different contexts by different readers that may be threatening to some and make others uncomfortable (Rice 1991:45), but if understood from the real meaning of faith as an encounter with God in the sense of worship it will be understood that spirituality is concerned with worship as a celebration enjoying fellowship with God (Forrester 1983:4,5). We cannot do otherwise than being eager to expound what the Bible teaches about spirituality. This idea is very common in the whole scripture of Old Testament and the New Testament. Because of a lack of emphasis and direct application of this aspect in the ministry of many mainstream churches there is an exodus of their converts to certain popular para-churches and New Age movements (Rice 1991:10). The lack of understanding of spirituality tends to bring about "four wheelers" church members. They come to church in a pram for baptism, by limousine for marriage and on a hearse for their funeral (Forrester 1983:2). We can also describe this situation as another culture of "believers without belonging" (Rice 1991:10). This does not mean that the mainline churches have no understanding of spirituality. Especially, Reformed Churches have a rich heritage in this aspect, in their confessions like the Heidelberg Catechism, the Scottish confession, the Second Helvetica confession, after the new translation of 1966. If we do not have a clear understanding of

spirituality and if we confine it to the personal inner life we may be misdirected in faith life and be withdrawn from the world around us; Van der Walt (2003:591-600) discusses the dangers of such a religion. This trap leads to the escapism of narrowing spirituality to matters of one's soul only and forgetting that man is also physical. The Lord Jesus Christ summed up the Law wherein He also indicated the physical part of man. He also taught that we are to live this Law of love not somewhere away from the people and their material world but here in this material world. It is therefore very necessary that the faith community should have a correct perspective of spirituality. Without that their souls will always be thirsty without any water to quench them and resultantly they will keep on running after any sort of teaching promising to quench the thirst of their souls. A dry orthodoxy can also be dangerous in that people will cling to the letter of the word and lose the spirit of it. The Jewish church did likewise during the time of Jesus and they accused Him of blasphemy of the Temple and also Stephen was murdered for that same reason. These people had lost the right perspective of the temple and Jesus told them that he will build a new spiritual church in three days. This correct understanding of spirituality will put man in his or her right position in history. But why do we want to expound the true meaning of spirituality and why is it so important. The word spirituality is often used in restrictive sense of pointing to the inner life only. Velema says that "het geloof word steeds meer heen aangelegenheden van de binnekamer (1990:60)".

Spirituality is the expression of experience since experience takes place at the certain moment of time therefore spirituality is tied up with context, compare Velema (1990:61). Spirituality has an element of action. Your spirituality influences your behaviour and actions, (1990:63).

1.2 The Problem Statement

1. There is something lacking in the preaching of the church today. The purpose of this study then is to equip the preacher so that he will be able to lead the worship service of the faith community. In his thesis Kim (1999:68-79) mentions some essential priorities for a preacher, which in my opinion are not possible without the right disposition of a preacher and his spirituality.
2. The objective is to activate the faith community to dispense and utilize their confessional experience everywhere. In that sense they will be true to their being as the light of the world and the salt of the world, compare Matthew 6: 13 & 14.
3. The third objective is to put a stamp of the community in Africa at this point of time. This stamp must be something that is made to last. Meiring (1996:26) comes to the conclusion that "solank as wat die tradisionele lewens en middelbeskouing van Afrika nie aangepas het by die Christelike beginsels nie, sal dit as 'n struikelblok bly op

die pad na vooruitgang en ontwikkeling". But what is more of essence is his point that "die Christendom nie meer vreemd is in Afrika nie en Afrika nie meer vreemd in die Christendom nie". This stamp which must be put on the Christendom of Africa will clearly influence your handling of the present ethical problems such as abortion, human rights, violence and many other issues of the kind. The history of orthodoxy, scholasticism, pietism and so on show how the ethical challenges of their time have been addressed. It is also imperative for our spirituality today to tackle these issues since we do not yet have clear cut models of handling these problems. The other reason that necessitates a study of this kind is that a society changes and when a society changes or the community changes it brings about a change in spirituality. For instance, a society that believes in solitude and poverty has always been near to God, but a society that lives in great prosperity and peace often lacks in faith and prayer. However, the society that is constantly in political conflict, is a society that tends to be militant. Now, because of these changes in a community, the spirituality of that community also changes, compare in this regard, R. Williams (1980). South Africa today is drastically changing from what it has been some decades ago. We are now a multi-cultural society, with an inter-faith community, and a secularised society. All these things call for a study of spirituality.

1.3 Definition

D.J. Smit (1989) does not give a definition for spirituality. He maintains that it is difficult to give a definition of spirituality, because spirituality is different and is of a certain type of denomination of religious character. For that reason he maintains that one can only describe a certain type of spirituality and then he gives the criteria to determine the characteristics of that particular spirituality. In the same trend we find Smit (*loco cit.*) who also gives the description of spirituality as "coram deo", life in the presence of God, since it is the relationship of man with God and with other people.

E J.Brill (1992) maintains that spirituality is a vague concept. He shows how the word derives from French Catholic and that it has no direct equivalent in the scripture. According to him spirituality is a personal matter, but not a purely internal quest. Here we can see how Brill avoids to limit spirituality to the inner life, but at the same time being careful not to make it a general matter.

Unlike him, Francis Schaefer (1972:17), maintains that spirituality is that life which exists after spiritual rebirth. It is that area of sanctification starting from the new birth through this present life until Jesus comes or until we die. When we look at this description of spirituality according to him, he restricts his explanation of spirituality to the life of conversion only. According to him spirituality has nothing to

do with other activities of man in his ordinary life and his relationship towards other things and other human beings; because he restricted it to the inner life of a person. He further notes that a person cannot live a spiritual life before being a Christian. Therefore spirituality, according to him, is to love God and love people. It is both inward and outward and this must be expressed in this present moment in history.

James Gordon (1991:7) also explains spirituality as those activities, beliefs and practices, which animate peoples lives and help them to reach out to what is super sensible realities. He further describes spirituality as derived from and inspired by the revelation of God in Christ. He continues to describe it as not simply for imperial life or the inward person but as much for the body as the soul and is directed to the implementation of both the commandments of Christ to love God and our neighbour.

We see that there are various religious traditions, which have different types of spirituality. So much also that other writers describe it from a point of inner person and some describe it as a general term affecting the whole of the practices of the person.

Therefore we want to go further and describe spirituality in its broader sense as involving the totality of man with his relation to God and creation in general.

My Definition.

Spirituality is what man is and what he ought to be in the presence of God and his creation. This calls for a relationship of man toward God and toward all of creation surrounding him. Man is ever present in the eyes of God whether he be conscious of it or not. His spirituality can be good or bad, but it is always lived before God. I do not agree with people who confine spirituality to the inner life of a believer only, because that will seem to give licence of irresponsibility towards others who do not believe.

1.4 Hypothesis.

I maintain that African spirituality is unique, in that it is African.

It wants to contain a scriptural spirituality and the traditional religious spirituality within one vessel.

It is best expressed in humanness (Ubuntu).

It needs to be informed of reformed faith.

It needs to be purged of negative traditional elements by conviction from the Word of God.

1.5 Methodology.

The method that is followed in this study comprises both qualitative and quantitative imperial approaches. This will be

done by way of interviews, questionnaires and literature study. The evaluation will inform the trend of thought as well as make up the viewpoint of the study as far as consensus is found and judgement supports it. At the conclusion some hints will be given as indicators to the preacher.

1. Chapter one will address the background to this study, the problem stated, hypothesis and structure of the plot.
2. Chapter two will reflect on the history of spirituality in the Early church and give a brief account of the spiritualities of different historical epochs and of certain traditions till after the Reformation.
3. Chapter three will explore the infiltration of Christianity into Africa coupled with the setup of its regional political set-up. A brief reference will be made of its contemporary spirituality. The purpose will be to give the preacher a broad view of the background of the place and conditions that influence spirituality in Africa.
4. Chapter four will portray the life view of Africans, their religion, their culture and life from the tenets of economy and philosophy of education.
5. Chapter five will discuss the spirituality of the apostle Paul based on his epistle to the Philippians as a model of spirituality for a preacher of to-day.

6. Chapter six will draw the conclusion and give some hints to a preacher ministering in an African context.

CHAPTER 2

HIGHLIGHTS OF HISTORICAL BACKGROUND

2.1 The Early Church.

2.1.1 Jewish Background

We start this period with a full understanding that the spirituality of these Fathers was based on the historical people of Israel. The spirituality of the Fathers as an outgrowth of the Old Testament spirituality is highly influenced by the attachment to the Law of Moses which was the central point of the Israelite life-style. Their education was based on and directed by the study of the law. Tenney (1961:101-102) attests to this attachment of the Israelite to this Law, when he says more than any nation of antiquity, the Israelite "showed such an absorbing interest in their national writings.....in their law.their ordinances were woven into the fabric of his life and the underlying theism of the law coloured all his thinking".

The impact of the law made them observe the religious feasts which covered the whole year:

The Passover in April - seven or eight days

Pentecost in June - was the anniversary of the law-giving at Sinai.

The Feast of the temple - two days in October
 The Day of Atonement - one day
 The Feast of the Tabernacles - seven days
 The Feast of Lights - one day in December one
 The Feast of Purim - one day.

It was on the day of Pentecost that the Christian church was born (Tenney 1961: 97). The Jews were celebrating the anniversary of the giving of the Law at Sinai. This occasion coincided with the giving of the Holy Spirit on Pentecost, and this can be regarded as the birthday of the Christian church.

The preaching of the Apostles and to an extent, that of the Apostolic Fathers, was not so much an expounding and exercising of the teaching of Jesus Christ as such but it was the life story and significance of Him.

The three major Jewish schools, namely Pharisee, Sadducee and Essens guarded their religion which centered on Theism as enshrined in the law, the covenant, and the temple.

The institutions kindled great hope of expectation of the Messiah who would bring about the golden age for Israel by establishing the Davidic kingdom of Israel and redeem the Jews from any foreign subjection. The spirituality of this time was reflected in four ways:

(i) Public worship

- (ii) Private worship
- (iii) Communal worship: Sabbath, Circumcision
- (iv) National worship: Festivals of Passover, Tabernacles etc.

Public worship was conducted at temple services and daily sacrifices at the temple or the synagogues. Private worship was conducted by individuals or families at their homes, and it is here where much attention was given to children by engaging them in every aspect of the Jewish religion.

Communally the Jews observed the Sabbath and the circumcision. These were tied up with their Monotheistic faith, as impressed in the covenant and the Law. It was to them a bond of faith for every Jewish male and the mark of distinction for a holy person separated from pagans.

Nationally every Jew was expected to come to the temple celebration of the festivals. It was a big occasion for every Jew as seen from Psalms - the great enthusiasm and undertakings for these festivals. The spirituality of these activities lies in the notion and value of a devout Jew with respect to his relationship with God and all things around him. In all these activities we find the great concern for the scriptures, teaching of the Law, the creed, prayer and thanksgiving (berekah) . The importance of all this was the belief and expression that God is real to him and he is present with God's people. The blessing (berakah) was more of a praise

and thanksgiving for all that God has done for them and the praise of his Name.

2.1.2 Hellenistic background:

Hellenism which originally pointed to the use of the Greek language, later indicated the Greek way of life and culture. This culture was successfully spread by the conquests of Alexander the Great in 356 to 323 and also up to 50 AD, when Julius Caesar extended the borders of the Roman Empire across the Mediterranean lands in 27 BC. It had become the dominant state of affairs during the reign of Octavius who took the title Caesar Augustine during 27 BC to 14 AD. Three views covering the structure of earth emerge clearly. It was the classical view which places the earth at centre between heaven and underworld. The Ptolemaic view that was earth centred cosmic and the Copernican view of our day.

These different world views made people to seek protection and soul satisfaction somewhere for they "did not feel at home in the universe" (Thurston 1993:18). In this time of much scepticism and pessimism, Christianity found fertile soil for its rapid spread.

According to the book of Acts (1-10) we find the main corner stones of the spiritual life of this church in practice, being:

- (1) Sharing of property
- (2) Breaking bread together

- (3) Praying together
- (4) Devotion to the teaching of the Apostles

2.2 The Early Church Fathers

Of the prominent leaders in the early church who shaped its spirituality, we can mention the following:

2.2.1 The Apostolic Fathers

2.2.1.1 Clement and Ignatius

Clement's letter was intended for a Corinth schism where he emphasised that God's purpose is peace. He taught that people achieve perfection through unity. Obedience to leadership is imperative.

2.2.1.2 Didache and Barnabas

They emphasized the obedience to the will of God, His will must be sought everywhere. The best way of keeping in God's path is to meet regularly. Perfection is only attained at the end of a lifetime. Good works can atone for our sins.

2.2.1.3 Polycarp

He stressed obedience to God's commandments, the value of the Sermon on the Mount and faith, hope and charity.

Like the Didache he also taught that good works can undo sins. He died as a martyr at the age of 84 holding tightly to faith in Jesus Christ.

2.3 Tertullian

He was native of a Roman province of Africa. He left Carthage and went to live in Rome and later joined the Montanists. Even after he had left the Catholic church he still confessed the Holy Spirit to be the centre of his thinking. He taught that prayer needs a pure spirit without anger. When one prays you should modestly raise hands like Christ in passion.

2.4 Clement of Alexandria

His writings emphasize knowledge. He taught that the Christian life begins with faith and ends with knowledge. This knowledge has the ability of mastering all disordered feelings and passions like pleasure, anger, desire, fear etc.

The spirituality of the Early Fathers was more a seeking of perfection in this life. Although they esteemed the reading of Scripture, they were very subjective in their search for the meaning and direction of the word.

The salvation of man is not a speculative issue but an acceptance and subjection to the work of Christ as revealed in His word. But we can, to an extent, understand why there were so many philosophies, and it is partly that the Christian way of salvation was not yet recorded and collected in one volume as it is now.

2.5 The Latin Fathers

2.5.1 Ambrose

He was a governor of one Roman Province and he resided in Milan. He was later baptized and ordained as bishop. Later he baptized St Augustine in 387 AD.

He was a great defender of Christian morals. His contribution to spirituality lay in his writings about virginity. Although he regarded marriage as sacred he esteemed virginity higher than marriage. He said that virgins are like angels on earth while Christ is the spouse and model of virginity. It is because of this conviction that he developed the Catholic church theology of Mariology, and taught that she was not only virgin in the body but also in mind, and she is the model for the church which is in itself a virgin, belonging to Christ.

He laid guidelines for the orders in the church as well as those of fasting. He was not a writer of hymns but he was an inaugurator of church buildings like the octagonal baptistries and cruciform church buildings. He also promoted the cult of martyrs.

2.5.2 Jerome

He was born in Tagaste, North Africa, in the year 340 AD. He studied in Rome and went to live in Palestine where he founded a monastery in Bethlehem. He was popular for familiarising the western church with the ascetic practices of the East. He placed celibacy above marriage. He stressed that the study of

the Bible is vital to asceticism for he said "to be ignorant of Scripture, is to be ignorant of Christ" (Jones 1986:133). His translation of the Bible into Latin lasted till the Reformation. In his commentaries he explored the spiritual and literal senses of the text.

2.5.3 St Augustine

He was born in Tagaste, North Africa in 354. While studying philosophy he turned to Manichaeism and taught rhetoric in Africa and at Rome. He converted to Christianity in 386 through the prayers of his mother Monica and the preaching of Ambrose who baptized him in 387. Augustine rejected the Donatists exclusive claims and taught that "the churches holiness is not that of its members but of Christ its Head, to be realised only eschatologically", Ferguson (1988:59). He embraced a life of continence. In his writings we find the idea of the soul's withdrawal from the world into itself. He also stressed that the humility of Christ shows us the way to God. According to him prayer is the heart of Christian life. Man ought to have love because love is the root of all that is good. In his critique about knowledge (*scientia*) and wisdom (*sapientis*) he comes to the conclusion that man comes to God not by ascetic practices but by following Christ (Jones 1986:143).

2.6 The Greek Fathers

Although there is not much material relevant to our topic, we wish to mention few elements of the eastern spirituality.

The spirituality of prayer as commonly termed the: "Jesus Prayer" (Jones 1988:176) developed around the fourth and fifth century and became popular in eastern Christianity. There are four elements to observe, namely:

- (i) The invocation of the holy name of Jesus as a source of power and grace. This form is mostly found among believers and unbelievers alike. This is the recognition of the almightiness of God and his nearness to help in any situation.
- (ii) The next is the appeal to God for mercy. In Greek tradition this was accompanied by the inner sense of grief.
- (iii) We find also the tendency of frequent repetition of certain phrases of texts from the scriptures, or just "Lord Jesus have mercy on me".
- (iv) Then we find the inner prayer - which could be termed contemplation. It is in this atmosphere where one opens your mind to be influenced by the divine presence and open up your soul to be taught of Him.

The distinctive spirituality of this tradition was to discipline the soul to remember God. The ultimate was remembrance of God with the virtues of obedience, humility and discernment (Jones:1986:175-184).

2.7 Medieval Period

This period stretches from 500-1000 AD. It is characterised as the Dark Ages. It was when the barbaric Gothic King deposed the last Western Emperor.

2.7.1 Monastic spirituality

The western intellectual life was at a low ebb except for theology that enjoyed relative security in monastic communities (Ferguson 1988:441).

The theologians at the monasteries did not just pursue knowledge for its sake, but they were devoted to edification and worship (1988: 441). This was done through meditation, contemplation and adoration. This was not an objective study of theology from outside the cloisters, but of being committed and personally devoted to the course of theology.

In this period we can mention great names like Augustine, the greatest of the Latin Fathers, Gregory, the greatest of the monastic theologians who was inclined to spiritual life, and St. Benedict who loved Gregory's works.

The spirituality of monasticism was to love the message of scripture. In this way the method of interpretation was not very grammatical or contextual but it was of allegory. Even though the Reformers like Calvin opposed the allegorical interpretation for every passage, nevertheless, they credited

monasticism for preserving the pure form of Augustine's theology.

2.7.2 Mysticism spirituality

Every time one speaks of mystical theology, you need to be aware not to generalize it but to speak of mystical theology with reference to respective exponents. Broadly speaking of mysticism one would describe it as a personal experience of God. This was the popular description during the Middle Ages.

The other way of explaining mystical theology would be to see it as special gift to some people with regard to prayer.

Lastly it would be to see it as Reformers viewed it then, as a theology which does not expand scripture but by being mystical it is connected to the mystery religions.

Personalities like Bernard of Clairvaux, Thomas Aquinas, Thomas à Kempas are associated with mysticism. The spirituality of mysticism was to integrate prayer and action. It flourished in Germany and spread to Italy and Spain during the spiritual awakening in the thirteenth and fourteenth centuries. Its influence can be seen in the works of Bouwen of the twentieth century.

Monasticism and mysticism were prompted by the desire to unite the soul with God. Experiencing this desire was to be achieved by prayer. Louth 1981:98-131 discusses the various

works and their themes like prayer and soul and shows how Augustine's themes of grace, the church and sacraments were to be the centre of theological interest in the West 1981:133.

2.7.3 Humanism before the Reformation

Humanism began in Italy (Ferguson 1988:322) in the fifteenth and the eighteenth centuries as an intellectual movement coinciding with the Renaissance. It was a transitional period when people began to question the long held dogmas and focused on new inventions. humanism was deeply centered in the confidence of intellectual powers of man. They opted for a new approach to science and culture. It appeared to Northern Europe during the sixteenth century as a combination of a kind of piety and classical scholarship which produced Biblical humanism. While the secular scholars looked for truth in Greek and Roman philosophy, the Christians opted for return "to the sources" - the Scriptures. In this search they employed two ways:

- (1) To have knowledge of original language in which the biblical sources were written.
- (2) To try to find the accurate text of the Bible.

Erasmus is the chief exponent of humanism. He advanced his cause by sacred letters (Jones 1992: 339).

The spirituality of the humanist movement was that of a social ideal, but of renewal of society and the relief of poverty and removal of social injustice. Erasmus insisted on studying

Scripture, for that will make you see Christ better than with the naked eye (Jones 1992: 340). In this way we can see that his spirituality was more inclined to learning and reforming of society through the propagation of sacred writings. This made humanists great publishers of their time, like John Colet in England, who promoted grammatico-historical approach to biblical interpretation. France produced Latin commentaries of St. Paul's epistles and the translation of the New Testament. In Germany the concentration was on the Hebraic Studies.

"The term humanism is presently loosely applied to any system of thought or philosophy which centres on human achievement, sometimes to the exclusion of any divine reality" (Ferguson 1988:322). When it is studied from its original background, humanism has been a good teacher of many leading reformers (Ferguson 1988:322).

2.8 The Reformation Period

2.8.1 The Protestant Reformation

Protestantism emerged early in the sixteenth century at the Diet of Speier (1529) as a protest by those churches outside the Roman Catholic tradition and the Orthodoxy (Ferguson 1988:538). It spread mostly by emigration from Europe to America, Canada, Australia and New Zealand and came to Africa, Asia, Southern America in the nineteenth and twentieth centuries through the missionary movement. By 1980 Reformed theology had spread almost throughout the whole world with a community of 408 million.

Reformed theology centres on five themes:

- (1) Justification by faith in Jesus Christ as the only way of salvation.
- (2) Scripture as the only authority in matters of doctrine.
- (3) Church and state - each has its own sphere. (4)

The priesthood of all believers.

- (5) The sacraments are only two: Baptism and the Lord's Supper.

The spirituality of Reformation underlines the individual salvation and the authority of scripture in all of life. Thus spirituality had a strong impact on Christians that they were prepared to die for their faith (Elton 1963).

2.8.1.1 Martin Luther

Luther emphasized faith, sacraments, prayer and creed. He taught that the foundations of spiritual life are laid in the Christian family life by way of :

- (i) the Commandments (ten commandments)
- (ii) the Creed
- (iii) the Prayer (our Father)

The freedom of a believer is exercised in his/her vocation as a citizen and in the church as a member.

Lutheran spirituality has two sides: the cognitive and the experiential knowledge. The cognitive is what is added to a person like righteousness while the experiential is that knowledge where you must feel and experience. In Lutheran

spirituality then we find the essential elements of the inner, personal, subjective that is called spirituality.

The inner dimension is that which Luther calls the "Kingdom in us". This is different from the experiential theology. On this account then we can say that for Lutheran theology we have orthodoxy of Christ-for-us and the pietism of Christ-in us. In this spirituality we also see much of inclinations to the mysticism as apposed to rationalism.

On the word of scripture Luther regards the outside word and the inner word (Elton 1968:152) as the spirit speaking from within the word to our hearts for "When God's word opens up to a person, it happens only through the Holy Spirit. And this has to be experienced, tried and felt" 1968:152. Lutheran spirituality derives from what he called faith as "ecstasy, rapture and feeling".

2.8.1.2 Zwingli

With Zwingli we find the spirituality of bringing everything under the Lordship of God. He stated that God is Lord over everything and He communicates his purpose in the life of people and the whole creation by the Spirit.

During the plague that struck Zurich in 1519 he also was deadly ill. After God raised him up he experienced the power of trusted prayer and taught that prayer is a direct access to God and it comes from the heart. He also indicated silent prayer is

the best. In all his teachings we find a man that put great value to Scripture, Spirit and Prayer.

2.8.1.3 Anabaptists

They originated from the teachings of Reformation. They emphasized the following of Christ above other things (Jones 1992:351). They were humble and patient under much suffering and broke bread with one another. They called themselves "the brethren". Their movement increased rapidly and caused fear of an uprising. This led to their persecution with great tyranny, imprisonment, torture by fire, water and the sword. Despite of all this they held fast to their slogan that God's will must be done. They insisted on a life of holiness. Their simple dress and repudation of luxury sets their peculiar reformation of piety. They saw Christ less as a savior and teacher but more as an example to be followed. Their spirituality was less expressed in the worship devotion but more in the following of Christ in the whole of life.

2.8.1.4 John Calvin

The figure of Calvin is always associated with Reformation. His thoughts are well expressed in the Christian Institutes which he wrote with the purpose of guiding believers in their spiritual lives. In these institutes he expounds the significance of Law, the Creed, Prayer and Sacraments. He shows how the believers are always supported by the church, its ministers and the Sacraments in their service to God in both religious and secular spheres. This once again illustrates the spirituality of

the Reformation as man's relationship to God on two dimensions - the vertical and the horizontal.

We can sum up the Spirituality of Reformation as that of great "only's":

- (i) Only Scripture has authority
- (ii) only Grace saves us
- (iii) only God be glorified.

2.8.2 The Catholic Reformation

The main countries that led this Reformation were Spain, Italy and France. In Spain it was the Jesuits (Society of Jesus) which Ignatius Loyola (1491-1556) founded at Paris.

This movement took vows of putting itself under the papacy and the practice of absolute poverty with the one intention of serving God in every way and everywhere. In this way the movement availed itself to education, theological training, retreat, charity work and mission as well as various other specialised fields. It spread to Africa, Brazil, and the Far East. (Jones 1992:360) Ignatius Loyola died as spiritual and administrative director in 1556.

Loyola taught that prayer should be integrated with service. This gave great impetus to their concern for apostolic service. It is in this way that it spread to many countries (Ferguson: 1988:562). It was at the Vatican II in 1962 where some

aspects of closeness between Catholics and Reformers were seen (Ferguson: 562).

2.8.3 Scottish Reformation

The reformation in England is associated with Richard Challoner. He was born in 1691 of Presbyterian parents, but was converted to Roman faith by the chaplain of his mother's employer (Jones 425).

He contributed to the growing number of Catholics by providing a spiritual manual of instruction for believers living in rural areas. Through many other efforts Challoner wanted to free devotion from the monastery and make it every person's concern everywhere.

But the man who was to bring about a significant change in the spirituality of Britain was John Knox (1514-1572).

He was converted to Protestantism and was influenced by the teachings of George Wishart and those of other reformers, especially about the Lord's Supper. Later he was arrested by the French, but this was to him an opportune moment to come under much influence of the reformers. At his release from prison in 1549 he returned to England and preached at Berwick near the Scottish border, and "attracted many Scots that the government became nervous" Ferguson 1988:371.

Later he contributed in changing the concept of transubstantiation in the kneeling during the communion. He went

to Frankfort in Germany, and in Geneva he tried to breathe reformed teachings into the second Book of Common Prayer. But he succeeded in writing many tracts. In 1559 he was back in Scotland where he drafted the Scots confession of Faith with some other books on the governance of the church.

Knox also confronted Mary Stuart and accused her idolatry. When she abdicated in 1567, the reformation of Scotland was assured, and Knox preached at the ordination of James VI (Walker 1959:373).

2.9 Later Protestants Spirituality

2.9.1 Puritanism

The man who were influenced by Reformed theology of the sixteenth century returned from exile after Queen Elizabeth took the throne of England. They were earnest, spiritually minded preachers who objected to prescribed clerical dress, kneeling at the reception of the Lord's supper, matrimony as a sacrament, (Walker 1959:403) and they were labelled Puritans. Reading the New Testament, these Puritans lead by Thomas Cartwright found a different order of church government opposed to that of England.

He opted for the Presbyterian system of government in the church. Cartwright did not encourage the separation from the church but there were those Puritans who could not wait for the government to endorse this change and they went out on their own to establish their congregations. The leader of this grouping was Robert Browne (Walker 1959: 405). This latter

group brought about what was called Separatism. There was much friction between the state and the Separatists. The Separatists later found a leader who would try to make conciliation between the church of England and them by forming the Congregational church.

The Toleration Act that followed the Revolution of 1688, gave the Protestant Dissenters religious liberty. Papal jurisdiction was ended in England together with doctrines of transubstantiation, the mass, the invocation of the Virgin and Saints. The Thirty Nine Articles was granted freedom of worship.

This development inaugurated the denominations of Presbyterians, and Baptists. We can label the Spirituality of Puritanism as that of a state and church struggle on church order. Puritan theology produced great preachers, such as C H Spurgeon, and it remained a permanent scholarship of England.

2.9.2 Pietism

The name Pietism was the name given to the Reform movement within Lutheranism in Germany. It was championed by Philip Jacob Spencer (Ferguson 1988:516).

Pietism was a reaction against the corrupt state of church and social decline as a result of the Thirty Years War of 1618-1648. Spencer directed his attention to the reforming of the church by endorsing:

- (i) Bible study individually and in groups
- (ii) Activating all believers in universal priesthood of all believers.
- (iii) Christian life in all of daily life.
- (iv) Sincere approach and dealing with unbelievers.

Despite the opposition, these teachings became popular among the students at the University of Leipsig as advocated and applied by Hermann Francke in 1689. The University of Halle became the centre of dissemination of Pietist literature, sending out missionaries, organising for charity institutions and the establishing of a Bible Society. This movement spread in Europe, Russia and America. It was later employed to indicate all activities and systems of revivals.

The spirituality of Pietism was to carry the reformation of the church further in that it must be the reformation of living. It wanted to form a visible united fellowship of all Christians (Jones 1992: 449).

The opposition to the Halle form of Pietism was challenged by Count von Zinzendorf who formed the Moravian church and propagated a religion of the heart by intimacy with the Saviour. From this concept developed the Modern Protestant theology of Schleiermacher as well as the Moravian influence on John Wesley.

While Pietism can be criticized for its subjectivism and asceticism, it must be "credited for the rise of Protestant ecumenicity and missionary mindedness, also for significant impulses to philanthropic and educational work, for renewal of the pastoral ministry and preaching office as well as for a remarkable contribution to devotional literature, and not least, for restoring the emphasis on personal Christianity in opposition to nominal and national Christianity (1992 : 452). Denominational exclusiveness and the lack of ecumenicity are dangers that the church must be careful of as that would lead to its dissolution.

2.9.3 Methodism

Methodism started as a religious society in the Anglican church. After the death of John Wesley, the adherents separated themselves from the church and formed a separate denomination (Ferguson 1988: 426). They sent out missionaries to America and Scotland. In their theology they emphasised:

- (i) The Sovereignty of God
- (ii) The deity of Christ
- (iii) Human inability to achieve one's own salvation
- (iv) Justification by Faith

Although their theology reflected the theology of Reformation, they clashed with the Calvinist doctrine of predestination. Adam Clarke was one of its exponents who contributed much with the underlining of the authority and of sufficiency of

Scripture. The classic expression of the Methodist Theology was to be found in the Compendium of William Burt Pope (1822-1903) when Methodism was no more regarded as a sect but enjoying full status of a denomination. In this Compendium he traced the church trends from the early church to Wesley himself.

Methodism produced mostly biblical scholars, more than theologians. Ferguson notes that the approach to Wesleyan theology is more prevalent in American holiness groups than in Britain. (1988:427)

The *Wesleyan spirituality* emphasizes the inward appropriation of religion and the personal appreciation of faith. It is therefore evangelical and experiential.

The Wesleyan spirituality considers the works of charity and justice as essential for one to be a true follower of their tradition. The rational component of this spirituality is that we also put our intellects, heart and bodies to the service of God and is therefore total dedication to God. In his rigorous realization, John Wesley taught perfectionism, that "freedom from sin is a gift that may be received this side of the grave" (Mass 1990:311). For him, his perfection was not that man has no more limitations but that it was a purity of intention toward God and a freedom to stop committing known or conscious sins. (1990:312).

2.9.4 Evangelicalism

Evangelicalism should be traced from evangelical theology in the early church to the present. Evangelicalism has spread in the whole world with the motive of bringing the gospel to all mankind as "a concern for God's glory,....obedience to Christ's commission (Mt. 28: 20), gratitude for God's grace, and concern for the fate of the unbeliever" (Ferguson 1988: 241).

The objective for the formation of the World Evangelical Alliance in 1846 was "not to create a union, but to confess the unity which the church of Christ possessed as His bride" (Rossouw 1989:13). For the purpose of our subject I will confine my focus on the evangelicalism in Africa. In Africa the Association of Evangelicals of Africa and Madagascar was founded in 1966 a branch of the World Evangelical Alliance that was established in England in 1946. Except for the different membership categories such as associate, special and individual, the full membership is composed of nineteen countries of Africa (Rossouw 1989:17-18).

At its fifth general conference in 1987 the movement was characterised by its concern for spiritual fellowship and had its theme as "Following Jesus in Africa Today" (Rossouw 1989:13-14). The spirituality of this communion can be characterised as serving the church by disseminating information and training of church leadership, serving the communities and the common cause of evangelism.

2.9.5 Ecumenicalism

The Ecumenism was originally prompted by the need of unity among the churches. It was especially in the twentieth century when several conferences were held to address this issue. Internationally it all started with the influence of Edinburgh Missionary conference in 1910 that gave birth to the Faith and Order movement that convened at Geneva in 1920. Thereafter the World Council of Churches was established in Amsterdam in 1948.

Rossouw briefly discusses a Panorama of the Southern African Ecumenism with a plea for mutual understanding in resolving the problems of Southern Africa. He is very careful to indicate the comprehensive objectives for ecumenism in this area. One can read between the lines that he writes from a background of crisis.

Assessing the spiritualities of the ecumenical movements in Africa one realises a polarization between Ecumenicals and Evangelicals as also attested to by Goheen when he said "what polarizes the evangelical and ecumenical traditions....relates to social environment. Flowing from the revivalist tradition of the late nineteenth century and early twentieth century, the evangelical tradition stressed verbal proclamation. Flowing from the social gospel tradition of the late nineteenth century and the early twentieth century, the ecumenical tradition has emphasised social action" (Goheen 1992:27).

The solution that can bring these two factions together and that can initiate true ecumenism is when the biblical message can be interpreted and applied holistically by accepting Jesus as Head of the Church and at the same time acknowledge Him as Lord of all creation.

2.9.6 Christian spirituality

Christian spirituality is the relationship, union and conformity with God that a Christian experiences through his/her reception of the grace of God. (Tyson J.R.1999:1). We therefore can see the basis and parameters of Christian spirituality as rooted in the experience of Jesus –his life, death and resurrection.

The Gospels depict this experience as “following Jesus”. Mat. 4:18 ff.; Mk. 1:16 ff.; Lk. 5:1 ff.)

John’s gospel depicts it as “union with Christ through love”. Jn.4:13 ff.

Paul describes Christian life as “new life” or life in spirit, life in Christ. (Rom. 8:1 ff.)

Hebrews and Peter depict Christian life as pilgrimage: looking to Christ as our example, (Heb.12:2); “following in the steps of Jesus” (1 Peter 2:21)

Union with Christ has its goal (telos) a renewal and renovation of the person by producing new spiritual life and renewed attitudes. Jesus described it as “everlasting” (Jn.4:14) and “abundant” life (Jn.10:10) or as Paul said: “If one is in Christ

he is a new being, the old has passed, behold: The new has come." 2Cor.5:17.

According to Phil.2:3-11, a new being in Christ creates a desire for conformity between a Christian's life, attitudes and aspirations to be like those of Christ. Therefore the goal of Christian spirituality is Christlikeness and the restoration of God's image (2 Peter 1:4). The question can be whether the Christian should strive for it in this life or receive it at the end of this life. The popular view is that the time of spirituality is now, as a growth in grace. Therefore spirituality is best understood in the doctrine of sanctification.

Cooperation between the faith of humans and the will of God is necessary. Paul points to it beautifully when he says: "work out your salvation" (Phil. 2:12-13).

Spirituality then is a pilgrimage that one walks. It is when one gives himself or herself more and more to do the will of God. It is a path of godliness through participation in the means of grace (Word and Sacrament) and spiritual disciplines (prayer, fasting, service). Because of its various facets it is difficult to describe it. There are expressions of spirituality as Augustinian, Franciscan, Wesleyan, Lutheran, Reformed, etc.

Although there is unanimity as regards the goal of spirituality, we must at the same time agree that there is a diversity of how it should be practised because no one fits into all the above

mentioned and also that each person is unique in his/her type of spirituality.

The terms like piety, devotion, do not articulate the desired goal and means to achieve the goal. With the term spirituality we bring in the power of the Spirit that makes it possible to engage on this pilgrimage.

But on the other hand we must not try to separate the physical from the spiritual. Paul's teaching that we must no more walk in flesh but walk in spirit does not suppose the idea of fleeing from the physical life or withdrawing from the challenges of this life but rather "describes the processes whereby Christians seek to live holy lives, while in the flesh and while engaging the challenges of this world"(Tyson 1999:4). This is the same as Jesus prayed for in Jn.17:15-18: "not of the world".

Spirituality then is the injunction of Jesus to actualise Him in this world, and also, as Paul says that Christians should not conform to the world, but must commit themselves to God and allow Him to transform them by renewing their mind (Rom.12:1,2).

Among contemporary church traditions we find the liturgical churches (Lutheran, Greek orthodox) and the non-liturgical (like the independent churches).

The liturgical churches are emphasizing the means of grace (word and sacrament) mostly while the non-liturgical churches are inclined to personal disciplines like prayer, bible study, witnessing, etc.

In reality these two streams should compliment each other for Christian spirituality needs them both; as Paul says in Phil 2:12-13: "work out your salvation". (Compare also Tyson 1999:42).

2.9.7 Modern Spirituality

In the age of reason and science, faith seemed less relevant than proven facts. It gave priority to cultural identities. There appeared religious schools in different regions, like Spanish school of Loyola, Italian school Catherine of Genoa, French school of Francis de Sales, English school of Jeremy Taylor who made distinctive contributions of this to their regions and the period.

The dark curtain of superstition was pushed back in favour of scientific explanations in the operation of the world of nature. Nature was no longer seen as a created entity of the Almighty Creator. The concept of "new" gained status of "better".

Religious strife gave rise to Puritanism. Spirituality became an individual matter and the writers of the time ascribed it to the spirituality of the heart through this approach to it could not be

separated from the challenges of living a Christian life in a changing world.

Modern culture regarded its social failure lightly hence there was exploitation of slaves and the poor. The writers of the day therefore made a connection between inner renewal and social reform. Philosophers like Soren Kiekegaard explored the relationship between faith and reason while the scholars like Phillip Raeob Spener and the Methodists John and Charles Wesley addressed holiness of the heart and life among the laity through small groups that gave them religious identity.

Towards the end of this period, revivalist models became irrelevant because of social problems. A shift was made by Horace Bushheld who criticised the instantaneous conversion and advocated for the understanding and function of the church (Tyson 1999:270). Another model that appeared on this line which was influenced by social conditions, was the Social Gospel. Among many exponents of the modern spirituality we may mention persons like Johan Arendt (1555 - 1621), John (1703 - 91) and Charles Wesley (1707 - 88) in Tyson (1999:270 - 282; 318 - 332).

2.9.8 Contemporary Spirituality

The word of Reformists for making concerted action for Christianity became powerful and led to the protestation theology of emphasis upon the church and secularism of the

twentieth century. This period was known as the "Age of the church", (Tyson 1999:376).

The first world war (1914 – 1918) led Christians to look for spirituality in older resources like mysticism and asceticism to counteract the secularism of the day. The evils of poverty and oppression led to the martyrdom of people like Dietrich Bonhoeffer who in his teaching attacked that citadel of evil. Some like Mother Teresa tried to find the solution to that problem by seeking the sanctity of suffering. Others like Howard Thurman taught that Jesus is profoundly present among the poor. Protests against oppression became popular and were meant to be non-violent as promoted by persons like Martin Luther King in the USA and Desmond Tutu in South Africa. (Tyson 1999:377).

The globalization makes information and communication between world regions flow easily. But the spiritualities of each region follows its own trend. It is from this aspect that the subject spirituality becomes popular in our day.

Karl Barth's theology breathes the crisis of the dilemma of liberal optimism of the World War I which made him to resort to the articulation of previous resources as Calvin did, namely the classical confessions and disciplines. His spirituality was to make the classical Christian themes to fit the needs of his contemporary age. This spirituality also appears in his treatment of tension in prayer as a gift of God, etc. (Tyson

1999:385 – 390) In the same trend of thought we find figures like Dietrich Bonhoeffer (1906 – 1945) who stressed the strict following of Jesus despite hatred and suffering. This was also directed to the Lutheran State Church that complied with the Nazi movement of Hitler and Bonhoeffer's detention and later, his hanging when their movement's plot of assassinating Hitler was discovered.

CHAPTER 3

CHRISTIANITY IN AFRICA

3.1 Northern Africa

3.1.1 Africa North

Christianity has grown out of Judaism and it came to Africa after Pentecost through the Jewish Diaspora. It is said that in the first century there were already about one million Jews living in Alexandria. Christians among these Jews then propagated the Christian faith in their African settlement.

One view is that they came to Africa in the Apostolic age (Hastings 1967:52) as Alexandria was the first to be evangelised and from there Christianity spread to many parts in North Africa. It is maintained that by the fourth century there were Christian communities in Egypt: one centre in Alexandria under Athanasius and one in Carthage. It is also maintained that these communities were "numerous, rooted, dynamic" (1967:53).

Maimela (1990:70-71) in his purport to show the contribution of Africa to Christianity goes so far as to paint Africa as the cradle of Christianity and the Jewish religion. According to him "without Africa and its people the world would not have had Christianity and the Jewish religion, both of which have been given birth through the African contribution" (1990:70). He supports his argument by pointing to Abraham who found

relief from starvation in Egypt during the drought in Palestine. In the same way it was Joseph who brought his father Jacob and his sons into Africa where they multiplied and became a force to be reckoned with. Even Moses, who freed the Israelites from Egyptian slavery, "was not a self made-man" but was prepared in Africa.

I think Maimela is having good points to show the association of Africa with the Biblical message and he makes a beautiful appeal "that Blacks should and cannot turn away from Christianity" because their ancestors contributed significantly "to the origin and growth of the Christian faith" (1990:70) but the stages of revelation should also be taken into consideration. The stages of revelation cited here above cannot be seen as Christianity in full context because the message of the passion and resurrection of Jesus was not yet known.

Sundkler, cites the legend of the Divine family - Joseph, Mary and Jesus-taking pilgrimage in Egypt "from the Nile delta all along the river to Asyut and back again, altogether a period of some three and a half years. Great miracles occurred during the passage when the Divine child stretched out his hand in dry places, water would spring out of wells. The sick were healed and the dead were raised. The family took refuge in large caves" (2000:7).

The Diaspora Jews who lived in Alexandria needed a Bible translation in the Greek language; and the Septuagint saw the

light. Many Christians who came there as missionaries, refugees and traders contributed to the spread of Christianity. Through their trade with Arabians, Christianity was spread even to Mesopotamia. Presently the Biblical scholars are occupied in finding the place of worship of the Christians of the fourth century (Sundkler 2000:9).

It is also alleged that Mark was the missionary who founded the congregation of Alexandria and he was later martyred there in A.D.68. During the time of the Roman Empire, Egypt fell under Rome and the Coptic church did not escape the persecutions of Emperor Diotitian in AD 303-305: Many of the Christians were martyred and some fled to the desert, to become known as the Dessert Fathers (Jones 1996:120). From the theology of this church we learn of the catechetical school of Flavius Clement - later known as Clement of Alexandria. In their spirituality one finds a great inclination to Bible study through which the highly learned scholar, Origen, produced the Hexapla (2000:11). It was from this church where we encounter Bishop Athanasius who also consecrated Framentius as bishop of Absum in Ethiopia and also the creed named after Athanasius.

While this church had bishops, monks and nuns everywhere in Egypt, it was invaded by the Muslim Arabs in the seventh century. Although it was not totally ruined, but it never spread afterward. Various reasons are given for this unfortunate condition.

Hastings (1967:53) blames the church for identifying herself with the Empire. This led to a schism with the Donatists that resulted in sapping of the vitality of the church. According to him the "Donatism was a nationalist protest of native Africans against a church which was too Roman, identified with the unpopular imperial government Egyptian nationalism in its protest against the domination of Greece and Constantinople".

This reason is controversial because Ferguson(1988:206) shows that the Donatists "were prepared to appeal to the emperor for support" at one time. The Donatists turned against the authorities when they persecuted them.

Secondly, the reason of the decline of the church was due to acceptance of the simple creed of Islam. The minority and uneducated Arabs conquered the many that were educated Christians (1988:53).

The third reason is that the church did not evangelize on a large scale. She failed to make its northern sphere a springboard for missionary expansion across the Sahara and from Ethiopia to Central Africa.

But when the Muslim Arabs conquered Egypt they steadily penetrated Africa so that during the Middle Ages they were in Ghana, Mali and Saghai and had spread through the whole of the East.

It is worth noting what Crafford (1987:81) says with regard to the persecution of Christians by their own families and tribal members and how those who have come over to Christianity through marriage tend to fall back to their former Muslim religion. However, whatever difficulties the Christian church experienced then, it is still carrying on with evangelization even today by means of radio broadcasts.

The fourth reason for the decline of the church was the slave trade in the Congo. It is alleged that in the 1530's and 1540's about "five to seven thousand slaves were already being carried off to Portugal every year. Later on the number had risen to some fifteen thousand". The picture becomes more darker when it is mentioned that "some individual missionaries took part in the trade" and that a "bishop of Luanda had sat in the harbour blessing batches of slaves as they were shipped off to America" (Hastings 1969:57).

On one side the church condemned the practice but on the other side it received the royal taxation of slave trade to support the mission work. However, since Africans saw this in another light, the spiritual dynamic of the gospel was negatively affected.

Another reason for the decline of the church was the poor approach of missionaries. Here we can mention their despicable attitude towards the people they were preaching to and the lack of respect to their property. This aspect has made Africans

regard Christianity as the changing of an external cloak of culture while still retaining the inside of their culture. Put simply, we mean that till today we find people in the church who profess to be Christians but who still cling to the non-Christian practices like ancestor worship. These are the people who see Christianity as a social life of white men not as the rule of life by Jesus Christ.

The other defect of the method given is that there was nothing printed in the languages of the nationals before the Seventh Century. Also, the missionaries were thinly spread over a large area. The task was too heavy for some (1969:58). 7

Sundkler ascribes the decline of the church in North Africa to geographical built of that country. The Eastern part where the church flourished was due to navigable routes in the Red Sea and the Nile River. This was not possible in the West at that time. Also the West is more of a dessert and there are also dense forests.

3.1.2 North West Africa

With the discovery of using sails for ships, compass and stern-posts, great advances were done by Portugal in church mission. Prince Henry the navigator sent out explorers and men like Vasco da Gama sailed around the coast of West Africa and advanced from the Atlantic ocean to the Indian ocean around Africa. His discoveries brought about a changed outlook on

world affairs. The slave trade started when they were first acquired from West Africa in 1440 (Sundkler 2000:42).

The expansion of mission around Africa to India was more championed by the king than the church. It is so because the pope gave the West to Spain and the East of Africa to Portugal. King Manuel of Spain used to say that this exercise would make them "win gold and save the souls of the dark nations" (2000:44). The great countries of Europe, England, Holland, Spain, Germany, joined the marathon to Africa, where the ship that brought the gospel was also accompanied by slave trade. A blessing in disguise of this practise was when the Dutch Reformed church disciplined a slave F.P. Swane to be a catechist (2000:47). The focus of the missionaries was to baptise the king and they placated him to accept the baptism because it "would bring guns as well as grace" (2000:48).

But in Benin the missionaries were expelled when they tried to persuade the kinsmen to abandon human sacrifices.

The Roman Catholic Church adopted the method of baptism first, and catechism would follow later. Also the church was very imperialistic than theological in its approach, while the European powers were more attracted by gold and slave trade. One advantage of this expansion was a bulwark of Christianity to Islam in this region. Crafford (1987: 81) mentions that the countries Mauritania, Senegal, Guinea, Mali and Niger are dominantly Muslim while Ghana and Liberia are dominantly

Christian. Nigeria is half Christian and half Muslim with the population of 33 million each according to the census of 1978.

3.1.2.1 Nigeria

Citing Nigeria in this region, we will confine ourselves to the independence period: 1960.

The country had three ethnic communities

West: Yoruba

East: Igbo

North: Hausa Fulani (Fulbe)

There was much polarization between these regions because of the competition in politics and communities - this led to the civil war in 1967 (Sundker 2000:947). This became what was a holy war between Christians and Islam. The federal republic ended the war. Nigerian churches played important role in reconciliation after the war. Church organisations worked harmoniously with the authorities in the development projects. Civilian rule returned in 1979 under President Shagari, but this lasted only about five years when military rulers took over.

Nigeria has experienced enormous growth in different sectors. The population shifted from rural to urban. The Christians increased to half of the population in 2000. The youths are in majority. This poses a great challenge to the two main religions, namely Christianity and Islam.

Protestant churches, the Anglican and the Presbyterian started negotiations to unite. But at the All - Nigerian Church Convention in 1947 they decided to delay the process which ultimately failed in 1965 (Sundkler 2000:949).

Reasons for this failure can be ascribed to:

- (1) The high competitive spirit of denominations. Methodists would not like to see themselves swallowed up by Anglicans.
- (2) Regional and ethnical tension also played a role. This aspect is very common in the politics of Nigeria.

But there are two other intrinsic reasons:

- (i) Although the idea of unity began with the Nigerians, the form of its vision was too foreign. It was shaped by the outsiders. The missionaries wanted unity of all the churches while the nationals wanted denominations to unite (Sundkler 2000:950).
- (ii) The fact of unity was more a matter of leaders than the grass root level membership of the churches. It was realised after the failure that the leaders had not prepared their members adequately for the process.

This aspect is also true of the unity process in the D.R.C. family. The reason for failure of unity between the N.G. Sendingkerk and NGKA in the Free State and the Cape is due to lack of communications between the leadership and members at grass root level. Some congregations from the Cape came to

the Synod of NGKA 1995 to ask the latter to help them for they have been left behind by their leaders. In Free State the Synod of NGKA 1991 where the author was the chairman, the Synod could not take decision about the matter for they were still awaiting the reply on their 'gravamen' from the General Synod. To their surprise General Synod resolved to unite with the NG Sendingkerk before the matter was procedurally resolved by the District Synods. The Free State Synod later took a decision to go to the General Synod meeting after which a union meeting would be held. Although this was procedurally a very confusing Synod, it did not apply for revision of the resolution of the Synod of 1991.

When the case of unity was tested in the court of law, it was not found binding for the Free State and Phororo (Northern Cape Synod) to be taken up in the union. But when we look at the intrinsic reason also, it was the lack of communication between the leaders themselves as well as between the leadership and the grass root level membership to be involved in the process. This never took place.

Something very positive out of this failure, is that the church was sharpened to think theologically and that the members learned to live peacefully with the defectors.

Back to Nigeria, we find that there was a civil war resulting from the unilateral declaration by Eastern region that called itself the Republic of Biafra in 1967 (Sundkler 2000:957).

This civil war is described as the most traumatic experience in 1960's history.

It was also seen as a religious war between Islam and Christianity. The international church responded to the suffering in Biafra with humanitarian aid. It is mentioned that when Pope Paul VI visited this place in 1962 he was "moved by the intensity of faith and spontaneity of devotion of African Catholics" (Sundkler 2000:953). The Protestants churches also were involved in the efforts to stop the war, for the British Council of Churches, the World Council of Churches in conjunction with the All Africa Conference of Churches voiced their wish to stop the war and also engaged in talks with the warring factions.

Another encouraging point in the history of the church in Nigeria is that after this civil war, an enormous expansion of the church occurred. Once again the significant growth was with the youth as well as a new challenge the church faced when the expatriates were expelled from the Eastern region. Nevertheless we take note of how Nigeria formed a strong bulwark against the expansion of Islam in West Africa.

3.1.3 North East Africa

The story of the planting of the church in Kenya started with the coming of the missionary Johann Kraft, a native of Basel in Switzerland in 1844. He married an Egyptian lady who later

died of Malaria in July 1844 at Mumbara. Kraft survived and gave himself to Bible translation in Swahili.

In 1849 he was joined by J.J Erhardt and Johannes Wagner, Peter Falk (1979:234). When he went home for a holiday in 1850, he took along the Scripture translations he made. On his return to Kenya he was well received by the Chief. Later he was invited by the Tenga chief to establish a station among his people, Southwest of Zanzibar. He returned to Europe in 1855 after exploring the country and made efforts in translations.

In Zanzibar a school was built with a view to training nationals. Slave trade was prevalent in Zanzibar. The sultan of Zanzibar, Seyyid Said, developed large plantations of cacao, palm, and clove. The church put pressure on authorities to abandon slavery.

Another development was when Kenya became independent in 1963 under Dr Jomo Kenyatta. He was a Christian but refused to identify with any religion. It is reputed that his speeches were studded with Biblical rhetoric (Sundkler 2000:1000). He was succeeded by another Christian, Daniel Arap Moi, who publicly identified himself with the Christian Mission of African Inland mission, and he would preach in chapels when invited to do so.

The Catholics were in the background during the Colonial rule, and they also had no clergy from Britain. But after

independence the Catholic Church grew extensively. They initiated pastoral care to the unemployed youth of the slums and also gave training in skills to these youth. They also gave attention to nomad communities.

The protestant Anglicans were mostly dominated by English speaking bishops. After independence many nationals became bishops. The church at times met with strong opposition for the reason of its criticism of ministers who were grabbing the land for themselves and high level of corruption (Sundkler 2000:1002). Bishop Henry Okullu was a great writer of books, was respected for having said "the gospel message must be expressed in action" 2000:1003.

Many of them were journalists of the church paper 'Target'.

The Presbyterians had an influential moderator in the person of John Gathu. His church was more of the Kikuyu tribe and aligned with the "high and mighty in the land" (2000:1003). He brought much authority to the church as moderator and he was internationally renowned.

The Methodists seemed isolated in one corner of the country, but they became prominent in 1974 when their bishop Lawi Imathin was nominated as a member of Parliament during 1974-79.

Church and State relations feature more in the National Christian Council of Kenya (NCCCK). Before independence the

position was that the NCKK was critical of the colonial administration while the churches were dormant. But after independence the NCKK was closer to the state while the churches had two levels:

Some church leaders remained distant and other churches joined the NCKK (2000:1004). The NCKK engaged in many relief projects especially to aid the many unemployed youth.

Independent churches also increased rapidly after the independence. They had been suppressed before. A new Pentecostal movement by the name of: "Maria Legio" appeared. Their roots are in the revelation to a Luo woman, Aoko.(2000:1005). A Roman Catholic Catechist, Ondeti joined her and posed as a pope. Although the Vatican II abandoned Latin in liturgy, the Maria Legio used some phrases in their Mass.

Seruf Kish ?

3.2 Central Africa

3.2.1 Congo

The opening up of this interior part of Africa was initiated by King Leopold II who exerted every effort to make colonial claims for Belgium (Brill 1997:1). The International African Association held a meeting for explorers, geographers in Brussels in 1876. Its objective was to "further scientific and commercial developments, to eradicate the slave trade, and to aid the work of Christian missions"; but Leopold used it diplomatically to the advantage of his colonial activities (1997:1).

When Livingstone died in 1873, he was succeeded by Stanley (1841-1904), a British American explorer who attracted the international interest to Africa through his journey from Zanzibar in the East to the mouth of the Kongo-river in the West of Africa (1997:2). When Britain was reluctant to assist Stanley, the latter resorted to Leopold II of Belgium. Leopold gave him a working capital of \$200,000 from his own private purse and Stanley acquired 450 land titles from the Congolese chiefs. He was harsh with Africans and they gave him the nickname "Bula Matadi" - "Breaker of Rocks" (1997:2).

A conference was later held in Berlin September 1884 - February 1885 where Congo was given to Leopold for administration.

Leopold divided the country into three zones:

- the state controlled domaine prive north of the equator.
- the middle zone with free commerce.
- the South and East which was open to assimilation.

His cruel administration and greed is seen in the collection of rubber and ivory through the African supervisors who carried out their job ruthlessly by collecting rubber from villagers with promises of payment but often no payment and sometimes killed those who refused. The villagers were also forced to provide food for the military posts. The Congo Reform Association claimed that there were ten million murders between 1885 and 1905. This exploitation became known as Leopold's "red rubber regime" (Brill 1997: 5).

The history of the Christianization of Congo begins with the discovery expeditions of the Portuguese when they reached the mouth of the Zaire River in the 1470's (Sundkler 2000:49). In 1483 Diogo took four Angolese along with him to Portugal where they were taught the Portuguese language so that they could be interpreters. In 1491 the Soyo chief was baptized together with one of his sons in the presence of a large crowd of 21,000 people. Again an important person in the kingdom, Nzinga Nkuru, was also baptized with six noble persons. Nkuru also ordered that all idols and fetishes be burned (2000:50). It is alleged that in 1543 half of the population of Congo had been baptized. Remarkable baptisms of 341,000 were recorded. This phenomenon must be understood from the point of the authority's instruction and concept of power in baptism. Unfortunately this practice could not go long before it was challenged by a rumour from traditional religious leaders that those who accepted Christian baptism would suffer sudden death (2000:54).

Despite the opposition, the first Portuguese catechism became available in 1556. This was the first book to be produced in an African language (2000:54).

Prebysterians in Congo

The American Presbyterian Congo Mission established a mission at Luebo in the Kasai region in 1891 following in the work and the vision of a missionary named Wilson (Brill 1997:

5). Wilson had three reasons for sending missionaries to Congo:

- (a) the interior of Africa was seen to be healthy and economically productive.
- (b) Navigable rivers would provide adequate means of transport
- (c) the native language would be an easy channel for communication of the gospel.

The mission work which Wilson envisaged started well but he died before seeing the realisation of his vision.

The work in Congo had many difficulties and sacrifices at times due to death of its staff and financial constraints, but also when some chiefs would not allow mission work in their areas (Brill 1997: 7).

After Congo was transferred to the Belgian rule, the mission work expanded rapidly so that in 1918 there were six major mission stations in the Congo.

There were widespread rumours of abuses to natives in Congo by the Leopold administration. The Presbyterian missionaries were instructed not to be involved in political affairs.

In the documents found on his body, Brill cites several attempts of reporting these abuses to the respective authorities until the missionary William Morrison championed the course of human

rights for the Congolese. These accusations led to the court trials (1997:16-25) and eventually substantial improvements were to be seen in 1911.

Some missionaries were also blamed for the controversial life they lead. They were accused of self - enrichment, sexual misconduct, race relations etc (1997:28-35).

Nevertheless, there was also a phenomenal growth in the response to the gospel. Sundkler relates how the chiefs invited the missionaries to their villages (2000:307). This was the case with various missionary traditions. The Congolese also played a part by organising themselves to carry the gospel forward through their own church teams (2000:307). The Catholic Fr. Cambier reports that "the Western missionary arriving at any place in Africa always found that he had been preceded by some group of African Christians". The same experience was shared by the Presbyterian missionaries who reported that they came across situations in far-off places where the Africans "on their own initiative, started local groups of singing and learning believers" (2000:312).

When congregations were formed Bentley compiled a sort of church rule, which restricted polygamy and slave trade (2000:302). When assessing the spirituality of the church in the Congo one finds the emphasis on Bible translations, the training of native leaders in both religious and civil life and the struggle for the eradication of slave-trade.

3.2.2 East Central Africa: Uganda

Sundkler speak of a "North-South syndrome" (2000:1006) that marks the difference of countries South and North of the equator. In the South we find school-educated people and in the north, more military trained people. This tension there, even during the colonial period, but also after independence, developed into violence, terror and war.

A fragile alliance was made between the Ugandan Peoples Congress (mostly Anglicans) and the Bugandan Kabaka Gekka (Kabaka alone) made of members from both Anglican and Catholic churches.

During the elections of 1962 these two parties defeated the Democratic party of Catholics. Obote, then the leader, sent for Amin the general, to overthrow the Kabakas palace at Mengo. Amin succeeded. In 1971 Obote attended a commonwealth conference in Singapore and during his absence, Idi Amin toppled him in a coup by taking over the presidency and then it was "all hell ... let lose" (Sundkler 2000: 1007).

Amin's term of office was only terror. At the beginning of his rule he seemed tolerant to the church, but in 1977 he murdered the Anglican bishops after they sent a letter to him. But Amin's rule ended in 1979 when toppled by the army.

At this time the former president Obote returned to the country and served again as president from 1980-85 when he was

toppled by the forces of Museveni who was seen as representative of the East African intelligentsia. A document prepared by Museveni indicates that about 800,000 people have been murdered during the terms of Obote and Amin.

Catholic priests were elected to parliament in the elections of 1989, but cardinal Nsubuga ordered them to resign for they are not to serve party politics but God (2000:1008). When Pope Paul VI visited Kampala in 1969 he encouraged the believers to keep the faith and also encouraged ecumenical relations between the Catholics and the Anglicans. The Catholic church had a great number of national priests and sisters in all dioceses and one sign of good intention for ecumenicity was when archbishop Cabana put his pallium - a woven material the pope confers on archbishops at their ordination - on the Anglican archbishop (Sundkler 2000:1009).

With the arrival of the Anglican Bishop Brown in 1953, he was according to the Ugandan protocol, "placed in the third place after the governor and the Kabaka" and as he was always consulted by them, he also had to preach at every occasion of "the Kabaka's birthday, Independence Day and the Queen's birthday".

In 1965 two assistant bishops from the North of Uganda, having arrived, fled the massacres of civilians and Christians in South Sudan. Thereafter many refugees from Burundi poured into Uganda. Now an internationally renowned preacher was the

bishop of the South, Bishop Festo Kivengere (2000:1011). The first African bishop came from the West in the person of Erica Sabiti. The dioceses undertook various relief programs and also the co-operation of East African Theological colleges.

Dr Cronje (1981:285-286) mentions that some white Afrikaners emigrated to Dutch East Africa between 1902 and 1914. They came from the Transvaal, Orange Free State and Rhodesia and they were members of the Dutch Reformed Church. In East Africa they established the congregation at Meru. On their further "trek" to Kenya, which was a British colony, the congregation at Meru could not undertake any missionary work. The church in Uganda proves the truthfulness of Christ's word when he said "the gates of Hades will not overcome" his church (Matt.16: 18)

3.3 Southern Africa

3.3.1 Zambia

While the Catholics, Anglicans and Protestants concentrated on the Central East of Africa, the French under Coillard went to Western Zambia among the Lozi of king Lewanika of Barotseland. The Sotho language of the Lozi facilitated the mission through the Sesotho literature and the Bible from Lesotho. It took the missionaries "more than four years until they could begin to settle down to their task" Sundkler (2000:460), because the King Lewanika was desperate of signing concessions to the British South African Company. Likewise the Jesuits were not permitted to work under the

Tonga of North Zambia because they did not ask for permission from Lewanika.

Another good help for the Paris missionaries was to have in their company two Basotho evangelists, Aaron and Levy together with their wives. The first catechism class was started in 1887 with two students, namely the wife of the evangelist Aaron, Ruth, and a serf boy, Nguana Ngombe who were of the household of Coillard. Nguana Ngombe was also an interpreter of Coillard. In his testimonies, Ngombe expressed that he came to work for the missionary with the intension of gaining a gun but he found Jesus who is everything to him, and that he wished to see all young men of Africa becoming like him for "God is not the God of whites only..."(Sundkler 2000: 461).

A Bible school followed in 1894 with four pupils who lived with their teacher Coillard as housekeepers and companions at outreach ministries. They made great appeals for the people to be converted. They stressed that while they were slaves socially, they could find hope of entrance to the heavenly home. They called people to humble themselves before God.

King Lewanika was a controversial person who on one side attended the church services of the missionaries and he loved the hymn "Litaba tse" (in English: What a friend we have in Jesus) while on the other side he despised the Christian God. He was interested in community development which could teach

white man's skills to his people and to create a Lozi elite. For this reason he encouraged education and let himself be taught.

Coillard took over and the school started by a Plymouth Brethren missionary F S Arnot in 1882-1884. Coillard engaged his two Sotho teacher evangelists and carried on with the school where king Lewanika also enrolled. Lewanika in turn taught his wives and a literacy movement was started in the Lozi capital.

The school became popular when the prince Litia also enrolled, but when he left for higher education abroad in Lesotho or Botswana, the pupil numbers at school dropped.

The influence of Christianity touched the Lozi to the extent that they observed the Day of Rest even during military sessions. It is said that Lewanika wanted to be a Christian but "an old headman found the new ideas singularly trying and warned the king that they were not going to have a Christian for a king" (Sundkler 2000: 463).

The course of Christian faith was strengthened when on one occasion of severe drought two pagan chiefs and the prince Litia offered prayers after consulting missionaries. When good rains followed thereafter, it was claimed that "God has responded to our prayers, and made our joy perfect" (Sundkler 2000:463)

The missionary Coillard received good respect from the King and the public. He was consulted in almost all matters by all people. Even when Lewanika considered his place in this country to come under British protection like chief Khama of Botswana, he first consulted the missionary. But when the British governor Cecil Rhodes asked Coillard to be a sort of resident commissioner he declined for he resolved to serve Christianity full time.

When the congregations increased, the King would not allow women in the church service, but the missionaries took a very stern stand for women to be allowed in the church. Lewanika wanted to dissolve the Lozi domination over the Ila people, and he sent his people as missionary agents (2000:466) to the Ila people. These agents co-operated with the Methodist missionaries and resultantly the African Methodist Episcopal Church took root there as brought by a formerly trusted co-worker of Coillard who joined the Methodists. The ministry was strengthened by the coming of the seven Basotho evangelists from South Africa.

The significant growth of the church in Zambia would come with the mission work of the Dutch Reformed Church through the Synod of the Free State when the chief Mpenzeni asked for a missionary from the Dutch Reformed Mission in Malawi in 1897. Cronje (1981:146) relates how this request came at an opportune moment when the missionaries in Malawi were looking for a way to expand to Zambia and having already

asked for such permission from British South Africa Company, also it was opportune time because the Dutch Reformed Church of the Free State had resolved, in 1897, to undertake mission work in foreign countries (1981:148).

Two missionaries P J Smit and J M Hofmeyer pitched their tents at Magwero "the fountains", not only of the rivers but now of a Christian mission, on 2 July 1899. The work was blessed and spread to the West and South of the then Rhodesia until in 1924 the Synod of Church of Central Africa - Presbyterian was constituted. Further growth is seen in the theological development when the theological school of Justo Mwale was dedicated in 1970.

The church in Zambia is becoming more and more indigenous since it continues with the same basic work of mission of caring for people spiritually, physically and mentally. This work is carried out by all members in the church. The youth are well organised, the women in their order called "Chiqwirizano ca Alezi Akustu" is very active and effective.

In 1982 I witnessed a tremendous growth of the church when almost every church building of the Reformed church in Zambia was partly finished because of continuous extensions. The youth spend their weekend afternoons around the church buildings in several groups occupied with Bible study and devotions.

The expression of a serf boy of Coillard mentioned earlier in this chapter is complimented by the convictions of the moderator of this church when he expressed his thanks to the Dutch Reformed Church Mission Secretary Ds D.S Snyman in 1975 and said 'we thank the D R C heartily for all they have done for us and will still do. But in particular for two reasons: First they brought to us the Bible, the Word of God and secondly they taught us how to do the work by ourselves" (Cronje 1981:192). This church produced renowned pioneers like Reverend C M Justo Mwale, after whom the present theological school is named and Reverend Petro Phiri who was a man free of superstitions. (Crafford 1991:176-180).

3.3.2 Namibia

Namibia is a land of contrasts - mountains in central region, big rivers like Kunene and Zambezi in the North, desert in the West and many races making up a small population in a wide country. The country was first occupied by the traders who traded with game and eventually fell to German control. The first missionaries who worked in this country were from the London Missionary Society in 1805 by the service of the Dutch brothers, Abraham and Christian Albrecht at Warmbad in the South, Cronje (1981:306). Methodists of the Wesleyan Methodist Missionary Society started in 1821 but in 1833 this work was ceded to the Rhemish Mission who later in 1841 sent Hugo Halin and KleinSchmidt to minister there. The Rhemish Mission ultimately took over all the mission institutions.

The Finish Mission Society came to this country at the invitation of Hugo Halin in 1870 and concentrated in the North of the country till they dominated the whole of Ovamboland and spread out to the East into Kavango. The Roman Catholics establish a mission station later in 1910.

The Afrikaner community came to South West Africa not only through the Dorslandtrekkers, but also through migration of whites for reasons of farming since the 1760s. Nieuwoudt (1979:11).

At first the gospel mission was not welcome to many groups of Namibia. The Nama-Herero relations were not good and this disturbed the flow of mission work and more setbacks were experienced after the Rinderpest of 1896 and the Herero war of 1904, which made the Herero to be dependent on the Whites, Sundkler (2000: 441). Refugees from Portuguese Angola settled in the North and some of them moved further East into Kavango. When the Catholic missionaries arrived, they found a small Christian community already existing for these refugees were touched by the Christian message from Angola. Sundkler (2000:841).

Missionary work of the Catholics is found in the whole country but mostly concentrated in the Kavango while the Lutherans were mostly in the North among the Ovambo and the other trend (Rhemish) is more in the Central part.

The Dutch Reformed Church laboured in the North West until they founded a station at Orumana. Since then the work expanded to Ovamboland, Kavango, among the Bushmen up to Caprivi. Namibia has been troubled by its ethnocentric differences and seemed to have been forgotten on the world agenda. But it came forcefully to the world headlines after the establishment of the Swapo Liberation Movement which articulated the Resolution 435 which denied South African occupation of Namibia.

The serious setback of the gospel in Namibia is the identification of some churches with the ruling parties. (?)

3.3.3 Botswana

The witness in Botswana was begun by the missionaries Robert Moffat and John Philip who arrived in 1817. In 1819 he (Moffat) could gain the confidence of the much feared enemy of the farmers, Africaner, and took him along to Cape Town. This was much appreciated by the authorities. In Cape Town, Africaner married Mary. Smith and Campbell returned with them to Kuruman where a church for the Batswana was built in 1829 (Falk 1979:158).

Moffat translated the Bible into Setswana and it was printed in 1857 and he returned to England for retirement in 1870 where he died in 1883. His son continued the work at Kuruman, and later he founded the Moffat Institute for the training of Evangelists. David Livingstone (1841) contributed to the work

of Moffat when he joined him in Botswana and married his daughter. He undertook an excursion to the North about 250 miles from Kuruman and met with the Bakwana, Batlhaping and eventually established a religious community at Mabotsa where he baptised their chief, Sechele. (Falk 1979:159) and later moved further north to Lake Ngami among the Makololo. Having arrived at Luanda in 1854 he followed his exploration route along the Zambezi river until he came to its falls and named it Victoria-Falls in honour of Queen Victoria of England.

The problems encountered by missionaries in Botswana were:

- (i) The migration of people due to the lack of availability of water. The Batswana were hunters. They could settle at a place for as long as water was available and then moved on.
- (ii) The Mfecane wars of the Zulus made the settlements unstable. People moved away from their settlements to places where there seemed to be better security.
- (iii) The success of mission work at this time depended from the approval of the chiefs of the nations. This is why we find that the nation's leader always invited the missionary to work among his people. (Sundkler 2000:427)

These problems were in no way a frustration to the missionary because they all turned to be a blessing for the work. The chief looked up to the missionary as a good help to rescue him because there was "a growing belief among Africans that a community with its own missionary could not be defeated in war" (Sundkler 2000:429). A proof of this was the victory of chief Mothibi over the Batlokwa in 1823. The people also gained confidence in the missionary's prayer for rain.

Another phenomenal occurrence was the religious revival among the Tswana Christians of Moffat in 1829. By his tact of befriending the chiefs, Moffat won the friendship of Mzilikazi of the Matebele and this action opened up the route for the gospel to Mashonaland. In the same way he also befriended chief Makaba of the Bangwaketse and occasionally sent his Griqwa assistants to them till the LMS missionary, James Good could be their resident missionary. In 1865 James Good, discovered that there was already a Christian community existing there before his arrival. It was started in 1848 by African Catechists, Sebube and Tlhomelang (Sundkler 2000:43).

3.3.4 Zimbabwe

The road to Zimbabwe was opened by the Scottish missionaries, namely Robert Moffat, David Livingstone and John Mackenzie (Zundkler 2000:445). Moffat befriended Mzilikazi and the LMS was allocated land for mission stations at Inyati (1858) and Hope Fountains (1872).

Before the colonisation of the country in 1890 Sotho and Venda evangelists made various evangelistic contacts with Zimbabwe - before any other foreign missionary endeavour.

The missionary of the Dutch Reformed Church, Stephen Hofmeyr was a minister of a coloured community - the Buys clan at Goedgedacht in the Soutspansbergen. He organised many expeditions into Zimbabwe assisted by two of his coloured community, namely Andreas and Gabriel. Later he was assisted by Sotho evangelists. Hofmeyr's expeditions were stopped after Gabriel was killed.

The other missionary station was at Tshakuma started by the Berlin Lutheran missionaries.

Another attempt was made by Francois Coillard through the support of the DRC in 1877. Although the expeditions proved effective before 1890 these Coillard expeditions met with the disapproval of chief Lobengula because of the missionaries entered Zimbabwe via the Eastern route while they were supposed to enter through the western route which was meant for the control of any entry into Zimbabwe by the chief (Sundkler 2000:446).

The Berlin Lutheran missionaries acquainted the mining recruits from and to Kimberley till they brought into Zimbabwe a group of Venda Christians (2000:447). These African

preachers organised a Bible study group which was attended by the chief and even by the indigenous rain doctor.

The mission into Zimbabwe became more effective in that it was done on a clan basis (Sundkler 2000:448) and also through contacts with migrant labourers at the mines of Kimberley.

The military invasion of Mashonaland by Cecil Rhodes in 1890 brought about continuous uprisings till the 1970's war of independence.

The colonial era of Zimbabwe made it easy for missionary movements to acquire land - the Anglicans, R.C.C, Methodists, Dutch Reformed, American Board, and Salvation Army acquired thousands of acres of land. Education and skills training received due attention especially in the Chishawasha Christian villages that are to be an example of the transformation of Shona life (Sundkler 2000:451). It should be noted that the conquest of Zimbabwe and Zambia were seen as an extension of South Africa and likewise the churches also made use of their South African evangelists for mission work. Although it was thought that these Africans would establish themselves permanently North of the Limpopo river, the opposite was the truth because they could not get used to the climate (Sundkler 2000:451). Nevertheless strength for the establishment of the church came through the Mfengu and Thembu Methodist groups that migrated to Zimbabwe. They were given land near Bulawayo. They were of various church traditions. They

founded Methodist congregations and schools. Ramashu was their influential pioneer.

The Presbyterian mission was pioneered by John Radasi who studied in America and after his ordination by the Free Church of Scotland, was assigned to Zimbabwe in 1904. The following year he opened a school and his home accommodated many needy children. He wanted to extend his work to the Western part of the Mashonaland, but the country law of Passes Ordinance of 1913 prevented him. He died in 1924 after a fruitful service of twenty years.

The African Methodist's church organised the catechism "Class" system with many class leaders. These groups in turn attracted many people through their liberating hymns. When the White missionaries came, they found many congregations already existing through the initiatives of African christians.

The Zimbabwean mission influenced people of Zambia. The workers on Zimbabwean mines who became christians returned home with the message and propagated it there. One remarkable example is that of Chikala who was the son of a chief. Later he succeeded his father, but still remained enthusiastic about the gospel. His exemplary life was regarded a picture of Jesus' life. The effect of these witnesses even touched the polygamist chief Chisembe who parted with his four wives and retained only one of them when he was converted (Sundkler 2000:454).

One group that contributed to the expansion of the Gospel message in Zimbabwe and further parts along the discovery route of Livingstone, is the Makololo. They consisted of the Sotho- Pedi remnants of the Mfecane. Livingstone befriended them and took them along with him in his explorations.

A more significant picture is that of African evangelists from the Reverend Hofmeyr's mission station of Soutpansbergen. The three men, Micha Makgato, Joshua Masohe and Lucas Mokaale dedicated themselves to the pioneering of the mission work in Zimbabwe. Hofmeyr wrote to the sisters of the church in Stellenbosch that "De namen van deze drie mannen moete bewaard blijven. Zy zijn helden, en loopen dagelijks met hunne zielen in hunne handen" (Crafford 1991:85). They were truly devoted missionaries.

Another missionary activity of Lukas Mokaale was when he engaged in Bible translation for the Shona people in 1891 after his installation as an evangelist.

By his initiatives, Reverend Helen in 1891 succeeded to recruit Reverend A.A Louw of Colesberg. Louw was assisted once again by the three evangelists we mentioned before.

Now the political climate became better after the annexation of Moshonaland by Cecil Rhodes in 1890. More Sotho evangelists were recruited to be the pioneers of the Dutch Reformed Church in Zimbabwe, they are: Izak Kumalo,

Jeremia Morudu, Petrus Morudu and David Molea, Petrus Khobe. They settled around the chief's kraals. The main mission station was established in the territory of chief Mugabe (1991:86) and was named Morgenster as a reminder of one beautiful building in Paarl, but also it was the expression of the wish of the missionary Louw to: "die de diepste begeerte van mijn hart uitdrukte en als een gebed tot den Heere opging, dat die eerste statie, op een berg gelegen, in het midden van een stikdonker heidendom, moch worden als een morgenster, die opgaat in die duistere harten en aankondigen zon de komst van de zonne der gerechtigheid" Louw (1917:87).

Reverend Louw started the theological school, Morgenster in 1891 and a clinic by Dr Helen in 1916 and the Bible translation beginning with the gospel of Mark (Louw 1917:134).

We can characterise the church in Zimbabwe as a church that was born through many hardships from the side of traditional authorities and from the fact of imperialism of the British South Africa Company of Rhodes. Apart from formal missionary involvement we must not lose sight of the significant role of the Buys clan and migrant labourers in South Africa mines.

3.3.5 Mozambique

In 1926 there were military coups in Lisbon that brought about a new State Rule. In those days Mozambique was not developed by Portugal. There was also great suffering in

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Protestant circles because the State was aligned to the Roman Catholics. This situation was aggravated by the drought, unemployment, escalating prices on commodities. Many active people emigrated to South African mines for relief.

The mine compounds provided literacy programmes which benefitted the labourers by enabling them to send letters home and to be able to read the New Testament.

While the Catholics enjoyed the monopoly of being the church of the whole country, the change came about at the end of the nineteenth century when various Protestant churches operated in the country: Swiss Presbyterians, American Episcopal, Methodists, Anglicans and African Methodist Church and after the First World War: International Holiness, Baptists, South Africa General Mission, Free Methodists, Nazarenes, Seventh Day Adventists and many Pentecostal groups. (Sundkler 2000:816-817)

There was cruel administration in the north- west especially in the Tete- province where houses were burnt and people killed and left desolate.

The Portuguese terror regime was challenged by the Frelimo movement which started its opposition activities in 1964 till it brought down the regime in 1974. (2000:984) The Frelimo was founded by Edward Mondlane in 1962 who was fortunate to receive secondary education in Transvaal and university

education at Witwatersrand in Johannesburg and further in the United States of America.

There was great exodus of the clergy in 1974. There was now a socialist government in power which was a serious challenge to the Catholic church.

With the new scientific socialistic government, after the independence of 1975, the popular slogan was "Down with Religion, Down with the church". (Sundkler 2000:987) Later the relationship between the church and the state relaxed and the president Joaquim Chissano entrusted the church to initiate negotiations with rebel movements. A conference was later held in Rome in 1990 after which Mozambique was declared a multi-party government and the Renamo rebel organisation became a political party in the government.

The situation here was that of church polarization in Mozambique and a steadfast spirit of Christians in this country.

3.3.6 Lesotho

Missionary work in Lesotho did not receive opposition at onset as it was the case with the Zulus in Zulu-land. Moshoeshoe, the king of Lesotho welcomed the missionaries after being tipped by Adam Krotz, a Griqua hunter and farmer who was already a Christian then (Casalis 1971:137).

The main reason that Moshoeshoe invited the missionaries was to assist him in the distress of theft raids by the Korannas and the Griquas. Apparently one reason was the Difaqane instability. People were living in caves in fear of Shaka's zulu impis who were causing havoc everywhere.

Moshoeshoe sent his sons Letsie and Molapo to meet the missionaries Thomas Arbouset, Eugene Casalis and Constant Gosselin (Sundkler 2000:375). They arrived at Thaba Bosiu in 1833. After some exploratory excursion with Moshoeshoe in the group, they chose to settle at Morija.

The missionaries found that there was already a community of Christians in Lesotho who had made contact with Christianity in Cape Town through their migrant labour and there were some who gathered at one mission station at Beersheba having been driven there by the Difaqane among whom were those who could read and write in their language (2000:375).

In the first decade (1833-48) missionaries concentrated on winning the cooperation of tribal authorities.

There was a good relationship between Casalis and Moshoeshoe that placed the missionary close to the councillors of the king. Even when Casalis returned to France, it is claimed that Moshoeshoe was so dear to him that he exclaimed: "Oh Casalis, you are my teacher, my father, my mother..... You are a true Mosotho" (Sundkler 2000:376)

Moshoeshoe attended the church services and encouraged his people to accept the message of these men. Although he himself did not convert and be baptised, he claimed to be a Christian at heart, and was heard at two occasions praying publicly for his family and, his people. His senior wife was buried in a Christian manner.

Beside the mission station at Morija (1833) there was one at Bethulie (1833) and Beersheba (1835). Within 14 years of their arrival there were already nine mission stations. In these stations there were modern farming implements like ploughs and wagons. These stations were also havens for displaced people, hence one of their hymns: "seforo ke se fumane" (I have found a haven), Sione Hymns no. 393. But this metaphor was quickly turned to mean that the best haven is Jesus to whom I run to by prayer.

It is significant to find that these hymns are still very popular today, not in the Lesotho Evangelical church only, or the Dutch Reformed Church in Africa, but in most Sotho speaking churches and also for all occasions.

There seemed to be a tremendous growth of this church in Lesotho during this first stage as significantly helped by the seers like Anna Makwetha Mantsopa and the Xhosa prophet Mlangeni (Sundler 2000:377). The converts at Beersheba station used to call themselves 'Ma- Rullane' just as the early

christians who followed Jan van der Kemp were called 'Majakane'.

The second phase (1848-54) was not a happy one because there arose opposition. Moshoeshoe introduced some reform measures which were directly contrary to traditional religion, namely:

- (i) Modification of traditional burials and encouragement to follow the Christian rites at burials.
- (ii) Circumcision was abolished
- (iii) The king wanted to send away his other wives after the senior wife was baptised
- (iv) He stopped the killing of witches.

The junior chiefs and the tribal doctors did not like this new way of life and found reasons to oppose Christianity. They used all possible subversive methods to oppose Christianity. Although Moshoeshoe supported the missionaries in all respects, he heard of Sechele in Botswana having opted for baptism and he discouraged him for doing so, because according to him it appeared as stepping down from being a king and accepting to be a servant of another king - namely God (2000:378). It might be the reason why one son of

Moshoeshoe, Molapo who was well educated and "the missionaries' most important convert" abandoned Christianity.

The third phase (1854-1900) saw the steady growth of the protestant faith in Lesotho but it was contested by the coming of the Roman Catholic religion under father Gerard in 1863 at Roma together with the Anglicans in that same year. To Moshoeshoe this was no threat because he enjoyed their debate which broadened his horizons (Sundkler 2000:381).

The Catholics contested with the Protestants to win the favour of the king by claiming that the Protestant faith appeared late after the Catholics were already established "1,500 years after the birth of Christ" (Sundkler 2000:381). They approved many of the customs of the Basotho. They showed how the Catholic hierarchy is similar to the tribal authority while the Protestants emphasised the synod.

Despite all these seeming conflicts the Paris mission remained the stronger church with a following of 25,000 members in 1907 while the Catholics, Anglicans and Ethiopians together had only 6,000 members.

Moshoeshoe died in 1870.

The spirituality of the early converts is seen in their dedication to the church and the reading of the Bible. Some devout

converts would engrave the sermon texts on stones on the walls, especially the door posts.

Around Thaba Bosiu, where the writer's father originated, I could find scripture texts inscribed on walls and door-posts of homes. Circumcision seems to have disappeared during those days of the missionaries. The legacy of Christianity among the Basotho is hospitality and humanness (Ubuntu).

Dr Dapila (1999:10,11) compliments the Paris Evangelical Missionary Society missionaries for having taught the Christians of their church to be "self-governing, self-supporting and self-financing". To illustrate his point he cites the contributions of seven presbyteries in 1981/82 to have amounted to (in Lesotho currency) M315,642.81 from a previous total of M9575-38 in 1969.

The Dutch Reformed Church and the Dutch Reformed Church in Africa jointly started missionary work at around 1957 and in 1961 the first congregation was established followed by a Presbytery in 1963. There are presently seven congregations. There is a good co-operation of denominational churches in Lesotho.

3.3.7 Angola

The Christian history of Angola begins in 1575 when Luanda became the capital town of the Jesuits when they left San Salvador in the middle of the sixteenth century. Here the

Jesuits organised the territory with advances for education and trained their African clergy. The government of Portugal was not in favour of their purpose of acting as protectors of black interests.

There was a princess in the kingdom of Ndongo by the name of Nzinga. The Portuguese drove her to the hinterland where she once again established a strong kingdom. Since the Portuguese were dealing in slave trade, she advanced to them at the capital in Luanda and negotiated peace terms to deal with ivory. She was hence accepted as princess and later was baptised in the Catholic Church. Many chiefs followed her example, and she received the name of Donna Ana de Souza (Sundkler 2000:63).

For 250 years the economy of Angola was based on slave-trade. Before the slaves left the harbour they were baptised with the idea of safeguarding their eternal life. But in 1760 the Jesuits were expelled and their colleges and schools demolished.

During the colonial era the Catholic Church enjoyed the monopoly in Angola. The Protestant community was alienated and discriminated against and were regarded as a second-class community, (Sundkler 2000:783). The Catholic Church was highly subsidised by the government.

In 1921 a decree was passed whereby all institutions - the church included - were to use only Portuguese in schools or literature. The vernacular could only be used alongside the

Portuguese on a script. Since the other churches were not subsidised, the exercise was too costly for them and it affected their work adversely.

Young people opted to be catechists in the church rather than be used to bring rubber from the country. During this time the Protestant churches, such as the Congregationalists, Methodists and Baptists, appeared strong in educational matters. The word "Protestant" was used as abuse in Angola and any person of that circle was easily put into prison or fled the country. This was due to their message of liberation which they interpreted to be a reality in everyday practise (Sundkler 2000:972).

In 1960 three political parties were formed: the MPLA (Popular Movement for the Liberation of Angola), F.N.L.A (National Front for the Liberation of Angola) in the North and the UNITA (National Union for the Total Independence of Angola) in the South. These movements were also spread territorially like the faith communities of Baptists in the North, Methodists in the Mbundu area near Luanda and the Congregationalists in the South. The leaders of these three political parties came from clerical background: Roberto of FNLA, Neto of MPLA and Savimbi of Unita.

The prolonged war of liberation going on in Angola makes it difficult for the churches to operate smoothly there. Presently the Dutch Reformed Church through its mission in Namibia is

occasionally ministering to the Angolan communities along the Kunene river. During my ministry in Namibia we had many refugees from Angola and they formed the larger part of the congregation to which I ministered.

In Kavango at Rundu there is a congregation of these refugees with a pastor from among them by the name of Chipeio who was trained at a Reformed Theological Seminary of Stofberg in Qwaqwa. We believe that those who will return to their mother country will contribute significantly to the Reformed tradition in Angola.

3.3.8 South Africa

3.3.8.1 Cape of Good Hope: The Khoi-khoi

The settlers, since the time of Jan van Riebeeck, spread throughout the colony and during 1795 there were already seven congregations around Cape Town. In 1780 Rev. Helperus van Lier and Miechel Vos stimulated the conscience of farmers to begin mission work among the Khoi-khoi people. By this time the farmers had already begun to lead worship services on the farms where the coloured people also shared in family worship (Sundkler 2000:328).

The holy communion was a big occasion when all the farmers came by wagons to the church for celebration. The blacks and the coloureds were allowed to worship together allowed by the Synod of 1829. This practise was not very much encouraged and eventually in 1857 the Synod took a sort of pious

resolution that there be separate worships "for the sake of Christ's cause and owing to the weakness of some". Because of this a separate church for the coloureds was founded in 1881 - the Dutch Reformed Mission Church.

Rev. Andrew Murray (1828-1917) was the minister then. His influence led to the revival of 1860 and the final decision to do missionary work. Rev. McKidd (a Scott) and Rev Gonin (a Swiss) came from abroad to pioneer the missionary work. But the most significant pioneer would be a young Afrikaner Rev. Stephanus Hofmeyer in 1905. His labours in Northern Transvaal carried the work further into Zimbabwe.

The Anglican Bishop Robert ^{Guy}_A arrived in Cape Town in 1848 and the Roman Catholic Bishop in 1838. Before this time these churches preached occasionally to the settlers while on route by merchant ships from and to India. X

The first missionary work in the Cape was among the Khoi-Khoi where the Whites called them Hottentots (Elphick 1997:32). We differentiate between the objects of mission in the Cape as being among the Khoi-Khoi, the Coloureds and the Bantu speaking peoples.

It was George Schmidt who started the work among the Khoi-Khoi in 1737-43 (Sundkler 2000:331). He was of the Moravian group that emerged from German pietism. Schmidt founded the

Moravian station at Genadendal. He was later expelled from the Cape in 1743. But the christian converts continued in faith.

The Moravians were followed by the London Missionary Society - led by Johannes Theodorus van der Kemp in 1799 accompanied by John Edmund, Johannes Kichener and William Edwards. The Xhosa, among whom these missionaries went to minister, suspected them of being agents of the Dutch imperialists. Chief Ngqika wanted to kill them, but he allotted them land to stay with the hope that they will help to mediate between his people and the colonial government, and also to bring rain, and heal the sick of his people. (Elphick 1997:35)

The Khoi-Khoi converts soon formed their own congregation and clashed with the missionaries. Yet the Khoi-khoi made a useful bridge and agency between white missionaries and Black communities (1997:35). Because of the problems with the government centering on Frontier wars with the Xhosas, the early missionaries went north to the mountains of Little Namaqualand and Orange River valley, where they found people open to their message. These missionaries of LMS were Germans and English. When they resorted to the north of the Cape the work of the LMS was taken over by the Rhemish Society and the Wesleyans. Their work expanded to the south of Namibia. South of the Orange River the missionaries founded the stations Steinkopf, Komaggas and Leliefontein before 1820. North of the middle Orange River where the LMS was more active from 1801, the English missionaries persuaded

the people of Adam Kok and of Barends to create a Christian state and to call themselves the Griquas. Although the Griquas did not submit to all the political advice of the missionaries, they clung to the Christian faith. In the spirituality of the frontier, these are churches that observed the Sunday whilst the others did not. The case of this is seen at the "Moravian's Genadendal and Van der Kemp's, Bethelsdorp where sewing was permitted on the Sabbath", (2000:341).

Also some Christian farmers would not allow their slaves to attend services (Elphick 1997:41). This was because of fear of losing slaves because a Christian slave could not be sold. Some of the clergy owned slaves. Christian congregations did not allow or welcome slave converts as equals. On the whole some slaves were converted to Christianity and one small church building was erected for them in Paarl. (Elphick 1997:42).

3.3.8.2 The Xhosas

When Jan van der Kemp succeeded his father and continued the work among the Ngqika's people, a pioneer among the Xhosas would be a Xhosa, Jan Tshatshu (Crafford 1992:15). Tshatshu helped to found the first congregation at Fort Beaufort. Later there were other congregations. Though they were favourably inclined to the Ngqika government and received help from the colonial government, the general persecution in the form of being isolated and in danger of the society continued, but "they persisted in their new way of life" (Crawfford 1992:23).

The Mfengu Xhosas are actually the Zulus who have been forced to flee to the South of Natal in fear of the Mfecane wars in Zululand. Here in the South they came in contact with the Wesleyan missionary work among the Xhosa. These Mfengus assisted the British in the frontier war and were compensated by land in 1835. Because of this action they were not trusted by the Xhosas and also because they accepted Christianity. Despite other difficulties the Mfengu spread to Grahamstown, Port Elizabeth, Humansdorp and Cape Town. They became leaders in urban communities (Sundkler 2000:353).

3.3.8.3 The Zulus

With regard to the attitude of Zulus to missionaries, the Zulus were negative. They were not like the Southern Nguni and Basotho who prepared a sort of "court chaplain" (Sundkler 2000:362) who could act as mediator between them and the colonial government or someone who will bring rain or make them invincible in war. To that point they have never lost a war before and as a result they did not feel the necessity to have a missionary among them.

When Natal became a British colony in 1843 with Shepstone as secretary for Native Affairs, Natal was divided into two parts namely the North of Tugela as Zululand and South as Natal.

The American Board sent their three missionaries namely Newton Adams, Aladin Grout and Daniel Lindley during the time of King Mpande. Two of them, Adams and Lindley, were

appointed to the Natal Native Commission to set out locations and mission reserves.

In the mission reserves the missionaries introduced ploughs pulled by oxen and handled by men. This was a drastic change while the Zulus left the cultivation of crops, ploughing and harvesting to the women and the men looking after cattle and waging wars. The same would also bring tension between missions and African tenants (Sundkler 2000:363).

These missionaries intended to convert the Zulus in one generation. Grout was sent to Mpande who welcomed him and gave permission to build mission stations anywhere. Inkanyezi Mission was started near Empangeni, the Zulu capital.

In 1849 Lindley started another station at Inanda under the banners of Congregational faith. From this station emerged the Dubes clan in the Congregational Church there. In 1864 the Inanda mission held general meeting with all staff from other stations. From this meeting a resolution was made that opened up avenues for "Ethiopian" practices. The meeting ruled that "the missionaries had no authority over the Native Churches"(Sundkler 2000:364).

In Zululand it was difficult to do mission work. The missionaries were not welcome in Zulu villages. They could only evangelize the workers at mission stations or on farms. These people were mostly those on the margin of the nation and

were despised. The Methodists under Rev. James Allison entered Natal after he left Thaba Nchu through Ficksburg to Swaziland in 1845 with a group of converts. He served in Swaziland but after some time he was expelled in 1846 after that he settled in Natal where he built the mission station of Indaleni. Conditions favoured him when there was economic growth in Natal through the building of a railway and cultivation of sugar plantations. Many people came from the Transvaal and the Orange Free State. At Indaleni the missionary gathered around himself young boys and girls who he and his wife taught. When he left Indaleni, the community wanted to go with him, he bought a farm Edendale, near Pietermaritzburg, and about 450 people of the hundred families that came to Edendale with him bought their own allotments. Here Allison organised night schools for adults.

Daniel Msimang, a Swazi was a talented preacher. People came even from Swaziland to listen to his sermons.

A refugee group of 450 people came to Edenvale. There was later a religious group that was devoted to evangelization. When the missionaries feared a split could occur, they asked this group if they could build a theological institution. But the African group was not interested in an institution, but their main interest was spreading the gospel. This illustrates African initiative in Christianizing Africa.

The Dutch Reformed Church started in 1862 with the missionary work as an undertaking of the Presbytery of Ladysmith. From 1894 the Synod took this work over and appointed missionaries. Rev. Andrew Murray Hofmeyr was assigned this duty. He also started the training of Black workers at Greytown (Crafford 1991:153). The revival in the congregation of Greytown also touched the Zulus who were servants of some congregation members. Then there was a need to minister to those blacks. The Scottish Mission (1991:154) sent Moses Mbele to assist. He was converted on the diamond-fields. He did fine work. He later wanted to go to Zululand but the church refused. He later broke with the church and formed his own congregation of Amakushi. During the unrests of 1889-1902 of Anglo Boer War and the Bambata uprising in 1906, Mbele joined the Bambata and was killed in that uprising on June 10, 1906. Other pioneers of the mission work in Natal are Aloysius Philip Kululmana - the first black minister from New Castle who died in 1928 and Samuel D. Simelane who came to labour at Vryheid. During his stay a white minister Rev. Manie Howell came to Vryheid. The people loved him so much that when he had to leave after a year, there was trouble in the black congregation. Simelane had to comfort and convince them not to leave the church (Crawfford 1991:164). He was a good cultivator and he wanted to open an orphanage in Zululand which was ultimately opened at Dingaanstad.

3.3.8.4 Some highlights of the church in South Africa

Jan van Riebeeck arrived in Table bay in 1652 and brought with him the Dutch settlers in 1652, later the Germans in 1660, and the French Huguenots in 1688, also settled in the Cape. These people belonged to the Reformed faith of the 16 century Reformation and it was likewise entrenched in South Africa. They constituted a church and a such were pastorally cared for by the sick-comforters namely William Wylant (1652-1656), Pieter van der Stael (1656-1663), Ernestus Back (1663-1665) and Jan Joris Graa. The first fully ordained minister was Johan van Arckel 1665. (Hofmeyr, 1994:11) The first baptism was ministered to three Khoi-Khoi women and later one Khoi-Khoi male in 1662.

This church which was but a branch of the Reformed church in the Netherlands developed a religious tradition that eventually became peculiar to them and stood apart from the Netherlands which was infiltrated by liberalism. The church at the Cape stressed personal faith, observance of the Sabbath and the carrying out of the commandments of the Lord. They also had high regard for the Scriptures and the Heidelberg Catechism.

The Edict of Nantes in France was revoked in 1685 and many Huguenots fled from France. By this time the Company at the Cape was in need of settlers, hence some went to the Cape in 1688. Their minister was Pierre Simond and their first teacher was Paul Roux. In 1689 their Stellenbosch congregation's request to constitute a separate congregation and church

council was turned down. The successor of Pierre Simond, Henricus Beck, was ordered only to preach in Dutch although more than two-thirds could not follow the sermon intelligently in Dutch. Around 1726 the French language had died out completely and the French were absorbed into the Dutch community (Hofmeyr & Pillay 1994:14).

In the life of the church, preaching receive high respect every Sunday. Jan van Riebeeck ordered that only one service be held in the morning to give Settlers a Sunday rest. (1994:11) The spiritual climate of the time was very formal.

It was with the coming of M.C.Vos and H.R.Lier that the spiritual trend turned to evangelicalism and was strengthened in this by Methodist revivalism. From then on things took a normal cause for the expansion of the church by the coming of different ecclesiastical traditions and missions especially in the period 1795 to around 1850 which was a formative era in the development of the church in Southern Africa (Hofmeyr & Pillay 1994:87).

The mainline churches retained their historical ties with their mother countries. When the Cape fell to the British government the settler population was as follows:

Approximately	50 %	Dutch
	27½ %	German
	17½ %	French

5½ % Others

The total population was about 26,000 (Hanekom 1952:1).

Although there were relatively good relations between the mainline churches, gradually every denomination strove to its own establishment and independence. The Germans forged their establishment in 1780 and the English in 1820. The Dutch Reformed Church retained her ties with Holland till 1875 as indicated by the ruling that the medium of instruction of theology would be Dutch (Hanekom 1952 : 4).

As the church grew stronger the undertakings for missionary work also grew. Schools and hospitals and many welfare institutions were erected and maintained by the churches.

A significant change in the society of South Africa erupted by the inception of the Apartheid Policy of the Nationalist Party.

Among many legislations that were resented by the people the following are topmost:

1953- the Bantu Education Act about which the Anglican Bishop Clayton said: "puts Bantu Education in the hands of the Native Affairs Department and like other recent legislation it puts dangerously wide powers in the hands of an individual minister".

According to him this was "an effort to remove the influence of Christian missions" (Hofmeyr & Pillay 1994:266-67):

1953- Reservation of Separate Amenities Act

1954- Native Resettlement Act.- the church was to minister to people who had lost their homes and with no prospects for employment.

1957- Native Laws Amendment Act Clause 29 preventing blacks to own church buildings in white areas.

1958- Cape Coloureds removed from the voters roll.

1959- University Apartheid Act prohibiting black students to study together with Whites at the same institutions

1959- Bantustan Act. – leading to self-governing homelands, influx control, job reservation and migration labour which was very negative to family life.

There were many voices that cried out loud to criticise the Apartheid System. Alan Paton is one of them. He was the principal of Diepkloof Reformatory for Africans near Johannesburg. In his book "Cry, the Beloved Country" he portrayed the living conditions of the Black people in South Africa.

Another voice was that of Barend Bartholomeus Keet who was a professor at Stellenbosch University in the faculty of Theology from 1919 to 1959. In his book "Na Honderd Jaar", he criticised the existing racial structure and said that the racial issue would not be solved by choosing between integration and separation, but by a gradual move towards "amalgamation" (Hofmeyr & Pillai 1994:255-6).

Ben Marais was a minister of the Dutch Reformed Church. He was interested in the ecumenical movement. He once attended the meeting of the World Council of Churches in 1954 where he presented a report on "Church and Race" by the committee of which Alan Paton was one member. In his books "Kleurkrisis in die Weste" (1953) and "Two faces of Africa" 1964 he criticised the policy of separate development (Hofmeyr & Pillai 1994:256)

We meet various personalities from various church traditions who condemned Apartheid as policy and a short list can be found in a book by Hofmeyr of essays in honour of Ben Marais called "New Faces of Africa", 1984.

The spark of tension that existed all along was ignited by the anti-pass march of 1960 at Sharpville that ended with the deaths of 69 people. It should be noted that every church had members that supported the system of Apartheid as well as members who opposed it (Hofmeyr & Pillai 1994:269).

Another sign of polarization in South Africa was the Soweto riots of 1976. It spread to schools in the whole country. An attempt of reforming Apartheid was made by State President P.W. Botha with his Presidents Council of 1981.- pass laws, mixed marriage prohibition, were repealed; trade unions of Blacks and property rights were put in place. A tri-cameral parliament was instituted but discriminated against the blacks, perhaps as a move to drive them to the Bantustans. This was a hard blow to black people to interpret this action as a clear indication that they did not belong to South Africa but to the Bantustan's.

The Eloff Commission was set to investigate the South African Council of Churches and from its findings it reported that the council was mainly involved with politics and economics whilst it should involve itself with religious matters only. This led to serious criticism by the churches. The Methodist Church and the Roman Catholic voiced their criticism while "the Dutch Reformed Church and the Nederduits Hervormde Kerk decided not to advise their members with regard to participation in the referendum" of 1983.

These initiatives were encouraged by theologians like Frits Gaum (1981:88) who said "Net dan is eiesoortige ontwikkeling 'n beleid wat tot almal se voordeel strek Die kerk moet die regering voortdurend sterk aanmoedig om daadwerklike vordering in die rigting te maak, en hy moet ewe duidelik met sy lidmate oor hierdie saak praat". Although this was expressed

in 1981, it was just a reiteration of an old statement of the Dutch Reformed Church as stated in the official document of the Catechism (Die Katkasasieboek, Greyling. 1965:408) that: "Apartheid tussen die blankes en die nie-blankes is die enigste regverdige en praktiese stelsel in 'n land soos Suid Afrika".

In the mid eighties sanctions and economic disinvestment were applied to South Africa. This was endorsed by the SACC and the Roman Catholic church. In 1988 the subject of Civil Disobedience was discussed at the Reformed Ecumenical Council and was discouraged. In 1978 Archbishop Desmond Tutu "declared that investment by foreign banks and business led to the exploitation of blacks" (Hofmeyr & Pillai 1994:290).

A turn about of events in South Africa came about with the release of Nelson Mandela in 1990 and the lifting of bans off the political parties like ANC, PAC, and SACP and a majority of exiles returned to South Africa. A new government of African National Congress came into power in 1994.

CHAPTER 4. AFRICAN SPIRITUALITY

4.1 The African World view

4.1.1 The starting point

Mbiti (1970:114-122) maintains that the worldview begins with the concept of the origin of God. According to him some African nations believed that originally God had a wife, and children, brothers and sisters. But the Herero people had it differently in that they regard God as having two natures. Their name Ndjambi for God referred to his almighty mystical power while the name Karinga (Kwangali people) (pronounced Kalunga) refer to him with regard to earthly standard as that one who rules over everything (1970:114)

The Basotho had a different picture by thinking of God as a person operating in a mystical way who has withdrawn from all creation and to live in a world beyond reach of any human being where he could only be consulted by those who have departed from this world.

Once again Mbiti explains African worldview from the concept of time and maintains that to Africans time is reckoned as a "rigid religious ontology" (1969:15) This time is marked by events like "birth, marriage, procreation and death". (1969:24)

From these perspectives of origin and time we come to see man as a religious being. Everything then within these time slots, must be viewed from religious perspective. Because of this

Send why think about (Anny)
God

frame of thought then we describe African life views as religious, cohesive and harmonious. Put the other way round we may say it is religious, communal and harmonious. This category is also found, although with different terminology, in C. Bartholomew *Journal of Theology* 1997:41-49, J.A Van Rooy *Instituut vir die bevordering van Calvinisme studie stuk* 130/1978, and G.M. Pauw *Acta Theologica* 1994.

Chidester (*Journal of the study of Religion* No 1. Vol. 2. 1989) maintains that the starting point for determining a life view should be the difference between "the us" and "the them" but it should be the classification of persons and an orientation in time and space. The dimensions of classifications and orientation operate in every worldview. The danger of starting from the difference of "the us" and "the them" (Kwenda 1997:123) only culminates in domination and dehumanization because one will judge his own life view as better than the other one.

Sire (1998:18) gives a list of seven basic questions to get to the rock-bottom of a worldview, namely:

What is prime reality?

What is the nature of eternal reality, that is, the world around us?

What is a human being?

What happens to a person after death?

Why is it possible to know at all?

How do we know what is right and wrong?

What is the meaning of human history?

The African life view revealed by these questions will bring about the following patterns we discuss hereafter.

4.1.2 The Pattern of an African worldview

The African traditional worldview revolves around three basic patterns, namely religious, group integrity and centrality of life (good life).

4.1.2.1 Religion

Although we will discuss this aspect broadly under African religion we only mention here that to the African, religion is an integral phenomenon of all his cultural life and religious life. It permeates all of his life when happy or sad. Thus Mbiti (1969:1) maintains that religion forms the basis of African thinking, and spans his whole life (1969:59). His God is spiritually present everywhere.

Although we usually deny the notion of God's presence in African religion, the actual truth is that the absence we refer to is not of time and space but the notion of his awesomeness. To him God is tremendously big and ought to be feared greatly. The fear then creates a distance and space that should not be

approached by any person except the "living dead" as Mbiti (1969:162) calls them. This concept of God being far away, to Africans it comes close to what Karl Barth calls the "gans andere".

Some sort of this fear is discernable from the respect a son-in-law has for the female in-laws and retrospectively. For an example the son-in-law does not touch his mother-in-law or receive anything from her with his hand. Likewise the mother-in-law does not come out to the open place having not some clothing upon her shoulders where her son-in-law may be present. Another instance among the many is that a daughter-in-law does not pronounce the name of her male in-laws. Some older missionaries can relate such experiences during the baptism on mission fields. Perhaps that will be more clear when we discuss the African culture. I will therefore choose to differ from Mbiti (1969) when he states that the supreme God of Africans is a detached God without qualifying in what sense he states that. Pauw (1994:58) discusses African life view from the aspects of religion, group orientation and good life. With regard to religion he points out the three demands namely:

belief in supreme God

belief in ancestors and other spirits

belief in impersonal forces which are manipulated by magic acts.

By maintaining that the African god is not so near he brings in the form of worship which is in reality a continuance of respect

to the "old ones" (1994:59) in the community. This contact with the ancestors is maintained by "offerings" of things like beer, meat, etc. They are consulted especially for healing the sick and bringing protection or luck.

But the consultation of ancestors is different from that of interaction with impersonal forces. The impersonal forces are specifically utilised for magic performances. For this function only specialists, called witches, are approached. This function is then called witchcraft.

Specialists are also approached for consulting with ancestors and they act as mediums. In this respect they are commonly called "sangoma". Next to these witches and "sangomas" we find what is called a witch-doctor (ngaka, moloi, umthakathi). He or she is always consulted to cast a spell over someone.

All this boils down to the fact that in an African life view the whole of life and of creation is dominated by spiritual forces serving good or bad intentions of their consultants. The supreme God is detached from their operations and living in a other world where these forces cannot come except by the highest hierarchy of ancestors. This means that in an African's thinking, this world is very temporary and is being tossed about by spiritual forces which are everywhere. But there is another world where all people come from and will go to after this life. This idea initially illustrates his concept of time as the past and the present.

This life view exercises tremendous influence on the African religion. Their belief in ancestors forms the basis of traditional African religion. On this foundation they can accept any religion (Maile 1955:4) but they will not abandon their association with their ancestors for that would be to relinquish their power and protection. This attachment to ancestors is bound up with fear. They can participate in all Christian customs and positions but the fear of ancestors is always holding a grip on him. The preacher in African context needs to know this knot of African religion and prayerfully do all in his power to untie it. I have discovered that this fear is actually the "faith" of traditional African religion. It is a fact because they accept that ancestor worship is something handed down to them by the ancestors. Since the ancestors are, according to them, already in a divine sphere and have power to protect or punish, to disregard their obligation to them would be futile. This underlying belief places a Christian preacher on a secondary rank compared to his ancestors - he therefore will listen firstly to them.

4.1.2.2 Group orientation

The rock-bottom of this concept is that every person is a member of a certain family of a certain tribe in a certain community. All the bricks of life are hierarchically arranged so that every one in any generation links up on one tribal tree. This concept is further explained in the idiom that "motho, ke motho, ka batho" (a person, is a person through persons). This idiom is found among various African people and it is widely

employed to facilitate help, solidarity, behaviour, philosophy of life, harmony and many other things. Absenting yourself from any family, tribal and also social occasion is looked upon with suspicion. Only sickness can be accepted as a sound reason for being absent from such social gatherings.

There are many tribal occasions such as marriage, funerals, "rites de passage", etc. but the funeral is of utmost importance. The motive behind attendance to these celebrations is to strengthen the tribal cohesion and to educate younger generations about the procedures and protocol of family celebrations and customs. Anyone who does not attend to these celebrations is gradually loosening himself or herself from the family tribe. Such going a stray also affects one's descendants.

The other function of group-orientation is to foster seniority. Everyone in a group whether of a family, tribe or community, knows his or her position. This seniority is the mechanism for establishing individual, family, tribal or societal rights. Our present system of human rights is tantamount to the African system of human rights as applied to children and women. The children and woman have their rights within their position, and that position determines their duties and obligations. The philosophy of equality in every sphere of living is foreign to Africa.

The idea of group orientatedness feeds the spirit of belonging together and solidarity. The expressions like "one's injury is an injury to all" derive from this concept. The underlying concept of this group orientatedness is that one belongs to the present group in a family, tribe, community or society and the ancestors are also hierarchically in that same group. Those who loosen themselves from the group, will also be detached from the ancestors and that puts their present and later life in great danger. Hence the group mentality forms a strong pattern in the African life-view.

4.1.2.3 Centrality of life

Some authors speak of life force or vitality (C.M. Pauw, 1994, Mbiti 1969). As pattern of life view he sees in it the harmony that is given to the community and creation. I am of the opinion that the centrality of African life should be sought in "ubuntu". "Ubuntu" is more than the values. It embraces all that makes a person a person because it gives harmony to the life and work of that community. It is the harmony between man and his god, husband and wife, parents and children, ruler and subjects even native and foreigner.

Ubuntu is of a social, educational and religious fibre. It is a yardstick of determining one's home education, social relationships and responsibilities. This harmony of life needs be guarded because whoever disturbs it, falls into disfavour not only with the people but with the ancestors as well. (cf also Pauw 1994:98-62). M. Deacon (1999.32), also shows that if one

does not respect and ascribe to the ethic of ubuntu, such a person is rejected by the community and seen despicably as constitutive of an animal".

4.1.3 The Definition

It is not so easy to define a worldview, especially the one so widely integrated as that of Africans. On the one side you may be so broad that your definition may include the whole activity of a human being without drawing lines for culture, religion and identity. The danger of that method may lead to a wrong classification of people as the "us" and "them" (Kwenda 1997:123)

I disagree with this statement because it inclines to selfish identities of superiority and dehumanization since the starting point for a worldview should not be the classification of people but the determining of humanity in that worldview.

Van Rooyen (1978:3-5) sees the worldview "as the people in their world, in their time". This refers to how people conceive their world, and how people perceive their place in their world in a way that would express who they are and what they are in relation to other persons and other groups of people and other created beings. I concur with this definition if it answers to the following three questions.

(a) Who am I?

The answer to this question will reflect self-awareness. This places man in the right place of knowing that he is a created being who has relationship with his or her Creator and that they can never be on the same level. Again this type of self-awareness ascertains him or her that he is not created alone or placed somewhere alone, but that he is related to God and his creation.

(b) What am I?

This question is directed to how a person perceives of him or herself. It firstly reflects on his sexuality, age and standing in life but goes further to elucidate him of his obligation to all people around him. This addresses his behaviour and responsibility toward people and all creation. It touches on his freedom and responsibility.

(c) Why am I, what I am?

The answer to this question encompasses many things. Its concern is to show that no man is here by accident. Therefore every person must have a purpose in life. He is created within a divine plan and it is imperative that he conducts his life within that frame. This also will convert man to know what he should do and what he should not do. But when one misunderstands this question he falls into a trap of being selfish and thinks negatively about what he can do and does not

want to do. In this line of misunderstanding, man becomes his own master because in his own free will he becomes a demigod.

On the basis of these three questions I define a worldview as that process of realization of human relationships to ones Creator within the framework of self, others, and creation, expressed in religion, culture and ubuntu (humanness). Compare Wolmarans (1995:18-21), Sindane (1995:8-9).

4.2 AFRICAN RELIGIONS

4.2.1 AFRICAN TRADITIONAL RELIGION

4.2.1.1 Background

Parrinder (1969) discusses the background to African traditional religion and maintains that this religion or the study of it, is very resent because there was for a long time doubt whether there is any history of religion in Africa. It was in Britain where people started to write a syllabus for religions that would cater for Africa, Europe and America. In their attempt (1969:7) they placed Africa first. It enjoyed priority. The second large religion found in Africa is Islam which spread from North Africa to Western Sudan and the tropics. The next religion found in Africa is Christianity. It was carried by sea round Africa while in earlier centuries it spread from Egypt to Nubia up to Ethiopia. In the twentieth century Christianity featured more in Africa and in African political affairs. The leading religions of Africa then can be grouped as:

1. Traditional religion

2. Christianity
3. Islam.

Traditional religion used to be termed animism, fetishism or totemism. Yet both Islam and Christianity can also be labelled traditional because they have a long tradition in Africa. Our point of referring to them as traditional is more directed to that religion which is older and of preliterate times, especially in tropical and southern Africa.

A great setback in the study of traditional religion in Africa is its lacking of its own literature. There are no written texts and no old expressions of faith which could reveal its structure. The second setback is that much literature on the traditional religion of Africa is written mostly by outsiders to that religion. They are people who do not have the firsthand knowledge of that religion. Some African writers who have tried to contribute to this theology or religion are theologians like C.J.Baeta, E.B.Idowu, J.S.Mbiti, and sociologists like Kenyatta, J.B.Daquah, Bosia, but they are also affected by the modern and western ways of life and thinking.

Anthropologists reflect more on the social customs like initiation and weddings. But these are not really religious matters although they have marginal references to religion. Expansion of Christianity in Africa shows much of concentration on education and on health but little attention was given to political issues. For the study of African

traditional religion, as for sources, one is confronted by a lack of a central tradition and a lack of written documentation.

Because of the isolation of Southern Africa by the vast desert and the tropics the literary culture arrived very late in Southern Africa, especially around the fifteenth century before which the science and knowledge of navigation was not common.

My observation therefore is that African religion is written in the heart of African people. Example: look at the "Malutis", the vertical zigzag form of a mountain range, in the drawings of many things. These Malutis are a sign of connection to the divine who lives at a sacred place surrounded by mountains. We also find decorations on house walls in the form of these Malutis called 'ditema'; as well as the same pattern in beadwork and in many decorations of clothes.

The African music is also fond of that singing with the maluti sounds and even the rhyme of African song is very peculiar with the 'malutis' in it. The floor and wall decorations, on pots, and also the sculpture and clothes are full of maluti-decorations. This is an indication of the belief that the divine are surrounded by huge mountains.

Again we have a saying of the Basotho that says " lentswe la morena le hahelwa lesaka (a circle must be erected around the word of the king). That means the word of the king is important and all must obey it without dispute; for what he speaks is

central to the lives of the people and must be attended to seriously. So the "malutis" are indicative of royal place.

4.2.1.2 The term 'religion'.

Idowu (1973:22) mentions that religion is a difficult topic to handle. Explaining it from etymological perspective he says religion means:

1. to take up, gather, to observe signs of the divine communications.
2. religion means a leg. It is a leg on which a person stands.

Therefore religion has a relationship with the Super being. The word religion came to embrace these two meanings interchangeably.

4.2.1.3 Origin of religion

There are various scholars who try to find the origin of religion. We can divide them according to theories they represent.

- (i) Those who speculate that man invented gods for the control of the most inner thoughts and sins which could not be controlled by the laws. In these circles then religion will be an invention of man.
- (ii) The deification of rulers that ultimately become ancestors is not unique to Africa. We find this practice

among the Egyptians and Romans. They also look to the ancestors as deities.

- (iii) Among the Africans something very common to identifications is totemism. We will touch on this topic later where people name themselves according to their respective totems, like ' Batloun , Bafokeng, Bakwena' and so on.

4.2.1.4 Revelation.

The African traditional religion has the idea of a transcendent God who is very highly placed above everything. He reveals theophanies to people. He comes to people at certain places and some of these places are regarded as sanctuaries and are respected by all. One example of such places in the tombs. That is a holy place according to African thought. Children must not play near the graves. People must not walk over the graves. Cattle must not walk over the graves. One must not point to a grave with any finger except by the thumb.

When we look for the definition of religion, Idowu mentions that this is a very difficult task. There are many definitions by various scholars but all of them seem to compliment one another.

Max Idowu (1973) quotes "religion is a perception of the infinite..." and Immanuel Kant sees religion as a "recognition of our duties as divine commands" and Schleiermacher said

religion is a "feeling of absolute dependence of person.. and entire passiveness..... "

Religion is what involves the whole of man, not a doctrine, not a hypothesis of man's sidekick or make-up. Religion therefore is an ultimate fact of human nature. It is the whole person that is involved in it. Idowu (1973:73) says man cannot be understood analytically as physical, mental and spiritual but as a whole. One does not say: 'My feet are sick or my head is not well'. It always is the idea of the whole person being sick. Yes, you have a footache, you have a headache, or an aching spot on your body, but it is the whole person who is sick. That is the conception of involvement in religion amongst Africans.

Every religion claims transcendental origin. Idowu says that religion results from 'men's spontaneous awareness of an spontaneous reaction to his immediate awareness of a living power who is wholly other and infinitely greater than himself. A power mysterious because it has not yet been seen, yet it is present'.

4.2.1.5 Analysis.

4.2.1.5.1 What is African Traditional Religion.

It is difficult to explain traditional religion of Africa because Africa is composed of many tribes with different traditions. But what is common with African traditional religion is that Africanism is very clear in all the beliefs and practices of Africa, Idowu (1973: 103). This is because of a diffusion and

common origin of the African race with their customs and practices. The combining factor in the religion of Africa is the name for God/god.

All the tribes of Africa have the idea of a superior divine who lives far away from people, who is very high in a position above humankind. He is the one who supplies every need and who caters for all through his agents who now have become ancestors. This concept is prevalent in all African traditional religion.

4.2.1.5.2 The word 'tradition'.

This word points to that which is aboriginal, that which is handed down from generation to generation; that which connects the past with the present; that which is the connection between the now and eternity. But every religion is ever a new religion every day. This means that African religion has not been static. It has also undergone changes with the changing of culture as a religion that is new every day. In studying African traditional religion, the point must not be to revive the old ways of worshipping, but it should be to research the good values by which one can live by today and tomorrow. We therefore must be aware of the fact that a tradition just like a culture is also a thing that changes as time goes on. Traditional religion then is no longer the same as it was with the primitive or original people. It has undergone changes all the time.

4.2.1.5.3 Nature of African traditional religion.

There are various names that are given to African traditional religion. Some say it is a primitive religion but we don't think that this word really qualifies to display and point out the African traditional religion because as culture develops religion also develops. It is never static. Every religion is a new religion. Now, to label their religion as primitive is derogatory and offensive to Africans. Idowu (1973:3) also entertains such feelings.

Sometimes the African religion is described as a savage religion. Now savage means the opposite of civilised. So African traditional religion is put on the dark side of being uncivilised. Neither could the term native be suitable for it. The Latin word 'navitus' means someone born in that region, born in that culture. So "native" points to where you are born. You are a native of your country. Every one has a place where he was born and he is then a native of that place.

African traditional religion is sometimes called paganism. This word comes from the Latin 'paganus' which pointed to a village dweller or a countryman, a person who lives away from the civilised community. Religion cannot be that because it is practised by both people in urban areas and in rural areas.

Sometimes it is called heathenism which literally means root, uncultivated or it points to a word that means one who is removed, who is an outlaw, one who is a vagabond, one who

lives away from the civilised world. Heathen means one with characteristics of a heath dweller. The Oxford dictionary explains the word heathen as an unenlightened person. The Hebrew uses 'goyim' which is used in distinction to a Jew. 'Goyim' is something of spiritual pride of the Jew when looking at other people who are not Jews.

The Greeks have for 'goyim' a word that points to a gentile, a foreigner. The Greeks and the Romans also did apply this word on cultural arrogance. They said a heathen is one who is barbarous. The Greeks referred to the Romans as barbarians and to the Jews as well.

Idowu (1973: 135-136) maintains that it was not the custom of primitive people to give names to their religion. To them religion is part and parcel of life. So they did not give their religion a name. Even for Christianity, it is not the Christians who called themselves by this name, it was the critics of Christianity who gave them this name. They referred to a Christian believer as a 'smaller Christ'. The best explanation or terminology for religion will then be as the Germans say: 'Gottesdienst', service or worship of God. That would be in line with the name of god in each particular religion. We also find this characteristic in African religion where the name of a god is attached to this ritual.

4.2.1.5.4 The structure of African traditional religion.

4.2.1.5.4.1 Belief in God.

The names of God/god as apparent among Africans, suggest a knowledge of the supreme god. This practice should have been with them a long time before Christianity spread into Africa. The prevalence of that terminology in their language is an indication that the idea of God is not foreign to them. From these names we realise how they thought about him: as a transcendent God, one who is far away, one who is almighty, one who is in control of every thing.

That the idea of God who has moved away from his creation, 'deus remotus', must be seen in the light of great fear, awe, and respect the African has for God.

We must also realise that the Africans do not believe that there is an African God. For as soon as we have such expressions, they would also tend to say: European God. God is not divided into categories of geography or history. God is supreme and in the religions of all the nations, with Africa included. Idowu says we can speak of the 'multi-sided concept of God in Africa' (Idowu 1973:128). This, he says, because in every locality people tend to have different concepts influenced by the sociological structures. In Nigeria, for instance, some tribes are organised in strict hierarchy and their concept of God is also as such whereas some other tribes are organised loosely, loose structures. Then we find also a loose concept of the supreme where he is not associated with any of his attributes.

We find where God is thought of in masculine terms and with others he is thought of in feminine terms.

In conclusion we note the following with regard to the people's ideas of God:

To the African God is real. He is real in every aspect of their lives.

He is personal. Each people has a local name for Him.

There are also other names beside the principal name. Among Sotho-speaking tribes the aspect of a generic element (-dimo) is always conceived of in the principal name and to this element is prefixed 'mo' or 'ba-' in deities, as indicating their association and derivation from God.

In Africa the people are very rich in giving attributes to God which indicate that for them, God is an ever present, ever active and ever acting reality in the world. Always, when they pray we hear them referring to God as (in Sesotho) 'Ya-matlahle', 'Ramasedi', 'Seabi-sa-mahlohonolo', 'Morena-wakgotso', and many other names which point to various attributes of God. He is the good Father-God in the biblical sense of our "Father in Heaven". He is the God who walks with them, who is friendly, who is protecting them everywhere. (Senatla-sa-mahodimo).

The approach to God by Africans is sometimes said to be indirect. With Africans this conception is based on the custom

that a child approaches his father via it's mother. It would not be otherwise with the God whom they so highly esteem. In their traditional worship there are always mediators like "badimo". In their offerings there is always the element of appeasing the ancestors and to plead with them to forward their request to God. There is always this expression in their traditional prayer: "Modimo o motjha, rapela wa kgale" (meaning 'the new god, pray to the elder god'). This is a common feature in their prayers.

There are some tribes who make separate sacrifices to God and other sacrifices to the ancestors. With the Basotho this happens especially when ploughing and harvesting. Some grain is offered to God in order to bless and to protect the crops. Even in this ritual we still hear them calling to the ancestors' spirits to facilitate their prayers.

God is absolute

He is the absolute controller of the universe. Therefore He is not withdrawn. They do express the idea of a faraway god but who is at the same time near and active in the Universe. The concept of addressing God as if He is far, has to do with the respect they have for Him.

God is One

The only God of the whole Universe is the God they worship. The sacred places are thought to be the places of where God

appeared, not the places where creation began, as points out Idowu (1973:161).

4.2.1.5.4.2 Belief in divinities.

The belief in many divinities is called polytheism. Among the Greeks there was a belief that there are many gods or divinities who are constantly battling with one another. Amongst them was a faraway god, a high god, who was called the unknown god. It is this 'unknown god' whom Paul wanted to explain to the Athenians in Acts 17:23.

With the Africans the divinities are not spelled with a capital 'D' but with a small 'd'. The reason for this is because Africans believe that the divinities are higher spirits which derive from God. They are the deities who are closer to God than the spirits. And these deities are conceived to be the gods of the tribes like gods of Batsweneng, gods of Bafokeng, gods of Bakwena and so on. Now, this belief in different divinities is sometimes called practice of idolatry. An idol is an image of something. So, if an image of this god or divinity is believed in, it is actually representing the higher God. Now the Africans believe that God, dwells in that person. He is in these divinities, in these images. If we describe the African traditional religion as idolatry, then we mean it is a religion consisting of many deities.

Sometimes the African traditional religion is described as fetishism. Now the fetishism means a body of the spirit, a well

made thing, a beautiful thing. If applied to the African traditional religion, then it means an external object regarded as animated by a life analogous to man.

When animism is used for fetishism, then that means the object has life in itself. That will mean this object, perhaps a stone or a stick now has the spirit of God in it. This is why in fetishism this stone or this object might be carried all over with the belief that it has the power of God in itself.

Animism is another description of traditional religion. In animism we understand the doctrine of souls and other beings in general. This theory has two components. The one component is a continuation of the creature's spirit after it's death. And the other component is a continuation of that spirit upward to a higher rank of powerful deities. Therefore animism includes the belief in souls and the belief in a future state and if this belief is a form of worship then animism is a belief that an object which has the soul of God in it, will live eternally. There is interaction of these souls with the living through the dreams and visions. This also leads to the idea of the departing soul of a dead person that goes to the higher divine places or that this spirit floats in the air or travels around looking for a vacuum it can occupy. This is why the funeral is so great and important to the Africans. That the spirit is considered to influence a man's life, either positively or negatively.

What term should be used to describe African traditional religion. P.A.Talbot (in Idowu (1973:135) maintains that the

religion of Southern Nigeria resembles that of ancient Egyptians which combined the belief in the supreme God with that of the various subordinate deities.

Setiloane (2000:30,31) also comes to this idea concerning these spirits and he calls them 'ba-dimo'. To him the ancestors have gone to higher ranks. They were people living on the earth but they have gone to a higher rank. They are not worshipped but are venerated as people of God. Therefore he does not call them 'badimo' as if they are sort of gods, but he calls them 'ba-dimo,' which means those who belong to 'Dimo', referring to God; because "they therefore share in the essence of Modimo", (2000:31).

They are the people of God. This comes to the point of including the subordinate gods with the supreme God. Divinities are brought into being as functionaries in the theocratic government. Divinities are the ministers, each functioning in it's own portfolio. Therefore they only constitute a hardware house which is not the ultimate permanent rest.

4.2.1.5.4.3 Belief in spirits.

While ancestors as divinities are seen as domesticated spirits, always forming a part of the human family, the spirits are of the impersonal establishment. Spirits are more like powers, forces, abstract as shades and they are immaterial. The spirits are omnipotent and they inhabit any object anywhere. They

have no proper names but the categories of their identity are like ghosts that is the spirits of a person who were not buried with correct rites. Now this person's spirit becomes a wanderer, roaming all over and disturbing people in dreams and also in visions. The reason why the spirits have become ghosts is because they might have also lived a wrong life that was not acceptable to the ancestors. Now they are being punished by moving all over and disturbing people. That is why it is important for a corpse to be buried with a proper ceremony and at a proper place. If the body of a person was not buried correctly, he is going to turn into a ghost and he will disturb those people who did not burry him properly, or those people who hated him and did not even attend his funeral. But the spirits also differ because there are those good spirits which are employed by the people, especially the diviners. The Africans believe that the diviners have access to these spirits to ask for their power especially in diagnosing a disease in a person and also in prescribing the right medicines. According to this theory there are various kinds of spirits in African traditional religion.

4.2.1.5.4.4 Belief in ancestors.

We have already indicated that the Africans say that they did not worship but only venerate the ancestors. To them those are the people who were elders of a community or a tribe. Now they think about them and they value them very high and they honour them but they do not worship them. Also in their prayers we do not get a prayer that is directly addressed to

ancestors. The prayers of the Africans are always directed to the almighty God who is far above the ancestors. The ancestors are looked upon as guardians of a tribe and as mediators between the living and God. In their prayers they say: "Modimo o motjha, rapela wa kgale" meaning newer or younger god, pray to the older god.

In the African traditional religion the Africans believe that there is communication between the living and the ancestors. According to their belief the ancestors are intermediaries between the living people and the deities. This is a continuation of their earthly function and they should be remembered by the ceremonies which are held in their honour. If a person does not participate in these ceremonies, then he loses contact with his ancestors and therefore he cannot expect any guardianship or any protection from them and a most feared thread is that if he forgets his ancestors they will also forget him and at his death he will turn into a roaming ghost.

Just as Africans believed that the parents have power of blessing or cursing their children, also when they, the parents, are dead, they have the power to give them luck or to retain luck. The ancestors are approached differently by different people but what is common is that the ancestors are always approached through the specialists who know how to interact with them and to consult them.

The other question that we must apply here is how does one qualify to become an ancestor. We find that all the good people who have lived according to the good customs, they become ancestors at the end, but people who did not live according to the good customs, they do not become ancestors but ghosts. In this belief of ancestors the Africans believe that these ancestors live in their world where also all people will gather one day and will be united with the living of today.

4.2.1.5.4.5 Practice of magic and medicine.

The belief in the ancestors is also associated with the practice of magic and medicine. In this practice we have what we call good magic and bad magic. This bad magic is called black magic. With good magic we mean the science of knowing medicines that heal. The practitioners of this magic are called healers or doctors. In both cases they do use divining bones, even when they know the medicines for the particular disease.

The other magic, the black magic, operates mostly with divining bones to tell someone the source of illness which is usually blamed on other persons or ancestors. With this magic the bad spirits are employed to cast a spell on other people. It is in this case a matter of fulfilling your desire over something or someone. It is here also where you find the concept of "your will be done" or the concept of "my will be done". The line between these magic practices is very thin. The line between consultation of ancestors and magic is also very thin in the

sense that it is only done by intermediaries. It is a practice that cannot be easily understood by outsiders.

4.2.1.5.4.6 The prospect of African traditional religion.

Idowu (1973: 206) maintains that a religion is sustained by two points:

1. The good dynamic of that religion.
2. The loyalty of the followers of that religion.

This takes place with every religion in every culture. The biggest challenge facing the church today in Africa is to end the dual loyalty of Africans. Some believe in God and practice Christianity but at the same time they resort to the traditional religion and traditional methods, when illness strikes. They resort to the medicine man who can consult the spirits of ancestors. We have to address this from the scriptures (John 14:6, and show the people that the Christian religion is a religion that honours God the creator and He is able to give us every thing according to His will, whether good or bad. We receive everything from the good hand of the Father. He knows what is good for us, even if we do not understand it now.

4.3 African religion and culture

In order to understand the African culture as related to traditional religion, we firstly want to look at the standpoint of different church-traditions.

4.3.1 The Roman Catholic Church Standpoint

The Roman Catholic Church has a standpoint that man is not totally corrupted (*curruptio totalis*) by sin but his rational mind did escape this corruption. (Theron 1987:18). Because of this, their approach to culture is that of accommodation and assimilation. With assimilation they mean that the culture must be incorporated to the gospel. Accommodation means that the missionary must adapt his message to the culture. Theron (1987:18) gives his personal witness when the Roman Catholic priest of a theological seminary in Pretoria put it to him that the church has not decided anything on this matter but it is put squarely into the hands of individual congregations. With this approach then the Scripture is no more the norm of salvation but now something is brought along to it.

4.3.2 The Protestant Churches' standpoint.

The Protestant Churches, were deeply relying on the western patterns. This reliance directed the faith of missionaries in mission fields, especially in Africa, to be negative to cultural traditions. In most cases repentance was seen to be the rejection of traditional African culture and the adoption of the western culture. This is too generally stated. We know that this emphasis differed with different missionaries and churches. With some we find strong emphasis on enculturation and contextualisation of the gospel in Africa. The indigenous adherents of these traditions have an enormous role to play in this matter today.

4.3.3 Black Independent Churches' Standpoint

Theron (1987:18) maintains that the rejection of these cultural practices by foreign missionaries contributed to a large following of congregants departing to the independent churches where the indigenous ministers practise and encourage people to follow churches that accommodate traditional religion, for according to them that holds many advantages for this life.

There is truth in this, but I think we must not see it as if it is the only reason for many people leaving their churches because the evidence is that even today we find a lot of propagation enticing people to worship according to cultural ways like the present 'naka la motheo' program over the radio. Fortunately we do not as yet see many young people following that stream of traditional worship. What we do find is the watering down of the gospel but the gospel is still making great advance amongst young people. The proof of this is the ever growing statistics of young people accepted and confirmed in the church. We must not lose sight of the fact that there are many other new movements like the New Age Movements which easily attract many people because of its simple philosophy that all ways lead to God.

4.3.4 Cultural practices among the Africans.

Since there are many cultures among the Africans it stands to reason that their practices will also be many and complex; more so because culture is not static but develops and changes

with the changes of the people of that particular culture. Here I want to point out a few of these practices.

4.3.4.1 Marriage.

Theron (1987:41) tells how complex this matter is because it is both economical, social and religious. Mbiti (1969) also sees marriage as a form of existence among the black peoples. It is the greatest desire of individuals in the community to marry and have children.

The purpose of marriage is an attempt to recover eternity. To die without having children is to be cut off from the community. Marriage is the means of the continuation of the group. It is a religious duty for every individual to make his or her contribution to this.

Marriage is also a 'rite de passage' because you attain a new status. Accordingly it is a stage of attaining adulthood. You are only an adult if you are married and have children. That is why peoples names change as soon as they get married. They are being called 'ntata Nnyeo, Mme wa Nnyeo' - that is something additional to his name. The attaching of another name to that of the father or mother is a sign of status in a new social standing.

4.3.4.1.1 Kinds of marriages among the Africans.

1. Polygamy.

This is where one man takes more than one wife for himself.

2. Lobola marriage.

This is when a man gives a gift in form of cattle or money to the parents of the bride.

3. Levitical marriage.

This is a marriage where a brother of the deceased husband takes his dead brothers wife to be his wife. There is no talk of lobola in this case.

4. Surrogate marriage.

This is where the husband takes the sister or one in the family of his wife who is related to her, because his wife has passed away.

Some facts about these kinds of marriages:

Polygamy:

Mbiti (1969:142-143) mentions that a polygamous union suits the traditional thought and life of Africa. The following advantages are given:

- (a) The status of the husband is enhanced because having many wives proves that he is a hard worker, who can maintain and care for many families.
- (b) This union is found to be necessary for the sake of manpower since many wives help with the economy of the home, especially by working on the fields and making any duty at home easier because many wives tackle all the duties together. Also the many wives to man are economical

because when they work outside, they bring in some money to the families as bread winners.

- (c) Lastly we find that this kind of marriage was encouraged among the people because it counteracted prostitution and dishonesty in marriage.

4.3.4.1.2 Functions of marriage.

- Personal function:

- (a) Marriage is seen as a necessary partnership in the community. Anyone who has arrived at the stage of marriage but has not contracted a marriage is seen as not yet fully adult and also not fully human. So marriage serves to complete personal humanity.
- (b) The many daughters born of that marriage will make the man rich and help him to pay for his son's marriage because when they are married more cattle will come in.

- Social function

Africans view marriage in a social context. It will help to make a big family. Now a big family is a great gain because it makes a long relationship with many people and many families of the daughters or wives who are married. The other social aspect of marriage is that it guarantees the existence of the family. Many children will be born, especially of the main line, and will always keep the name of that family in the society. Marriage also serves the

solidarity of the family. Again it also binds the community together because members of these families will always participate in every family affair and in the continuation of cultural rites.

Marriage gives pride and status to the wives when they belong to a big family, with the past and present members, and they also like to belong to a family that is assured of security and prosperity.

Marriage also serves the permanence of the union because the man will not go around looking for other women but will be content with the wives he has. This polygamy also helps with family-planning because no one wife will have too many children that she could not bring up well by affording their needs.

Marriage helps regulating sex in the community. With the taboos at birth and after birth and during some periods of abstention especially during the time of mourning when a the respective woman should not sleep with any man irrespective of how long the period of mourning is; his many wives will still fulfil his desires. In a polygamous union the husband can be relieved without going to prostitution and having extra marital relationships.

This practice is commonly found among people of migratory labour where families are left alone at what was

called homelands and breadwinners having gone to the industrial cities. (compare also Mbiti 1969:143).

This also promotes less children per wife as already indicated above.

- Religious function

For ancestor worship, this helps the ancestor not to be forgotten for if it is not the case, his name dies off as there will be no grand children who would be named after him. Many offspring will continue the names of the ancestors.

One other reason for polygamous marriage was the psychological security it had potentially in that a man with many young men as sons could not be attacked easily for they are his security.

These aspects are basically the reasons for polygamy. Not all marriages in traditional society are polygamous but all have the potential of polygamy.

4.3.4.1.3 Lobola.

Lobola is not just a financial transaction. It is not only between the wedding parties but it is a matter of binding two families and their relatives. Lobola is a licensing of a marriage. It is the giving of rights over the wife to the husband and to the family; to compensate for the children to be born out of that marriage. Lobola is also a pledge of the husband to protect his wife and

to provide for her. This practice serves to keep the balance between the two families, that of the bride and that of the bridegroom.

4.3.4.1.4 Levitical marriage.

This practice is followed, as we have already seen, when the husband dies. His younger brother takes over all the rights over the widow, especially that of procreation, so that he will not be forgotten. This functions to keep the widow within the family ties. Marriage is not stopped by the death of a husband because it was not just a matter between the two but she belongs to the whole group. This is actually not a new marriage but just a continuation of the former marriage and therefore there is no talk of lobola.

4.3.4.1.5 Surrogate marriage.

This is when the wife dies and the husband is given to the sister of his wife to be his wife now and to bear him children. This also happens when the wife is barren then the husband may take the sister of his wife to be his wife. In this case there is no talk of lobola. The churches which are accommodating traditional customs are very lenient on this matter.

4.3.5 Initiation rites.

This practice is one of the rites de passage of African culture. The method of this practice differs from one African cultural group to the other. It is generally focused on preparation for one to fit into the society. In this manner then it is of

educational value. In its performance there are three stages to observe.

The first stage is that of taking away the position of childhood and reach the stage of adolescence. This is revered among the Basotho as 'ho poma mohatla' – cutting the tail. It is similar to what is referred to new comers as treatment or initiation. Blood is shared for this occasion for blood is a symbol of life. This has also to do with ancestor involvement for accepting that person in the life of community.

The second stage is when the initiates are been taught all the skills of community life and good behaviour and responsibilities as adults in the community.

The last stage is when the initiates graduate. Symbolically they get new names, new clothes and presents. In all stages blood is shared. This topic will be addressed again under philosophy of education.

4.3.6 African taboos.

There are various taboos among the Africans. These taboos were all of lifelong in the community. They regulated good behaviour. They regulated things to be done and things not to be done. In other words, they were the ethic of the community. I want to mention a few as they appear in the book of Sekese (1983:48).

1. Setlhare hase bokwe.... (You do not thank someone who gives you a medicine.)

If you thank when receiving the medicine, you make it ineffective in its operation for you and the ill person for whom the medicine is intended. You only thank the giver, especially the doctor, after it's success.

2. Hlanyela ha e amohelwe ka letsoho. (That is to say the seed of a crop is not received by hand.)

This is when one asks for seed. It is dropped down so that it can be picked up from the ground. It is not to be given in his hand. That signifies that the success must not all go to the receiver alone. Some must be retained for the giver. In this case also the receiver does not express his gratitude till after a good harvest.

3. Selepe hase kape ho motho, motho a dule fatshe. (Meaning an axe does not chop unless that person is seated).

When you are cutting someone's hair, any arrival must first sit down. In olden days people used to cut their hairs with a sharp knife or a razor. The belief was that if you remain standing the scissors will cut and injure the one who is being shaved. So one who is arriving must quickly sit down so that there can be no danger.

If we look closely at this sort of taboo, we see the secret behind it being that someone who arrives will soon talk and draw the attention of the one who is cutting/shaving the

other one's hair. That could result in injury to the one who is been shaved/cut.

4. Ntja ha e hlaba moolo motshehare, e a hlola.

This is when a strange unusual bark of a dog is heard at day time. When a dog or dogs bark in an unusual manner, it was believed that that predicts death. If it was one dog doing that, it was killed.

5. Didiba tse tshikgotsang. (The sprinkling wells.)

In some wells the water bubbles up strongly and tend to make the body uncomfortable and irritable. When one drinks from them, you first have to pluck some grass or a leaf and throw it in the well. This was believed to be a way of healing the waters of that well or to take away any poison that may have been put into the well.

6. Taboos to prevent hail.

6.1 No cow dung should be removed from the kraal during daytime.

If that was to be done, it had to be done very early in the morning or very late in the afternoon. Otherwise it was believed that hail will come and damage the crops.

6.2 Cutting rafters in the forest or a kind of grass for weaving mats or the grass when man was doing tannery work, was not allowed. This was one way of regulating nature conservation. One could not cut grass, or rafters from trees

or special weaving grass in any season. Only during specific seasons it was allowed, and men were not allowed to do any tannery. The season when this was allowed, was usually in winter when no hail was expected and therefore no crops were in the fields.

6.3 Ho se ye masimong tsatsing leo.

(No going to work in the fields that day).

This applied when there was any funeral or death in the village. No man or woman was allowed to go to work in the fields. A story is been told of a certain man, Banane who was a peer of chief Molato who insisted on going to the fields, even on such occasions when there was death in the village.

When the hail damaged his crops and those next to his, a song was composed that says:

“ Tshimo ya Matlenane ruri “

(the plot of Matlenane)

Le tshimo yaruri”

(and for that of his neighbour) (Sekese 1988:51).

When one looks at the various taboos in African life, one finds that they were used to control community life, to control behaviour of people and to establish responsibility among married people. For instance no water was to be carried into the home after sunset. The belief behind this was that if you do this, you bring evil spirits from the rivers into the home. You make it easier for the demons to come into your homestead.

Also it was not allowed that one could bring fire into the home after sunset. That was to teach young girls to prepare the food late into the afternoon so that before sunset the food could be ready.

These taboos and customs have a lesson for us today, especially in Christianity. When we look at the communal use of land, we can understand the idea of sharing among the black people.

This can also contribute to the Christian understanding of sharing resources.

Also when we look into the African customs, we find that Africans do not separate body and soul. It is so that to them both the body and the soul's needs are provided from one source, that is the creator God. Therefore they also say "Motho ke ngwana badimo" - a person is the child of the ancestral spirits.

Again we find the high respect they have for the chief as "ngwana badimo" - the child of the ancestors. Now this belief can be developed further to show the special relationship of Christ to God and thereon develop the high respect for His priesthood. We must also learn that Africans also take oaths and they use the name of their ancestral parents. By doing this, according to them they make it to be something more powerful than a signature on paper. In Africa, an oath by the name of the ancestor is more binding than a signature on a paper. From this

practice the church can develop an explanation of the bond of God's covenant with believers and therefore develop the certainty of God's covenant, its promises and demands. Again, reconciliation also plays an important part amongst the Africans. This was done especially when there was a family-fight and people said: People who belong to the same family must not fight. They must come to terms and be reconciled again. This could illustrate the truths of reconciliation between Christians belonging to the Christian family of God. (Eph. 4:2; Col. 3:13). Or when a man was divorcing his wife or fighting with her, it was very seldom that it could develop to a divorce because they were brought together once again for if they did not come to terms, they will annoy the ancestors. We can learn from that practice how important reconciliation is among married couples (Eph. 6:1-8)... all this based on the reconciliation of Christ with man. The independent churches are accommodating these practices in their liturgy. And this is why these churches are popular amongst the Africans. For the various initiation services that we have among the Africans, the Christians can arrange services of thanksgiving to God, e.g. at the birth of a child or the celebration of a birthday or any other rite de passage. I do not doubt that if these customs can be explained in the light of the Gospel, with a strong Christian hermeneutic they can be useful for the church today.

4.3.7 Marriage procedure amongst the Basotho.

When a Mosotho young man decides to marry, he does what is called "ho raha moritshwana". He kicks the bucket.

By doing this he let the cows go to the fields without being milked so that the children when they rise and need milk and will cry. Then the parents will realise that this man says by this action he does not want to look after someone else's children. He now wants to look after his own children. That is the first step of notifying the parents that he wants to marry. When the parents see this action from their son they call him and ask him whether he has seen somebody somewhere. If there is no particular person or girl to whom he can point, the parents will start advising him about a good girl from the girls of this or that village, even among the family line who is fit to be his wife. This is very common among the Bafokeng who intermarry among themselves.

When the parents have come to a point of knowing which girl was picked by their son, they send someone to that particular home driving a cattle to court with it. When that person arrives at the place he speaks to the father of that girl by saying: I am sent to ask for a drawing pot, -a water drawing can- "mohope wa metsi". Then he points to the cattle he is driving which indicates the purpose of his coming there and what he is saying; - the request of a bride.

When the father of the girl agrees and approves of that action, he goes into the house and he takes a pot of fat and then smears the head and the face of this messenger. When the messenger goes out into the public, they see him smeared with fat. They know then that his mission has been accepted. Even when he comes to the people who sent him, they look at him whether he is smeared in the head and face. Then, if that is not the case, they know that his mission was not successful.

The head of cattle that he drove when going on this mission will be slaughtered and be eaten as an indication of the young man's desire to marry their daughter. Or if the young girl is still too young to marry, then he keeps the cattle and that cattle is regarded as an engagement token so that nobody else can come to ask for that girl for marriage, (Sekese 1983:7).

The real people behind this courting should be the grandfather or a sister to the mother. The cattle that are driven to pay for lobola, are driven out of the kraal by the father's sister, (rakgadi).

To be fully human one should participate in all 'rites de passage'. A person accordingly is not born fully human. He must undergo all rites of passage in order to attain full humanity. The African believes that no man is an individual. Mbiti says correctly (1969:108,109) 'I belong therefore I am'. This means that I belong to a group, and therefore I am a person. If I do not belong to the group I am no person at all. In

other words Africans believe that man exists in a community of persons.

Setiloane (2000:26) subscribes to this idea by saying a human being is not just a vital force but he is "a vital force in participation". He becomes a magnet that attracts other magnets and therefore they become a magnetic field. The African idiom of a person is a person through other persons, "motho ke motho ka batho", compliments this philosophy.

It is in this background that we can understand why the African people see marriage not as a bond between two people but a matter that involves all the living relatives of that tribe as well as the deceased ones. Hence a ritual must be performed to implicate the ancestors as well; with the purpose that they will accept the bride in the family of the one marrying with her and that the marriage will be blessed with many offspring.

Africans see marriage in this regard as the foundation of the society.

We therefore have to be careful when interpreting the Bible when it says one will leave his family and mother and cling to his wife. The Bible does not attack the African concept of family but it only warns the bridegroom to take full responsibility of his new status. He no longer has to look to his parents to make decisions for him. Also, this biblical expression was also to be seen in that it denotes one thing for

all, synecdoche. Not only the bridegroom but the bride as well, will have to take responsibly for her decisions before God.

The African view of marriage is to see it as a duty. It is required of every person to marry so that he can fulfil the objective of a family or society. Anyone who does not want to participate in this societal objective, is a sub-human who is rejecting other humans while he/she is also rejected by that society.

Because of the high price placed on marriage pre-marital relationships are allowed by certain nationalities like the Zulu when a girl is engaged. This is done to ensure that the marriage will be successful with procreation. The way they do it is what they term to 'borrow the child.'

The one who is engaged can be borrowed by the in-laws. Lobola is not seen as a price of the bride but more as a commitment from both parties for loyalty. It is then seen as integration of the bride into the new family. This gives her the status of a fully married woman. It is a visible sign that seals the marriage bond. If no lobola has been given, the bond is said to be loose and anyone can break the bond at will.

Lobola should therefore be encouraged by the church with clear explanation and not commercialisation of it.

4.3.8 Totemism

A totem is very common with Africans. It is often even found in the surnames of the people. In primitive times African people did not have what we term surnames today. A person was identified by lineage of parentage, that is, whose child he or she was. Even today the Herero people attach great importance to that method of identifying a person. This is exercised during the vigil period of many days before a corpse is buried. Women will then occupy a separate house from men and every woman who comes to the funeral will first go into that room and identify herself by relating her totem and then people will trace her up the lineage of the deceased. The same thing is also done with the men as they sit around a fire the whole night.

Totems are given according to kinds of animals and plants. The affinity between man and animal is that both can move, can emit sounds, can express emotions and have body with a face; unlike plants. The attraction to use names of animal is because animals have some peculiar characteristics which man does not have, e.g. a fish can breath while under water, reptiles shed skin and birds can fly over a long distance. As such animals occupy an intermediary position between man and nature.

The other reason why totems are related to animals and plants is because they supply man with food, (Levi-Strauss 1962:56-57). He beautifully illustrates this by saying 'the road from the

wilderness to the savage's belly and consequently to his mind is very short'; thus implying the importance of food to man.

Another reason for the association of animals with totemism is for cultic sake whereby the community wields its power. We perceive this from the taboos where one must not kill certain animal species or even not to eat them.

People sometimes think that the African attaches some religious value to the totem; which thing is not true. It actually signifies the attachment to a life-view aspect of the permanence of a tribe and its solidarity. In that sense totemism is a tribal emblem and a pride like a national flag which is highly esteemed, (1962:60).

There is a definite method which is followed when people want to determine someone's totem. It goes like this:

Interrogator: "O mang ?" (Who are you?)

Reply : "Ke mokali wa thole" (I am a part in the lineage)

Interrogator: "O tswa kae? " (Where do you come from?)

Reply: "Ha Mmantilatilane" (From Mmantilatilane)

Interrogator: "Wa ja eng?" (What did you eat?)

Reply: "Ka ja bohobe" (I ate porridge")

Interrogator: " Wa futswela ka eng? " (With what was it mixed?)

Reply: "Ka metsi a pula" (With rain water)

Interrogator: "Thella, hee !" (Then, relate your totem!)

Reply: "Ke thelle eng, ke le" (What should I relate ,
for I am)

Then follows the naming of a totem as found among the Basotho which is done as follows:

BAFOKENG:

Ke le Mofokeng wa Ntsukunyane

Oa kata Sefiri

Bakhoele ba titima mabitleng.

Motho oa 'mafoketsang Bakhoele lipolokoe

Esere ha ba ata ba le bolaea

Thotsela sa Khoele ha se je moroko

Se phela ka lipolokoe.

BAFOKENG:

KE LE MOFOKENG OA'MAPULUNGWANA PHAHLA

Khomo ha e tsoala bosiu e ea hlola,

E khona e tsoale mots'eare

Banana ba e shebile.

Letotomana lenyela tlatlaneng Motho oa'Mapuapere;

Motho oa tepeletsane oa masepa

Motho ea nyelang ka serotong.

BAFOKENG:

KE LE MOFOKENG OA HA MAHLATSI

Mahlatsi a selise ka thebe

Kotsoana Phokeng.

Motho oa'Manti ea'Mope

Oa morareli'a Phole.

BAFOKENG:

MOFOKENG OA MOKHALI OA MOTLALANE

Motho oa 'Mamarareli'a Phole

Oa habo Malemane, malema tsela

Oa bo-moleme thita ka' moho e sale.

BAFOKENG:

MOFOKENG OA'MAKOMANE

Motho oa'Masemonoko

Senoa nkho ea mafura a lefehlo

Ba a qete.

Motho oa ha malekele

Ea lekellang letlalo la khomo

Le le metsi

Ba re ba ea le sua.

Maja'mutla o le tala

Ba o ts'ohle litsebe.

BASIA:

KE THELLELENG KE LE MOSIA

Motobatsi oa'mantsa'ng thebe

li ome

Li sa'nee li omela

Mokhoabo tlung.

Motho oa'Mats'ele'a Lebajoa

Ha ke re ka Tse'ele nka u ts'ella.
 Motho oa Rakhosi,
 Rakhosi o ea bolaela, o ea tlohela
 Ho sale ho phuphuthisoa Manonyane.
 Boliba bo botala ha bo okameloe
 Makhosi a bo okamela.
 A oela ka mahloana le litsejana.

MAKGWAKGWA:

KE LE LEKGWAKGWA

La selimo-nthole?

Nthole maphutse

Le maraka ke imetsoe.

Motho oa habo Lijo'

Oa bo-Moselane.

Habo Lijo ho hlabana lithotsela.

MAKGOLOKWE:

KE LE LEKGOLOKWE LEKOTSWANA

Lehlaba khoho ka lemao?

A e isa moreneng

A re mpone morena ke hlabile.

O e isa khorong ha'Mokholoane,

'Mokholoane a e ja a tima bana.

BAPHUTING:

KE THELLELENG KE LĒ LEPHUTING LA HA MOSEOOE SA
MATS'ASE

Motho oa khalametsane ea ha Mosoeu

Khetsi selutla-majoe

Ere metsi a sale a ipopile

Khoase o shoele a ba file lerumo

O bone le seripa a ba neha.

Phuthi e tsoha kameso e ants'e.

BAKWENA:

KE LE MOKWENA OA HA MAIEANE

Oa Fusi, oa leruo la khomo

Motho oa ha Motlohelo

Oa khatampi ea motse, sebapolong

Oa ha Khoonyane ea ha'Mants'asa.

Sebooka Letebele.

Motho ea neng a booke Mokone

A re ke Mosotho.

KE LE MOKOENA OA HA MOKOTELI

Mokoena oa Nkhaolise e mots'oana Thuhloane

Mora Libe'a Makhoana,

Oa Libe le Libenyane

Motho oa ho tsoala ke Motloang

Le Mokoteli,

A tsoaloe ke Kali, mora oa Ts'olo.

Koenenyane, koena li e hloile

Li hana ha e okamela maliba
Li e nka ka seriti metsing.

BATAUNG:

KE LE MOTAUNG OA HA RAMOKHELE

Oa male a Maphoto

Lekolokotoana la'Makobaisa

Leo etlare ha le tla le ja

Merite e thehe

Ho be ho thehe e me'nyenyane ea liotloana.

Motho oa maele oa'Mamontoeli

A phuma, a phumele baroanyana

A phumele ba ha'Mokholane,

A khutle.

KE LE MOTAUNG

Oa ha Sefatsa sa Ts'ukulu

Oa ha mosesela nkhope

Oa ha sekhola-nkhothe

Motho eo etlare ha a tla shoa

A khaoloe hloho.

A sale a pitika bokolokoto.

A sale a kunyakunya ka mahetlana.

KE LE MOTAUNG WA HA HLALELE

Motho oa'Manthethe oa Morapeli

Petu le ka lekana molala

Motho oa'mabese la khomo,

Bese la retha le etsoa khomong.
 Naka le hamela tsoetse
 Ha le ke le hamela mafi a sole
 Motho oa'makhomo e ts'ehlana
 Hlalele ke seapara makoko
 Taung ha ho marena-mangata
 Morena ke Hlalele feela.

BAKUBUNG:

MOKUBUNG OA HA MOSHOLI OA MAROKANE

Kubu tsosa malota re bone
 Kubu ha e hlape metsi e a kholosa
 Kubu e hlapa metsi e a nyolosa.
 Kubu e kalo ka ntlo ea moseme.

BATLOKWA:

KE LE MOTLOKWA OA HA TS'OTETSI

Oa ha Maseli,
 Oa ha'Maseala se khaohile, Motonosi.
 Motho oa Ts'otetsi'a Lebaka;
 Motho oa'Manthatsi.
 Motho oa'mahonkha lefitha
 Le mohla ho sa hlajoang.
 Motho oa ho nyela mokopu oa'Mamohato.

BATSHWENENG:

KE LE MOTSHWENENG

Motho oa'Makhamali'a Mooko

Motho oa bo-Kosa oa bo-Moliehi
 Oa botholoha ka bobbe molekelekeng.
 Motho oa bo-'mamutla, thulama,
 U lebe koana Matebeleng,
 Ramonamele ka tsebe ha a utloe.

BATLOUNG:

KE LE MOTLOUNG OA HA MALUNGA

Tlou makhola tsebe li khanya letsatsi
 Tlou li fula hae li sena balisa
 Li sehlots'oana joaloka choba la khomo
 Ngoana mosali oa letsoele le lelele
 Ea nyants'ang ngoana a le mose ho Lethuela.

BAKGATLA:

KE LE MOKGATLA

Oa ha'Mankoane, lelimo
 Oa mahlako a Mokhalaka
 Moana nong
 Tlake se solle
 Re epela motho
 Motho oa marumo ha a epeloe hae
 O epeloa naheng.
 Moana lipulitsoana tsa Malimong
 Nonyana e holimo nkholi,
 Lekholo-kholo.
 Motho oa ho tsoa metsi-marutloane
 Motsoa lehlakeng.

Motho oa'mamatsoa ntoeng

Khabong ea marumo e tuka

Motho oa'masenoa mali a batho

A tletse merifihali.

Motho oa bo-Molise oa Setabeele. Moletsane (1998:9-48)

4.4 African spirituality and life

4.4.1. Illness

4.4.1.1 Illness as physical disability

A person with any kind of physical disability is said to be ill. In Sesotho such a person is called seqhwala or sehole. It may even be that he/she is not feeling any physical pain. Such infirmities could have resulted from birth – then the cause will be related to the activity of evil spirits or ancestors. It could have begun or resulted from an accident, the blame will still be put onto somebody. The general African concept is that there is no natural or accidental course of any illness – “Letlalo la motho ha le thakgiswe fatshe” is their saying. This implies that there is a human cause for every illness. If the blame is put on spirits then the person is bewitched, if it is put on ancestors, then it is because of they are being not satisfied about something in that person or his relatives. The blame may be placed upon any person or spiritual being and then the person is ill because of being weak (ha a na seriti). This implies that perhaps he/she had come in contact with a strong person or has passed over a stronger medicine.

4.4.1.2 Possession by the spirit (Ho ba le moya)

Manifestations of being possessed appear in various forms. Sometimes it is a command of the spirit to a person to go about bare footed day and night under all kinds of weather or with nothing on the head; or to wear something on the body and never put it off. Many manifestations appear during exorcism of a spirit that had possessed a person. Allan Anderson (2000:267) in his 'Zion and Pentecost', mentions these various manifestations and says how they "usually occur when prayer is being offered".

In my own experience I came upon such a possessed person who was a member of my congregation. Because of this possession, she had long absconded from the church. Her eyes were flickering like that of a wild animal. First she would not let us into the house. When we were eventually allowed to enter we sat and chatted, she asked for a prayer to be healed. As soon as we were preparing to pray, she rose up quickly, tried to hide in the bedroom commanding us not to pray. But I and the elder with me continued to pray despite her screaming and shouting in the language that we could not comprehend. After the prayer she became quiet and was extremely tired. Her flickering eyes returned to normal. She expressed gratitude for feeling better and we encouraged her to pray by herself and to come to church that the congregation could pray for her.

Sometimes the spirits send a person to a sangoma to be healed there. If she refuses to go there or does not accept to be what

the spirits want him/her to be, like a sangoma, or a diviner, such a person becomes ill or ultimately becomes mad or dies. This is the reason why many people leave their historical churches and go to the Zionist or other independent churches to seek help for healing. These churches blame the pastorate of historical churches because they do not address this phenomenon by applying African methodology. Some people in those churches describe this phenomenon as being possessed by a "demon" or a "snake". Some regard it as the spirit of ancestors communicating in that person, and hence it is respected and believed to be beneficial to all (Sundkler 2000:270).

In these spirit churches exorcism of these spirits is practised by specially appointed prayer sessions and by special people. To them the Holy spirit is paramount and in their prayer they believe that He is powerful than the demon spirits. Some people regard those prophets who exorcise these demons as also possessed by the ancestral spirits and that is why they are able to overpower the demons. Many believe that this exorcizing by these prophets does bring about sort of relief from psychological stress. What we have tried to illustrate above is the general concept of illness and it's healing.

Many Africans today still accept the dualistic concept of illness. This is seen by consulting the science of Western culture as well as that of African culture. They believe that Western science will heal some illnesses of natural cause but

an illness caused within a traditional African context cannot be healed by a western medical science. The same holds for his clinching to dichotomous religion of being a biblical believer while at the same he also serves an ancestral African cult.

The African spirituality is therefore dichotomous. It is no wonder that the Zionist and Pentecostal churches attract a large following because in their hermeneutics that "salvation is an all-embracing term" meaning a sense of well-being evidenced in freedom from sickness, poverty and misfortune as well as in deliverance from sin and evil" (Sundkler 2000:138). The sacraments of baptism and holy communion are heavily loaded with a content of healing and purification. One example of symbolic significance is the wearing of a star badge by the Z.C.C. which is believed to bring luck and combat evil. The prophets and healers in these churches use colourful robes and strings.

The **red** colour is said to heal tough diseases especially those inflicted by spirits or wizardry.

The **blue** colour is believed to be healing any human disease, while the **grey** is for not-so-tough ailments.

Purification is always the starting point for healing and this is believed to be in alliance with the Christian baptism, preferably by immersion. The selling of "holy water" by these churches is highly recommended as this water is not only for purification but also for prevention.

The African science is very much aligned to this practice by prescribing a medicine that cleans the bowls before a person can be treated medically and also of rubbing the medicine into a small cut done by a sharp instrument so as to make that person strong against spirits or any wizardry.

4.4.1.3 Healing

Healing of all diseases is done by African doctors who are rightly or wrongly called the "knowledgeable"(ke a tseba). They mostly apply natural herbs and sometimes these herbs are united with some fats. A few African doctors are pure medicine men whom we can describe as herbalists who do not divine or consult spirits of ancestors. Such men or women have knowledge of certain illnesses and their charges are always very nominal compared to those who consult spirits whose charges are a cow or its equivalent. One aspect of their diagnosis or treatment is to send the patient to the graves of his relatives to consult with the ancestors and also to prescribe a sacrificial animal or a hen.

4.4.1.4 Death

When a person dies it is also by the course of something.

It is worth mentioning that as soon as a person dies, all furniture is removed from his room where he/she slept as well as darkening the windows with mud and covering the mirrors with blankets. Two reasons, inter-alia, are to make neighbours and passers-by aware of the funeral at that place and also to

divert the spirits of witches so as not to see the deceased for they will steal the spirit of the deceased. This is a recent practice that has appeared with industrialization for before that, as soon as death occurred, it was conducted very secretly. The neighbours would quietly spread the young children by sending them somewhere far to the neighbouring villages or ask them to accompany somebody to a country store so that by the time they come back, the deceased will have been buried. Little children will be told that the parent who has died is on a mission somewhere and will come back perhaps tomorrow or any other day. At night a relative or close neighbour would whisper into their ears that the respective person is gone for good. It is understood that customarily a funeral was performed at dawn of the following day (Sundkler 2000:211). Those who could come, would come sparsely from different corners so as not to cause any sensation for the children of that village. Relatives of the deceased, if they were not able to come that day, would be informed during or after the funeral and their great event would be at a comfort ceremony which was usually sometime after the funeral. It was at this occasion when many people would gather at the diseased person's home and a cow would be slaughtered. The real people who matter on that occasion are the relatives. They would be seated in a big circle outside or in houses where nurse or the person who knows about the death will go to every group in the circle and explain how the death occurred. He/she was called the nurse (mooki). After he/she has done it to all, then the eldest of the close family will stand and express satisfaction or dissatisfaction

where after he will express condolences (matshediso). Christianity has discouraged this practice.

I have started with the first steps and the last steps. In between these steps we have some events of the funeral.

The second event after the clearance preparation, is a day of vigil. This practice has also occurred with industrialization. This vigil would last many days before the burial is done. The reason was to wait for one or a few of the close relatives like father, mother or son. This practice was strengthened by those who lived in industrial compounds who would come over for the weekend if they did not have to work. During this waiting period, neighbours and the church would make a daily prayer visit everyday till the day before the funeral.

On the evening before the funeral, which is usually a Friday evening, a vigil of the whole night is organised and it is conducted by speeches, singing, prayers and preaching by anyone wishing to do so. During this time the corpse has been brought home so that it departs from its home for the funeral.

Another reason for this vigil was to watch over the corpse so that the witches do not come to steal some parts of the body. If that could happen, the diseased spirit will not rest at the grave or reach the ancestral realm but would be turned into a ghost by the witches who would use it for their evil purposes.

Yet another aspect of a funeral is that every relative should make every effort to attend the funeral. If he/she absents himself or herself for no very serious reasons, there is much blame upon them even the suspicion of he/she being the cause of the diseased person's death. The fear is also that being absent is a sign of hating the diseased and he/she may turn to revenge after burial. Also it is believed that such absence may provoke the anger of the ancestors – (Sundkler 2000:209) who would punish the wilful absentees. Hence we find the burden of attending funerals of every relative among Africans.

One other ritual that needs mentioning is the bringing home of the spirit of the diseased person as an ancestor who must watch over the home where he departed. Different procedures are followed by different people. With the independent churches some still participate in these rituals while others have terminated them and object to the recognition of ancestors involved in them.

In all customary burials, blood must be shed. This is indicative of a wish that death should no more be in this house. But in actual fact all know very well that no man can stop death in the world so the shedding of blood is also for preventing the coming of any death by evil spirits or witches.

It is in these cultural incidents where independent churches find a great opportunity of attracting a large following because they accept the reality of these spiritual forces and confront

them by the power of the Holy spirit. The weakness of the mainline churches is that they negate the reality of these spirits and as Anerson says " A problem does not disappear by pretending that it is not there" (2000:216).

4.4.2 Social life

4.4.2.1 Structure of a village

The village of the Sotho people is usually on a hill or on the side of a hill. The reason for this was first, to be able to see an enemy from afar. It has been the plan of Moshoeshoe at Thaba Bosiu. His village was strategically placed on the mountain called Thaba Bosiu. What safety it brought him during the Basotho wars is a known fact.

Another reason for placing the village on a higher place was for economic survival. The Basotho live on agriculture. The lower parts of the mountain, especially in the valley is suitable for cultivation of crops. These fields must be placed in such a way that they may not be too deep in the valley for fear of crops being washed away during raining seasons.

Villages are also structured in such a form that there are two villages in one: the royal court and the larger one for the subjects. Between the village and the royal court there is an "indaba court" called "kgotla". Every day every man must go to court. This is the place where cases are solved every day and administrative issues are discussed. Even a visitor does not go straight to the village having not arrived at kgotla first. For

the whole time when men are gathered at kgotla one woman out of the village will bring food, one will bring beer. Whenever a visitor arrives at anytime, a woman would come out of the village and bring food with beer.

The Basotho are well-known of their hospitality. This hospitality did not just end up with food and accommodation, but it went further where the chief would command one of his wives to prepare a bed for the visitor. But this did not provoke loose morals nor a marital break up.

4.4.3 African economic life

4.4.3.1 Background

The economic geography of South Africa is that of a dry climate in the West and a wet climate in the East. Several years before the arrival of Europeans the people from the east of the country moved to the interior where they met with other nations who were skilled in handling some agriculture implements like hoes and strings for pulling loads.

After the occupation of South Africa by European powers, the economic system also changed. While formally it was that of people groups hunting, tending live stock, picking moroho (spinach), dinotshi (honey), and a little bit of soil cultivation, the economic system changed due to new rights of land ownership that were installed. The country was divided into farms owned individually.

While the African concept of land ownership was communal. With the new system, economic systems have undergone drastic changes to make room for individual ownership. In the communal system there was a large area for natural resources owned communally for the benefit of all, eg. wood, water, grazeland, settlements.

One of the reasons of the ruthless wars between the Zulus and the Whites was the struggle for ownership of the fertile areas. These wars of Shaka turned many people into another economy namely that of capitalism.

Another dramatic change in African economic life was brought about by the promotion of the "union of 1910" especially the contested clause "which explicitly forbade anyone who was not considered entirely European" in origin to seat in its parliament (Aeschliman 1986:20).

Another development in South African economy was the industrial revolution. Many Blacks came to live in urban areas where they abandoned their art of land cultivation.

The African economy changed from natural resource system to a wage system. In this industrial period the Blacks were employed at "wages often only one-twentieth of those earned by Whites who were earning a living wage" (Aeschliman 1986:21).

This disparity was not only between White and Black people but also between the English and Afrikaans, for the English were socially better off than the Afrikaners.

The activity of missionary societies in the latter half of the 18th century also contributed much to the change of African economy. This change was entrenched in their ideas of self-advancement which brought about a sort of Black elite group which also resulted in political grouping like that of African National Congress, abbreviated A.N.C.

A setback of African economy was also brought about when General Smuts wanted to relax some restrictions on permanent urbanisation and increasing higher wages for black farm labourers to retain them on the farms. This resulted to a large dissatisfied group which formed the Gesuiwerde Nasionale Party (Purified National Party) led by Dr. Malan preparing for the elections of 1948. This party used the slogan "Apartheid" and according to Dr. Malan "Afrikaners had a sacred right to control the lives of all Black South Africans for ever" (1986:22).

Still worse was the intensification of Apartheid by Dr. Verwoerd who had the idea of entirely removing the Blacks from urban areas to the homelands which were actually nothing less than a cheap labour reservoir. His attitude of humiliation of Blacks was seen also in his forbidding civil servants to address Blacks as "Dear Sir" (Aeschliman 1986:23).

4.4.3.2 African economic methods

4.4.3.2.1 Hunting

This was a way of finding survival for shepherds or warriors, or even individual villagers. Men rose up early in the morning and searched for animals to kill and brought the spoils home. This practice was popular with circumcision initiates. When one comes home without anything he was laughed by women.

4.4.3.2.2 Letsema (group work)

When there was some sort of work to be finished quickly, like roofing a house or hoeing a plot; one would arrange a team to help him. He or she would prepare enough food or brew beer to feed those who come to assist him at that particular task. There was no pay to the workers. All villagers were expected to come; for if anyone ignored such an invitation, no one would come to assist him when his turn arrives.

4.4.3.2.3 Stokvel (co-operation):

This is a recent way of saving money. It is common to industrial workers and domestic workers and many other people who earn low incomes. They make contributions of certain fixed amounts and save it with one person or bank or any institution of their choice. At a certain fixed point of time, they come together and share it among themselves. This practice helps many people who have not cultivated a custom of saving.

4.4.3.2.4 Resurgence (Basotho called it masielo, Owambo/Herero called it kesero)

This is a way of helping someone to come into a position to help himself. Basotho had a custom of leaving a cow or horse to someone so that he looks after it till it breeds and he will now own the young as his own when he returns the lent animal. The Owambo and Herero peoples call this practice 'kesero' (stamgoed / tribal property). This was a way of fighting poverty; but if the one who was assisted in this way was careless, the lent out things were quickly repossessed. The idea of this "kesero" was also done to families without children in a clan.

This practice is similar to our insurance policies.

4.4.3.2.5 Inheritance

There are many laws governing this custom and we will not attempt to outline them except only to point out that custom of inheriting the home after the death of the father. The immovable property is always given to the youngest child, because it is believed that he is still too young to stand on his own.

4.4.3.2.6 Sethabathaba (tax)

This is the tax that every villager is supposed to pay to the headman. He also was checked to be not careless and this was also a compensation for administration duties.

4.4.3.3 African Systems of economy in agriculture

In the 19th century Black areas were self-sufficient in food-stuffs (Jill 1981:111). Black farming is organised on tribal lines – the local chief allocates land for cultivation and homesteads.

The agricultural land is traditionally allocated i.e. you inherit the land of your parents. Grazing land is communal. Cultivated land should not be ploughed immediately after harvest for the purpose of communal grazing.

The African philosophy of land cultivation was not for profit and development but for subsistence. Under influence of European economic systems the African agricultural worker has become “labour superior rather than food producer” (1981:112).

Till recently the state subsidy to farmers was based on what the ration (white to black) was 197:1 (Jill 1981:120).

In one of the recent reports of (Lesotho Commission on Land:1979), the commission criticised the communal grazing as inhibiting improvement on their recommendations for “options for an independent economy”.

4.4.4 African philosophy of education

Education is a cultural concept. It is that part of culture which is concerned with knowledge of life. When defining culture Abiola Irele (1992:176) says culture is “that complex whole

which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society". The character then of African education is a collective participation of the communities as seen for example at work (Letsema, ho suha marapo, ho buha kgomo, ploughing, havesting) at rituals and initiation ceremonies.

The philosophy of traditional education is to achieve humanness "ubuntu" in a person. In this sense the African education is a criterion of humanity. It is not like previous conflicting politics of South Africa which judged a person from the degree of civilization before 1910:(Grey's policy) and the other government, after 1910, judged a person on the basis of race (Dr. Malan's policy), says Behr, (1988:13).

The syllabus of traditional education comprises the following:

4.4.4.1 Folk tales (Ditshomo)

To the African a myth consists of heroic stories of the nation e.g. Moshanyana Sankatana. In this story the theme is the formation of the Basotho nation. The lesson is to show the heroism and bravery to the Basotho. The legends or myths serve the need of teaching children good manners and respect for great people who founded their nation (Moeketsi 1993:1). With various stories they were taught to hate evil like murder, theft and jealousy. To confirm this you can see that the crop fields in Lesotho are not camped off and there are heavy fines imposed on crop theft. Compounded in these stories there is also

cautions of danger that can befall them if they do not live according to those moral lessons.

These folk tales came from old people and were usually told around every fireplace or while lying on sleeping mats. In order to discourage children from basking in the sun and telling stories, they were told that these legends are not to be related during day time because the children who do so “ba tla mela dinaka hlohong” (they will grow horns on their the heads) (Sekese 1983:1).

There is a similar pattern for all these stories, namely the beginning as: “Ba re e ne e re...”(once upon a time), and the conclusion is expressed as: “ke tshomo ka mathetho” (it is the story in full).

These legends are in different kinds like:

- of animals, where animals are personified, e.g. Phokobjwe;
- about people and animal, e.g. Tselane, Masilo ,
- of imaginary wild beasts, e.g. Dimo, Kgodumodumo, Obe, etc.

4.4.4.2 Praising and praise songs.

This is a manner of the teaching of past events that could also happen again in the future. The purpose of these praises was to relate an event beautifully in the form of a poem, or by describing the vigilant manner of a hero for what he has done or is able to do.

In other instances these praises were reiterated in a way of depicting the evil in a person or thing. These praises are difficult if not impossible to produce in a translation of another language for one loses the original melody and poetic fire of the praise song. These praises feature in praises of:

Rulers of the nation like Moshoeshoe, Lerotholi.

Heroes of the nations: Makoanyane, the great warrior of Moshoeshoe, etc.

In these praises we find the heroes busy with self-praise, a practice not usual with other races for they say "self-praise has no recommendation," (Moeketsi 1993:33). But this is different with the Basotho heroes. In his praise he will tell of what totemic origin he is and insinuates why he is able to be and do so.

4.4.4.2.1 Praise of initiates of circumcision (Makolwane)

In these praises there are slight difference with that of heroes. The initiate tells what his new name is and what it signifies. Further he tells what his intention in life is and how able he is to achieve it. These praises are commonly expressed in a singing – talk – a word or phrases that are stretched in what sounds like a monotonous song. Some of them are lyrical and reflect the conditions of hardship he comes from. This ends in a song sung by all persons present.

4.4.4.2.2 Praises of divining bones.

In these praises there are commendations to ancestors who are able to diagnose a disease and prescribe the medication for that problem. What the diviner says is not always audible since he speaks some foreign terms or languages. In these praises the seeker is induced to believe that the ancestors are true and know everything about living people. Then the bones thrown will attest to the truth of what the ancestors are saying because the bones thrown will appear in the same way as thrown down by the seeker or the consultant. Moeketsi (1993:37) gives the names of these divining bones and their functions:

Ditlhako: These are bones from the outer part of a cow's hoof that have been carved and smoothed, and be given marks to indicate a male or a female bone.

Phalafala: This is often made from a nasal bone or the horn of the cow. They are also carved so that the owner knows their shapes. They constitute the key to divining bones.

Ditotojane: They are of bones of small animals like sheep, goats, etc. It is usually the joint of hind legs. They are mostly used to diagnose an ailing person's problem.

Mmaubane: These are made of bones of wild animals like baboons or "thakadi" (meer-cats) or other wild cats. (cf. also Lesetsi 1990).

In the practice of divining, a great philosophy is used to convince the consultant that these bones are inspired by ancestors and therefore what they indicate is absolute truth. The education of an initiate was very serious in this aspect for it is going to be the backbone of his "profession" for as the saying goes "ngaka ha e rutwe mejo, e rutwa ditaola" (a practitioner is not taught how to charge fees but how to practice divining).

4.4.4.3 Traveler Songs (Difela)

These were the songs of travellers. They were mostly sung by those travelling to the mining industry. The rhythm is not so much of a song but mostly inclined to be talking music. It was a song of a person who is worried about those he leaves behind, whether he will see them again for the journey was full of perils. Again expressed the fear of what will happen to him at the unknown place to which he was going, and wondering how the people will receive and treat him there.

When returning to his home after a long absence he was also singing praises with the great joy he has and the anticipation of being with his own – the family and their belongings. Sometimes the song depicted how he suffered at the work place because of ill treatment, or of the happy or sad incidents of life in general.

The skill here was to learn to put things together so that it becomes a song poem. This taught them how to compose a song or poem, or to logically relate a long story shortly in a song.

These songs were also used to drive away the loneliness of a long journey usually undertaken by travelling on foot.

There are various kinds of these songs, like:

4.4.4.4 Kodiamalla, which was usually sung at the funeral, especially of adult persons like a husband or wife. This song was expressing deep sorrow and bereavement over the loss of a person and it contained condolences by those singing in the background.

Leader: Ke mohihi, mosalasuping;
Ke mohihi, mosala palapaleng;
Ana ke setse hokae?
Ka rare ke setse le mang?

(It's cries all over, for I am left alone;
I am crying, for I am left in the open;
Where am I left behind?
Am I truly left alone?)
(singing in the background)
When known people die,
with whom are we left behind?
Known people vanish,

only useless ones remain;
 Known men vanish,
 who will stay with us?

(Moeketsi 1993:41)

4.4.4.5 Songs

A Mosotho has a song for almost every occasion. When he prays and cries, he sings. When is happy and thanks, he sings. When he is sad and mourns, he sings. When he travels, he sings. When he works, he sings. These are therefore various songs, for various occasions.

Singing is also a form of learning. Here we have various kinds:

Songs at work

When ploughing or harvesting. These songs were sang to make the work lighter.

Songs of hunters

These are sung to make a victim fall asleep, so that it will be caught easily.

Aggressive songs

These are named "mokorotlo" (mumbling). It is sung in a low voice to express anger and determination of battle. It was sung when men were attacking persons opposed to the singer.

Songs for entertainment

For men the popular kind of the song for that occasion is "mohobelo". This mohobelo also has different categories like:

Kgoru: It was sung on arrival at the place of entertainment as curtain raiser.

Sealolo: It is a singing performance of both men and women who stand in different rows on opposite sides with a space in between. It is a sort of dance of changing places without touching the opposite sex.

Motjeko: It was a favourite play for young men and young women. It is also two rows of men and women who with men holding his small knobkerries. This was a place where young people were picking marriage partners.

Mokgibo: It was a play of women and young women. Unlike mohobelo where men move high and low with their feet, with mokgibo women perform with shoulders, breasts and hips. Both these performance have great potential for exercise of the body. Apart from exercise it was a beauty contest and display of beautiful beadwork worn by women.

“Sediadia”

It is a performance of young men and ladies. Young men stand in a row opposite the row of ladies. Ladies are holding short sticks that are called sediadia. During the song accompanied by clapping of hands, a lady will go to a young man she wants to fall in love with, and try to give him the stick. The young man will come out of the row to the open space and also dance around the lady. If he takes the stick, it means acceptance of the proposal or if otherwise the lady returns to her position in the row disappointed. The performance will then go on with several exchanges of participants.

Malatadiana:

Another kind of performance accompanied by a song was that of “Malatadiana”. Here the purpose was to teach calculation. It was played anywhere but mostly by herd-boys in the fields or around fireplace. The group will make a row of twelve stones or grain seeds and let one count without looking at objects.

Leader: Eo ke mang? (Who is this one?)

Participant: Ngwana rra e moholo (My father’s first born)

Leader: Eo ke mang?

Participant: Thatolla o re qiti! (This the last of all).

In the second round of counting, there is a fourth stanza when the third will read:

Leader: Eo ke mang?

Participant: Pitsana ha ena kgole (a pot with no grain)

And then the third stanza becomes the fourth one.

The other songs are those which were intended for good manners like respect, behaviour, not just other people's belongings or just teaching hospitality e.g.:

Moeti ha a fihla heno (when a visitor arrives at your home)

Mo feng metsi a nwe. (give him water to drink)

4.4.4.6 Riddles (Dilotho)

To improve the person's I.Q.

There were riddles which were used to summarise a long talk or to illustrate a part of the teaching. For instance if you wanted to advise one politely that he is not properly dressed, you would say

“ka tholla ka mahe a mabedi mohlakeng” meaning “I found two eggs in the bush!” (when private parts (breasts) are not well covered).

The riddle was supposed to be very short to avoid many words that could give a clue to the answer. These riddles were used to entertain and also to increase vocabulary. Sometimes you would have a longer one, like:

Ka o lotha, ka:

Ntho e phelang hodima e shweleng,

E shweleng hodima e phelang.

E phelang hodima e shweleng.

E shweleng hodima e phelang.

(An animate on the inanimate (horse on the ground)

The inanimate on the animate (saddle on the horse)

The animate on the inanimate (man on the saddle)

The inanimate on the animate (hat on the head of person)

The last form of informal teaching was for mature people where proverbs are employed. The proverbs indicate a wide variety of life and great skill of illustrating a point briefly. Proverbs are taken from all matters of life like suffering, death, work, sadness or happiness. They are also used for different purposes like: to teach skills of life e.g.

Raka le shwetswe ke molebo (The string of a pumpkin has lost its cone).

This advises the person that the one on whom you relied is now dead. You must find your means of living. (Sekese 1908:53-238)

CHAPTER 5: Pauline Spirituality:
reflections from his Epistle to the Philippians

The spirituality of Paul is spread in almost every epistle as well as the book of Acts where we encounter his confessions, prayers, sermons and other many utterances. We have chosen the Epistle to the Philippians because of:

- the apostle's intimate love and closeness to them as he calls them: My beloved brothers, my joy, my crown. Phil 4:1.
- the apostle's wide experience and theological maturity after ministering to the congregations of Asia.
- the apostle's life was nearing its end and he could utter the words of a man who was facing death and had no act or thought of turning away from it.

From the analysis and structures of various commentators like E.J. Brill (1995), J.M. Boile (1971), F.F. Bruce (1983), H. Vos (1975) we find highlights of the book which could be cited as Pauline spirituality. These analyses are to be based on classic texts of the epistle.

In my endeavour to indicate these spiritualities I have tried to pick out the main motifs in the chapters and came up with the following topics cited below. It will be observed at on set that some of them are inter-related.

The spirituality of **knowing and experiencing** Christ 3:10

The spirituality of **belonging** to Christ 1:20-26

The spirituality of **preaching** Christ 1:15-19, 2:10-16.

The spirituality of **suffering** for Christ 1:17,29, 3:10, 4:12.

The spirituality of **content** in Christ 1:18,25, 2:2,17,28,29, 3:1, 4:1,4,10.

Aligned to Paul's Christocentric approach, I find it more realistic to arrange these spiritualities, like Willington (1981) as follows:

- Christ is the purpose of true life. "For me to live is Christ" 1:21.
- Christ is the true pattern of true life "Let this mind be in you" 2:5.
- Christ is the prize of true life "I press toward the mark for the prize" 3:14.
- Christ is the power for the true life "I can do everything through Him" 4:13.

5.1 Christ is the purpose of true life.

Under this heading we may bring in the spirituality of knowing Christ.(*tou gnonai auton*). We put it first because logically a person is attracted by what he knows, appreciates and judges to be useful for him.

With many parallels and metaphors Jesus Christ also pointed the life that he was calling people to (e.g. the bread of life

(John 6), the water of life (John 7), the shepherd that gives everlasting life (John 10) etc.

Paul also lifts this spirituality very high in this epistle. The knowledge he refers to is more than intellectual knowledge, for it is that knowledge which unites him with Christ. In 1:10 and 11 he points to the value and function of this knowledge. Since it is the knowledge that brings Christ into the person, this knowledge gives a person the capacity of discernment. He can choose what is the best in life. He can choose that which he will never regret the choice he made. Moreover this knowledge equips him to be pure and blameless and it fills his life with the fruit of righteousness. This knowledge can be only accomplished in Jesus Christ, and only he can give this knowledge John 15:1-15; Gal. 5:22.

It is not surprising that the apostle aspires for this knowledge (3:10) which for him means to be united to Christ. In that position he belongs to Christ in totality, he benefits all that Christ did for man. That means that he will participate in all the blessings that come to mankind through His life and passion.

To know Christ is the spirituality of submitting to Christ and accepting him as your only Lord and Saviour. It was Paul's wish that his converts would receive this type of knowledge. In 1:9 he shows how important it was to him that he would pray

to God and plead with the Philippians that they may possess or be possessed by this knowledge concerning Christ.

This shows that it is fundamental to the followers of Christ to first come to know Christ in this manner. If the possession of this type of knowledge is not the basis of belonging to Christ, then we have a nominal Christian. We shall have such followers who still have other things being important than their faith. It is to those people whom Christ says that they are not worthy of him (Luke 14:25-30). True Christian spirituality calls for determination, dedication and devotion Rom. 12:1,2.

Kittel (1981:689-692) explains this knowledge as more than intelligent comprehension for it is not related to a particular organ of the body but it entails the whole experience of man. It denotes close acquaintance with what is known.

Colin Brown (1971:392) adds that this knowledge is used of relationship. It is that knowledge that cultivates relationships and friendship.

Hellenistic understanding of knowledge was that aptitude to search the deep things of the object being understood. Unfortunately in their pursuit of that knowledge they emphasised rationalism so much until they separated the soul from matter.

The Old Testament ra'ah (see, Judges 2:7) hazah (see, Is 26:11) and shama (hear, Neh. 4:15) is translated 'ginosko' which is also knowledge as 'yada'. All these different shades of meaning basically come to denote "a reality in a relationship based on familiarity with the person or thing" (Brown 1971:395)

The spirituality of knowing Christ incorporates the acts of God. It calls one to live a life acceptable to God. Paul reveals his spirituality here as that knowledge based on the revealed acts of God in Jesus. He contrasts this knowledge with ordinary intelligence when he says "If we knew Christ according to his earthly appearance, now we know him no more as such". II Cor 5:16.

This knowledge brings about the obedience in man when he comes into the body of new obedience, a new born again man. This is the spirituality a preacher must have and must strive to instil into his followers.

Africans fear God for the reason that He will bring them to judgement. They fear the ancestors as gods who punish now in this life by inflicting bad luck and misfortune. They fear the spirits that can torture and persecute man. Living under such a host of lords it will be wise to flee to the relieving lordship of Jesus Christ through the knowledge of freedom that gives true life.

Belonging to Christ (1:21) is another aspect of spirituality that should be included in the spirituality of knowing Christ. These terms are inter-related for both essence and understanding. They cannot be separated. They both mean new life in Christ, which is, a popular concept in Pauline epistles. (cf. II Cor. 5:17) the old has gone the new has come. Man is set free by the law of Spirit. Romans 8:2 and that Spirit comes to live in that man Roman 8:11 you become one possessed and led by the Spirit and become child of God, (Romans 8:14). This belonging to Christ becomes a bond that can not be broken, Roman 8:35-38 and Paul says emphatically "nor anything else in creation, will be able to separate us from the love of God that is in Christ Jesus our Lord" Romans 8:39.

In the epistles of Paul this spirituality is expressed in many places as "in Christ" and "with Christ". When Paul expresses his determination that "Christ will be exalted in my body, whether by life or by death", (1:20) he is not inviting death or suffering. All that he wants to emphasize is the purpose of glorifying Christ in his own life. It also implies the preparedness and courage that his whole life and death may stretch to that ideal. It is not a wish of escape from the suffering he was experiencing or the fear to continue to live which will also encounter the same and even more severe pains, but Paul still sees the value of continuing to live since that will benefit his Philippian brothers and help to advance the spread of the Gospel. If the course of events leads to that, Paul is still prepared because the goal will be the glory of God.

Speaking in human terms we can say Paul sees the new life as continuing into the life after this present life. What we must not miss is that there is no life hereafter without the new spiritual life here and now.

This spirituality is a strong and stern call to every person to consider his life now in a way which determines his life hereafter.

Another lesson we learn from this spirituality is that a believer must not escape from or avoid his responsibility as a citizen. He is called to let Christ's light shine in every corner of his world (Acts 1:8). This is why he emphasizes strongly with (1:27) as if he says "this only thing, yes only" is that you will exercise your responsibility of citizenship (axios) as believers of the gospel. Jesus Christ himself is called the light that has come to the world (John 1;5-8). In the same way, by belonging to Christ, we also become little lights or illuminaries (Matt 5:13-14) that shine to the world.

We can rightfully say that the spirituality of belonging to Christ is not only a privilege of honour but it also implies a task. A believer then, as one belonging to Christ, has the obligation of carrying the light of Christ into this world.

These two concepts of knowing Christ and belonging to Christ point to the one fact that Christ is the source of true life (John 14:6). Without him, there is no true life.

5.2 Christ is the pattern of the true life

This topic is comprehensive of all that following Jesus means. We find various nuances of the word following (akoluthen)

According to Kittel (1964:210) "akoluthen" and "hepesthai" can be used inter-changeably as "following" a person or "going after" him. It is especially the word "hepesthai" that is used of "following a person's thought" or "imitating" God. However the word "hepesthai" is not used in the New Testament.

In the Greek translation of the Old Testament the word "akoluthen" features mostly where it indicates "going after" other gods (Hosea 1:2, 2:13). In Deut. 5:28f. it indicates people following the ways of God. Jer 2:2 shows in a positive way the following of God as a "bride who loved me" in a bridal relationship as opposed to that in Hosea as an "adulterous wife" following after the other gods.

We must mark quickly that in Israel the idea of following was not always used with regard to following God but was commonly used for pagans who followed the pagan gods. This could not be said of Israel to "follow the Holy One" because we only see His deeds but his "footprints were not seen" (Ps. 77:19). Hence Kittel says the word "akoluthen" means "to follow the qualities of God". (1981:213).

The idea of spiritual discipleship is also illustrated by the custom of a rabbi going ahead and the pupils following after him, or the shepherd moving ahead of the flock and the sheep following.

The New Testament uses this idea to illustrate the following of Jesus. One beautiful example is where the art of following is closely related to the proclaiming of the word. (Matt 4:17-22) It is apparent that even on the day when he called these first disciples to follow him, he had been preaching or proclaiming repentance (4:17). The disciples responded favourably to his invitation for they had heard the proclamation of the word. In the New Testament there is only one type of discipleship and it is to follow Jesus.

- "akoluthei" is to participate in the salvation brought by Jesus. This is elucidated by the fact of Jesus eating with Levi and telling the Pharisees that he has come to make sinners become participants of salvation for those who do not seek him will not participate in the kingdom (Mark 2:13-17). Here we also find that following Jesus is brought close by the hearing of the word. This following of Levi was close to the place where Christ's healing and preaching ministry took place or either this Levi was with the crowds that heard Jesus teaching that day.
- Following Jesus (hepesthai) in Mark 8:34 implies the participation in his life and suffering. Connecting to this idea Paul expresses his wish to fully participate in the life and resurrection of Jesus. (Phil. 3:10)

Paul welcomes anything that can assist him to fully participate in the life, passion and resurrection of Jesus Christ.

- Following means losing everything that disturbs full participation in Christ. Even the good things of life must not weigh heavier than the following of Christ. They must be discarded (Phil. 3:8) like sewerage rubbish (Scuballa).
- Following Christ means stretching yourself on and on to reach the perfection of Christ. He has already taken hold of you (knowing and belonging) and the Spirit works in you a desire to be eager to reach Him.
- Following Christ is that spirituality to run a race with perseverance while fixing the eyes on Christ (Hebrews 12:2)

Paul sums up all this by pointing to the pattern of Christ that is:

- what he was as a human being: humble
- what he was as a servant: obedient
- what God gave him: exaltation.

Paul's spirituality of following directs believers to Jesus Christ as the only source and pattern of true life. A tailor uses a pattern. A builder follows the plan. Now Paul gives to everyone who wants to follow Jesus, a clear pattern of how to follow Jesus and what the result of that following will be. The pattern of Jesus cannot be obliterated or get lost. It is always

with everyone who knows and belongs to Him. This pattern is with you till the last minute of life when death is experienced.

The Philippians should have been grateful for such a gift. Every believer of today and tomorrow should hold on to this pattern for surely it leads to God's glory and exaltation.

According to the expository analysis of Paul's epistle to the Philippians, (Companion Bible) much scope is given to the patterns. The Companion Bible highlights certain people as patterns:

The pattern of Jesus: Phil. 2:15

The pattern of Paul: Phil. 2:17,18

He uttered that he would accept to be a libation to the sacrifice of Philippians.

The pattern of Timothy: Phil.2:19-24

Paul says "I have no man like ..."

The pattern of Epaphroditus: Phil. 2: 25-30

He showed kindness to Paul and to others.

To Paul he was a brother, fellow worker and fellow soldier.

Cf. also Howard Vos 1975:58

5.3 Christ is the prize of true life

We treat the spirituality of preaching under this heading. The spirituality of preaching appears to be the greatest part of Paul's ministry. Defending his apostleship in 1 Cor.9:16 he

shows what a terrible loss it will be for him if he does not preach the gospel.

"Yet when I preach the gospel I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel".

He uses the strong terms of "compelled" and "woe". The task of preaching was to him a burden imposed by the one who called him. It was to him a calling of God and not a human profession that he could put aside at own choice. No, Paul viewed his task as a command by God and it was the reason why it occupied the profoundest weight of his ministry. He felt compelled to it whether people loved it or not, whether it brought acceptance or hatred, whether it was near or far, whether cold or warm. He did it for the love of his Master who had bought him with a high prize, for which he disciplined his activities and his whole body (I Cor. 9:26,27).

The ministry of preaching was also the part that all the apostles were mostly devoted to. This is attested by the use of the concept of preaching in the book of Acts (chapters 9:22-29, 18:4, 20:31, 21:21,24 etc). In the epistle to the Philippians we encounter Paul using the word "preach" as "kerusso".

In Phil. 1:7 he qualifies the manner of his preaching as that of a man who does not waiver nor is uncertain about what he does. He proclaims the gospel as firmly established (Bebaioo). The

same attitude is found in 1:14 where he says he speaks without being afraid, without fear, "aphobos...lalein". He is bold and brave in his preaching.

Implied in the verb "kerusso" is the concept of "proclaiming publicly", "announcing", and for Paul this was the object in preaching the gospel of Jesus Christ. The manner of how Paul brought the gospel differed from that of false teachers who were doing boastfully or in a disguised way preached for self-profiting from it. Paul's motive was that of a service of love and truth. He was doing it sincerely for the love of Christ and the spreading of his truth (1:16).

In 1:16 he uses the word "keimai" meaning to "be established, placed" with regard to the reason why he preaches. This shows that Paul was conscious of his appointment by Christ so forcefully that he felt destined to that capacity. In this sense Paul shows us he could not speak what pleases him or what pleased his audience. He would preach what he is commanded to preach.

To highlight what he means by "keimai" he brings in the idea of establishing firmly the defence "apologia" of the Gospel. He does that by way of defending it against the attacks made by the false teachers and anybody else who would try to destroy it. The image he brings forth is that of one standing before the judge to defend his case.

So the world is always ready to charge the believers and they must be able to defend themselves, whereas in reality it is the world that is charged by the gospel (cf. John 16:8). The preacher of the gospel must always see himself as part of the struggle of defending the gospel against false preachers/prophets. In truth the one who takes that stand in Christ, is not doing it by himself when engaging in the struggle, it is Christ himself doing it through him. Therefore a preacher in Christ is always bold in his defence of the gospel.

In 1:20-21 we see this boldness clearly when the apostle says he is prepared to serve his ministry with his whole life even if it may also mean death for him. He is prepared to do it because of the prize that awaits him as he says: "For me to live in Christ, to die is gain". His goal is to glorify Christ. All that he does for the gospel is to bring glory to Christ.

In 1:27 Paul uses the word 'steikete', a derivative of 'istemi' – meaning 'to make stand', 'to establish'. The word is used with 'politeuo' brings about the way one lives in the society as a citizen. A citizen lives according to the principles of his or her citizenship. So a preacher preaches by the way he lives. This means a believer preaches not only by word of mouth but also by his actions and lifestyle.

In 1:30 he uses the military word of 'agon', struggle. Paul pictures himself as standing like a soldier on the battle field. Referring to the Philippians as standing in the struggle, he

assures them that he is also in the struggle. Paul wants to show that the struggle is for all the believers and not for the preacher alone. The devil is battling with believers everywhere in various ways.

The motivation to continue in this struggle is the encouraging word of 1:29 that a strife is a blessing of marking us as of belonging to eternal life, and also that to be in this struggle is also a gift of God. All this is to show that preaching is a matter of call and obedience to Christ who personally is the best prize of true life.

5.4 Christ, the power of true life

Under this heading we come across difficult statements of the apostle Paul which sound like that of a man who is giving over, who realizes the end of his power to overcome, or someone who stubbornly refuses to go further or try any other alternative, but now stubbornly accepts whatever happens. This is not the case with the apostle Paul. In what seems so difficult for us to do or say, for Paul says it in the language of faith in God. To take the saying in Philippians (4:13) he says: "I can do everything through him who gives me strength". This sounds almost the same as the Psalmist (23:1) who says "The Lord is my shepherd, I shall lack nothing" (Ps. 23:1 N.I.V.).

When assessing these statements we find the spirituality of suffering for Christ being very clearly elucidated. There are various usages of the word suffering in the New Testament,

especially with regard to enduring suffering, e.g. 'pascho', (to suffer by maltreatment), 'anechomai' (to bear suffering), 'pathema' (suffering as affliction) etc.

In Philippians 1:29 the apostle qualifies his struggling as the suffering (paschei) for Christ. He regards his suffering not as a thing to look at with hatred and animosity, but to look at it as a blessing. With this attitude he refers to these afflictions as (patheima, Phil 3:10) the passions of evil emotions, the 'thlipsis' of terrible afflictions of distress like that of a woman in labour (Phil 4:14) and the pressures of life (Phil.1:17).

We must understand the impact of this suffering from the faith and contentment we read about in this Philippian epistle.

Cf. 1:18 Because "Christ is preached", the apostle will continue to rejoice even though some preachers are doing that from selfish motives.

1:25 With pending judgement. With the potential of a death sentence, the apostle seems not to be dissuaded from his purpose of defending the gospel.

2:2,17,28,29 despite trying circumstances, the apostle still speaks of joy and gladness.

3:1 and 4:4,10 In these verses we find the spirit of joy as is mentioned above.

Vine (1952:90,91) mentions categories of the suffering for Christ as that of (a) his followers, (b) of others as the result of

demonical power (Matt. 17:15) and (c) as a mutual feeling for one who suffers in the body (church).

We do not find anywhere in scripture that suffering as such should be an ideal for believers. It will be a wrong thing to invite suffering with the expectation that God will reward you for such suffering. It was the wrong idea of martyrdom when some people volunteered to die as martyrs with the hope that it was the highest ideal of Christianity (Ferguson 1988:412)

In line with what scripture teaches about suffering (Phil. 1:29), Brill (1995:54) sees suffering as a God-given gift of grace and therefore it shall be seen as a privilege to suffer for Christ.

Boice (1971:104) observes that Roman citizens acted aggressively to maintain the Roman civilization and likewise the Christians had to act sternly to advance the gospel. This is what Brill (1995:55) observes as he says that Christian faith imposes a high requirement for the Christian, a norm and standard "to live Christianity" ("axios", worthy of Christ). (I Thess. 2:12, Eph. 4:1) and suffering is not excluded if one wants to live worthy of Christ.

Martin (1959) on the exposition of Phil.1:27-30 sees suffering as "the seal of adoption" to be children of God. In the same frame of mind Silva (1992:83) sees suffering in the light of a consequence of death and because of that, as a state of joy after death. He sees suffering as a way to glory (1992:96).

Suffering for Christ as part of the spirituality of the preacher has the benefit of:

- defence of the gospel
- proclamation of the gospel
- adornment of the gospel. (Motyer 1984:9)

We can conclude all that we have said so far by pointing to the contentment of the apostle Paul in Phil. 4:13 when he says "I can do everything....". It is only Christ who satisfies the believer. He gives him power to overcome every evil within and without. The Christian must strive to reach that state of contentment for contentment overcomes coveting.

5.5 Conclusion

We have pointed out in this chapter the outstanding spiritualities of the apostle Paul as they are found in the Epistle to the Philippians which I find to be more representative than the other epistles with regard to this subject. They are very significant for the believer to pattern his whole life in private and public.

All these spirituality directives want to show us what is meant by the 'new man', or the 'life in Spirit.'

The life that is lived in accordance to this pattern, can lack nothing of the Christian joy despite all circumstances of this life. It is therefore imperative of the preacher to have this vision in himself and for his work.

CHAPTER 6: The conclusion

In the conclusion of the previous chapters, we made some statements showing how the conclusion impacts on the preacher; namely:

1. The need for the preacher to have a holistic interpretation of spirituality so as to lead believers into a comprehensive life before God.
2. The danger of over-emphasizing one aspect of spirituality as if the rest of spiritual life rests on that one alone.
3. That the preacher should always be alert not to preach from any human aspirations or desires but to be sincere with the message of God. By so doing he or she shall have escaped many evil traps in his work.
4. The cultures of people need to be constantly scrutinized and judged by the word of God. There are many cultures in Africa and the preacher of the gospel has many challenges to go into these cultures and find out what is essentially wrong in them and to try to convince his audience of that anomaly; and not just to label a custom or cultural aspect as sinful having not pointed out what the sin is. Perhaps the dichotomy of Christianity we have in Africa is because of this approach.

5. The understanding and challenge of what it means to belong to Christ should bring about a different life style to everyone who believes. This difference will be portrayed by the Christian joy and contentment in this life.

From these conclusion we can make the following suggestions:

- (i) The preacher must be bold (Acts 4:13,29,31; 9:28); devoted and determined to glorify God (Pil.1:20,28-29)
- (ii) The preacher must have a high esteem of his calling – love it, rejoice in it. (1 Tim.1:12)
- (iii) The preacher must be an example to his flock especially by upholding high ethical standards (1 Tim.1:16; 5:21)
- (iv) The preacher must be very faithful in preaching the correct teaching of Scripture and be conscious of the presence of God in his work (II Tim.2:2; Tit.1:9).
- (v) The preacher must be a man of prayer, just as his Master, Jesus Christ as the Perfect Man was praying; the true heroes of the Christian Church were men of prayer. The preacher also needs to be a man of prayer. (Watson 1981:118).
- (vi) The preacher must encourage praise among his flock. Praise and obedience are very effective for Christian living (II Chron.20:22).

Praise releases a spirit of worshipping God in our lives (Lk. 24:52,53)

Praise will contribute to the attracting of more members (Acts 2:47).

Praise will bring freshness and renewal to the church (Eph.5:19,20).

Watson (1981:137,141) correctly remarks that “prayer and praise are the greatest spiritual weapons God has given us in our constant battle against the powers of darkness” while the greatest weapons of the enemy are “noise, hurry and crowds.”

- (vii) The preacher must produce ‘new clergy’ whom he has equipped to build the body of believers, Sherman (1987:216).
- (viii) The preacher must utilise his work place - study, pulpit and house visitation.
- (ix) The preacher must be known, accepted and understood.
- (x) The preacher must invest in the resources of his work, e.g. further training, intelligent reading of books and periodicals.
- (xi) The preacher must be careful of new spiritualities that are only directed to excitement without enthusiasm. Excitement appeals to emotions only whilst enthusiasm appeals to the mind. Biblical spirituality needs them both.

The fortunate church keeps the balanced spirituality.

ABSTRACT

The subject spirituality is very popular in these days. There are different ways in which people try to give a definition to it. Some people see it as a personal feeling in his inner-most, which we consider as too narrow. Other scholars see it as something pertaining to a particular way of life, which is too one-sided. In this study we try to show how the subject spirituality is comprehensive and embraces the whole life of a person before God.

In the history of the church we encounter moments when certain teachings were held so high as if that would constitute the whole teaching of the Bible. The rescue from this pitfall was brought about by the Reformation of the sixteenth century when people returned to the Bible.

A scramble to Africa came also with the spread of Christianity. The carriers of the message were not all people of the same stock and also their motives were not the same – there were gospel missionaries, travellers, traders and also imperialists.

Amidst all these competing streams there was a not so clear understanding of the cultures of the nationals with the result that there appeared to be tension between culture and Christianity. This study highlights some of these cultural aspects in order to enlighten the church so that it will devise ways of bringing the gospel holistically.

African spirituality needs be informed of reformation spirituality as entailed in both Testaments of Scripture. In this study the ministry of the apostle Paul is taken as a case study for both the preacher and his flock, especially Philippians. Suggestions are given to the preacher as to how he can enhance his ministry.

Opsomming:

Die onderwerp spiritualiteit is baie populêr vandag. Daar is verskillende maniere van hoe die mense dit probeer definieer. Sommige sien dit as 'n persoonlike innerlike gevoel – en dit is vir ons te skaal. Ander sien dit as iets wat net betrekking het op 'n spesifieke manier van lewe, en dit is te eensydig. En hierdie studie probeer ons om te wys dat spiritualiteit alles omvattend is vir mens se lewe voor God.

En die geskiedenis van die kerk kry ons momente waar sekere leerstellings benadruk is as of dit alleen die hele Bybelse leer is. Die Reformasie van die sestende eeu het bevryding vanuit hierdie stuk gebring toe die mense weer na die Bybel teruggekom het.

Die stroming van mense na Afrika het saam gekom met die verspreiding van Christendom. Die draers na die evangelie boodskap was nie almal mense van dieselfde soort nie, en so was hulle motiewe ook nie dieselfde nie – hulle was sendelinge, reisigers, handelaars en ook imperialiste.

Onder hierdie strominge was daar nie duidelike begrip van die kultuur van die inboorlinge nie met die gevolg dat daar spanning gewees het tussen die kultuur en christenskap.

Die studie toon hierdie kulturele aspekte aan met die oog op die kerk sodat hy sy boodskap holisties kan verkondig.

Die Afrika spiritualiteit benodig die reformatoriese spiritualiteit soos verstaan uit die Ou- en Nuwe Testament. In hierdie studie word die bediening van die apostel Paulus voorgedra as voorbeeld vir die prediker en sy kudde. Later word suggesties gegee van hoe hy sy bediening aantreklik kan maak.

KEYWORDS

Church Fathers
Culture
Death
Divining
Early Church
Ecumenicalism
Evangelicalism
Greek Fathers
Group-work
Healing
Humanism
Hunting
Illness
Life
Lobola
Marriage
Methodism
Monastic Spirituality
Mysticism
Philosophy of education
Pietism
Possession by the spirit
Preacher
Protestants
Reformation
Religion
Revelation
Spirituality
Stokvel
Taboo
Totem
Tradition
World View

SLEUTELWOORDE

Besetenheid deur gees
Dood
Ekumene
Evangelisisme
Filosofie van opvoeding
Genesing
Godsdien
Griekse vaders
Groepwerk
Hervorming
Humanisme
Huwelik
Jag
Kerkvaders
Klooster Spiritualiteit
Kultuur
Lewe
Lobola
Metodisme
Mistisisme
Openbaring
Pietisme
Prediker
Protestante
Siekte
Spiritualiteit
Stokvel
Taboo
Totem
Tradisie
Voorspel
Vroeë Kerk
Wêreldbeskouing

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