

PART 1: INTRODUCTION

CHAPTER 1:INTRODUCTION

1.1 INTRODUCTION

The church is supposed to be God's society, the living embodiment of the Gospel, a sign of the Kingdom of God, a demonstration of what the human community looks like when it comes under His gracious rule. It is what happens in the creative meeting between God and the people. The Holy Spirit creates the church as he encounters men and women, creates faith in them and moves them to ministry (Krass 1974:20).

The Church of the Province of Southern Africa (Anglican) reckons its existence as a province from the arrival of the first bishop, Robert Gray of Cape Town, in 1848. We are encouraged to believe that his aim and goal was that the institution he founded should be an indigenous leadership capable of planting a responsible church. Thus his idea was the development of an indigenous ministry, and finally of an autonomous church, free from the leading-strings of missionaries, as something more than a matter of pastoral or evangelistic expediency (Beyerhaus & Lefever 1964:10).

The Anglican Church began to establish its presence in the country almost one hundred years before Bishop Gray arrived in the Cape Colony. He had an inspired missionary zeal which gave the country a legacy of beautiful places of worship, focal points of powerful, far reaching evangelism, thus fulfilling his vision of a vibrant growing church (Ndungane 1998:8).

The accounts of the development of the CPSA have been written at various stages of its history, and changing historiographical styles reflect significant changes in the life of the Province itself. The researcher will study the development of leadership within the indigenization context. In May 2000, the researcher presented a detailed study of the "Exodus from the mainline churches to the African Independent Churches: A case study of the community of Mashashane in the Pietersburg West district of the Northern Province. That study was accepted by the University of Pretoria for an MA (Theology) the degree.

The hope is that this present work will encourage Missiological reflection in Southern Africa, and that it would help stimulate missiological dialogue to South Africans and the rest of Africa. Missiology in our day has this precise business of finding the ways and means of applying the universality of developing indigenous leadership to the multitudinous particularities of human society (Tippett 1987:409).

Missionaries have served faithfully and courageously for years. This study of what they did, how they did it and how their ministries can be improved or developed has influenced the researcher to study the missionary expansion and the development of indigenous leadership. Indigenisation opens the door for the people's creative participation in the interpretation of the Gospel for their life situation (Pato 1997:42).

Missionary work has undergone a radical transformation since the end of the colonial era. New approaches and attitudes have been demanded. Hence the Anglican Church in the Limpopo Province has to search for ways and means that could develop leadership skills and turn over authority to indigenous leaders. These leaders should be encouraged to grow in knowledge, in faith, in love, but also in numbers (Kritzinger et al 1994:151). The most important thing to realise in this study is the description of the activities of those who responded to the miracle of God's graceful love which resulted into the birth of the Diocese of St. Mark the Evangelist in the Limpopo Province.

The hope is that this study may not only remind us of the riches of our past heritage, but may also provide help in discovering again the importance of the church today in its continuing witness of the gospel of God's love in this part of the world.

1.2 THE STATEMENT OF THE PROBLEM

The lack of competent indigenous leadership, the absence of the implementation of appropriate indigenous forms of Christian worship, and the process of inculturation of Christianity within the Anglican community, encouraged the researcher to undertake this study. It is a perplexing problem why the CPSA in the Limpopo Province has not as yet become vibrant with self sufficient congregations.

The researcher has identified the dilemma faced by the educated members of the Diocese of St. Mark the Evangelist, due to the challenges brought by the spirit of

indigenisation of the leadership. Those who threw their energies into winning our liberation, now need something deeper than the traditional simple priest/leader.

1.3 DEFINITION OF TERMS

1.3.1 CPSA (THE CHURCH OF THE PROVINCE IN SOUTHERN AFRICA)

The Diocese of St. Mark the Evangelist is a member of the Anglican Communion of the Province of Southern Africa. The use of the word “province” in the context of the Anglican Church denotes (usually) self-sufficient administrative units of the Anglican Church in various parts of the world.

The epithet “Anglo-Catholic” has been applied to the Church of England as a whole because of its claim to be the English branch of the Catholic Church, but it usually refers only to a party within the Anglican Communion which, though it had plenty of antecedents, became self-conscious and more or less identifiable from the time of the Oxford Movement of the 1830s (Richardson & Bowden 1983:20).

The Anglican Communion is a family of churches within the universal church of Christ, maintaining apostolic doctrine and order in full communion with one another and with the See of Canterbury (Anglican Prayer Book (APB) 1989:432). The Anglican Church in this part of the world is known as the Church of the Province of Southern Africa, thus a self-governing Province of the Anglican Communion. It proclaims and holds fast the doctrine and ministry of the one, holy, Catholic and apostolic Church (APB 1989:433).

1.3.2 DEVELOPMENT

Development means different things to different people. Certainly one can speak, however, of a general development ethos. In this work the researcher will be investigating church growth, in particularly human resources. The development concept is fundamentally rationalist, based on an implicit faith in the capacity of reason ultimately to unravel the knots which snarl progress (Dickenson 1968:33).

Planning for development, therefore, requires facts and specificity; it requires skilful interpretation of these facts and, further, capacity to articulate goals and to fashion organisational skills and instruments to achieve these objectives. Goal setting requires securing needed facts. It reminds pastors and missionaries of their basic responsibilities and available resources. It forces them to arrange their priorities right (McGavran 1986:265).

Development, though, is multi-faceted. The missionaries were multi-purpose oriented, thus preached the gospel, which they had been commissioned to do, but they also transcribed languages, developed literacy materials, started schools, set up hospitals, tried to cure the sick, took part in agricultural development, settled disputes, and often judged court cases (Krass 1974:155).

Development presupposes integrated and co-ordinated action rather than isolated efforts. Such co-ordinated action is crucially important, not only to accelerate development or to increase its efficiency, but also to rescue the men and women who are displaced or made socially marginalised by development. In its deepest and fullest sense it requires responsiveness in faith to the opening out of the human drama, the unfolding of new meaning and new possibilities through the presence of the Spirit (Dickinson 1968:40).

1.3.3 DIOCESE

The Diocese is the territory under the authority of a Bishop or Archbishop, an aggregation of Parishes and Mission Congregations under the administrative and pastoral care of a Bishop and a Chapter, which serves as the advisory committee to the Bishop. It is made up of Archdeacons and Canons. In the Anglican tradition, a “local church” in its fullness is thus not a single congregation, but the common life of all who share the leadership of the same bishop (Ledwaba 2000:14).

1.3.4 INCULTURATION

Inculturation refers to the process whereby traditional forms of the Christian faith are harmonised with the historical and cultural forms of an indigenous people. The latter half of the twentieth century saw a deepening appreciation of the fact that all people are entitled to worship God, and order the affairs of a church, in ways that are harmonious with their historical, cultural, linguistic and customary preference. Inculturation only becomes possible if Christians respect their own historical and ethnic legacies and strive to give form to their own distinctive communal identities – whilst respecting the cultures and ethnic identity of other communities (Isichei 1995:331).

1.3.5 INDIGENISATION

Indigenisation is about discarding “foreignness” as it was about rooting the faith in local realities (Bediako 1995:115). It opens the doors for the people’s creative participation in the interpretation of the Gospel for their life situation. Indigenisation without liberation limits a given theological expression to the particularity of its cultural context (Pato 1997:42). An indigenous priesthood is the ministry incarnated within the whole congregation, thus being a community of committed individuals. The indigenous leadership will be able to make the church attractive to the indigenous people, a church that would be able to support itself, govern itself and propagate itself.

Indigenous theology is an expression of the struggle for theological selfhood from the domination of Western theologies on the Christian experience of Asian, African and Latin American Christians (Richardson & Bowden 1983:29).

1.3.6 LEADERSHIP

Leadership focuses on purpose. For Christian leaders our purpose means pursuing the same goal that Jesus pursued: helping people to become all that they can become under God. Jesus said, “I have come that you might have life – life in all its fullness” (John 10:10). Leadership is to make human strength productive, thus a goal orientated leader is one who sees the bigger picture, and understands the purpose of the life and work of the group or organisation. To lead, go before, implies that the leader has foresight and a sense of direction.

In this study the researcher will be concerned with Christian leadership that essentially involves service. According to Krass, the role of the leader is twofold.

1. First he will serve as an enabler (or midwife) of good discussion, helping the group members to express their thoughts and feeling and experiences.
2. Secondly, he will serve as a resource person, trained in the historical faith, who shares his knowledge with people, as they need to learn of the accumulated wisdom of the church (Krass 1974:106).

Indigenous leadership refers to national leadership. This leadership must be truly the call of God and filled with the spirit, for it is the Holy Spirit with His anointing and spiritual gifts that provides the indispensable preparation for the work of the ministry (Hodges 1978:16).

1.3.7 MISSION

Mission can mean different things to people. It depends on the principal initiator. According to Longman's Dictionary, a mission is a group of people, especially people acting for their country (Delegates), who are sent abroad for a special reason. For example, a medical mission of doctors and nurses, a British trade mission to Russia. There is a duty or purpose for which these people are sent, their mission. Sometimes it is used for a "mission station". Thus people can come to "the mission" from many kilometers to see a doctor or a priest. Mission in this work however refers to "God's programme for humans". In this world, mission is to do what God desires, it is not only a human activity, but also God's. Thus we speak of the "Missio Dei", the mission of God, who Himself remains in charge of mission (McGavran 1986:20).

1.3.8 NORTHERN TRANSVAAL (LIMPOPO PROVINCE)

Limpopo Province is an area from Warmbaths (Bela Bela) to the Limpopo River in the north. It became known as the Northern Province from 1994 when South Africa became a democratic country, and renamed Limpopo Province in the year 2002. It is one of the nine provinces of South Africa. There are many unevangelised and unreached people. It is always referred to as a poor province. Its provincial and administrative capital city is

Polokwane. It was inhabited by the Bantu people long before the nineteenth century, when the missionaries arrived.

1.4 AIM OF THE STUDY / GOAL OF STUDY

The goal of the study is to discover and to recapture the “Gray Vision”, thus the establishment of a vibrant growing church. It will be done by tracing the origin and the development of the Anglican Church mission in the Transvaal, the growth of a larger community of believers, and the continuing hope of winning all people to Jesus Christ.

The principal aim of the research is to investigate the historical problems that might have contributed towards the lack of success in bringing about an indigenous leadership in the Limpopo Province.

The significance of this study will be to the extent that it may contribute to a Church that is truly present in the community in which it is placed in this world. That it may contribute to a committed Christian Community, self-supporting, with all places of worship provided by the believers, to the glory of God and the manifestation of God’s divine grace.

1.5 RESEARCH METHODOLOGY

This study deals with the development of an indigenous leadership which would bring about responsible Christian communities in the diocese, committed to the Word of God. Although the missionary activity of the Anglican Church has been able to plant churches, colleges of education and bring unity among all races, it has not been able to evangelise and plant autonomous, national churches in the Limpopo Province, the Diocese of St. Mark the Evangelist in particular.

The researcher has been a participant observer in the life of the Anglican Church in this diocese. He moved from being a Catechist and local leader to now serving as an ordained community priest. He developed the culture of learning through his passion and love for his people. Although this subjective involvement with theme of the study may be regarded as dangerous, on the other hand it placed him in an unique position to

understand the struggles and developments from within. In his studies he discovered that a leadership that emerges and grows from within the indigenous community is able to cope with the strongly influenced patterns of organisations of all societies according to their cultural environment. His theological premises, from which he approaches this study, are that missionary motives should be rooted in the nature of the church, which is an integral part of the Kingdom of God.

The main research tool which the researcher used is the interview format, whereas published and unpublished sources were also consulted. This information was reviewed in order to determine the external or internal criticism. The researcher interviewed a sample of the past students of Grace Dieu College individually, and also small groups of lay ministers. His purpose was to find out why there is a leadership crisis in this diocese. He continues to encourage the present leadership in order to establish the possibility of improving the situation.

The researcher's point of departure for this study is the notion of the Kingdom of God, since the church is the main arena of God's activity on earth, it is obliged to proclaim and serve the Kingdom of God here on earth. The task of witnessing rests fully on the local congregation (Pretorius et al 1987:82). Hence reflections on Christian leadership is the process of the development of leadership skills in the light of God's Word, and on Jesus' life, his continuing presence in the church that called forth doctrines of Jesus' divinity. The church is salvation history made current (Pretorius et al 1987:82).

The Diocese of St. Mark the Evangelist is in communion with a new fellowship deeply rooted in God's gracious dealings. People who belong to this new fellowship are a sign of God's universal grace. They are displaying to the whole world the redemptive and liberating purpose of God's reign (Pretorius et al 1987:84-85). There has been a radical change in this new fellowship of believers which was brought about by the two bishops, whose synod charges also serve as encouragement to the educated members of the Diocese of St. Mark the Evangelist, who, due to the challenges brought about by the necessity of indigenisation of the leadership, are in a dilemma.

The search for relevant sources, published and unpublished, has been a heavy task on the researchers shoulders. But with God's help nothing was impossible. Some Anglican

priests provided me with books and other valuable information. It was not always easy to interpret some of the information at my disposal.

Most of those selected as a sample shared with me the vision of a well orientated leadership that would be able to encourage the local Christian community to develop the necessary structures in order to convert its intention into practical commitment with foresight and a sense of direction.

There is a great need for an indigenous priesthood, a ministry incarnated within the whole congregation, thus being a community of committed, responsible individuals. Therefore, the training of church leaders in the Diocese of St. Mark the Evangelist needs to focus on the spirited administration, which is an absolute requirement at all levels. A leader vested with administrative knowledge will be able to train local church leaders, council members, presbyters and all other church structures.

In the final stage of this work the researcher formulated conclusions and recommendations that would contribute towards the development of indigenous leadership in the Limpopo Province, not only to the Anglican community, but to the entire Christian fellowship. The birth of this new diocese of St. Mark the Evangelist has played an important role in the evangelisation of the people of the province. The researcher's choice of the topic was thus justified and he consequently proceeded to synthesise the source material at his disposal into a scientific document presented herewith.

1.6 DELIMITATION

The research project will cover the Limpopo Province and in particular the Diocese of St. Mark the Evangelist. The reason for the delimitation is because of the vast area of the Province. The research was conducted among institutions, for example Grace Dieu and its past students, and other parishes within the Diocese of St. Mark the Evangelist. The institution mentioned above came into being through the efforts of the Anglican missionaries.

1.7 OVERVIEW

This chapter one gives an orientation to the problem to be studied as well as the aims and goals of the research. The area of research is delimited for obvious reasons. An explanation of concepts and methods of investigation are offered in order to help the reader to understand this work better.

Part II Historical aspects

- Chapter 2 : The establishment of the CPSA and the Gray Vision
- Chapter 3 : The beginnings and growth of the CPSA in the North (Limpopo Province)
- Chapter 4 : The CPSA and leadership development

Part III Missiological Issues

- Chapter 5 : “Self government” in the CPSA Northern Diocese
- Chapter 6 : The challenge of indigeneity / inculturation
- Chapter 7 : The growth of the Northern Diocese and leadership development

Part IV Results

- Chapter 8 : Conclusion and Recommendations