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BYLAE:

VRAELYS

VRAELYS AAN DIE KERKLEIERS (DOSENTE EN STUDENTE) VAN DIE TEOLOGIESE OPLEIDINGSINSTITUTE VAN DIE AOK

Questionnaire for church leaders as well as students and lecturers of a Church or Theological Training Institute: (TTI)

1. Methods, norms and standards

Of which training model (*mogwa wa ikatiso*) does your Institute (Church) make use? Centralization or distance (decentralization, *phatlalatstso*) or both. Neither of the two. Please describe the methods (i.e.: on the job training, assignment or modelling, using of library etc).

What is the main purpose or vision (*pono*) of the institute (church) re training?

How long is the course? (Training as a prophet or a minister in your Church)

How are the standards (*maemo*)? Difficult or easier than other institutes (Churches)?

Do you make room for different levels of training? Also name levels of training

Is previous learning experience taken into account?

Are you interested to let your leaders be facilitated (*lesefatswa*) to get recognition (in part or fully) of previous experience at a National Qualification Level?

From which institute is accreditation (*tumelelo*) obtained?

How is assessment and moderation (*tshekatsheko*) done?

What is the fruit of your TT (theological training) up till now? (For your church as leader)

Did you obtain some results? Please name the results?

How do you see the road for the future as far as training is concerned?

How many courses are translated? (*fetolela*)

Do you make use of Western handbooks (methods)?

Do you feel that courses are sufficiently contextualised? (*tswaragantshitsego*) (Written in indigenous idiom, referring to worldview and culture, to express belief.)

When last has this course (documents in the case of Church) been revised?

Do you describe your course or learning system in your church as —?

- Mainly kerygmatic (dogmatic, preaching, *thutatumelo*);
- Focusing on healing;
- Diaconial (*tirelo*, rendering service);
- Koinonial (sharing, *bogwera*);
- Involving other fields of knowledge (like psychology).

2. The training of lecturers

How are your lecturers being trained?

What minimum qualifications must your lecturers possess?

How do you feel with regard to the decentralisation of courses? (TEE)

How far has been progressed in this regard?

What has been done to contextualise training methods (while adhering to Biblical principles)?

Are you aware of these principles? Name a few you regard as important for your church or institute?

Do you think that a lecturer must have all the answers when lecturing to students?

What do you understand by the mode of facilitation? Don't you think lecturers must be facilitated? How do you think must students be facilitated?

(Only for students.)

3. Type of office

Are you a prophet; elder; healer; evangelist or bishop? (What office if not mentioned?)

Can you read or write?

What is your highest academical Qualification?

4. Content and learning and lecturing strategy

4.1 Methods of lecturing

What is the medium of education?

How do you feel about the method of training? (Dialogue, monologue etc.)

Do you gather in groups?

How many times do you converse (*boipolelo*) as centre (or conference as church leaders for the purpose of training)?

How do you feel about the content of your course-material (or as church leader about the course material of other institutes?)?

Is it comprehensible, above your level, of a too low in standard? Is it addressing the problems and illnesses in the community? Give your motivation?

Is enough clarification been given in groups with the help of the lecturer? How can it be better or improved according to you?

4.2 Dialogue:

How does it take place?

How do you reach consensus (*le utlwane*) if you differ? (*faralogane*) (With regard to leaders in church discussion sessions)

Do you immediately practise the aspect of what you've learned theoretically?

Do you have feedback of the work immediately the next time in group discussion? (*sehlophapoledisano*) Do you get clarification on certain problem areas?

4.3 Examination

How are students been examined? For example: Orally, (*ka polelo*) by writing, (*ka ngwala*) by workbook, by multiple choice questions etc.?

4.4 View of culture

What is your view of culture?(*mogwa*). (What was Christ's attitude to culture?)

Do you represent one culture or group?

Are you neutral or against (*kgahlanong*) culture?

Do you transform culture by Scripture? (Do you scratch where it itches?)

5. Healing

5.1 Ministry of healing (*melaetsa ya phodiso - Tsw.*)

In what sense have you reached the prophets (*baprofeta*) by a course on the ministry of healing?

In what sense have you equipped (*tlametse jwang*) the prophets of the AIC to confront (*ikopanya - Tsw.*) the traditional healer? (Dingaka) How do you feel about a course for a ministry of healing? (*melaetsa ya phodiso - Tsw.*)

Do you get enough guidance from your institute? (Church leaders) in this respect?

Is the need really addressed (*fithlela keletso*) by Theological Training (TT)? (*fithlela*)

5.2 Theology of healing:

According to the framework of the messages of healing miracles (*melaetsa ya phodiso le metlholo la makwalo*) in Scripture, what according to you, is the meaning of these in Scripture?

Is there continuity or discontinuity with your ministry (lecturing) or both?

How does magical healing differ (*farologane*) from the healing in the Biblical times?

Can you discern (*faraloganya*) between magical healing (*semowa*) and real spiritual healing today?

How do you regard exorcism in Scripture?

Did Jesus always exorcise demons? (*leleka meoya - N-S*) Do you also think that there is a viable ministry of demon exorcism in Scripture?

Did Jesus heal all people that were ill?

Is evil (*abathakathi*) the cause of all evil or only of certain illnesses?

Do you perhaps perform healing (*fodisa*) in your church?

Do you think healing can be more true to Scripture?

Do you work alongside Western educated medical doctors or do you advise your church members not to go to them?

Describe such a healing ceremony. When praying, do you make use of sticks (*dirisa mare*), laying on of hands? (*baya batho matsogo*)

What medication (*dithlare*) is prescribed? For instance: *Isiwasho*, tea etc. Name other methods where you differ from other churches as far as healing is concerned?

Community involvement: Do you address the big problems in the community as leaders? Such as —

- high infant mortality rate,
- AIDS or
- Alcoholism?

Do you do it in co-operation with other community and Church leaders? Name such a project (such as a drug prevention program)?

6. Calling (*pitso*)

How did you receive your calling to study theology (or to be a prophet)?

Is it by dreams (*ditoro*) of forefathers, angels? Mention how?

(At this question a short history of your church can also be given in written at the back of the paper.)

7. Ecumenical

How is your co-operation (*dirisana* - Tsw) with other churches?

To what ecumenical organisation do you belong or have contact with?

How do you regard other churches as the ZCC etc? How do you differ or how do you agree?

(*faralongana mo kae*)

What progress has been made in this respect of putting up ties with institutes and other churches?

How do you feel about working with other churches?

Do you see it as a Biblical command?

May we as Christians really live in isolation according to Scripture like John 17:21?

8. Governing body and financial admin

What are the costs of the course per students per year?

From where do they get their support? (*dithlokwa – dithekjo*)

To what extend are they self-supporting?

Are there work opportunities after finishing their studies?

Is their curriculum structured as to help them in having a descent job to make a living?

To what extend are you trained to practise a tentmaker ministry? (*modiraeletente*)

For instance computer-training alongside the work of a minister?

Name other jobs you are also trained to handle?

To what extend are you facilitated to bring up your own self-supporting projects to generate funds?

Is funds properly administrated and how?

Is the governing body involved constructively in fundraising or job creation?

9. Conclusion

What are the weak and strong points of your training in your church and institute? How do you think it can be improved?

EKSEMPLARIESE STOF

PROGRAMME: HEALING AND CHURCH DEVELOPMENT

14.1 VERSLAG, WERKSWYSE, STRATEGIE

- Studente is vir 30 weke gedurende 1997 gesien, Dinsdae telkens vanaf 10:00 tot 13:00.
- Werkswyse: kontaksessies en groeppesprekings.
Elke eenheidstandaard (“unit standard”) het nagenoeg drie weke in beslag geneem. Die studiemateriaal is aangebied en aan indringende gesprek in die groep onderwerp. Die gesprek is telkens met ’n aantal vooraf-opgestelde vrae gestimuleer wat probeer het om die ware behoeftes van die groep te identifiseer en in die gesprek te betrek. Gesprekvoering het ten doel gehad om die inhoud te aktualiseer en die groep so ver te kry om eienaarskap daarvan te aanvaar.
- Aan die einde van elke eenheidstandaard is evaluering toegepas. Dit het probeer om die verskillende vlakke van uitkoms te assesseer en het daarom ook verskillende assesseringsmetodes behels.

14.2 COURSE IN A DIACONAL HEALING MINISTRY FOR PROPHETS OF THE AFRICAN INDEPENDENT CHURCHES

Duration

9 weeks.

Course objectives

1. The primary overarching aim of this course is to guide the students to a biblical responsible healing ministry against the background of the deaconate.
2. The second, indirect aim is to stimulate a more discerning frame of mind with the students regarding the church and to serve building up the church in the long run.

14.2.1 Unit Standard 1: Introduction to healing ministry

14.2.1.1 Purpose statement

To guide the students towards developing a broad framework of reference regarding healing ministry which is biblically viable and which takes the history and culture of healing in the AIC into account. This automatically implies that the deaconate be involved, under-girded by the dimensions of koinonia and kerygma.

14.2.1.2 Study objectives

14.2.1.3 Elements and performance criteria

Element 1: Students must describe the biblical foundations of a healing ministry (synchronically viewed). The students must also be able to account for different approaches relating to different interpretations of the Bible. (Synchronic and diachronic exercise).

Element 2: To contemplate on Jesus Christ as Healer (synchronically).

Element 3: To apply derived principles to a AIC case study (Walther Matitta) (synchronically and diachronically):

Element 4: The students accept ownership by working out (synchronically and diachronically, in group and individually) an assignment on a healing ministry set within their cultural and church context and situation, in order –

A To get feedback and reflection

B To evaluate according to aspects of koinonia (communication), self-exploration, transformation, strategies of problem-solving. (According to critical cross-field outcomes listed in 11.5.4.2).

14.2.1.4 Learning offerings

Study material, contact sessions, group discussions, writing an assignment, evaluation.

14.2.1.4.1 Study notes

Notes were made available to the students on the following:

- The Scriptural basis of healing and a healing ministry.
- Jesus as Healer.
- The diaconial aspect of healing.
- A historical case-study: Walther Matitta (1876 →).

Group discussion and reflection sometimes generated ideas and angles which were worked out in the form of additional study material.

14.2.1.4.2 Contact sessions and group discussions

The study material was made available at the start of the course and students were required to do their own reading of it. The material was presented in broad outline and discussed during a period of two weeks. The format was one of group discussion, dialogue and reflection.

14.2.1.4.3 Assignment

A group assignment of 5-10 pages of the main aspects of a healing ministry. The following aspects had to be covered:

- The need for a healing ministry.
- Counselling aspects as far as suffering in sickness is concerned. What methods are to be used?
- How existing healing practises (e.g. exorcism) should be transformed in order to form part of a responsible healing ministry.
- How to integrate a healing ministry with the other aspects of ministry, i.e. preaching?

The assignment aimed to stimulate group discussion, individual growth and a sense of ownership (cf Kirkpatrick 1995:65). The group met in their own time to work on the assignment.

One scheduled meeting was set aside to discuss and critically evaluate the product of their combined effort.

Material to be consulted:

Notes provided by the course developer.

Prescribed books (Theron 1995, Wicks 1985, Narramore 1966).

Didaché modules selected for highlighting certain healing models (e.g. Van Niekerk: Module 3.4: “To develop cognitive skills in African context;” as well as De Jongh van Arkel: Module 3.3: “To teach the essence of pastoral work” (especially pp 57-58)).

14.2.1.4.4 Evaluation

Evaluation was done at the end of the course. Individual assessing and feedback continued throughout the course as part of the interaction between course leader and students.

14.2.2 Unit Standard 2: A multi-dimensional pastoral-ecumenical approach to healing ministry

14.2.2.1 Purpose statement

How can the Christianisation of traditional healing methods (exorcism, etc. and inculturation of Christ’s method of prayer bring about more than one form (method) of healing which is biblical and effective in practise.²⁹²

14.2.2.2 Study objectives

- To explore a more holistic approach (including psychological and biochemical approaches).
- To distinguish between magic and religion.
- To be culturally relevant in treatment of illness. (For instance, to employ a “safeguarded” exorcism.)
- Handling marriage and alcohol problems.
- To grasp the theology of healing by prayer.
- To evaluate by a Scriptural theology of healing with reference to characteristics of the church.
- To arrive at some balanced approach.

14.2.2.3 Elements and performance criteria

Element 1: To explore a more holistic approach towards healing, Christianisation of traditional healing (synchronical).

The student must be able to describe the essence of the following methods:

1. Using counselling methods alongside prayer and Biblical viable exorcism.
2. Using biochemical methods (*Mokgwa bodupe ka bophara* – W-Tsw).
3. Using African traditional method. Discerning it from the methods of the prophet. To discern between magic (*masalemose* – W-Tsw) and pure religion (*bodumedi ba nnete* – W-Tsw).

²⁹² Multi-dimensional pastoral-ecumenical approach: Using more than one culture and one method, preventing stereotypes and establish friendship over language borders, to learn from them and to demonstrate unity in faith.

Element 2: To be culturally relevant (*go nna le kitso- W-Tsw*) in treatment of illness. To develop a Christian exorcism (*Ho alefa ka setso- W-Tsw*) by inculturation of Christian healing principles (diachronical).

1. The student must be able to describe exorcism in the following contexts:
 - ATR
 - Prophet.
2. The student must be able to design theoretically a Christian exorcism against the backdrop of Biblical theology, but within the African context.

Element 3: Christianisation of cultural and traditional healing parallel with inculturation of Christianity (diachronical and synchronical).

The student must be able to describe the following:

1. Describe the relevant methodology.
2. Describe the theology of healing by prayer (*Phodiso ya thapelo – W-Tsw*).
3. Handle a case in practise (similar to Mulungu) and to integrate psychological, biochemical and sacramental approaches.
4. Evaluate by reflection, communication, self-exploration and transformation (according to critical cross-field outcomes listed in 11.5.4.2).

14.2.2.4 Learning offerings

Study material, contact sessions, group discussions, and evaluation.

14.2.2.4.1 Study notes

Notes were made available to the students on the following:

- How psychology integrated with prayer can be used in handling grief and alcoholism. (with reference to Mulungu's autobiographical narrative).
- The office of the prophet.
- The difference between magic and religion.
- Exploring a cultural healing ministry which is Biblical.
- Exorcism.

14.2.2.4.2 Contact sessions and group discussions

The material was presented in broad outline and discussed during a period of three weeks. The format was one of group discussion, dialogue and reflection. Students were expected to write their own assessments of the material and the group discussions, substantiated by own experiences if possible.

14.2.2.4.3 Evaluation

Evaluation was done at the end of the course. Individual assessing and feedback continued throughout the course as part of the interaction between course leader and students.

14.2.3 Unit standard 3: Individual eschatology and death

14.2.3.1 Purpose statement

To communicate the vindication (triumph) over death by Christ in such a way as to be true to cultural customs and Christian preaching, burial practises and transforming the notion on death.

14.2.3.2 Study objectives

- Describing the notion of death in ATR.
- Showing the influence of ATR on burial practises (i.e. the inculturation of burial forms).
- Describing the Christianisation of ATR notions and practises.
- Describing the process of inculturation regarding death and funeral.
- Elements and performance criteria

14.2.3.3 Elements and performance criteria

Element 1: Showing the essence of the notion of death for African Theology (synchronical)
Showing the essence of the notion of biblical notion of death in relationship to sin, sickness, forefathers and ritual offerings (synchronic).

The student must be able to describe –

1. Describe the influence of ATR (African Traditional religion) on the AIC's notion of death.
2. Christianisation of ATR notion of death and burial practices (synchronically).
3. Inculturation of a Christian theology of death and burial (diachronically)

Element 2: To reach a balance between Christian thinking and cultural customs (synchronical and diachronical).

The student must be able to –

1. Practice this in a sermon or burial sermon (*matsediso*).
2. Evaluate burial practises and the specific aspects of diaconia and koinonia as set out *inter alia* by the checklist of critical cross-field outcomes listed in 11.5.4.2

14.2.3.4 Learning offerings

Study material, contact sessions, group discussions, and evaluation.

14.2.3.4.1 Study notes

Notes were made available to the students on the following:

- Death and burial in ATR.
- Christianisation of traditional notions of death and burial and inculturation of a Christian theology of death and burial.

14.2.3.4.2 Contact sessions and group discussions

The material was presented in broad outline and discussed during a period of three weeks. The format was one of group discussion, dialogue and reflection. Students were expected to write their own assessments of the material and the group discussions, substantiated by own experiences if possible.

14.2.3.4.3 Evaluation

Individual assessing and feedback (including peer assessing) continued throughout the course as part of the interaction between course leader and students.

Students were evaluated at the end of the course. Evaluation was done group-wise and individually.

14.3 COURSE IN A KOINONIAL HEALING MINISTRY FOR AIC PROPHETS OR MINISTERS AGAINST THE BACKGROUND OF A CHURCH DEVELOPMENT MINISTRY

Duration

9 weeks.

Course objectives

- To facilitate formulating a vision of healing and training against the background of church development.
- To use discipleship principles to actualise koinonia and to stimulate Church growth.
- To have students appreciate the doctrine of ecclesiology, the characteristics of the true Church and history of the AIC.
- To describe the illnesses which are typically encountered in the course of a healing ministry.
- To formulate guidelines for a Biblical healing ministry which can accommodate the medical professions and promote Church development.
- Evaluation.

14.3.1 Unit Standard 4: Groups and the local healing and training centre

14.3.1.1 Purpose statement

To guide the students towards using discipleship and planning principles to form up groups and to develop a local healing and training centre such as to nurture koinonia and a learning environment.

14.3.1.2 Study objectives

- To form a core group of candidates who can be trained on a regular basis at a local centre
- To facilitate planning aspects of a ministry that accommodates healing.
- To be able to form and motivate a group Scripturally and have them meeting regularly at the local training centre.
- To help students forming their own disciple groups; to help them to synchronise their groups' activities with the activities and study program of the centre.

14.3.1.3 Elements and performance criteria

Element 1: Students must define koinonia and discern it from *ubuntu*.

The students must be able to –

- A. Describe the concept of theological training in extension (TEE)

B. Be able to integrate koinonia with TEE.

Element 2: Students must use planning principles to bring about a group and centre.

Students must be able –

- A. To name and describe Biblical role models as examples of leadership and management planning of aspects of ministry or training.
- B. To make it applicable to the foundation and management of a group and centre (synchronously)

Element 3: Using discipleship principles for putting up a group and centre.

Students must be able –

- A. To base these discipleship principles Scripturally.
- B. To spell out important principles as far as groups and group work is concerned.
- C. To plan forming a group and putting up a centre, and to spell out the phases in detail.
- D. To use principles and texts to motivate and practice a church development ministry by distinguishing the aspects of discipling ministry, i.e. conversion, development and training.

Element 4: To integrate discipleship principles and planning in bringing about groups and a centre.

Students must be able –

- A. To form groups in practice. (Discipleship and training groups)
- B. To have study groups co-operating with individuals, church groups (building up the church).
- C. To plan own study programmes, finances, evangelism outreach (for minister), healing centre (for prophet), and church and training centre (for lecturers, study leaders and facilitators).
- D. To get feedback and evaluate according to communication, koinonia, self exploration and transformation (According to critical cross-field outcomes listed in 11.5.4.2).

14.3.1.4 Learning offerings

Study material, self study, contact sessions, group discussions, and evaluation.

14.3.1.4.1 Study notes

Study material was made available to the students on the following:

- Koinonia (sharing; communication and contextualization); *ubuntu*; koinonia as Christianised *ubuntu*.
- TEE (Theological Training in Extension) with a koinonial dimension.
- Planning, management and leadership in the church:
 - Principles of church membership, leadership and teamwork
 - Identification and development of personal gifts and talents within the church
 - Study of three leadership role models (Andrew, Nehemiah and Moses)
 - Principles of planning, management and leadership.
- Planning and managing of the founding of a Local Centre.

- The vision (with special reference to discipleship)
- The strategy
- The plan
 - Nucleus phase
 - Group phase
 - Centre phase
- Other important principles in putting up a local centre (for advanced students).

The following material was also prescribed:

Simpson, CJA sj. Preaching, teaching and pastoral work, Module 3.5, *Evangelism and community service*. Didaché Institute.

Willis, AW 1985a. *The disciple's personality. Masterlife*. (Book 2) London: International Publication Services.

Willis, AW 1985b. *Discovering your Spiritual Gifts. Masterlife* (Book 6). London: International Publication Services.

14.3.1.4.2 Self-activity

Initial stage

Self study activities:

- Study and describe the disciples' cross (Masterlife, book 1, p. 28)
- Identify and explain the requirements that applied to the disciples (Masterlife, book 1, p. 29-38)
- Explain three requirements for Quiet Time (Masterlife, book 1, pp. 39-46).

Advanced stage

- Study Simpson sj.:157-172: "Action plan to achieve objectives, evaluating results, informational co-operation and financial co-operation."
- A mini-project was set for each individual student in which the principles set out by Simpson were to be applied.

Instruction 1:

Basic and advanced: Organise yourself a group using the principles and methods outlined in the study material.

Advanced: Lecture them principles how to disciple other people. Make use of "Eba setho se phelang" and Masterlife.

Or:

Approach five different people and use the above mentioned texts and principles as to either disciple, building up or training them.

Or:

Role play – basic and advanced: Let a member of your group rehearse the role of an unbelieving person, and lead him to Christ.

Or:

Let a member of your group rehearse a role of a believing person who is still clinging to worldly things, and guide him or her to full commitment to the kingdom.

Instruction 2:

Study leaders: Guide individual students towards organising new groups with themselves as group leaders.

Or:

Basic (Adult Basic Education Training level (ABET)): Use the pictures of *Eba setho se pelang*, and tell the story connected to pictures. Or use a tape recorder alongside the pictures of the booklet. Try and associate the right picture in *Eba setho se phelang* with the Bible reading played.

Instruction 3:

Advanced:

Use the principles contained in the study material to plan a budget for your church.

Or: Plan an evangelistic outreach while using the material of Simpson sj:40-74.

14.3.1.4.3 Evaluation

Individual assessing and feedback (including peer assessing) continued throughout the course as part of the interaction between course leader and students.

Students were evaluated at the end of the course. Evaluation was done group-wise and individually.

14.3.2 Unit standard 5: The origins, development and fruits of AIC with special reference to a healing and church development ministry

14.3.2.1 Purpose statement

To obtain knowledge of the origins and history of the AIC; to foster a spirit of Spiritual discerning between what is good and bad fruits in history (from the perspective of a ministry of healing and building-up or development); to apply insights to various situations, i.e. in a way of problem-solving in a situation of latent schism.

14.3.2.2 Study objectives

- Learning the roots and origins of AIC in such a way as to become aware of both the negative and positive aspects, and having the students identify with the special character and role of these churches.
- Learning the causes of schisms objectively.
- Understanding the characteristics of the true church.

14.3.2.3 Elements and performance criteria

Element 1: Origins and roots.

The student must be able to –

- A. Trace and describe the general factors leading to the foundation of the AIC.
- B. To briefly describe in a paragraph the role of the founder leaders of the Ethiopian and Zionist Churches.

Element 2: Splits – inevitable, justifiable?

The student must be able to –

- A. Discern the factors and circumstances which may lead to church splitting.

- B. Discern between inevitable and unjustified schisms.
- C. Implement building-up principles concerning leadership characteristics and a Spiritually inspired ministry, which will prevent negative splits.

Element 3: The positive or negative outcome of a split in the local community

The student must be able to –

- A. Do a short, informal research on the history of his/her church(s) with special reference to koinonia.
- B. Evaluate it by reference to the critical cross-field outcomes listed in 11.5.4.2 (In other words, by reference to the fruits of real communication, service to the community, transformation, problem solving etc).

14.3.2.4 Learning offerings

14.3.2.4.1 Study notes

Study notes were made available to the students on the following:

- The origins of AIC
 - The schisms from the Methodist Church
 - The Unzondelelo (zeal) movement
 - Tile Nehemiah (1891)
 - Dwane
 - Mokone, Mongena Moses
 - Scottish Mission Lovedale- M. Mzimba and J. Stewart
 - J Stewart
 - P.I Mzimba
 - The L.M.S. (London Missionary Society)
 - Ntsikana and Makanda
 - Robert Moffat and the Bechuanaland Mission
 - Sechele
 - Origin of the Zionist Churches
 - Joseph Kerr and Job Mtandi
 - PL le Roux, the Founder of the Zulu Zionists
 - Pentecostalism and Indigenous churches
 - The Sotho Zionists
 - Black pioneers of AIC who further Zionism
 - Evaluation of Zionism and Ethiopianism
 - Metaphors for church building: The integration of diaconia and kerugma in the koinonia
 - The characteristics of a true church
 - Reflection of Bishop A Nculele

Bishop Antonio Nculele broke away from his previous church, the *Isondo Ekuphileni* (Church of Healing) because he said that he had found that after his theological knowledge grew, he could no longer remain in that church. Too much focus fell on healing ministry and he increas-



ingly grew uncomfortable with the way it was practised. He repudiated his former church, split and chose to start his own church: *The Church of the Apostolic Saints*²⁹³ which had a more pentecostalist dimension.

He is still very much involved in healing. His ministry is now characterised by fasting and waiting in prayer for God to reveal to him the cause of illness. His transformation was largely the result of theological training at various centres and an acquired appreciation of healing through Western medicine which he called "law."²⁹⁴ (Western scholarship and science tend to be understood as "law" – the same term is also applied to the churches of the law – *molau*. (Cf also Van der Spuy 1995:150,226)).

Antonio Nculele however exposed a great ecumenical craving for actually being the only Bishop of the AIC's being involved with Bishop Desmond Tutu's Honouring Ceremony and was personally greeted by Tutu. He told me that Tutu's was crying when meeting him and as such acknowledged him as a bishop of a church.

PT Mokhoanitse, a teacher and member of the Uniting Reformed Church in South Africa and student of Didaché the next year, also doing this assignment, also reflected on Bishop Nculele: "He accepted Western medicine as a means of healing, alongside prayer healing. To me this split is a genuine one, and his main weapon is prayer. He believes that he should be in direct contact with God before he does anything."

14.3.2.5 Contact sessions and group discussions

The study material was made available at the start of the course and students were required to do their own reading of it. The material was presented in broad outline and discussed during a period of three weeks. The format was one of group discussion, dialogue and reflection.

14.3.2.6 Evaluation

Individual assessing and feedback (including peer assessing) continued throughout the course as part of the interaction between course leader and students. Much were made of concepts like *kerygma*, *koinonia* and *diaconia* in as much they applied.

Students were evaluated at the end of the course. Evaluation was done group-wise and individually.

14.3.3 Standard unit 6: Traditional, scientific and ministerial perspectives on medical, emotional and psychological disorders – description

14.3.3.1 Purpose statement

The students must be able to link traditional, scientific and ministerial knowledge and/or categories regarding medical, emotional, psychological and psychiatric conditions; the student must be able to describe the symptoms of *ukuthwasa* and similar cases and discern real causes.

²⁹³ This name may bear witness to an epithet ("Saints") of the Israelite Independent Church in the times of Isaiaha Shembe (1935) or JG Shembe (1942→), (Sundkler 1976:172, Sundkler 1961:163).

According to an assignment of student PT Mokhoanitse who must have known Nculele personally, the name of the church was changed from "Church of the All Saints" to "Church of the Apostolic Saints."

²⁹⁴ Law: This term describes the more Western or scientific way of thinking where hard and fast natural principles or laws predominate. This is regarded to be the opposite of *moya* which is supposed to be a purely spiritual method.

14.3.3.2 Study objectives

- To give a broad framework (classification) of illnesses encountered in the course of a typical healing practice/ministry.
- To give traditional descriptions of related disorders, to describe the symptoms of such disorders and the traditional etiology.
- To discern between epilepsy, neurosis, psychosis and social abnormal behaviour.

14.3.3.3 Elements and performance criteria

Element 1: To describe a broad framework of disorders encountered in the course of a typical healing practice/ministry.

The students must be able to –

- A. Describe said disorders from the viewpoint of traditional knowledge
- B. Describe the same disorders from the viewpoint of medical science and psychology.

Element 2: To describe and discuss possible causes of illness with the aim of developing relevant methods of treatment or ministerial approaches.

The student must be able to –

- A. Describe symptoms of neurotic and psychotic cases.
- B. To describe the circumstances and/or causes related to neurosis and psychosis and name the correct pastoral approach in example cases.

Element 3: To describe the symptoms of an *ukuthwasa*, *ufufunyana* etc case.

The students must be able to –

- A. Describe the symptoms as such that it could be recognised.
- B. Describe the different ways of approaching the *ukuthwasa*, *ufufunyana* etc –
 - ATR (African traditional religion).
 - Prophetic healing
 - Western healing.

14.3.3.4 Learning offerings

14.3.3.4.1 Study notes

Study material was made available to the students on the following list of illnesses, their symptoms and relevant methods of therapy or healing. This study material also applied to Unit standard 7.

- The difference between neurosis and psychosis
- Neurosis (*kuthlobohloko*) and neurotic illnesses (*malwetse a tswanang lea methapo* – W Tsw)
 - *Ukuphetelwa* – Xh (*Go phetelwa* – W Tsw)
 - *Umbilini*
 - *Ukubuda* – Xh
 - *Ukulawula amaphupha* – Xh
 - *Intloko engxolayo* – Xh
- Psychosis, various forms and types of psychoses and psychotic illnesses
 - *Amafufanyana* – Xh (*Mafofonyane* – W Tsw)



- *Amakhosi*
- *Ukushiywa ziinngqondo*
- *Ukuphapazela – Xh (Go fafamoga – W Tsw)*
- *Ukuthwasa – Xh (Go Thwasa – W Tsw)*

Ukuthwasa- Xh. (Go Thwasa- W-Tsw.):

ATR

Ukuthwasa comes from the ancestors and is a calling for becoming a prophet. Prophets describe this condition of a feeling on your shoulder. If a contact was made with an *idlozi*, then a goat is slaughtered to apologize to the *amadlozi*. Other when experiencing that God (Jesus) is touching them, they go to a church. Here water is given to them and they are being prayed for. For seven weeks they are at weekends baptized in the river after their fetishes have been removed and put back. This is a rinsing ritual. The prophet is sometimes forced to still bless the goat being brought to him. This was the situation with some of the Durban prophets interviewed by Oosthuizen GC (sj:88).

Symptoms: The person is always crying. He thinks his going mad. His heart is beating faster. Nussbaum describes this condition of *phaphatheha* (S-S.) it occurs under the Sotho's as presenting fits, (*tlisa seebane- W-Tsw.*) fainting, loss of memory and wandering in a trance *tsamay mo torong- W-Tsw.*) Broadly referred to as *bokudi ba moya* (*bokuli ba moea*. (French orthography of Paris Evangelical Missionary Society of this illness.); (*bolwetse ba moya- W-Tsw.*)). (Nussbaum 1985:66) This is experienced in the Sotho sense to become a *lethuele*.²⁹⁵

Treatment: The person is taken to a witch doctor. Strong herbs are prepared and put in water and poured over his head. They call it *ukuphelela- Xh*. Then a goat is taken and killed. He is now an apprentice going with the witchdoctor. If not cured by the witchdoctor, being difficult, the person will get mad. (*umphambana-Xh.*)

Prophet treatment: In the church the *ukuthwasa* is driven away by prayers.

Biological treatment: In the West these persons are regarded as out of feeling with reality, and destined for a mental hospital. Africa judges this as having a greater touch with a deeper reality.

Evaluation:

These illnesses are differently evaluated from Western and African perspectives

(Nussbaum 1985:66). Most sicknesses according to traditional methods can only be healed by dancing and drumming with a special sacrifice of a goat. This seems not to be true in every case according to the research of Nussbaum, S in Lesotho under a few AIC's churches. The AIC's showed a great variety of spirit experiences. According to Nussbaum the difference between the church related spiritual rankings can be clearly distinguished. These church-related groups submit to the Holy Spirit as perceived and not the traditional Spirit (Nussbaum 1985: 57-66).

Not all sicknesses can be classified according to this above scheme, because some defile this classification, if not most. Such an illness is *bokudi ba moya* (*bokuli ba moea* - French orthography of S-Sotho) (Nussbaum 1985:66). This is accompanied by stabbing pains in the ribs. And headaches. (Nussbaum 1985:71) Although *spirit sickness* can be easily systematized under heading of the *ukuthwasa* (*go thwasa - W-Tsw.*) for showing some of the same symptoms. This still differs a lot in content to what is more Christian. This spirit is an invading spirit of the Holy Spirit urging somebody to become a member of the AIC's. In this way the person is then healed by the AIC's when treated by them (Acc. Nussbaum 1985:74).

²⁹⁵ *Lethuele*: The *lethulele* divining by using going into a trance and using drumming and music. The other types in Lesotho are the *selaoli* divining by bones and the *senohe* by touching persons clothes. The *ngaka* are of two types: *Ngaka e chitja* which is a herbalist and *ngaka ea linaka* which is more determining the illness resulting from the spiritual world. (Nussbaum 1985:65)



For further elaboration on the list of illnesses as far as diagnosis, treatment, etc., see Oosthuizen GC, "The prophet in the African Independent Churches" (sj:56-115).

- *Amandiki*
- *Indawe*
- Treatment of depression as form of neurosis or psychosis or combination of both.
- Epileptic illnesses (*seebane* – W Tsw)
 - *Isathuthuwane* – Xh
 - *Uxhozula* – Xh
- Somatic illnesses (*Mefuta ya malwetse a mmele*)
 - Tuberculosis
 - *Umlambo* – Xh
 - *Iphika* – Xh

14.3.3.4.2 Contact sessions and group discussions

The material was presented in broad outline and discussed during a period of three weeks. The format was one of group discussion, dialogue and reflection.

14.3.3.4.3 Evaluation

Individual assessing and feedback (including peer assessing) continued throughout the course as part of the interaction between course leader and students.

Students were evaluated at the end of the course. Evaluation was done group-wise and individually.

14.3.4 Unit standard 7: Traditional, scientific and ministerial perspectives on medical, emotional and psychological disorders – diagnosis, treatment and ministry

14.3.4.1 Purpose statement

To describe how diagnosis, treatment and ministry form an integrated whole and how the correct healing approach can be based on establishing a relationship between healer and member/patient using aspects of paraclese (*kerugma*), of healing, guiding, sustaining (*koinonia*) and of healing and reconciliation (*diaconia*).

14.3.4.2 Study objectives

- To form a holistic, balanced and cultural approach through group dialogue which will validate Biblical norms.
- To be able to use the concept of paracletos in forming a balanced approach in handling *ukuthwasa* and related conditions.
- To handle these cases as part of a team in a pastoral way and to have the knowledge to refer cases to the appropriate professions as well.

14.3.4.3 Elements and performance criteria

Element 1: To develop their own cultural method through dialogue which will validate Biblical norms.



The students must be able to –

- A. To act out different cases (role play) and ministering to such cases.
- C. To develop a method which is holistic and balanced.
- B. To get involved in prevention programmes.
- C. Evaluate it by reference to the critical cross-field outcomes listed in 11.5.4.2. (In other words, by reference to the fruits of real communication, service to the community, transformation, problem solving etc). Also to evaluate by reference to diaconia, koinonia as also set out by the checklist of critical cross-field outcomes.
- D. Refer patients correctly for the relevant therapy (medical, psychological, psychiatric, social work).

Element 2: To describe the steps of handling an *ukuthwasa* patient.

- A. The diagnosis and evaluation.
- B. The strategy of problem solving been taken.
- C. Establishment of a relationship through empathy *inter alia* by taking into account the background of the patient.
- D. The holistic or multidisciplinary approach using paraclese (kerygma) and aspects of healing, guiding, sustaining (koinonia) and healing and reconciliation (diaconia).
- E. The spurring for a balance in the handling by the *Parakletos* (kerygma).
- F. The feedback has been given and koinonia (communication) had been created, - re-evaluation took place plus a new strategy been planned.
- G. There has been positive transformation at the patient and prophet/minister.
- H. Assessment: To what extent had the family been transformed and did the fellow believers grow?

14.3.4.3.1 Study notes

The study notes followed basically the same pattern as previously mentioned, but under the following headings:

- a. The handling of an *ukuthwasa* case
- b. Problem in pastoral counselling:
 - b.1. The real cause
 - b.2. Handle according to situation
 - b.3. “Checks”
- c. Strategy taken for instance in *guiding, healing, sustaining and working reconciliation* in someone’s crisis so that he may grow spiritually:
 - c.1. Sustaining
 - c.2. Enmity and flight cleared up by reconciliation
 - c.2.1. Deny evil or not?
 - c.3. Healing and paracletos as diaconia
 - c.3.1. Prayer
 - c.3.2. Ritual and symbols used in reconciliation and healing.

14.3.4.3.2 Contact sessions and group discussions

Contact sessions took place during which the study material was presented in broad outline and discussed during a period of two weeks. The format was one of group dis-

cussion, dialogue and reflection. Students were expected to write their own assessments of the material and the group discussions, substantiated by own experiences if possible.

Individual assignment:

Apply the principles as set out to a case of illness you have ministered to, write down a short report following the appropriate steps.

What are the names been used for these illnesses in your culture?

Group activity:

- Describe the weaknesses and strengths of each method, whether it may be cultural, Western (*ka molao*), or that of the prophet/minister.
- Discuss the statement: No method is correct when applied in isolation.
- What would a balanced position be?
- Explain your own view on the handling of the individual disorders and say why you followed that method.
- Discuss the question whether healing ministry should take place in tandem with community health services.
- Give your proposals for a ministry in exorcism. Don't you think that exorcism is totally misused when illnesses like epilepsy or polio are exorcised. To strike a balance, don't you believe that there must be some safeguarded form of exorcism? Say how these insights helped you to develop a spirit of distinguishing the true from the false.
- Would prayer not be a viable element of any method of exorcism?

14.3.4.3.3 Evaluation

1. What would you regard the main difference between magic and real God-given healing?
 - 1) Is it that objects are bestowed with power in magic?
 - 2) Or: Is it that God is bribed (manipulated) to give healing.
 - 3) Is it both?
2. What would be the characteristics of a real God given healing.
3. How would you judge a ritual such as the placing of an object (*ditshupo*) in the coffin of somebody? Choose one of the following answers as the correct answer:
 - 1) He is busy with forefather sacrificing.
 - 2) He is not busy doing anything wrong.
 - 3) He has a good intention but demonstrates it wrongly.
 - 4) He is not automatically wrong. It all depends on his attitude towards God. If it has compulsion over God, it is magical and wrong.
4. Did the material about the church history help you to identify better with your own churches origin? Do you think to initiate a schismatic action (split) from your church is right or wrong? (According to 1 Cor. 3.) Choose the best answer:
 - 1) I think it is the right option when my church is going astray.
 - 2) I think it is right when the group is growing to big.
 - 3) When the leader has died.
 - 4) No, God want us to be one (united) family in Jesus Christ. And it to ought to be the last option. It is better to negotiate a settlement, by going back to Scripture.

5. If a person is an alcoholic, epileptic or somebody having polio, what will your ministering to him be?
 - 1) Exorcising a devil out of him, for this is the only cause of his illness.
 - 2) It is his fault only being a drunken and such behaviour is against the Scripture.
 - 3) Alongside prayer, the ill person must also be handled by a clinic or hospital.
 - 4) In the case of an alcoholic the alcohol must be withdrawn out of his bloodstream and as such elevating his craving. (There can be more than one correct answer)
6. What are the meaning of *diaconia* (to be a servant rendering help as a healing activity), *koinonia* (to be a shepherd guiding and sustaining), *kerygma* (to be a messenger of the king, proclaiming not my word, but His)? And did these fields of work influence your ministry to be more Biblical balanced? Elaborate on the description. What were the results for your church and what transformation occurred in this regard?
Choose the right answer:
 - 1) The people found more support and comfort from me, being more of a shepherd to them and caring for them after or during the course.
 - 2) They found me to be more serving like a servant.
 - 3) I grew in character from being unselfish to be more a servant in fulfilling their needs, not mine. I was led more into koinonia with God in prayer.
7. Think about the following statement as far as preaching as kerygma is concerned: I was proclaiming the Lord's Word more, not my own. How did your preaching and transformed life (example) motivated the members to get more involved?

14.4 KERYGMA AND MARTYREIA

14.4.1 Preaching ministry for ministers of the African Independent Churches against the background of church development

14.4.1.1 Unit standard 8: Kerygmatic ministry

Duration: 6 weeks

14.4.1.1.1 Purpose statement

Students must be able to use a method of Biblical exegesis which employs more than one hermeneutical principle and in preaching give a balanced scope to the aspects of koinonia, diaconia and kerygma.

14.4.1.1.2 Study objectives

- To learn of different (complementary) methods in scripture-exegesis.
- To analyse sermons which illustrate limited, one-sided exegesis and exposition, as well as sermons which illustrate balanced contextualised exegesis and exposition.
- Understanding of the importance of systematisation: The outline of the sermon.
- Contextualization of preaching (koinonial dimension)
- To show that preaching must flow over in the building-up of the church.
- To show how liturgical aspects of rituals and symbols can be transferred into diaconia and again lead to liturgia (Malan 1994:37).

14.4.1.1.3 Elements and performance criteria

Element 1: Describe pluriform functions in preaching

- A. The student must be able to describe and reflect on the metaphors of messenger, slave and shepherd.
- B. Students must be able to link it to certain figures and metaphors of ministry, like diaconia, koinonia and kerugma as well as to describe the contents there-of.
- C. Students must be able to describe certain functions in the sermon which express the different above mentioned dimensions.

Element 2: Describe different sermons and elements of sermon.

- A. Students must describe and analyse different sermons.
- B. The student must be able to show how the dimensions named above, alongside with the emotional, doctrinal and koinonial, were distorted in various sermons and evaluate it as such.

Element 3: Different exegetical approaches and ways of designing a sermon.

- A. Students must be able to describe the two forms of analytical and synthetical methods of exegesis.
- B. Students must be able to describe the exegetical steps.
- C. Students must be capable to put the exegetical results into a concept sermon.
- D. Student must be able to evaluate it by critical cross-field outcomes listed in 11.5.4.2. (In other words, by the fruit of real communication, service to the community and transformation and problem solving etc)

14.4.1.1.4 Learning offerings

14.4.1.1.4.1 Study notes

Study material was made available to the students on –

- Kerygma
- Introduction to exegesis
- Systematic and cyclical Scriptural exegesis
- Exegesis and working out a sermon
- Various types of sermons
- Communication, kerygma and koinonia in preaching

14.4.1.1.4.2 Contact sessions and group discussions

Contact sessions took place during which the study material was presented in broad outline and discussed during a period of nine weeks. The format was one of group discussion, dialogue and reflection.



Group discussion

- 1) Reflect on the Bible texts referred to in the study material. Does it apply to diaconia, koinonia and kerygma?
- 2) Do you agree with the statement that when the different faculties of head, heart and hands-feet are met, that aspects of diaconia, koinonia and kerygma are also met (Vos 1995:25, 221, 151). Which faculty is referring to which ministry?
- 3) How are all these aspects functioning in your sermon? In other words how do you realise the functions of a) messenger of the king (kerygma), b) good shepherd (koinonia), c) slave (diaconia), d) teacher (didaché)?
- 4) What does this imply for the application part of your sermon?

Assignment

Prepare a sermon on Genesis 32. Deliver it and let one of your fellow students judge you on the above aspects.

14.4.1.1.4.3 Evaluation

Evaluate a minister colleague's sermon by asking the following questions:

- Was the sermon Christ centred, self-centred?
- Was it centred around one topic?
- Did he (the preacher) have branches in his sermon following out of the main stem?
- Did he distinguish the occasion? (contextual)
- According to you, is the preacher's lifestyle exemplary of his preaching?
- Did the sermon address the needs of the community and did it motivate people to get involved in the levels of koinonia (acting like a shepherd) -being a servant to somebody or be a messenger by proclaiming the Gospel (winning souls).
- Was it only soul seeking, instructional or did it also comfort people in their trials and tribulations. Give a mark on a scale 1-10 for each question (Daneel 1989:411)

14.4.2 Witnessing ministry for prophets or ministers of the African Independent Churches against the background of a church development ministry – martyria dimension (witnessing intension)

14.4.2.1 Unit standard 9: Witnessing and building up the church

Duration: 6 weeks.

14.4.2.1.1 Purpose statement

To be able to use witnessing in building up the church in such a way that the ministry is focused both inwardly and outwardly. This boils down to a koinonial dimension married with a missionary intention as method of building the church (Gensichen 1971:75).

14.4.2.1.2 Study objectives

- To bring about church development by communicating the essence of the Church.
- To contextualise the *notae ecclesiae* of the church.
- To distinguish the true church from the false.

- To relate the *notae ecclesiae* with the *missio Dei*.
- To use the koinonial dimension married with missionary intention as applied to diaconia as a method of building the church.

14.4.2.1.3 Elements and performance criteria

Element 1: The building-up of the church

The students must be able to describe the being of the church by using the *notae ecclesiae* and the *missio Dei*.

Element 2: To use Bible study of the book Ephesians to motivate students for the building-up of the church inwardly.

The students must be able to –

- A. Use Bible study of Ephesians to motivate the building-up of the church outwardly; to name and describe images portraying outward action.
- B. To integrate these two: church development outwardly and inwardly.

Element 3: To use and motivate own Bible study groups in promotion of an inward church development and outward missionary plan.

- A. The students must discuss and design a strategy for using and motivating own Bible study groups as said.
- B. The students must relate the *notae ecclesiae* with the fruits of martyria, koinonia and diaconia. They must also describe how this will realise in the practical life of the church.

14.4.2.1.4 Learning offerings

14.4.2.1.4.1 Study notes

Study material was made available to the students on the following:

- Kerygma, martyria, koinonia and the church
- The holiness of the church
- The universality of the church
- The unity of the church
- The apostolicity of the church
- The *missio Dei* and the church

14.4.2.1.4.2 Reading

Simpson's Didaché module 3.5:

- 1) Mission and evangelism redefined (pp 15-22)
- 2) Preaching teaching and pastoral work.
- 3) The church as household of God.
- 4) The church as body of Christ
- 5) The church as community of believers.
- 6) The church as the salt of the earth (Simpson sj:132-146).

DJ Bosch (1993) on Paul's theology of mission: *Transforming mission*, 33-139.

14.4.2.1.4.3 Contact sessions and group discussions

Discussion and reflection

Church renewal contains an inner tension within itself. It can never be revolutionary. On the other side it follows from the Biblical realisation that both us sinners and the church of which we are part of, are in need of continuous rebirth, which in itself is a quite radical concept. Church renewal is a command from Scripture. Never must the tree (= the church) be cut down by an axe. But even a so called healthy church needs continuous pruning to bring forth real fruit.

We must be aware that the church is not a static or dead entity, but a living organism, comparable to a tree, which not only is supposed to grow and bear fruit, but also to multiply (acc. Heyns 1977:203). However a legalistic (*ka molau feela*) or enthusiastic attitude, claiming being led by the spirit means nothing if the right fruit are not produced (Matthew 7:9) (Bosch 1993: 81).

Some churches focus their church development towards the inner dimension and existence of the church and thus they tend to become more and more self-centred. Other churches tend to go the opposite way. They concentrate most of their energy on the outward expansion of the church at the cost of inner development.

The images of the church in Scripture must be combined in order to construct a balanced picture of church development. Mt. 28:19,20 is a good example where both building out (go to all the nations and make them my disciples) and building up ("and teach them") are mandated (Kellerman sj:4-5).

Group evaluation

General

- State which of the following texts refer to the inward development and which to the outward development of the church: Rom. 12:17, Phil. 1:27, Cor. 4:16, 1 Thes. 1:6-7, Col. 1:10, 1 Peter 2:12.

Ministers

- What are the features or qualities of a true church?
- How did this course influence you to start your own study group, or discipleship group in Church?
- Evaluate the progress by your group (just mentioned) towards church development.²⁹⁶

14.4.2.1.4.4 Evaluation

Evaluate by feedback, communication, self-exploration and transformation (according to critical cross-field outcomes listed in 11.5.4.2).

²⁹⁶ Questions in terms of Kinsler 1978:246-247 and Daneel 1989:411.

SLEUTELTERME

Afrika	Africa
Animisme	Animism
Diakonia	Diakonia
Diakronie	Diachronical dimension
Dinamisme	Dinamism
Genesingsbediening / Helingsbediening	Healing ministry
Godsdienst	Religion
Godsdienstigheid	Religiosity
Inheemsheid	Indigeneity
Kerk	Church
Kerkopbou	Developing the church
Kerugma	Kerygma
Koinonia	Koinonia
Kontekstualisering	Contextualisation
Leiers	Leaders
Liturgia	Liturgia
Siekte	Illness
Sinkronie	Synchronical dimension
Teologiese opleiding	Theological training
Uitkomsgebaseerde onderrig	Outcomes-based education
Welsyn	Well-being