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**THE DEVELOPMENT OF INDIGENOUS LEADERSHIP  
IN THE CHURCH OF THE PROVINCE OF SOUTHERN  
AFRICA, WITH SPECIAL REFERENCE TO THE  
DIOCESE OF ST. MARK THE EVANGELIST**

by

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**PROMOTER:**

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## **DECLARATION**

I declare that THE DEVELOPMENT OF INDIGENOUS LEADERSHIP IN THE CHURCH OF THE PROVINCE OF SOUTHERN AFRICA, WITH SPECIAL REFERENCE TO THE DIOCESE OF ST. MARK THE EVANGELIST, is my own work and all sources that I have used or quoted have been indicated and acknowledged by means of complete references.

**M.J. SHASHI LEDWABA**

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**MASHASHANE**

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## **TABLE OF CONTENTS**

<b>PART I: INTRODUCTION</b>	<b>1</b>
<b>CHAPTER 1: INTRODUCTION</b>	<b>2</b>
1.1 Introduction	2
1.2 The Statement of the Problem	3
1.3 Definition of Terms	4
1.3.1 CPSA (The Church of the Province of Southern Africa)	4
1.3.2 Development	4
1.3.3 Diocese	5
1.3.4 Inculturation	5
1.3.5 Indigenisation	6
1.3.6 Leadership	6
1.3.7 Mission	7
1.3.8 Northern Transvaal (Limpopo Province)	7
1.4 Aim of the Study / Goal of Study	8
1.5.1 Research Methodology	8
1.6 Delimitation	10
1.7 Overview	11
<b>PART II: HISTORICAL ASPECTS</b>	<b>12</b>
<b>CHAPTER 2: THE ESTABLISHMENT OF THE CPSA AND THE GRAY VISION</b>	<b>13</b>
2.1 Introduction	13
2.2 England before the Reformation	13
2.3 The Break from Rome 1534	14
2.4 The Return of Catholicism (1553-1558)	18
2.5 Elizabeth's Religious Settlement 1559	18
2.5.1 The Two Extremes	20
2.5.2 The Puritans	20

2.5.3	The Anglo Catholics	21
2.5.4	The Acceptance of the Settlement	21
2.5.5	The Anglican Communion	22
<b>2.6</b>	<b>The Founding of the Anglican Church in South Africa 1847</b>	<b>22</b>
2.6.1	The Need for a Bishop	24
2.6.2	The Introduction of the Episcopate	25
2.6.3	The First Bishop – Robert Gray, 1848	26
2.6.4	Missionary Expansion	31
<b>2.7</b>	<b>The Gray Vision: “We must Plant Clergy, Build Churches and Preach the Gospel”</b>	<b>36</b>
2.7.1	Building Churches	37
2.7.2	Preach the Gospel	40
2.7.3	Plant Clergy	41
<b>2.8</b>	<b>Conclusion</b>	<b>44</b>
 <b>CHAPTER 3 : THE CPSA IN THE LIMPOPO PROVINCE</b>		<b>45</b>
<b>3.1</b>	<b>Introduction</b>	<b>45</b>
<b>3.2</b>	<b>Geographical Description of the Limpopo Province</b>	<b>45</b>
3.2.1	Limpopo Province, a Socio Economic Description	46
3.2.2	The People of the Limpopo Province	48
3.2.3	The Northern Ndebele People	49
3.3.4	The Northern Ndebele Proper	51
<b>3.3</b>	<b>The Death of Kgoshi Maraba II of the Mashashane Tribe</b>	<b>54</b>
3.3.1	Avenging the Death of Kgoshi Maraba II	54
3.3.2	Northern Sotho, Tsonga and Venda	56
<b>3.4</b>	<b>The Religious Communities/Missionary Movement</b>	<b>58</b>
3.4.1	The Community of the Resurrection	59
3.4.2	The Sekhukhuneland Mission	60
3.4.3	The Society for the Propagation of the Gospel (SPG)	63
<b>3.5</b>	<b>The Anglican Missionary Effort in the Transvaal</b>	<b>64</b>
3.5.1	The Founding of the Diocese of Pretoria	66
3.5.2	Other Dioceses in the North	69
<b>3.6</b>	<b>The Growth of the CPSA in the Limpopo Province</b>	<b>69</b>

3.6.1	The Anglican Church amongst the Blacks in the Limpopo Province	70
3.6.2	The Indigenous Leadership	70
3.6.3	The Indispensable Preparation for Spiritual Leadership	72
3.6.4	Training for Leadership	72
3.6.5	The Founding of a Mission Centre in the Limpopo Province	74
3.6.6	The Establishment of Grace Dieu 1906	74
<b>3.7</b>	<b>Two Examples of Grace Dieu's Products</b>	<b>77</b>
3.7.1	Rev Alfred Sepharihla Phaghane Ledwaba	77
3.7.2	Rev David Manthopeng Stephen Noko Masogo	78
<b>3.8</b>	<b>Leadership as Christian Foundation</b>	<b>78</b>
<b>3.9</b>	<b>The Diocese of St Mark the Evangelist</b>	<b>79</b>
<b>3.10</b>	<b>The Administration of the Anglican Church in Limpopo Province</b>	<b>80</b>
<b>3.11</b>	<b>Archdeaconries</b>	<b>81</b>
<b>3.12</b>	<b>The Bishopric of the new Diocese</b>	<b>82</b>
<b>3.13</b>	<b>The Bishop's Charge to Synod 18 May 1990</b>	<b>83</b>
<b>3.14</b>	<b>The Second Bishop of the Diocese of St Mark the Evangelist</b>	<b>84</b>
<b>3.15</b>	<b>Bishop Martin's Charge to Synod 2000</b>	<b>85</b>
<b>3.16</b>	<b>Conclusion</b>	<b>86</b>

## **CHAPTER 4: THE CPSA AND LEADERSHIP**

	<b>DEVELOPMENT</b>	<b>88</b>
<b>4.1</b>	<b>Introduction</b>	<b>88</b>
<b>4.2</b>	<b>The Anglican Spiritual Tradition and Mission</b>	<b>88</b>
<b>4.3</b>	<b>Leadership Development</b>	<b>93</b>
<b>4.4</b>	<b>Leadership in the Church</b>	<b>95</b>
4.4.1	The Establishment of and Work at Grace Dieu	98
4.4.2	Grace Dieu's Role in Theological Education	99
<b>4.5</b>	<b>Theological Education</b>	<b>102</b>
4.5.1	St Cyprian's Theological College	104
4.5.2.	The Provincial Theological College, St Paul's, Grahamstown	104
4.5.3	St Peter's Theological College	107
4.5.4	St Bedes Theological College in Umtata	109
4.5.5	The Theological Education by Extension College (TEEC)	112

<b>4.6</b>	<b>Conclusion</b>	<b>112</b>
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## **PART III: MISSIOLOGICAL ISSUES** **114**

### **CHAPTER 5: “SELF-GOVERNMENT” IN THE NORTHERN DIOCESE OF THE CPSA** **115**

<b>5.1</b>	<b>Introduction</b>	<b>115</b>
<b>5.2</b>	<b>The Development of an Autonomous Church</b>	<b>116</b>
<b>5.3</b>	<b>The Administrative Governance</b>	<b>119</b>
5.3.1	Church Membership	120
5.3.2	The Gift of Administration	120
5.3.3	Self-Supporting Church	122
5.3.4	Self Propagation	123
<b>5.4</b>	<b>The Christian Response</b>	<b>126</b>
<b>5.5</b>	<b>The Anglican Prayer Book 1989 and the Ministry</b>	<b>129</b>
<b>5.6</b>	<b>The Training for Service</b>	<b>131</b>
<b>5.7</b>	<b>Christian Stewardship</b>	<b>134</b>
<b>5.8</b>	<b>Conclusion</b>	<b>135</b>

### **CHAPTER 6: THE CHALLENGE OF INDIGENISATION / INCULTURATION** **138**

<b>6.1</b>	<b>Indigenisation and Inculturation</b>	<b>138</b>
<b>6.2</b>	<b>Indigenous Theology</b>	<b>139</b>
<b>6.3</b>	<b>Inculturation and the Christian Life</b>	<b>141</b>
<b>6.4</b>	<b>African Theology</b>	<b>145</b>
<b>6.5</b>	<b>Incarnation</b>	<b>147</b>
<b>6.6</b>	<b>Christian Faith</b>	<b>150</b>
<b>6.7</b>	<b>The Theology of Mission</b>	<b>153</b>
<b>6.8</b>	<b>Christian Worship</b>	<b>157</b>
<b>6.9</b>	<b>The Ministry of the Word</b>	<b>162</b>
<b>6.10</b>	<b>Christian Life (Death, Funerals, etc)</b>	<b>166</b>
<b>6.11</b>	<b>The Need for Indigenous Leadership Structures and Training for Leadership in Indigenisation / Inculturation</b>	<b>169</b>

<b>6.12</b>	<b>Indigenous Leadership Structures</b>	<b>171</b>
<b>6.13</b>	<b>Training for Leadership in Indigenisation / Inculturation</b>	<b>174</b>
<b>6.14</b>	<b>Bishop John W Colenso and Inculturation (1814-1883)</b>	<b>175</b>
<b>6.15</b>	<b>Conclusion</b>	<b>178</b>

## **CHAPTER 7: GROWTH AND LEADERSHIP**

### **DEVELOPMENT IN THE NORTH 180**

<b>7.1</b>	<b>The Growth of the Diocese of St Mark the Evangelist</b>	<b>180</b>
<b>7.2</b>	<b>The Growth of the Anglican Church</b>	<b>181</b>
<b>7.3</b>	<b>The Anglican Philosophy of Life</b>	<b>185</b>
<b>7.3</b>	<b>The Anglican Spiritual Tradition and the Anglican Prayer Book 1989</b>	<b>186</b>
<b>7.4</b>	<b>The Emergence of the Northern Diocese</b>	<b>189</b>
7.4.1	Historical Background	189
7.4.2	The Name of the new Diocese	191
7.4.3	The Diocese of St Mark the Evangelist	193
7.4.4	Multiplication of Dioceses	194
7.4.5	Multiplication of the Diocese: Minutes of DSC 26-04-1986	195
<b>7.5</b>	<b>Leadership in the Church</b>	<b>196</b>
7.5.1	Diocesan Vision	198
7.5.2	Self-Support	200
7.5.3	The 1993 and 1995 Synods	201
7.5.4	Archdeaconry Councils	204
7.5.5	Parish Councils	206
7.5.6	Parish Ministry	207
7.5.7	Personal Effectiveness	209
7.5.8	Leadership Development	212
<b>7.6</b>	<b>Conclusion</b>	<b>215</b>

## **CHAPTER 8 : CONCLUSIONS AND RECOMMENDATIONS 218**

<b>8.1</b>	<b>Conclusions</b>	<b>218</b>
<b>8.2</b>	<b>Recommendations</b>	<b>223</b>
	<b>BIBLIOGRAPHY</b>	<b>228</b>

# **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

## **PART 2: HISTORICAL ASPECTS**

## **CHAPTER 2: THE ESTABLISHMENT OF THE CPSA AND THE GRAY VISION**

### **2.1 INTRODUCTION**

The purpose of this chapter is to trace the origin and development of the Anglican Church in England and South Africa.

We have to discuss the factors which caused the breakaway from Rome in 1534. It is very interesting to read of the developments that took place during the time that England experienced the Renaissance ideas of nationalism, democratic government, vernacular learning, humanist art and poetry, and the influence of printing.

King Henry VIII, 1509, could be called the originator of the Church of England, because of the political events that brought the general dissatisfaction with Rome to a head. The main objective of the Anglican church seemed to have been to nurture the idea of individual responsibility and the freedom of the person.

A matrimonial affair was the origin of the conflict between the Kingdom of England and the papacy. Because Henry VIII was unable to get the pope to annul his marriage to Catherine of Aragon, which had not given him a son, he sought the annulment from the English clergy and proclaimed himself head of the Church of England. Those who wanted to remain loyal to Rome, Thomas More, Bishop Fisher and many others were executed. However, Henry VIII retained the essentials of the Catholic Faith in the six Articles of 1539 (Comby and Mac Culloch 1989:20).

### **2.2 ENGLAND BEFORE THE REFORMATION**

The history of England can be described through the reigns of their monarchs. We begin soon after the ending of the wars of the Roses, which destroyed many noble families, and set up, and put down, kings in the years 1455-1471. This civil war ended with the family of the Duke of York becoming Kings of England: Edward IV, his son Edward V (who only reigned for a few months before being murdered) and his brother Richard III.

Printing was introduced into England during the time of these Yorkist Kings. Richard III, however, was killed in 1485 by a Tudor who, as Henry VII, became the first of a new family of monarchs, the Tudors (T.E.E. Course 353 : iii).

The Tudor kings and queens gradually built up England into a powerful nation. In particular, the Tudors developed England's sea power, although most of the generation of explorers, such as Columbus, Diaz and Da Gama, came from Spain and Portugal. Henry VII, who reigned from 1485-1509, was succeeded by his son Henry VIII, who began the English Reformation.

Henry Tudor (1491-1547) came to the throne as King Henry VIII in 1509 at the age of eighteen. When he became king he was handsome, talented, popular, a good rider and sportsman, a musician, who spoke Latin, French and Spanish fluently, a capable administrator, extremely religious, and married to Catherine of Aragon, a Spanish princess, who was the aunt of the Emperor Charles V (T.E.E. Course 351B, Unit 11:3).

Henry VIII, a capricious man, at first attacked and persecuted Protestantism. He appointed his higher clergy. However, this and the general uncertainty about papal authority caused by the Renaissance ideas, coupled with the corruption of the papacy, account for the ease with which the majority of English church leaders followed him in a break with the Roman Church (T.E.E. Course 353A Unit 24:21).

“Political and economic considerations had therefore an important place in determining the breach with Rome; in fact, the one definite thing that can be said about the Reformation in England is that it was an act of state. But, over against that, it must be remembered that merely political considerations played but a small part in determining the minds of men towards reform, though they had much to do with shaping the form which the movement afterwards assumed” (Mokwele 1988:14).

### **2.3 THE BREAK FROM ROME 1534**

In 1509, Henry VIII succeeded to the throne of a country which could consider itself one of the brighter spots in the Western church. England and Wales were contained within the two ecclesiastical provinces of Canterbury and York. The King could look

back on at least a century of good relations between the Pope and the English crown (Comby & Mac Culloch 1989:46).

It was Henry VIII who made the breach with Rome, mapped out the course which the Church of England was to follow, and helped to give it some of its most distinctive features. It was somewhat surprising, because Henry VIII had a good record of having no quarrel with the Church. He had a Cardinal, Thomas Wolsey, as his chancellor or chief minister. He wrote an answer to Luther called *The Defence of the Seven Sacraments*, which earned him the title “Defender of the Faith” from a grateful Pope (Mokwele 1988:14).

In 1527, however, Henry decided that he wanted to marry a young lady of his court called Ann Boleyn, with whom he had fallen violently in love. This meant he had to get rid of his existing wife, Catherine of Aragon. Catherine had also failed to provide Henry with a male heir to the throne, so a younger wife was also a practical necessity. Henry therefore applied to Rome for a divorce or the annulment (setting aside) of his marriage. The Pope, Clement VII, hesitated, reluctant to risk offending Catherine’s powerful nephew, the emperor Charles V (Comby & Mac Culloch 1989:47).

The fact that Henry broke with the Vatican in order to secure the intended divorce from Catherine of Aragon, has led to a misrepresentation of the English Reformation, especially in Roman Catholic countries, where all the facts were not known. Catherine was the widow of Henry’s deceased brother, Arthur, and it was clearly against scripture and Canon law for the Pope to grant, in the first place, a dispensation permitting the marriage (Mark 10:1-12). This was the emphatic opinion of Warham, Archbishop of Canterbury, and of every bishop in England except two. Many of the universities of Europe held the same view (Mokwele 1988:15).

For political reasons, however, Ferdinand of Spain and Henry VII of England eagerly wanted the marriage, and brought pressure to bear upon Prince Henry and Catherine, and even upon Pope Julius II, for, at first, all of them had scruples about it (Mokwele 1988:15).

In the end the unfortunate Anne Boleyn, who bore him a daughter, Elizabeth, was beheaded on the ground of adultery. His third wife, Jane Seymour, bore him a son, Edward. But she was deposed and Henry's string of marriages continued – Anne of Cleves, Catherine Howard and Catherine Parr. We can conclude that the break with Rome therefore was more of a personal and political matter than an issue of fundamental religious principle (Pillay and Hofmeyr 1991:159).

The year 1553AD is usually regarded as the beginning of the history of the Church of England. It was in that year that the supreme authority of the Pope was denied, and His Majesty Henry VIII was proclaimed “so far as the law of Christ will allow, Supreme Head of the English church and clergy” (Mphahlele 1978:11). If the King as head of the church could issue creeds and decide doctrine, he needed to have some sort of authority. England founded the sources for the King's authority in history: Scripture, the ancient creeds (the Apostles', the Nicene and the Athanasian), and the first four ecumenical councils of the church up to the council of Chalcedon in 451 were accepted as valid sources of doctrine.

Clergy and others who refused to take the Second Oath of Supremacy were persecuted and a number were martyred (including the Lord Chancellor of England, Thomas More, the friend of Colette and Erasmus). There was also an uprising in the north of England (the Pilgrimage of Grace) against the religious changes (Comby & Mac Culloch 1989:47). Thereafter the Pope forbade adherents in England to remain in communion with the English Church. The Church of England, however, broke away from the Catholic Church and adopted the current Protestant doctrine. Rome protested against this, arguing that Archbishop Parker of Canterbury was not validly consecrated (Mphahlele 1978:12).

The English Parliament was used to make a complete break with Rome, the decisive step being the parliamentary *Act of Supremacy* of 1534 (Comby & Mac Culloch 1989:47). But, with the actual breach accomplished, other causes of disagreement arose. The Church of England had broken with the Papal See, but was it Protestant? Henry himself was by nature a conservative in churchmanship; he clung to the old ways, and took some pride in his reputation for orthodoxy (Mokwele 1988:16).

In 1534 the Convocation (the meeting of all the clergy) and Parliament passed the *Second Act of Supremacy* which declared that Henry was the only supreme head of the church in England and that the Pope (that other “foreign bishop”) had no more authority in England”. All the clergy had to take an oath to accept Henry as head of the church.

Henry next issued two creeds, *The Ten Articles of Faith* in 1536 and *The Six Articles of Faith* in 1539. These creeds stayed close to traditional Catholic teaching, except in rejecting the authority of the pope. Henry did not approve of developments in the Reformation in Europe; Calvin had more extreme views than Luther, and Anabaptists were even more radical. In his Reformation Henry tried to keep a “middle way”. Henry hoped that his creeds would put him on a level with other European rulers of reformed churches and would help his own people to accept the changes.

Anglicanism was able to steer a middle course to which the whole nation was expected to conform. In any event, among others a very useful catechism was published, setting out the fundamental faith of the church in question and answer form. It also includes the Psalms in a modern version, showing once again the connection between the church of the Old Testament and the New Testament. The Psalter was not only the great hymnbook of Israel, but was also regarded by the Christians and Jews alike as the prophetic word of God (Suggit 1999:24).

The Anglican Reformation should not be evaluated and judged primarily at the point of doctrine. Its distinctive characteristics lie not in its doctrine but in its liturgy, its Benedictine form of worship (Pillay & Hofmeyr 1991:162).

The Ten Articles of 1536 laid down that the people should be taught the Bible and the three catholic creeds, as already mentioned above. Justification was by faith and good works: Christ was physically present at the Eucharist; masses for the dead, invocation of saints, and the use of image were all desirable (Mokwele 1988:17).

A Protestant Reformation only began in earnest on the old King’s death in 1547. For reasons which are still not entirely clear, he had allowed his son Edward to be brought up under the influence of devoted Protestants, and it was Protestant noblemen who dominated policy in the reign of this boy-king Edward VI (1547-1553). Now Protestant

theologians were given an increasingly free hand to transform Henry's still Catholic church, notably Archbishop Cranmer, who in successive revisions (1549-1552) produced a Prayer Book for the new Church written in majestic English. It has been the basis of Anglican Prayer Books ever since (Comby & Mac Culloch 1989:48).

The CPSA shared in the understanding that the liturgy should be expressed in modern language, hence an Anglican Prayer Book 1989 (APB), was produced, and it is also available in the vernacular versions. The APB contains not only the daily offices of morning and evening prayer and the Eucharist, but also occasional offices (baptism, confirmation, marriage, funerals).

#### **2.4 THE RETURN OF CATHOLICISM (1553-1558)**

Queen Mary was the daughter of Catherine, Henry's first wife. In the first year of her reign, before her marriage to Philip of Spain, Mary set out to restore Catholicism in England. In 1553 the religious laws of Edward VI were repealed and the English church reorganised according to the first settlement of Henry VIII. The restoration of the papal supremacy had much popular support. Parliament submitted to the papal authority, though the confiscated church property was not restored (Mokwele 1988:17).

These changes were made from the top, not by popular demand. Some of the people at the top in England were Protestant leaders appointed by Edward VI, and they and many less important people of strong convictions objected to Mary's efforts to reverse the Reformation. In the same way that the Catholics were burned for their beliefs in Henry VIII reign, so were the Protestants in Mary's reign. The martyrs included Archbishop Cranmer, who was burnt in 1556. Cranmer will be ever remembered for his Liturgy and his Books of Common Prayer, with their ordered and dignified liturgy, and their many beautiful prayers. The Anglican Church owes him a priceless debt (Mokwele 1988:18).

#### **2.5 ELIZABETH'S RELIGIOUS SETTLEMENT 1559**

Elizabeth Tudor was 25 years old when she came to the throne in 1558. She was a mature person who had experienced danger and imprisonment under her sister Mary. She was very well educated and had been taught by some of the best renaissance

scholars in England. England became a great power and trading country and also produced outstanding plays, poetry, paintings and music during the reign of Elizabeth I.

Elizabeth had to deal with a rival to the throne who was favoured by many: Henry VIII's legitimate great niece, Mary Stuart, who was also, for the first years of Elizabeth's reign, Queen of France. Eventually Elizabeth had Mary executed in 1587. The threat of Spain was finally controlled by the defeat of the Spanish Armada (or fleet of worship) in 1588. Queen Elizabeth died in 1603 and was succeeded by Mary Stuart's son, King James I.

Like Edward VI, Elizabeth started her religious changes with a Prayer Book and followed this with Articles of Religion. Her settlement of the religious question in England was built around these two documents. Immediately after her succession in 1558, Elizabeth broke off relations with the papacy. All except two of the bishops appointed or approved by Mary resigned, and she was able to appoint new bishops who would support her settlement. Four bishops remained from the time of Henry VIII and Edward VI and were able to consecrate Matthew Parker as the new Archbishop of Canterbury.

The new queen was Protestant, but whether she had a real and personal faith is open to doubt. Her outlook was calculating and cool, and for her religion was part of the state and could be used as an instrument of policy (Mokwele 1988:18).

Elizabeth moved carefully but firmly, and took the title "the only supreme governor of this realm" in preference to "supreme head of the church". Thereby she did not give offence to Catholics nor Protestants. The Acts of Supremacy and Uniformity in 1559 re-established Protestantism in its Anglican form. In 1563 the 38 Articles of Faith were published, as a compromise between Lutheranism and Calvinism, based on the theology of Martin Bucer of Strassbourg, whose stay in England had been very influential. In 1571, when one more article was added, the 39 Articles of Faith took final form (Pillay & Hofmeyr 1991:161). The Thirty-Nine Articles were ratified by being "approved" by the Queen and "confirmed" by the Bishops and lower clergy in convocation.

### **2.5.1 THE TWO EXTREMES**

Elizabeth's goal was uniformity in the state and in the church, but as soon as attempts were made to enforce it, rifts appeared in the national life. Archbishop Parker issued a Book of Homilies and a Catechism, and in addition, his so-called advertisements. However, the Protestant tone of the Prayer Book and the Thirty-Nine Articles created two extremes of opposition: the Puritans and Catholics.

### **2.5.2 THE PURITANS**

Puritans is the name usually given to the group in England who felt that the Reformation in their country had not gone far enough. They were also known as independents, and independence was as characteristic of Puritan attitudes as strictness and purity. Extreme Independents were perhaps the most individualistic of the new Christian groups. They held a doctrine of predestination and "inadmissible" grace (grace once given can never be lost) that immediately entitled the members of the group to the name of "Saints".

Many Protestant orientated Christians were not satisfied with the Elizabethan settlement. These "Recusants" gathered in small groups and refrained from attending church services led by the bishop in "rags of popery" and using Roman Catholic rites. They endeavoured to "purity" in liturgy, the canon law and the doctrine of the church. In 1565 they acquired the epithet "Puritans". As time went by the influence of Geneva increased, not only in their dogmatic but also in their church policy. They became one of the branches of reformed orthodoxy (Pillay & Hofmeyr 1991:161).

This belief also entitled every individual to interpret Scripture without restrictions imposed by Presbyterian rule. Every individual could also preach and expound scripture to others. This meant that opinions among the Independents differed widely, although they were supported in the background by some able scholars, especially at Cambridge University.

Although these reforms had naturally been much influenced by the continental reformers, they were essentially “native”. There were convinced “nonconformists” in the land, and among them were those who looked to Calvin both in theology and in the realm of church order (Mokwele 1988:19).

### **2.5.3 THE ANGLO CATHOLICS**

The Catholics were in opposition to the Reformation, and were strong in the north of England. Their hopes were not strengthened by the action of Pope Pius V in publishing a Bull proclaiming the deposition of Elizabeth, for by this action all Roman Catholics were made potential traitors. They turned to Rome for help: so from 1574 a steady stream of priests trained on the continent started arriving in England to minister to them, and if possible to promote the cause of Catholicism (Comby & Mac Culloch 1989:52). The government passed legislation making it treason even to enter the realm in this way. Many clergy and a few lay people, more than three hundred in all, were executed as a result. Despite this persecution, a minority Catholic community loyal to Rome maintained a precarious existence throughout (Comby & Mac Culloch 1989:52).

Queen Elizabeth and her ministers countered with strong measures against both Protestant and Roman Catholic extremes to enforce the uniformity for which they longed and worked. English Protestantism triumphed and, for the next three centuries, it was to remain the dominant faith of the land until the Oxford Movement of 1833, when a swing to Catholicism took place. However, the English Reformation had succeeded, and the Anglican Church remains as a living witness to the effectiveness of the Elizabethan settlement (Mokwele 1988:20).

### **2.5.4 THE ACCEPTANCE OF THE SETTLEMENT**

The Anglican Church thus came into being as a middle course between Roman Catholicism and Protestantism. The Episcopal system of the church government was retained, and they believed themselves to be within the apostolic succession. According to Pillay and Hofmeyr, “Anglicanism may be understood as an attempt to settle in England the religious disputes raised by the Reformation (Pillay & Hofmeyr 1991:162). Anglicanism was able to steer a middle course to which the whole nation was expected

to conform. In any event, the Anglican Reformation should not be evaluated and judged primarily at the point of doctrine.

### **2.5.5 THE ANGLICAN COMMUNION**

The development of the Church of England into the Anglican Communion occurred very largely in the nineteenth century, though the church had already been established in the British colonies from the seventeenth century onwards, where Anglican clergy ministered mostly to expatriates. It was only in the nineteenth century that the task of converting the indigenous populations to Christianity was seriously undertaken, especially by the Church Missionary Society (CMS), the Society for the Propagation of the Gospel (SPG), and the University's Mission to Central Africa (UMCA). All were missionary societies of the Church of England.

In South Africa Anglican chaplains (from England) had ministered to the expatriates in the eighteenth and nineteenth centuries. Robert Gray came as the First bishop on the 20<sup>th</sup> February 1848, and in 1879 the Anglican Church in South Africa became an independent province, with its own constitution and Canons, with its own metropolitan or archbishop. While accepting the standard of doctrine of the church of England, and while recognising the moral authority of the archbishop of Canterbury, the Church of the Province of South (later, Southern) Africa (CPSA) was now free to regulate its own affairs, provided that it did not enact anything which would break its fellowship and communion with the church of England and other Anglican churches. This growth towards a certain independence was hastened throughout the British Empire in the twentieth century as former British colonies achieved self-government, resulting in an increase in the number of ecclesiastical provinces.

### **2.6 THE FOUNDING OF THE ANGLICAN CHURCH IN SOUTH AFRICA 1847**

The British troops were drawn up on the parade in front of the castle in Cape Town. It was the year 1795. They watched as the Dutch forces with their flags flying and drums beating marched out to lay down their arms. Then the Union Jack rose to fly over the

fortified walls and the Cape had passed into British hands. With the British occupation came the need for Church of England service.

The Rev Griffiths, a Garrison Chaplain, began regular services in Cape Town from 1806. Colonial chaplains were appointed to provide for the spiritual needs of the English speaking civilian population, the first being the Rev Robert Jones in 1811.

It was only after the formal cession of the Cape to Great Britain in 1814 that the English clergy were really allowed any liberty of movement (Hinchliff 1963:7). The first Church of England building in South Africa was opened in 1814 at Simonstown, the naval base. Six years later the first large body of British immigrants reached the country when the 4 000 “1820 Settlers” landed at Algoa Bay in the Eastern Cape, to face the rigours and dangers of life in the wild frontier country. They were accompanied by the Rev James Boardman who became the first minister of the Church of England in those parts of the country (Anthony 1966:4).

After the coming of the 1820 settlers the clergy were to spread further afield from Cape Town. A priest called M’Clelland or McLelland came out with a party of Irish settlers and lived first at Clanwilliam and then Port Elizabeth. McLelland was richly eccentric as well as an honest pastor. He is said, for instance, to have celebrated the Holy Communion from the south end of the altar and not from the north, as was then the almost universal custom in England. He did this for no liturgical reason but because of a private theory about the difference made by the relation of the sun to the earth in the southern hemisphere (Hinchliff 1963:14).

A Mr Wilkinson, the son of an English rector, brought several of his father’s parishioners with him, but there was no clergyman in the party. Many of the settlers, brought up in the Church, finding themselves without the framework of an established organisation in the new land where they were making their homes, joined the more enterprising and self-reliant Wesleyans. Under the very able and energetic William Shaw, and others, who built Wesleyan chapels and gathered congregations of settlers in the Eastern province, religion was kept alive (Edwards & Lewis 1934:12).

The 1820 British settlers were to have a considerable influence on developments in South Africa. These settlers came from Britain, which, after the French Revolution and the following Napoleonic wars, was facing serious political, economic and social problems. Although the influx of English people to the Eastern Cape was small in comparison to their emigration to other parts of the world, this group contributed towards the economic and social activities, because they were strongly determined to improve the quality of their lives (Pillay & Hofmeyr 1991:248).

There were a number of Anglicans among the 1820 British settlers. They had as their minister the Rev W Boardman who settled at Bratwurst. It was hoped that their arrival would be beneficial for those people who already settled on the frontier, thus to help them to see with their own eyes that the gospel being preached can transform them (Hofmeyr 1991:90).

### **2.6.1 THE NEED FOR A BISHOP**

In 1839 the SPCK (Society for the Propagation of Christian Knowledge) petitioned the House of Commons in London to found a see at Cape Town. The hypothetical oversight of the church in the colony exercised by the bishop in London was obviously not a matter of much practical consequence. Hence complaints of the low level to which the church was sinking, coupled with pleas for a bishop who could improve the position, began to grow in volume and anxiety throughout the 1830s and 1840s (Hinchliff 1963:24).

Until Robert Gray's consecration in 1847, Anglicans were obliged to look to the Governor of Cape Colony as the highest authority in church matters, and for confirmations or ordinations to passing bishops whose ship might dock at Cape Town en route to India. Gray, in 25 years of undaunted labour, laid the foundations of the Church of the Province, organising its dioceses, framing its constitution, and awakening its members to an awareness of the missionary task that awaited at its door. Gray was a man of deep devotion, not sparing himself or others in the performance of duty, for whose life and witness the church of this province can never cease to give God thanks (Good Hope Volume XXXVI. No 9 Sept. 1984).

## 2.6.2 THE INTRODUCTION OF THE EPISCOPATE

Representations were made for a resident bishop in South Africa, and in due course letters patent were granted by the Crown constituting the Cape of Good Hope a Bishop's See and Diocese. The funds for endowing this were provided in 1847 through the Colonial Bishoprics Fund by Lady Burdett Coutts, who did so subject to certain conditions, the tenor of which may be gathered from the following statement in a letter written on her behalf by her lawyers in 1873.

That the understanding upon which Baroness Burdett Coutts provide funds for the endowment of the sees of Cape Town and Adelaide was that the Bishoprics thereby endowed should be branches of the Church of England governed in all things by the laws of that church, and subject to the control, and only to the control of which that church is subject.

The following is an extract from her will on this point: "I hereby expressly declare that such endowments and gifts were not made by me to any community as a spiritual body, or as an independent voluntary association, but to the Protestant Church of England as now by law established under the supremacy of the Crown being Protestant" (Anthony 1966:9).

The Colonial Bishoprics Fund originated in 1841 when the Bishop of London, recognising that his oversight of the church in the colonies could never be more than nominal, pressed for the creation of machinery to provide colonial bishops. The biggest problem was to find the money necessary to make the new dioceses independent and to pay the bishops' stipends. The Archbishop of Canterbury called a public meeting to discuss endowments. A committee of English bishops was formed to administer such money as might be raised. The response from the public was good, and the fund formed. Gladstone, the future prime minister, was one of the speakers at the meeting and became a treasurer of the fund.

The Cape Colony was on the short list of those places which the bishops thought to be in most need of Episcopal oversight, and in 1843 a special committee reported on the Church in the colony and the way in which the see could function best. Lack of funds delayed the actual execution of the committee's recommendations until in 1845. Miss Angela Burdett-Coutts, heiress of a famous and wealthy banking family, gave the

Archbishop of Canterbury R72 000 to be used for the creation of two new sees. Cape Town was one of them (Hinchliff 963:26).

### **2.6.3 THE FIRST BISHOP – ROBERT GRAY, 1848**

The choice of an occupant for the new see fell on the Rev Robert Gray, the son of another Robert Gray, the Bishop of Bristol. The bishop-elect for the see of Cape Town before his appointment gave no indication of a great man in the making. Instead, one is rather given the impression of a well-connected young man getting on in the world through family connections.

He was of the North Country, born in 1809 in Wearmouth where his father was rector. He went to Eton, and after years of physical suffering, caused by an accident, to the University College, Oxford, till 1831. There he saw the birth of the Oxford Movement, which helped to form in the minds of many the image of the church as a spiritual body, not a department of the state, the creation of various Acts of Parliament. After a year in Italy he was ordained in 1833 by his father, then Bishop of Bristol. While living in Bristol he had first hand experience of the effect of political disputes, when in 1831 his father's palace was burnt and the cathedral itself was threatened by men who disapproved of a bishop who had dared, in Burnet's phrase, to run counter to the current, and had voted against the Reform Bill (Edwards & Lewis 1934:32).

He then put ten years' hard work at Whirlworth in Durham, and in 1835 he married Miss Sophia Myddleton, and their regular, purposeful reading together began. In those first years of his priesthood, in spite of increasing parochial work, he laid the firm foundation of that knowledge of church history and Canon law, which later stood him in good stead in the ecclesiastical crises of South Africa. Mr Gladstone's statement in its relation to the church appealed to his own administrative convictions:

The duty of the sovereign towards the church in virtue of the ecclesiastical supremacy consists of the executive duty of defending it under existing law, the judicial duty of determining all questions which arise in the mixed subject matter out of the relations between the church and the state, and the negative duty of permitting the church to enter from time to time upon the consideration of matters of her own internal government" (Edwards & Lewis 1934:32).

He began to take an interest in mission and in the work of the Society for the Propagation of the Gospel (Hinchliff 1963:30).

Two years after he had arrived at Stockton-on-Tees, his Durham parish, he received a letter from the Rev Ernest Hawkins, secretary of the Colonial Bishopricks Fund, asking whether he would allow himself to be nominated for one of the new sees to be founded by the Fund. After a great deal of hesitation, and in spite of the discouraging advice offered by most members of his family, Gray agreed and suggested Cape Town as the diocese to which he would prefer to go

Gray consulted Dr Williamson, his brother-in-law and counsellor. The content of the letter he wrote regarding the colonial see not only illustrates Gray's humility, sense of duty, and singular insight, but speaks for almost every bishop, priest, and lay-worker who has left home to follow Christ in any part of the world. Letters poured in discouraging his acceptance of what was partially exile for life, with no hope of "preferment" and already he was marked for that. Dr Williamson, who perhaps knew of his high courage more assuredly than all his friends, wrote with common sense triumphantly.

1. As to fitness, I think you are fit for such a place as the Cape, and in some respects well-suited.
2. The relations between church and state may be unsettled, but the church must do her duty meanwhile.
3. I should think a man is hardly at liberty to decline if he felt sure the church had chosen him.
4. Temporal considerations, family, etc, I think should weigh but little. I cannot justify a priest's marrying except by determining to put wife aside when duty calls. Lastly, I think you are at liberty to be guided by your bishop. In giving this opinion, I consider you are making a sacrifice in almost every particular which regards your temporal happiness if you accept the offer; but I see what the Roman Catholics are doing, and I fancy we should do the same (Edward & Lewis 1934:33).

Gray wrote a letter to the Secretary of the Colonial Bishopricks' Fund, responding to the nomination:

"If you know the archbishop has names of other men whom you deem equally qualified, I had rather not be named. But if there is really a doubt of men who are

both competent and willing to undertake it, I would place myself at the disposal of the church, I cannot judge for myself whether I am really wanted, but if those over me think so, I am ready cheerfully to go to any post that may be selected for me” (Edward & Lewis 1934:33).

The suspense lasted till March, 1847, when the Archbishop wrote to Gray from Lambeth:

“Being very desirous of finding a priest whose piety, soundness, and principle, ability and judgement would do justice to the church in this very important station, I am constrained to offer you for the Cape of Good Hope.”

Gray replied:

“Considering all the circumstances of this case I do not think I should feel justified in declining to accede to your Grace’s proposal. It seems to me that in doing so I should be shrinking from the call of God. I therefore readily and cheerfully place myself at the disposal of the church and am prepared to obey your Grace’s summons to occupy the post of Missionary Bishop at the Cape. It shall be my unwearied endeavour to promote the Glory of God and the welfare of His church in that important colony. But no one can feel so keenly as myself my utter inability adequately to discharge the duties of that office, from which I have shrunk as long as I felt at liberty to do” (Edward & Lewis 1934:34).

Gray was consecrated in Westminster Abbey, in June 1847, at the age of thirty-seven (Hinchliff 1963:30). On February 20, 1848 the sailing ship *Persia*, bound for Ceylon out of Portsmouth, dropped anchor in Table Bay. Among the disembarking passengers was the newly consecrated Bishop Robert Gray, accompanied by his wife Sophy and their children. The Grays and a small group of clergy and lay assistants had arrived in the Cape Colony to establish the See of Cape Town and to expand the Anglican Church’s presence in South Africa (Edward & Lewis 1934:34).

The younger Gray was not a man of great intellectual attainments. He read for a pass degree at Oxford and did well enough to be awarded an honorary fourth class honours degree, a curious distinction. His theological training thereafter consisted of such reading as he was able to manage on his own. In itself this might not have mattered,

since Gray was conscientious enough and able enough to have remedied the deficiencies in his early training. But what did matter was his own painful awareness of his academic shortcomings. It made him over-ready to rely upon the advice of even young and inexperienced men whom he regarded as better scholars than he was (Hinchliff 1963:27).

Robert Gray (Junior) suffered from continual ill health, almost entirely the result of his exertions on the Church's behalf. He had tuberculosis as youth and had been crippled for a time as a result of an accident at school. He was never very robust in later life. His health broke down completely very soon after he arrived in his new See. He became subject to almost incessant insomnia and was always threatened with a further collapse. No one can be at his best when he is perpetually on the verge of a breakdown owing to overwork; yet it is amazing what Gray was able to achieve while under such a strain. It is very clear that where there is a will, there is a way. Gray was determined to come to South Africa, to serve God, thus answering the call to be the first bishop

Gray's intellectual and physical handicaps are almost the only adverse criticism which can be made of him. He has been accused of bigotry, but this is a charge which will hardly stand up to close scrutiny. Gray has also been accused of being a poor judge of men. It is true that his son's biography of him contains evidence of certain occasions when the bishop changed his mind about people in a rather spectacular fashion. It is probably true that he was inclined to make a hasty assessment of character which had later to be revised at leisure; his first judgments were usually favourable and it was only when he was forced to do so that he began to make reservations (Hinchliff 1963:29).

When the Cape first became a British possession the only clergymen of the English Church to minister in the colony were military and naval chaplains, thus birds of passage who only stayed for a short while. It was felt, no doubt, that the numbers of the civil community were so small that it was not worth appointing a priest to serve full time. No thought was given to the inhabitants of this country, the indigenous converts, who would eventually spread the Good News of salvation. The arrival of Bishop Gray, however, resulted in a great stirring of these stagnant waters, for he stood for an entirely new order of things. Robert Gray came to his work with his mind made up in two directions, namely that the church in South Africa should be self-governing, and that

mission work among the native people should be set in the forefront of its activities (Osmund 1931:60).

In the matter of church self-government Bishop Gray was to a large extent a pioneer, and the whole of the Anglican Communion owes him a debt of gratitude for what he saw, fought for and accomplished. Gray's achievements in South Africa clearly show that, although a proud and dedicated servant of the Church of England, he was not bound by old-fashioned parochial traditions. His was a missionary vision, dedicated to spreading the Gospel as epitomised in the Book of Acts, "and you will be witnesses in Jerusalem, in all Judea and Samaria and to the end of the earth (Acts 1:8).

Bishop Gray's first visitation took place within a few months of his arrival. His journey, as far as King Williams Town in the Eastern Cape took four months, covering a distance of 3 000 miles. During the time of his ministry in this country the Bishop travelled extensively throughout South Africa as well as to Tristan da Cunha and St Helena. He visited England on several occasions for the express purpose of raising funds for the development of his diocese (Hinchliff 1963:38).

In the Diocese of Cape Town alone there are more than twenty church buildings which were built under the supervision of the Bishop and Mrs Sophy Gray. One of Mrs Gray's favourite churches was St Saviour's at Claremont. The chancel of the church was consecrated in 1854, but the church was completed only after Mrs Gray's death. Bishop Robert Gray and his wife Sophy are buried side by side in the graveyard of St Saviour's Church.

The work and life of Bishop Gray and his wife Sophy will be remembered with great respect and honour. His contributions as a man of God, who faithfully proclaimed the good news, really marks the beginning of growth for the Anglican Church in this country. May God be praised for making him to be first Bishop of the Cape of Good Hope.

The Church of the Province of South Africa (CPSA) and the Church of England in South Africa (CESA) were two offshoots in the country. The difference between these two churches are strongly seen after the schism. The CPSA developed a "high" church

character, ie stress was put upon the link between the Church and the Catholic Christianity. The CESA developed in a protestant-evangelical direction (Hofmeyr and Pillay 1991:264).

The Anglican Church (CPSA) remain a fellowship within the One, Holy Catholic, and Apostolic Church of those duly constituted diocese, provinces or regional churches in communion with each other and with the see of Canterbury (CPSA 1989:432).

The ministry of a bishop is to represent Christ and his church, particularly as apostle, chief priest, and pastor of a diocese, to guard the faith, unity and discipline of the whole Church in Christ's name for the reconciliation of the world and the building up of the church, and to ordain others to continue Christ's ministry (APB 1989:433).

#### **2.6.4 MISSIONARY EXPANSION**

Bishop Gray had a vision of planting churches in Southern Africa, an area which would take centuries to cover. The whole country was by then the Diocese of Cape Town. By God's grace, in due time four more dioceses were established: Natal in 1853, Grahamstown also in 1853, St Helena in 1859 and Bloemfontein in 1863, whose first bishop was Dr Twells (Mokwele 1988:21).

Edward Twells was consecrated in Westminster Abbey in 1863 as bishop of the Orange Free State. He arrived in his diocese later in the same year, with a staff of three priests. Twells has immediately began work of rebuilding the Cathedral and established several new churches in other parts of the diocese (Hinchliff 1963:78). Bishop Twells was a constant traveller, always looking for new areas where mission stations might be set up. His journeys took him into the Transvaal, where he met a handful of Anglicans, poor and isolated, and apparently anxious to have a priest of their own (Hinchliff 1963:80). Twells laid the foundation stone of the first Anglican Church north of the Vaal River in 1864. As a result of this, the diocese of Pretoria came into being, in 1878, with the encouragement from the bishop of Zululand, Bishop Mackenzie.

In December 1870, Bishop Gray wrote again: He discussed the vastness of the Transvaal, which extended to the Zambezi, and that it has within it Dutch, English and

many hundred thousand heathen. He strongly recommended the appointment of a bishop. “Our provincial synod strongly urge for this development”, he said, “I should have rejoiced if the central African mission had been placed there, because of its calls on us, and the wisdom of pushing forward our missions step by step into the heart of Africa by the links of a connected chain. There are two deacons there alone. The Germans have missionaries among the heathens, but we have not one”. This letter contributed much towards the development of missionary work in the Transvaal (Edward & Lewis 1934:574).

In 1870 the Rev JH Willis was appointed to Pretoria, where the few church people were for a long time asking for a minister. That very year the Metropolitan of Bloemfontein wrote: “The church in the Free State will collapse if not cared for, and we hear of no bishop. I am urged to go to the Transvaal, where two deacons, with their congregations, plead that they have had no communion for two years.” The synod of bishops in 1869, and the Provincial Synod of 1870, both recommended the founding of a Transvaal bishopric (Edward & Lewis 1934:574).

In 1872 Bishop Webb of Bloemfontein visited Pretoria, and did clerical duties there for three months. He then asked Bishop Wilkinson of Zululand to go there as often as he could. It is from Bishop and Mrs Wilkinson’s letters and journals that the world could get first pictures of the church life in the Transvaal Republic (Edward & Lewis 1934:574). These visits by the Wilkinsons could be regarded as a response to what Bishop Gray wrote about the church’s mission to the North.

The Society for the Propagation of the Gospel (SPG) undertook to support clergy at Pretoria (Rev Shirley, 1873), Potchefstroom (Rev W Richardson), Zeerust, Marico, (Rev Sadler, 1874), Rustenburg (Rev JP Richardson, 1874), and Lydenburg (Rev J Horne, 1874). Of these only Potchefstroom had an English church, and only Rustenburg had anything done for the natives. Mr Sadler was encouraged by the work already started, and wrote in December 1873 that his congregation tried to complete their church, but could not raise the money.

It is clear that the ideas of the English parson on the subject of his rectory and lofty school had to be modified to suit the economic conditions of the country. Some men felt

the life to be too hard, and gave up the struggle. In March 1874, the Bishop of Zululand again went to Pretoria and pleaded for the needs of Europeans and Natives in the Transvaal (Edwards & Lewis 1934:575). This time he was to visit the Northern Transvaal (Limpopo), particularly the goldfields of Eersteling near Marabastadt. Marabastadt is known as an area where the cruel murder of Kgoshi Maraba II took place. The event of his death resulted in the establishment of the Anglican Church in Mashashane, in the Pietersburg West district (Polokwane) (Ledwaba 2000:15).

So the Diocese of Pretoria came into being, in 1878, with the encouragement from the Bishop of Zululand, as he found himself being asked to give help to the people in the Transvaal (Mokwele 1988:21). The Diocese of Pretoria was the ninth diocese to be founded in the Church of the Province of Southern Africa. Its first Bishop was Dr Henry Brougham Bousfield. He was known to have the reputation of being an eloquent preacher and enthusiast in missionary causes. Bousfield was consecrated in St Paul's Cathedral on February 2<sup>nd</sup> 1878. In August the same year, he sailed for South Africa with his wife and children, and the helpers, men and women. Among them were those who later served in the office as archdeacons. His arrival in the Transvaal promoted Anglicanism, which had been planted in the 1860s, informally in the east by the young Bishop Wilkinson of Zululand, and officially from Bloemfontein in the west by Bishops Twells and Webb (Lee 1998:130).

At its establishment, the Diocese of Pretoria included Johannesburg. However, in 1922 the Diocese of Johannesburg was established to become the twelfth diocese to be founded in the Church of the Province of Southern Africa. The eighteenth diocese, in this process of multiplying dioceses, is the Diocese of St Mark the Evangelist at Pietersburg (Polokwane), founded in the year of grace 1987. Up till its establishment the Limpopo Province (Northern Transvaal) has been part of the Diocese of Pretoria (Mokwele 1988:22).

In 1870 the Church of the Province of Southern Africa drew up and adopted its constitution. The Bishop of Cape Town was then accepted as Metropolitan. The diocese became an Archbishopric in 1897, the year of the Diamond Jubilee of Queen Victoria. The constitution indicated clearly that the Church of the Province of Southern Africa is doctrinally one with "the Mother Church" in England (Mokwele 1988:22).

The first provincial synod of 1870 was of definitive constitutional importance, for the Metropolitan, Bishop Gray, with the help of expert advisers, had drawn up a Constitution and Canons of the Province. The Declaration of Fundamental Principles was summarised by Dr Wirgman as follows:

- i. That the English Church in Southern Africa adopts as its canons the laws and usages of the Church of England as far as they are applicable to an unestablished church.
- ii. That it accepts the three creeds, the 39 Articles, the Book of Common Prayer, the decisions of the undisputed General Councils, the Authorised English Version of the Scriptures.
- iii. That it disclaims the right of altering any of these standards of faith and doctrine, except in agreement with such alteration as may be adopted by a General Synod of the Anglican Communion, or which are necessitated by special local conditions. Then follows of the famous Third Proviso, over which so many battles have been fought: “Provided that the interpretation of the aforesaid standards and formularies the church of the Province be not held to be bound by decisions, in questions of faith and doctrine, other than those of its own ecclesiastical tribunals, or of such other tribunal as may be accepted by the Provincial Synod as a Tribunal of Appeal” (Edwards & Lewis 1934:194).

The Constitution in its first form consisted of twenty-four articles and twenty-seven canons on a wide range of subjects. The Provincial Synod, Functions of the Metropolitan, Election and Confirmation of Bishops, Formation of Dioceses, Presentation to Benefice, Services of the Church, Judicial Proceedings and Sentences, Appeals, Vestries, Churchwardens and sidemen, etc. (Edwards & Lewis 1936:195).

On the development of indigenous leadership in the CPSA, the subject of this study, the list of members of the first synod reveals a weakness that the Province has not as yet entirely managed to remedy. Gray had been bishop for nearly a quarter of a century, almost a whole generation. Boys who had not been born when he arrived in Cape Town were now grown men. Even if it is granted that the Province cannot be held responsible for neglect of missionary work before Gray’s arrival, it was still a great deficiency that no African clergyman was at that first Provincial Synod of 1870. There was not, indeed,

any clergyman who had been born in this country with a seat in Synod. There were one or two at work in parishes, but the English Church in this country, after nearly three quarters of a century's existence, was still unable to find any priest born and bred in South Africa, of any race or colour, who could represent it at what was probably the most important synod in history (Hinchliff 1963:116).

The social witness of the Anglican Church during the period 1910-1948 was more or less the same as that of the English speaking churches as a whole. The basic difference was the special place which the Church of the Province had as a result of its connection with the British establishment. From a contemporary perspective, much of what it said and did was undoubtedly paternalistic. The concept of white guardianship was prevalent. There were no black Anglican bishops, and the leadership of the churches was firmly in the hands of missionaries and other whites. Yet, throughout the period, the number of black delegates to the synods of the churches increased. The churches and the country were blessed with increasing numbers of black leaders of Christian commitment, stature, and ability (DeGruchy 1979:39).

The fundamental issue that confronted the missionaries was how to establish, in Southern Africa, the sort of church Gray in his vision anticipated. Scripture makes it clear that the church of God does not consist of buildings, but of people. Jesus Christ, "the living stone", which was rejected by men (His crucifixion) but chosen by God as of great worth to Him (1 Peter 2:4), is the foundation. He commissioned the apostles to make disciples of all nations (Matthew 28:19-20). The pioneers of the gospel, who after Bishop Gray's arrival laboured to preach and establish the church throughout Southern Africa, contributed constructively towards the "Great Commission" and the "Gray Vision".

As Anglicans spread to a growing number of countries during the missionary and colonial expansion of the nineteenth century, it was felt desirable that, at least, the bishops should meet together from time to time, to co-ordinate planning, strengthen the bonds of unity and to consult about major issues facing the church. Thus the Lambeth Conference was born. The first Lambeth Conference was held in 1867 at Lambeth Palace, the residence of the Archbishop of Canterbury. Since then similar conferences have been held, about once a decade (Mokwele 1988:25).

The Church of the Province of Southern Africa acknowledges the supremacy of the Anglican Communion. It is accepted further that the Provincial Synod of the Church of this Province shall be subordinate to the higher authority of a General Synod of the Churches of the Anglican Communion, to which this provinces shall be invited to send representatives, whenever such General Synod shall be convened (Mokwele 1988:26). The Lambeth Conference is the General Synod of the Anglican Communion. The Conference itself helped to make the Anglican Communion real in the eyes of Anglicans. It also makes suggestions about the way in which the provinces of the Anglican Communion outside England might conduct their affairs (Hinchliff 1963:112).

## **2.7 THE GRAY VISION: “WE MUST PLANT CLERGY, BUILD CHURCHES AND PREACH THE GOSPEL”**

Robert Gray cheerfully accepted the call to become a missionary bishop at the Cape, to promote the glory of God and the welfare of his Church in this important colony (Gray 1847:113). Before his departure for South Africa, he had a vision for his mission in Africa: churches and school erected, clergy, catechists and teachers brought out, a college founded, perhaps also a cathedral, also missions planted, and all this by a church enfeebled through the neglect of the Mother Church for half a century (Gray 1847:170).

The challenging task required large sums of working capital, and in the months prior to his departure for the Cape Colony, Bishop Robert Gray travelled the length and breadth of England raising funds to support the new diocese. His untiring efforts were rewarded by contributions exceeding R49 000, and included a magnificent gift of money given by Miss Angela Burdett-Coutts, heiress of a famous and wealthy British banking family (Hinchliff 1963:26)

Bishop Gray’s vision was a missionary one, dedicated to spreading the Gospel as epitomised in the Book of Acts, “and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth” (Acts 1:8).

Although Bishop Robert Gray is justifiably recognised as the founder and first developer of the Anglican Church in South Africa, it is important to remember that the

Church had begun almost one hundred years before he arrived in the Cape Colony. In 1749 the British Fleet, returning from a tour of duty in India, anchored in Table Bay. Admiral Boscawen, the commander of the fleet, requested permission from the Governor of the Colony to hold an English service for the crewmembers on shore leave. Permission was granted, and the fleet's chaplain conducted the first Anglican service in South Africa in the Dutch Church

In subsequent years Anglican services were frequently held in the Dutch Church, until St. George's Church in Cape Town was completed. In 1795 British troops landed at Simonstown and took occupation of the Cape Colony. During the eight years of the first British occupation services were conducted in the Castle. The Rev JE Atwood was the first Anglican clergyman to conduct regular services in the Colony (Edward & Lewis 1934:4).

It is recorded that at one of the Bishop's early meetings with his staff, he outlined the challenge which lay ahead in the simple words: "We must plant clergy, build churches, preach the Gospel". During the twenty-four years of his ministry in South Africa the first Bishop of Cape Town put his words into practical effect, travelling throughout the country, laying down the foundations of what is today the Church of the Province of Southern Africa.

The so called "Gray Vision" came to him while preparing himself for the important office of being a missionary Bishop in the Cape Colony. It is therefore very important to review and try to reflect on the vision and its relevance for the church today. In re-examining Bishop Gray's charge, I want to suggest that our calling as Christians is to commit ourselves to be a pilgrim people, searching with understanding God's plan of salvation (Colossians 1:24-29). As pilgrims we will be turning many new corners as missionaries of the new South Africa. We must pray that the Christ who walked the road to Emmaus will walk our road with us into our new age of missionary outreach, thus bringing about vibrant congregations with a vision of the future church (McGavran 1990:5).

### **2.7.1 BUILDING CHURCHES**

The church is by virtue of its calling obliged to strive to build churches. The fundamental issue that confronts us when we examine this issue is what sort of churches do we need as we come to the end of this present century. What is the vision of the church that Bishop Gray had in his mind? We need to establish the kind of foundation he began to lay in his ministry. How can we translate that vision into action?

Scripture makes it clear that the church of God does not consist of buildings, but of people. In 1 Peter 2:4 Jesus is described as “the living stone, which was rejected by man (His crucifixion) but chosen by God and of great worth to Him”. We as the people of God are also called to be “living stones” to ensure that we are built up into a holy temple, the church, and to “form a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ”. Our foundation is in God, we are rooted in Christ, if you like, in the cornerstone (Ndungane 1998:9).

The church is in its nature missionary, “It exists by mission, as fire by burning: moreover, mission creates the church, so it comes before the church’s doctrine and theology”. Theology only exists to serve the church in the mission of God. Mission bridges the gap between the church and the Kingdom of God. The goal of the church is not its own good, but the Rule of God. The church was founded for a future in the Kingdom of God and so it is for all humankind (Bowen 1996:12).

What emerges from “Gray’s Vision” is a church built on a sound spiritual base for transformation, ie being transformed by the renewal of our minds, that we may prove what is the good and acceptable and perfect will of God (Romans 12:2). A transformed church is a society in which the life of Jesus lives on, and in which His mission continues in the form of death and resurrection. Mission is an attitude of mind which should be at the heart of the church’s life and work, just as it is at the heart of God, both as He is in Himself and in all He does.

The church that Gray wanted to be planted would be the one which should relate the Gospel to the many different cultures of South Africa, thus being able to put the essential Gospel into forms, which does justice to all cultures equally (Bowen 1996:92). Bishop Gray is said to have had a “burning desire”, from the beginning, for mission work to the heathen. Hence he was so anxious for the diocese of Grahamstown to

organise missions in the newly conquered parts of the native territories, roughly called “Kaffraria”; which made the evangelisation of Basotholand possible through the foundation of a bishopric for the Free State; which made him put his whole heart into the foundation of the See of Zululand in memory of Bishop Mackenzie (Edwards & Lewis 1934:80).

All questions concerning the church are connected inseparably to her actual history, her concrete existence in the world, and her visibility and accessibility. And when we speak of the “mystery” of the church, we do not mean to view the church abstractly or unhistorical. Rather from first to last we must deal with the church as she really is. Church building does play an important role within the Christian community. It is made up of concrete, living men who bow their necks under the yoke of Jesus Christ (Berkouwer 1976:9). In many established churches the building up of congregations is getting priority attention (Kritzinger e.a. 1994:52).

It is true that Christ has not called us to erect church buildings all over the country, but what He most definitely wants, is to send us out into the world. That is our first priority (Kritzinger 1994:53). According to Van Engen, if we are to build missionary congregations in the world we must first carefully consider the relationship between church and mission. The church of Jesus Christ may find its fullest expression in relation to the world, from within the Kingdom of God, only if it lives out its nature as a missionary people.

If meaningful reconciliation, reconstruction and development are to take effect, we require a deepened spirituality. This spirituality, founded on our experience as South Africans, is God centered, biblically based, carved on a mountain of suffering and pain that is modelled on the cross of Christ and exhibits love, care and compassion. And this means that as a people that is community based and spirit driven, we can be a church without walls. Our calling is to love God and to love our neighbour (as ourselves). This is Christ’s great commandment. Combine that with His great commission, and we have all the ingredients to be pilgrims of this new age (Ndungane 1998:9).

The church is the people of God, and will give an account of itself at all times to God who has called it into being, liberated it and gathered it. It is therefore before the Divine

Forum that it will reflect upon its life and the forms that life has taken what it said and what it did not say, what it did and what it neglected to do (Moltmann 1992:1).

### **2.7.2 PREACH THE GOSPEL**

Bishop Gray was faced with the problem of reaching out to the vast diocese. He was forced to plan his work very carefully. There were so many things that needed to be done in order of priority (Hinchliff 1963:35). Preaching the gospel was one of the major tasks, but also required a lot of preparation. Preaching is the proclamation of the gospel. God Himself desires that multitudes be reconciled to himself in the church of Christ (McGavran 1986:30).

Preaching the gospel remains a cardinal element in our strategy as pilgrims in this new age. According to Archbishop Ndungane, in Southern Africa we are poised, as a church, to take the gospel afresh to the people we serve, to the contemporary market place. Like Robert Gray 150 years ago we too face our own particular challenges. In our age we have to take the gospel – the Good News – to the poor and the rich (Ndungane 1998:11), to both “Jew” and “Greek” as a confirmation of their respective particularities. The gospel of Christ crucified for us puts an end to religion as power and opens up the possibility of experiencing God in the context of genuine community as the God of love (Van Engen 1991:32). According to Taylor, Luther’s teaching was that every believer in the gospel is a priest, that is, one who mediates the gospel to others. Every believer must pass on the power of Christ, which has come into his own life. He/she must express the faith in loving action, and in this way communicate it to others (Taylor 1983:23). Bishop Gray may certainly have been encouraged by Peter in his epistle, “You are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, called to proclaim the gospel” (1 Peter 2:9-10).

The essence of the church was understood not as hierarchy and institution, but as people in community through the perspective Martin Luther brought to ecclesiology. For Luther’s day this was revolutionary. Luther saw only one church, the “ark” wherein salvation was to be found. He had little tolerance for those who would reject it. But the Church he knew was bankrupt, spiritually and morally. The true church was therefore a

spiritual communion called by God through the gospel, and gathered in a crowd, convocation, an assembly or congregation (Van Engen 1991:105).

Gray's vision of preaching the gospel implies also that the church has a duty to minister to all who hold responsible positions in government, in parliament, in the police force, in the prison service, and to those involved in labour disputes, in upholding human rights and advancing democracy, and also in other issues of the civil importance. For this preaching the full gospel of our Lord Jesus Christ, much wisdom would be required (Aina 1987:112).

Preaching the gospel is the ministry of proclamation, which is central to our ministry as a whole. By preaching God's Word, we are expressing what is at the heart of all ministries: God's call to mankind to be reconciled to Him. The proclamation of the Gospel is not just one activity among many in which the church of the New Testament engages, it is the basic and essential activity. The preaching office is the central office in the church (Krass 1974:57). With this Robert Gray, the first Bishop and pioneer of the CPSA, would concur.

According to Krass, there is no better way to understand what Christian preaching really is than to consider what is sometimes called "primary evangelism", ie the proclamation of the gospel to those who have never heard it. We can then apply to our preaching within the church much of what we learned about this preaching of the gospel to strangers (Krass 1974:58). Our preaching too must center on Christ's resurrection, thus going all out to announce Christ's resurrection, to proclaim that He is alive and that God has made Him Lord. Without preaching the gospel, without evangelism, all the planting of clergy and the building of churches will be a vain thing. Evangelism, in its fullest and widest understanding, is the basis of all action. If there is no evangelism, then it is not the Christian faith that we are speaking about (Russel 1984:2).

Preaching the Gospel is the goal of mission, thus the conversion of non-believers; the goal is planting or implanting of the church and the birth and growth of the church as it becomes genuinely and truly itself, in order to live in complete responsibility and in communion in Christ with all other churches (Gibellin I 1994:13).

### **2.7.3 PLANT CLERGY**

Robert Gray's vision was to plant clergy in order to comply with the "Great Commission" (Matt. 28:19-28). In this commission our Lord commanded the gospel to be preached to all nations making disciples, beginning with Jerusalem where many would respond, be taught, baptised and form churches (McGavran 1990:29). Therefore priests have been called by God to be His instruments; it is their great responsibility to be the means of bringing God to man and man to God. It is His joyous task "to make the sacrifice" for the people, giving Himself, and to give the Holy Communion to feed them with sacrificial food.

The formation of clergy and continuing ministerial education is a vital issue for leadership in the life of the church. A church that does not provide for dynamic leadership dies on its feet. Qualitative growth is a prerequisite if you are to be successful missionaries in the new age. This demands that we pay attention to the spiritual and academic formation of our clergy (Ndungane 1998:13). The church is called to life through the gospel of Christ's self giving. Hence it is fundamentally born out of the cross of Christ. At its center is the word of the cross and the Eucharist through which the death of Christ is proclaimed. What makes the church the church is reconciliation "in the blood of Christ" and its own self-giving for the reconciliation of the world (Moltmann 1992:97).

Gray, who was faced with the task of planting the Church in the Dark Continent, had to plan his missionary activities, thus to be sensitive to the spiritual and pastoral needs of the people of Southern Africa. Pastoral care is a ministry done by representative Christians that is to say, people appointed to some official position in the church generally do it. The important thing is not so much who does this work, but the fact that whoever does it brings the resources and wisdom of the Christian faith and life to the people in need (Taylor 1983:31).

Bishop Gray brought several new priests out with him, and he was continually writing to England to ask for more and more priests, even though he was hard pressed to find money to pay them. Gray expected these new men to provide the corporate activity needed to revitalise the church in the colony (Hinchliff 1963:36). According to his vision he had to plan for the planting of clergy, indigenous leadership. This would also

mean that he had to develop appropriate indigenous forms of Christian worship (Krass 1974:129).

The planting of an indigenous priesthood in Southern Africa would reduce the need of importing clergy from overseas, a solution which would promote the autonomy of the churches which have arisen as a consequence of the work of foreign missions (Beyerhaus & Lefever 1964:13). According to Kritzinger the autonomy (self-governing) of the young church was then seen as a sort of reward at the end of an educational process, thus not leaving them under the care of the Holy Spirit and their elders and bishops (Kritzinger 1994:9).

The clergy are by virtue of their calling obliged to preach the gospel throughout the whole world as a preparation for the second coming of Christ (Kritzinger 1994:11). Gray fought for the independence of the Church in South Africa to decide its own affairs, and eventually won. This also led, after many legal battles, to a split between the Church of the Province (Gray's church) and the Church of England in South Africa. When Gray died in 1872, he left behind him a well-organised church, rapidly growing among all the races of the land, and recognised by Canterbury as the Anglican Church in South Africa (De Gruchy 1979:17).

Jesus came not only as one who preached but also as one who served (Verkuyl 1978:211). Gray's vision of planting clergy was along these lines.

Leadership focuses on purpose. For Christian leaders their purpose means pursuing the same goal that Jesus toiled for 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). Though Gray's special interest was church education, which he strongly believed to be essential to the future of the church, yet he did more than people realised to found the Church of the Province on a sure basis. This he did not only by direct teaching and preaching and by learned articles in the press on the church questions of the day, but by ready counsel given freely with sound judgement (Edwards & Lewis 1934:112).

## **2.8 CONCLUSION**

Christian leaders have to keep the church's or the organisation's purpose in the forefront of all activities. In so doing, the church will be constituting itself as an autonomous body, with the full power to make its own decisions without any threat of external appeal. Gray proved himself to be an innovator of considerable determination, and his tenacious leadership of the independence issue profoundly affected the direction of growth of the Southern African Church as well as those in other parts of the British Empire (Southey 1998:23). Gray's achievements can thus scarcely be overestimated.

## **CHAPTER 3 : THE CPSA IN THE LIMPOPO PROVINCE**

### **3.1 INTRODUCTION**

This chapter traces the growth of the church of the Province of Southern Africa in the northern parts of South Africa. It is necessary to provide more background information about the geography and demography of the Limpopo province. Particular attention is also given to the Northern Ndebele tribe, as these people are often overlooked, but also because they played an important role in the establishment of the Anglican Church in the north. Much more could be related about the activities of some of the Ndebele Christians like George Kgolokgotha Ledwaba, Sekgopetjana, Jonas Mantjiu, Sethala Sema and many others whose names do not appear in this work.

The story about the avenge of the death of Kgoshi (Chief) Maraba II receives attention in order to relate how the Ndebele of the Mashashane tribe became the pioneers of the gospel and converted many people, including Kgoshi Maraba III, known also as Morwasethula. He encouraged his family to become Christians. His son Jonathan ended up as a catechist.

Religious organisations played an important role in this part of the world by proclaiming the gospel and the establishment of schools and hospitals. Only a few of them are mentioned in this work e.g. the Church Missionary Society, the Moravian Brothers and the United Society for the Propagation of the Gospel. The Community of the Resurrection has contributed constructively but has not been studied at length. Their work will be referred to when dealing with the institutions they founded.

### **3.2 GEOGRAPHICAL DESCRIPTION OF THE LIMPOPO PROVINCE (NORTHERN TRANSVAAL)**

The Transvaal was the second largest as well as the wealthiest and most populous of South Africa's four provinces. It extended from the Limpopo River in the north to the Vaal River in the South, and from the Botswana border in the west to Mozambique and Swaziland in the East. Pretoria was also the Provincial capital as well as administrative

capital of the Republic of South Africa. From very early, the Transvaal was inhabited by the Bantu people.

The Northern part of the Transvaal became the Northern Province in 1994, when South Africans elected an ANC government, and the name was changed to Limpopo province in 2002. It is now one of the nine provinces of South Africa, one of the poorest and least evangelised in the country.

### **3.2.1 LIMPOPO PROVINCE, A SOCIO ECONOMIC DESCRIPTION**

Limpopo lies within the great elbow of the Limpopo River and is a province of dramatic contrasts, from true Bushveld country to majestic mountains, primeval indigenous forest, latter-day plantations, unspoilt wilderness areas and a patchwork of farming land.

Limpopo has a strong rural basis, its growth strategy centres on addressing infrastructure backlogs, alleviation of poverty and social development. The infrastructure is still somewhat like that of a township, although Eskom has electrified most of the rural villages. Poverty alleviation is improving, and social grants are given to unmarried and unemployed mothers who still have small children to look after.

Underpinning the growth and development strategies in the province are the Phalaborwa S.D.I. and the N1 Corridor, which encompass agro-processing and mining beneficiation activities. Regional ecological integration takes the form of the “Golden Horse Shoe”, which aims to create a single reserve that will arch the Kruger National Park in the east round to Botswana in the West.

Limpopo is the gateway to the rest of Africa. It is favourably situated for economic co-operation with other parts of Southern Africa, as it shares borders with Botswana, Zimbabwe and Mozambique. Polokwane (Pietersburg) is the capital city and lies strategically in the centre of the province. The Great North Road through the centre of the province strings together a series of interesting towns. Bela-Bela (formerly Warmbaths), with its popular mineral spa, is near the Southern border of the province. Going north there follow Modimolle (formerly Nylstroom), with its table-grape industry and beautiful Waterberg range, Mokopane (formerly Potgietersrus), Polokwane

(formerly Pietersburg), Louis Trichardt (now Makhado) at the foot of the Soutpansberg mountain range, and Musina (formerly Messina), with its thick-set Baobab trees.

The crossing into Zimbabwe is at Beit Bridge, where the South African section of this important route north into Africa ends. Other important Limpopo towns include the major mining centres of Phalaborwa and Thabazimbi, as well as Tzaneen, producer of tea, forestry products and tropical fruits.

The Maputo Corridor will link the province directly with the Maputo port, creating development and trade opportunities, particularly in the south-eastern part of the province. This province is in the savannah biome, an area of mixed grassland and trees, which is generally known as Bushveld. A trip through this summer-rainfall area soon convinces one that this is the tree country.

The largest section of the Kruger National Park is situated along the eastern boundary of Limpopo with Mozambique. Mokopane is enjoying the growth of the Platinum Mines which will certainly boost the economy of the province (South African Yearbook 2002/3:22).

Agriculture is also very important for the alleviation of poverty in the Limpopo province. The Bushveld is cattle and wildlife country, controlled hunting is often combined with ranching. Sunflowers, cotton, maize and peanuts are cultivated in the Bela-Bela / Modimolle area. Modimolle is also known for its table-grape crops.

Tropical fruit, such as bananas, litchis, pineapples, mangoes and pawpaws, as well as a variety of nuts, are grown in the Tzaneen and Louis Trichardt areas. Extensive tea and coffee plantations also create many employment opportunities in the Tzaneen area. Zebediela, one of the largest citrus estates in the country, is situated south of Polokwane. The largest tomato farm in South Africa lies between Tzaneen and Louis Trichardt.

Extensive forestry plantations are found in the Louis Trichardt and Tzaneen districts. Plantations of hard woods for furniture manufacturing have also been established. Many of the rural people practice subsistence farming.

The northern and eastern parts of the summer rainfall region are subtropical with hot humid summers and mist in the mountainous parts. Winter throughout the province is mild and mostly frost free.

Industry: Limpopo is rich in minerals, including copper, asbestos, coal, iron ore, platinum, chrome, diamonds, phosphates and gold. It is a typical developing area, exporting primary products and importing manufactured goods and services. It has a high potential and capacity, and with the right kind of economic development is an attractive location for investors. Resources such as tourism, rain-fed agriculture, minerals and abundant labour force available in the province offer excellent investment opportunities (South Africa Yearbook 2002/3:23).

### **3.2.2 THE PEOPLE OF THE LIMPOPO PROVINCE**

The people of this area are predominantly black (Africans). The Blacks of this province can broadly speaking be divided into Nguni, Sotho, Venda and Tsonga groups.

The earlier official collective designation of all the black people of South Africa was “Bantu” which is the plural of “Muntu“ (person) and therefore simply means “people”. Because of the history of apartheid the black at present hate the word intensely and would have none of it – just as black Americans hate the word “Negro”. Originally they were called “kaffers” which was simply derived from the term "kafir", meaning “non-believers”. This word was and still is so detested by the blacks that it virtually came to be regarded as an expletive. Thereafter, as a result of this resentment, the black people were referred to as “natives” (naturelle). By implication they were the only indigenous inhabitants of the country – to the exclusion of the Whites, Coloureds and Indians. The whites who originated from non English speaking Europeans adopted the name of the African continent and called themselves “Afrikaners”. As they consider themselves “natives” of Africa they quickly saw through the potential danger of determining who was “native” to South Africa and who not, so they adopted the term “Bantu”. For the same reason white South Africans no longer refer to themselves as “European” (Mphahlele 1979:20).

What is most surprising is that there is no evidence to show that the blacks themselves were ever consulted and asked what they wished to be called collectively. The end result was that none of the names mentioned above was fully accepted by the people concerned. To the contrary, these designations are all looked upon as offensive and abominable, and their continued and enforced usage has contributed greatly to the deterioration of race relations. The Black people themselves, like people the world over, wish to be called after the place or continent of their origin, that is Africans – they are not interested in the problem of translating this word into Afrikaans without bringing about confusion between “African” and “Afrikaner”. The second obvious alternative is to call them by the colour of their skins, “Blacks” (Mphahlele 1979:21) even though their skin colour is definitely not black, as neither are the others “white”.

The above statement concerning the lack of consultation with regard to the collective designation of the black people of South Africa, gives a clue to the reasons for the lack of competent indigenous leadership. The Whites of this country in general had no respect for the black people, hence no attempt was made to train or offer leadership positions to the indigenous inhabitants of the country and to the black people of the Limpopo Province in particular.

The people of this Province – black and white – need to strive for the development of some inner basis of security, some inner assurance, which can enable men and women to face the storm, and search for wisdom to become one Christian family, thus facing a comparable challenge to its claim to meet the deepest needs of man’s heart and mind (Taylor 1963:7).

### **3.2.3 THE NORTHERN NDEBELE PEOPLE**

The Limpopo Province is inhabited by numerous tribes. It is not necessary to relate the origin or ancestry of these numerous tribes. However, the researcher has decided to introduce one neglected group within the Province, namely the Northern Ndebele. Their language is in a crippling stage, still struggling to make it to be a recognised written language. They have an interesting Christian history. Their conversion to Christianity came about after the death of one of their chiefs, Kgoshi Maraba II of the Mashashane tribe, and the plan to revenge his death (see Ledwaba 2000:15).

The Ndebele of the Transvaal have not been seriously considered by investigators. Some people identified and labeled them under the banner of the Northern Sotho. It is high time that the Ndebele, like other tribes, receive recognition.

The Ndebele tribes of the Transvaal are today divided into two main groups, viz

- A. The Southern Ndebele, comprising
  - 1. The Naala (abaka manala)
  - 2. The Ndzundza (abaka ndzundza)
  - 3. The Hwaduba (aba hwaduba)
- B. The Northern Ndebele, comprising
  - 1. The Muledlana (base muledlane), thus divided into:
    - (a) Baka sibediela (Sebitiela)
    - (b) Baka kekana (Kekana)
    - (c) Baka mogombhane (Mokopane)
  - 2. The Langa (baka Langa)
    - (a) The Mapela section
    - (b) The Bakenberg section
  - 3. The Lidwaba (baka lidwaba or basema une)
    - (a) Baka Mashashane
    - (b) Baka Maraba Kalkspruit
    - (c) The tribe of Eland Maraba
    - (d) The tribe of Ngidighidlana Maraba

(Ziervogel 1958:4).

The Northern Ndebele tribes are not of Nguni (Natal) origin. It is believed they came from the North (Zimbabwe) (Ziervogel 1958:4). However, there is a very strong oral saying that they originated from Pietermaritzburg, and moved with Mzilikazi, but remained in Pretoria (Marabastad), and later settled at Wonderboom.

School education is received through the medium of Northern Sotho, and church services are also conducted in Northern Sotho. Nevertheless the Ndebele language is regularly employed at Mashashane, Maune and at Mugombhane's. There is a group of learned Ndebeles under the leadership of Lesiba William Molomo, who are presently

organising seminars for the development of the language in order to receive recognition as a written language. Much progress is emerging at Mashashane through the principal of Kgolokgotha Mogabudi Ledwaba High School. The school is named after one of the founders of the Anglican Church in Mashashane, one of those who tried to avenge the death of Kgoshi Maraba II (Ledwaba 2000:15).

### **3.3.4 THE NORTHERN NDEBELE PROPER**

Their origin has always caused arguments. It was said that the Ndebele of the Transvaal are the remnants of Mzilikazi's group, but according to Mphahlele Van Warmelo says they are not. According to Van Warmelo, these Ndebeles had settled among the Sothos of the Transvaal "several centuries" before Mzilikazi left Natal (Mphahlele 1979:39).

The problem facing most researchers is that the informants did not know the history of their tribe. This is confirmed by the fact that the older generations could not read and write. Ziervogel records that, at the headquarters of the Maune section, four aged men were put at his disposal by Chief John Maraba, to supply him with information, which of course was oral (Ziervogel 1958:3).

As to the origin of the word "Ndebele", Van Warmelo say "nothing is known". One thing which characterised the Ndebeles, is that they used to carry very big shields (thebe), as big and as tall as the warrior himself. Most probably their name comes from this word (thebe) (Mphahlele 1979:39). This account seems to be supported by the fact that the language of the Northern tribes shows greater affinities with Swazi than with that of their southern namesakes. Apart from Sotho influence some linguistic peculiarities are their own, and this can, in the light of the above account, be attributed to their origin in the north (Ziervogel 1958:5).

Breaking away from the Hlubis they entered the Transvaal and settled near Pienaarsrivier (Moretele). Their first chief was Musi, and his children were Manala, Ndzundza, Mohwaduba, Mthobeni, Ndlomo and Sibasa. The first two remained in the south, Sibasa went up north as far as the Vendas, and Ndlomo went back to Hlubing. While Mohwaduba settled at Moretele, the majority of the Ndebele (of Mthobeni) settled in the Limpopo Province, mainly in the Mokopane district (Kekana and Langa).

Therefore the descendants of Ndzundza found in Limpopo are Tema, Teffo, and Molemane. The totem of all the Ndebele is tlou (elephant), but the latter's totem is mothokwa (mthonghwa) (Mphahlele 1979:39)

The Mugombhanes live at Vaaltyn-Makapan's location just outside the farm Mokopane Lisbon 995. Their chief has jurisdiction over the trust farms, Rietfontein 349 and Tweefontein 1033. Their western neighbours are the Langas (Ziervogel 1958:6) where Kgoshi Kekana and some of the councillors are full communicants of the Anglican Church.

The Sekgopetjana (Lidwaba) tribe lived on the following trust farms, Abrahamsfontein 1641, Bultfontein 1537, Commissioned Drift 928, Eensgevonden 1541, Koppie Enkel 1539, Uitzicht 853, Vlaklaagte 1536, Bergzicht 814, Christina 1531, Cornelia 2012, Kalkspruit 812, Utrecht 150, Waschbank 852, and Zandfontein 2011.

The tribe Felix Eland Lidwaba occupied the Trust farms Gladdespruit 493, Randjies 1635, Schuinsrand 494 and Droogste 1972. The tribe of Ngidighidlana Lidwaba (Nkidikitlana Lidwaba) lived on the Trust farms Weltevreden 709, Sterkwater 862 and Slaapkraal 605 (Ziervogel 1958:6).

The Mashashane tribe occupies Michichaan's location 2404, also the trust farms Mars 189, Glen Roy 71, Waterplaats 793 and 794, Uitvlucht 815, Doornfontein 1652, Diana 1549 and 809, Waterplaats 794, and Doornspruit 816. Their Western neighbours are the Matlala and to the North are the Maune (Kalkspruit) and Moletji (Ziervogel 1958:6).

Mashashane was under the leadership of Kgoshigadi (female chief) Tlakale Mashashane, who is the wife of the late Kgoshi Joel Sibasa Mashashane. Their marriage was blessed with a son whose name is Magandagele II. He was recently installed as the leader (Kgoshi) (on 29 March 2003).

Mashashane is situated approximately 40 km west of Polokwane, the capital city of the Limpopo Province. The villages adjacent to Mashashane are Matlala to the north-east, Moletji to the east, Kalkspruit 6331 (known as the Molwela local government) in the north-east, and Mapela to the west. Mashashane is surrounded on all sides by mountains

of different height. Among these, Ngopane, with its prism-like shape, is the most beautiful and striking. Its rivers, which are known for their unfailing water supply in all seasons, are Mogwadi and Magolobitla.

Mashashane is situated adjacent to the Percy Fyfe provincial game Reserve, a source of income and pride to the local population because it attracts numerous tourists from all over the world. The income that these tourists inject into the area is one of the most vital sources of economic well being for the Mashashane region and contributes to the welfare of the region as a whole. Because Mashashane is situated at a high altitude, it enjoys favourable weather conditions, including a good annual rainfall. Its educational institutions were Mashashane Primary School, St. Andrew Anglican School now (Morwasethula), Grace Dieu (Setotolwane College), Motse-Maria (Doornspruit), Pax College and Shiloh Mission School. From 1959 onwards, many high, secondary and primary schools were built to meet an ever-increasing demand for education. Many of the scholars who attended these institutions carry on to further their education in Colleges of education, Technikons and Universities. Medical doctors, attorneys and technicians have emerged. Situated on the eastern side of Magandangele High School is the pride of the Mashashane community, namely a large and attractive Post Office and tribal Clinic. In addition to the regular schools in Mashashane, there is a well-endowed school for retarded children called Phahlaphadima School. The driving force behind the construction of this school was the remarkable Mrs Annah Manzini, a retired school principal.

The moshate (Royal kraal) is situated between the Mountains that lie to the south-west of Magandangele high school. The site of the Royal kraal was chosen because of its protection against harsh weather conditions such as storms and tornadoes, and because it was a site that could be strategically defended in the event of an attack by enemies. It was built during the leadership of Morwasethula, known as Maraba III; its construction can therefore be dated to between 1905 and 1911 (Coetzee 1980:326).

The Ndebeles of Mashashane are mostly Christians. However, there are also some lesser evangelised people. This problem could be the result of the lack of indigenous leadership.

### **3.3 THE DEATH OF KGOSHI MARABA II OF MASHASHANE TRIBE**

Maraba II was the son of Kgoshi Phatlhaphatla. He married a wife from Eersteling. Their marriage was blessed with a son who was, as Magandangele I, to succeed his father as leader of the Ndebeles.

The Mashashane tribe settled at Mahlungulu in Marabastadt, south-west of Polokwane, as early as 1868. The reverends Hofmeyr and Paulus de Klerk of the Dutch Reformed Church ministered to the tribe during the 1870s. According to Crafford, De Klerk was sent to Marabatown (Mashashane) an evangelist, and did excellent work there. In 1873 a French missionary group mentioned that they had come across a small church over which De Klerk presided in Marabatown. They described him as a very zealous native (Crafford 1991:75).

Maraba II and his followers settled at “Sibindi”, thus at the present Ranch Motel, Polokwane district. The Boers were friendly with the tribe. These Boers were fond of hunting on the mountains, and because they could not climb mountains with their carts, they left them at the Royal kraal (Moshate). These carts were called “Pieter”.

The senior colonel was the best friend to Kgoshi Maraba II. However, it is alleged that a dispute arose between the two groups. The cause was that Maraba II climbed on one of the carts during the absence of the Boers. It was unfortunate, because he was entrusted to take care of the carts, not to touch or move them. He made some of the Bakgomana’s (chief councillors) to push him around the yard. When the Boers discovered the incident, they were angry, and searched for the Kgoshi. Their anger shocked the tribe, because they never took it serious. Yet the leaders ordered that the Kgoshi should be killed. What a pity, because it was a sign of no friendship.

The tribe pleaded for mercy. They offered 7 head of cattle, but the Boers demanded five hundred cattle. This was unacceptable. War was declared, and Maraba II was shot dead. His head was cut off and taken to Nylstroom. What a terrible action... killing a leader for climbing on a cart.

#### **3.3.1 AVENGING THE DEATH OF KGOSHI MARABA II**

As already related, the political dispute between the Voortrekker Boers under the leadership of Hendrik Potgieter and Kgoshi Maraba II led to the cruel death of the Kgoshi and some of the Bakgomanas. (The name “Kgoshi” refers to a leader, chief or ruler of the tribe and “Bakgomana” are the chief’s councillors of the Royal Family.) The death of Kgoshi Maraba II created such a volatile situation that it was impossible for the evangelists to continue to minister to the Ndebele, thus no congregations were founded in that area (Ledwaba 2000:)

The death of a leader who dies in the defence of his country and his subject rights always creates tension, anger and a desire for revenge. It was no different in this case. The Ndebele tribe became so incensed with the Boers, that they lost all interest in the work of the evangelists, which, understandably, came to be identified with the high handed, aggressive, disrespectful and predatory attitudes of the white invaders to their ancestral land. As has been mentioned, feelings ran so high among the Ndebeles, that a group of the Bakgomanas, in the company of the senior Mokgomana and son of Kgoshi Maraba II, Sekgopetsana, decided to journey down to the Cape Colony to find work so that they could buy guns with which to avenge the death of their leader.

Among those who went to the Cape colony were: George Kgolokgotha Ledwaba (Mogabudi), Jonas Mantjiu, Sethala Sema, Kgoshi Sekgopetsana and Maphangula. Sekgopetjana who was working in Port Elizabeth at that time, was summoned by Kgoshigadi Mashashane, and returned home in order to reconstruct the royal family (bringing forth the heir to the throne). Heeding this summons, Sekgopetsana returned home with a Bible and the gun. Soon it was discovered that he had been converted to Lutheranism. It is believed that he established the evangelical Lutheran Church in the year 1891. George Mogabudi Ledwaba and Jonas Mantjiu also returned back home, they were both converted to Anglicanism (Ledwaba 2000:15). The death of Kgoshi Maraba II thus inadvertently and indirectly contributed to the establishment and founding of the Anglican Church in Mashashane.

The Anglican Church congregation was named St John Anglican Church. Mogabudi George approached Kgoshigadi Mashashane for permission to use the unused Dutch Reformed Church, and permission was granted (Ledwaba 2000:15). The church

building in question might have been the one established by Cornel Mamathula, the evangelist sent to minister in Mashashane by Reverend Stephanus Hofmeyr. Mamathula is recorded as having been active in preaching and gaining converts to Christianity in April 1894 (Maree 1962:100).

The Dutch Reformed church group had moved to Maserumula, although a few remained behind and built a chapel at Utjane (Ga-Teffu) (Ledwaba 2000:16). A new Church building was later built at a different site, and was named St Andrews Anglican Church. The history and activities of the indigenous leaders shall follow later in this work (Ledwaba 2000:16).

### **3.3.2 NORTHERN SOTHO, TSONGA AND VENDA**

The people of Limpopo are some 5.5 million and live on about 123 910 sq km. The main languages spoken are Sepedi, Xitsonga, Tshivenda and Afrikaans. But the language which is more universal is English, most of the educated black people prefer English and are all taking their children to the English medium schools.

Sindebele is one of the spoken languages, but, as already indicated above, they have suffered marginalisation. They are struggling for recognition, although much progress is made. Several museums and national monuments bear testimony to ancient peoples and fearless pioneers who braved the unknown days of yore. Living museums include Bakone Malapa Museum near Polokwane, where Bapedi tribesmen practice age-old skills for the benefit of visitors, and the Tsonga open-air Museum near Tzaneen. Mapungubwe Hill (Place of the Jackal), some 75km from Musina, used to be a natural fortress for the people who inhabited it from about AD 950 to 1200 (Burger 2002/3:23).

The main language of this province, broadly speaking, is Northern Sotho, though there are differences in cultural beliefs. They are an enormously complex group of tribes, very diverse as to ancestry. They are divided into numerous small independent tribes. Each tribe consists of individuals of widely different ancestry, indicated by the origin or foreign totem of the individual (Mphahlele 1978:22). However, these tribes are ancestry groupings, and according to Mphahlele (1978:23), Dr van Warmelo, the government ethnologist, said that it is not possible to connect all the Sotho tribes with one another,

even in the most fanciful genealogies. He is said to be saying that all three major groups are still much enveloped in the haze of conjecture. It is therefore a highly debatable question how many of these tribes actually are of Sotho stock.

The present political situation does not cherish the divisions according to tribes. The democratic constitution has joined us together, not for the sake of languages, but to develop us into one nation. Leadership is based on trust. For example, the leader and bishop of the Diocese of St. Mark the Evangelist is a white person and is highly respected by all members of the church. Our greatest challenge as leaders is to develop a godly character. The only problem facing the province is that most black people have not been exposed to leadership skills. Hence the researcher decided to investigate the development of indigenous leadership.

The first two black Christians who were ordained as ministers by the Berlin Missionary Society, were Martinus Sewuschane and Timotheus Sello. They were ordained in 1885, 25 years after the society had established its first mission station in the Transvaal (Crafford 1991:48). Their ordination was the beginning of the emergence of indigenous leadership.

The Berlin Missionary Society is the first German missionary society to start work in the Transvaal. This society went as far as the Northern Transvaal and established mission stations in the Limpopo province. Without going into the details, it can be said that they converted the Northern Sotho to Christianity. The lack of indigenous leaders is not a problem for the Anglican Church only, all denominations have the problem of raising leaders.

The development of indigenous leadership need to be a joint venture. I agree with Kritzinger that the leadership problem is not unique, but a world wide one (Kritzinger 1979:39). All language groups need to develop the leadership that will understand the circumstances. It is true that the Anglicans have measured indigeneity in terms of an indigenous clergy, indigenous worship patterns, and architecture. The Anglican Church in Venda is facing this problem, the parish has been without a rector for a long time and the self-supporting clergy can lead church services in Venda and English only.

In Vendaland, in the extreme north-eastern corner of the Transvaal, the Church missionary society has assumed work at the invitation of the Bishop (Gerdener 1958:71). The Anglican Church is growing, but at the time of writing (2004) it is served by community priests who are struggling with the congregations to develop indigenous leadership. The Anglican Church in “Giyane”, for the Tsonga speaking population, is served by one ordained community priest and one deacon. The Tsonga people are scattered all over the Limpopo Province and have no problem of being ministered to in Northern Sotho. There are many Tsonga men and women lay ministers who are also comfortable to minister in Northern Sotho. But there is a desire for an indigenous ministry.

### **3.4 THE RELIGIOUS COMMUNITIES/MISSIONARY MOVEMENT**

Christianity had been mainly a European and Asian religion. However, as a result of the voyages of discovery in the late 15<sup>th</sup> and early 16<sup>th</sup> centuries it gradually became a world religion. This was not because the explorers wanted to spread the gospel. Their main purpose was to find new sea routes for trade with the East. However, as new continents and countries were discovered, the Christian religion was planted among the indigenous populations.

The first Christian missionaries to central and Southern Africa were Roman Catholics who accompanied and followed the Portuguese explorers. The first Protestants to establish a permanent settlement in Africa were the Dutch, who in 1652 started a refreshment station at the Cape of Good Hope for their ships travelling between Europe and South-East Asia. Jan van Riebeeck and his party, who established this station, belonged to the Dutch Reformed Church.

The Anglicans began work in the Gold Coast (now Ghana) in 1751 when the Rev Thomas Thompson came from America. Thompson had been an SPG Missionary in New Jersey. He offered to go to the Gold Coast because it was the original home of the African slaves. In his struggle he managed to send young African boys to England. The result was that the first African deacon was ordained in 1765 in the Church of England. The aim of these missionaries was to bring the gospel.

The 19<sup>th</sup> century was not only a time when many missions were started and many people heard the Christian gospel for the first time. There were also new ideas about what missionary work was. For Henry Venn, one of the founders of the Church Missionary Society in England, the purpose of missions was to establish self-governing, self-supporting and self-propagating churches. This meant that the indigenous people were to govern themselves, to provide their own financial support and to evangelise their own people (T.E.E course 351B, unit 35:47). We shall study a few of the religious movements who have contributed towards the planting of the Church in South Africa.

### **3.4.1 THE COMMUNITY OF THE RESURRECTION**

This community was founded in 1892, as a “high church” religious order. The Anglican philosophy of life is most evidently reflected in the Anglican Spiritual Tradition, which is essentially the current doctrinal principles of the church (Mokwele 1988:42).

Father Latimer Fuller joined the community of the Resurrection at Mirfield in 1901 and was one of the first three members of the community who came to South Africa to work among the Blacks on the Witwatersrand.

Soon after the end of the Anglo-Boer War (1899-1902) the authorities of the Church of England (Anglican) showed great interest in the “Native races”. They issued a manifesto in which they declared themselves responsible for the “conversion of the Native races of South Africa” (Mphahlele 1978:214). To achieve this aim they decided to open up mission schools and churches at the earliest possible time. This should be the reason why the Bishop Pretoria, Dr Carter, sent an invitation to the Community of the Resurrection in England to send priests to undertake the founding of these mission schools and churches.

The value of experience and the purpose of their mission are clearly outlined by Father Fuller in the following terms:

We had been at work two years and produced the skeleton for future development; our centre in Johannesburg with Catechists’ College, night school chapel, printing press and shop, our mission stations along the Reef with our body of preaching evangelists, congregations and schools, our visits to the country with their catechists,

diocesan conference and Native Magazine. There was the skeleton fairly complete but wanting in three serious particulars, we wanted Native clergy, a Girls' school and also a school for Training Native Teachers.

With this idea in mind Father Fuller came to Pietersburg.

From Pietersburg he travelled to see something more about the country and of the people. He reported that he found some disadvantages in the country, "it was hot, there was fever, and there was very little water". But there were plenty people, and after all it was the people whom the missionary were looking for (Mphahlele 1978:216). He was certainly right. All missionaries want people.

Bishop Furse, the then bishop of Pretoria (1909), wrote in the "Kingdom", the Diocesan news letter, asking the people to face, "and face cheerfully", the big forward movement. He indicated the need of 30 to 35 more clergy to strengthen the existing work and to begin fresh work. He encouraged leaders to build church schools on a sound financial footing and provide the accommodation required. He sympathised with the Community of the Resurrection who have been living for the past seven years in tin buildings, wholly inadequate and not healthy. And they never complained. The Bishop could not allow that to happen any more.

The Community of the Resurrection eventually formed part of the teaching staff of the training institution Grace Dieu, founded at Mashashane (see later). As a disciplined movement, their contribution inspired many students to become true responsible leaders.

At Grace Dieu, the girls were under the sisters of the Community of the Resurrection, they were trained in all branches of housewifery. Extra-mural activities also played an important part at college life. Sporting competitions between various houses took place. The Pathfinders (Scout) movement had its origin at Grace Dieu in 1922, and later the equivalent girls movement, the wayfarers, was added. An old students association met regularly and a renewed bulletin was published, giving news of the college (Grace Dieu Records Inventory 2004:AB750).

### **3.4.2 THE SEKHUKHUNELAND MISSION**

Sekhukhuneland is a large native location towards the eastern part of the province, with many Black towns. The people were directly under their own chiefs, but these were under Boer commissioners. It is now a well developed area under municipalities of the Limpopo Province Government.

In July 1905 Canon Farmer reported to the board that a man had come to him lately from Sekhukhuneland asking the church to send teachers. Plans for an educational centre to include a Teacher Training College to be known as Grace Dieu were already afoot. In 1906 Archdeacon Sidwell also told the board of a letter received from all Native Deacons of the Diocese asking that a Mission should be sent to Sekhukhuneland (Davies 1984:12).

There was a real need for establishment of the Church. An Anglican Missionary who explored the area in May 1909, bears witness to this need. He told how 200 natives had died in one fever stricken area the previous year. The great need for missionary work there was a daunting project.

By May 1909 Sekhukhuneland was regarded as a new Mission District with pressing needs. In September 1913 the possibility of medical missionary work was being considered by the board.

Then, in August 1914 came the Great War. When the Diocesan Board of Mission met in September of the same year, it was agreed to ask that diocesan estimates should allow funds for the support of a white missionary in Sekhukhuneland. Unfavourable circumstances delayed this project and dragged on until November 1918.

Before the 1914-1918 war had ended, Jane Furse (the wife of the bishop of Pretoria) had died. A Jane Furse Memorial Committee was formed, and by February 1919 schemes were underway to augment the Memorial Fund with a view to setting up a medical mission. Many donations were received towards this project. It was reported by Father Francis Hill that a gift had been made of land suitable for a site for the proposed memorial hospital. In November 1921 the efforts had reached the climax, and an announcement in "The Kingdom" showed that at a long last the Anglican Church had

been able to answer the call for help of Sekhukhune's people. "The Jane Furse Memorial Hospital has begun work" (Davies 1984:15).

The evangelistic work for the Anglican Church had been carried on by Father Hill of the Community of the Resurrection and the Revered Augustin Moeka. Both the Lutheran and Methodist Churches had already established missions and schools in the country round Marishane (Mooifontein). Here Augustin Moeka built up an ardent Christian congregation, the present St Peter's Anglican Church.

The Community of the Resurrection (CR) has been in charge of the mission for some time, but it took some time to build a priory for the four fathers in residence. The community, in their report on the Sekhukhuneland mission, revealed that it is a vast heathen area, where the church made little progress, and where the mass of the people were heathens with all things that accompany heathenism, like witchcraft, superstition, fear, devilish customs and indeed human sacrifice.

The first priests (fathers of the Community of the Resurrection) to minister in Sekhukhuneland were Fr Hill, Fr Alston, and Fr Cotton, later to be followed by Fr Gregory Evans. They lived at first in one of the oldest houses of the mission. They have done wonderful work, but must unfortunately there is still a great shortage of priests. One would not be wrong to describe the area as one of those in high need of indigenous leadership.

Father Francis Black, CR had this to say about the area: "We need an outpouring of the Holy Spirit upon the Sekhukhuneland Christians that they may have boldness and fervent zeal, and above all, we need the prayers of all our friends and those who care for the church of Christ" (Kingston 2004:24).

The Jane Furse Memorial hospital was handed over on the 1st May 1976 when it acquired a new status as a hospital of the Government of the then Lebowa. The CR fathers had to express their gratitude to the Almighty God in these words "We thank God for being allowed to minister for so long in Sekhukhuneland. There will always be a place for the church and for the people of that district in our hearts" (Blake CR).

It is interesting to receive the news that Jane Furse Memorial Hospital and the whole farm will be returned to the Bishop of the Diocese of St Mark the Evangelist and the Board of Trustees on the 6<sup>th</sup> March 2004, at a handover ceremony at 10h00. The church is presently considering claiming its property from the government. The bishop will be accompanied by the members of the Chapter and Diocesan Finance Board to the historical occasion.

The contribution made by the Community of the Resurrection will not be forgotten, but what strikes the researcher most is that Sekhukhune has the greatest shortage of clergy. The churches need indigenous leaders to emerge, and the only route is to develop leaders within their communities. My observation is that people of that area feel that becoming Christians they are cut off from their own way of life, their families and their community. Much still need to be done to encourage those who have committed themselves to the Lord, not to be discouraged in their efforts to proclaim the gospel.

### **3.4.3 THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL (SPG)**

The society for the propagation of the gospel in foreign parts came into being with a charter granted by William III on 16 June 1701. It followed the English charters, namely to conquer, occupy and possess lands occupied by heathens and infidels, in whatsoever part of the world, which went back to 1482. The Bishop of St Asaph then thought a new charter was timely, for the European “discoveries” of the previous two centuries were doors opened by God, while the society’s seal, bearing the text from Acts, “Come over and help us” (Acts 16:9), suggested an invitation, which was indeed sometimes the case (O’Conner et al 2000:7). The purpose of the SPG, therefore, was to establish self-governing, self-supporting and self-propagating churches. This meant that the local churches founded by missionaries must become able to govern themselves, to provide their own financial support and evangelise their own people, so that other congregations were started. This was a bright idea, which could lead to the growth of indigenous leadership.

The SPG undertook to support clergy at Pretoria (Rev J Sharley, 1873), Potchefstroom (Rev W Richardson), Zeerust, Marico (Rev H Sadler, 1874), Rustenburg (Rev JP Richardson, 1874), and Lydenburg (Rev J Thorne, 1874). Of these only Potchefstroom

had an English Church, and only at Rustenburg was anything done for the natives. It is very clear that nothing was done to indigenise the church. The spirit of division among Christians was promoted. Hence natives were not allowed in the same church as whites (Edwards & Lewis 1934:576).

These missionaries did, However, contribute constructively towards the establishment of the bishopric for the Transvaal. The SPG was more than generous, contributing mainly to its creation, and the Society for the Promotion of Christian Knowledge (SPCK) voted a block grant of R1500, and, later gave sums for churches on the gold fields, and for school chapels for natives elsewhere (Edward & Lewis 1934:580).

The SPG became very much involved in the development of and support of the church in its task of witnessing against oppressive laws of the apartheid regime. Noting the legislation on the Native Laws Amendment Bill in 1957, the SPG in July formed a special group, including Huddleston, to review the policy (O'Connor et al 2000:196).

The SPG's role, perhaps its most creative for the propagation of the gospel in the second half of the century, was not primarily about the promotion of "understanding and affection", in which the church of the Province clearly judged the society to have made a worthwhile contribution (O'Connor et al 2000:200), but in its encouragement of the rooting of the gospel in the realities of social and economic marginalisation and in the struggles of the marginalised for freedom and dignity. In a sense, much of the artwork encouraged and sponsored by the society and its missionaries was related to this development. It gave voice to the voiceless. The very act of installing carved wooden panels by Job Kekana of St Faith's Mission, Rusape, Southern Rhodesia, on the pulpit of Johannesburg's St Mary's Cathedral in 1947, had something of this character. (Job Kekana was born at Rooisloot, in the district of Potgietersrus, now Mokopane in the Limpopo Province.) The SPG remains an important society for the propagation of the Gospel.

### **3.5 THE ANGLICAN MISSIONARY EFFORT IN THE TRANSVAAL**

The first bishop of Cape Town, Robert Gray, had a vision of planting churches in Southern Africa, an area that would take him centuries to spread the Gospel as

anticipated. The whole country was then the Diocese of Cape Town. By God's grace, the vast diocese was reduced by the establishment of four more dioceses: Natal in 1853; Grahamstown also in 1853; St. Helena in 1859 and Bloemfontein 1863, whose first bishop was Dr E Twells (Mokwele 1988:21).

Bishop Twells was a constant traveller, always looking for new areas where missions might be set up. He was a true missionary who carried out the "Gray Vision", thus the building of churches and planting clergy. His journeys took him into the Transvaal, where he met with a handful of Anglicans, poor and isolated, and apparently anxious to have a priest of their own (Hinchliff 1963:80). He laid the foundation stone of the first Anglican Church building, north of the Vaal River, in 1864. As a result of Bishop Twell's activities, and the encouragement by the Bishop of Zululand, the diocese of Pretoria came into being in 1878.

The diocese of Zululand was founded in 1870, its first bishop was Edward Wilkinson, who was consecrated by Bishop Gray of Cape Town on the 1<sup>st</sup> January 1871. Bishop Wilkinson was also encouraged to visit the Transvaal as often as he could. Both the bishop and his wife wrote letters and journals about their ministry and the life of the church in the Transvaal Republic (Edward & Lewis 1934:574). Their contribution towards the development of missionary work was regarded as a response to Bishop Gray's concern about the planting of churches and missionary growth in the far north towards the Zambezi River.

Bishop Twell's main desire was to explore the country with the aim of fulfilling his vision. He made a statement, which encouraged the idea of founding the bishopric for the Transvaal. Thus, "The church in the Free State will collapse if not cared for, and we hear of no bishop. I am urged to go to the Transvaal, where two deacons, together with their congregations, plead for Holy Communion, since they have not received one for two years". This statement led the synod of bishops in 1869, and the Provincial Synod of 1870, both to recommend the establishment of the Transvaal Bishopric (Edward & Lewis 1934:574).

In 1878, the preparations for a bishopric of the Transvaal were complete, but it was not until 1893 that a bishopric for the east coast north of Swaziland was established. In the

meantime, in 1874, Mr Sharley, priest in charge at Pretoria, rather overcome by the large field of his work, tried to start a school for boys, St Alban's, but there was no money for a suitable building.

In 1875 Mr Greenstock from the Eastern Province, detained on his way to Matebeleland (Zimbabwe), ministered at Eersteling, near Polokwane, Limpopo Province, and other places. He reported to the SPG that the English Church, St Alban's, at Tshwane (Pretoria) was in a "miserably unfinished condition" and the "dilapidation of the spiritual building still worse". For some time the Dutch "would not permit the English Church to be built", and Mr Sharley lived for a while in the unfinished vestry (Lewis & Edwards 1934:577).

### **3.5.1 THE FOUNDING OF THE DIOCESE OF PRETORIA**

In December 1870 Bishop Gray wrote as follows: "The Transvaal, a vast region, extends nearly to the Zambezi. It has within it Dutch, English and many hundreds of heathens. It ought to have a bishop who would shepherd God's flock. Our provincial synod strongly urged for it. I should have rejoiced if the central African mission had been placed there, because of its calls on us, and the wisdom of pushing forward our mission step by step into the heart of Africa by the links of a connected chain. There were two deacons there alone. The Germans have missionaries among the heathens, but we have none" (Edward & Lewis 1934:574).

In March 1874, the Bishop of Zululand again went to Pretoria and pleaded with the authorities for the spiritual needs of the Europeans and Natives in the Transvaal. (Edwards & Lewis 1934:575). This time he was able to visit the Northern Transvaal, to the Goldfields of Eersteling near Marabastadt.

It has been placed on record that the Bishop of Zululand tried to care for the Anglicans in the Transvaal as well as his own diocese. He visited the Transvaal every year and also had a house in Pretoria. When he resigned from Zululand in 1875, Wilkinson hoped to be appointed first Bishop of Pretoria and collected money in England for founding the new diocese. However, when the first Bishop of Pretoria was consecrated in 1879, it was not Wilkinson but Henry Brougham Bousfield.

Bishop West Jones, the second Bishop of Cape Town, shared Bishop Gray's wish and desire for the founding of a bishopric for the Transvaal. He wrote an appeal letter to the secretary of the SPG, asking for an endowment for the proposed see. The letter received a positive reply. Both bishops, Webb of Bloemfontein and Wilkinson of Zululand, who were in England in 1875, also pressed for the matter on the colonial bishopric fund and the SPCK, stating the need for a sum of twenty thousand rand (R20 000) towards the bishopric endowment.

Bishop W Jones advocated, on the advice of Bishop Wilkinson that, "If it be possible to divide the whole area from Tugela to Zambezi into two dioceses, it would give a good hope of a continuous chain of missions (Edward & Lewis 1934:577).

Henry Bousfield, who had the reputation of being an eloquent preacher and enthusiast in missionary causes, was selected as the first Bishop of the Transvaal. He was consecrated in St Paul's Cathedral (London) on February 2<sup>nd</sup>, 1878. In August he sailed for South Africa with his wife and children and a number of helpers, men and women. Among them were those who later served in the office of archdeacons. Bishop Bousfield's arrival in the Transvaal promoted Anglicanism, which had been planted in the 1860s. Informally it was planted in the east by the young Bishop Wilkinson of Zululand, but officially it came from Bloemfontein in the west, by Bishops Twells and Webb (Peter Lee 1988:130).

The Anglicans might have done better with Wilkinson, for Bousfield was not a very good bishop. He was a lordly person who ran the diocese according to all the correct legal forms and with as much ceremony as possible; he was probably mentally unstable, often pessimistic and depressed, he was tactless and difficult, got on badly with his own clergy and saw the successful Methodist missionaries as rivals.

Time and again, Bousfield almost gave up and returned to England. He did not see any future for the Anglican Church as long as the Transvaal was a Boer Republic. When gold was discovered on the Witwatersrand, Bousfield did not think the mines would last long and almost withdrew all the Anglican clergy from the gold fields. He was prevented from doing so only because his own clergy made public protest. With such a

bishop, it was not surprising that the Anglican work in the Transvaal made a slow start. Being British in a very Afrikaans area further hampered it.

Bousfield arrived in South Africa in the middle of the Boer revolt of 1880, when the Transvaal ceased to be a British Colony. He never got on good terms with the Boer government, and when the Anglo-Boer war started in 1899. Bousfield and all his clergy left the Transvaal, some simply withdrew and others were deported. Bousfield tried to keep the Anglican Church going, rather than plan for expansion. He brought several priests with him from England in 1880, but the scattered congregations were small and poor and little mission work could be done.

The discovery of gold in 1886 changed the work of the Anglican Church, as it did the work of the other Churches. Bousfield appointed Rev John Darragh to take charge of the Witwatersrand area in 1889. Despite bitter clashes with his bishop as to how the work should be carried out and financed, Darragh managed to gather a large staff of clergy together and began ministering to the African and European miners who flocked to the Rand.

Bousfield died in the middle of the Anglo-Boer war (1900). For two years the diocese was without a bishop. During this time, the war ended and the work of reconstruction began. The bitterness caused by Bousfield's quarrels with his own clergy took time to disappear. The appointment of the Bishop of Zululand, William Marlborough Carter, as second Bishop of Pretoria in 1902 marked a new beginning for the diocese.

Carter was an attractive person, a good administrator and a keen missionary. His eleven years as Bishop of Zululand had made him passionately concerned for missions and social welfare work amongst Africans. Although Carter built up the mission work in Pretoria diocese slowly and carefully, he could be outspoken. He criticised the attempts of the Boer government in the Transvaal to restrict the rights of Africans. He also pointed out to the British authorities that they spent more money on the Pretoria Zoo than they did on African education (T.EE Course 354A Unit 27:137).

The diocese of Pretoria was the ninth diocese to be founded in the Church of the Province of Southern Africa. At its establishment, it included Johannesburg, however, in 1922, the Diocese of Johannesburg was founded.

### **3.5.2 OTHER DIOCESES IN THE NORTH**

When the Diocese of Johannesburg was founded in 1922 it became the twelfth diocese to be established in the Church of the Province of Southern Africa.

The eighteenth diocese, in this process of multiplying dioceses, was the Diocese of St Mark the Evangelist at Polokwane, in the Limpopo Province, founded in the year of our Lord 1987. Up until its establishment, it has been part of the Diocese of Pretoria. More than eighty years have passed before a diocese could be established to try and cope with both black and white evangelisation in the Limpopo Province (Mokwele 1988:32). It covers the areas of the former Transvaal, bordering on Botswana, Zimbabwe and Mozambique. It is the most unevangelised part of South Africa.

### **3.6 THE GROWTH OF THE CHURCH OF THE PROVINCE OF SOUTHERN AFRICA IN THE LIMPOPO PROVINCE**

God's plan of salvation of the world will only take place if the Gospel is preached and a mighty multiplication of living congregations must occur in most of the remote parts of the world. Through the proclamation of the Good News, multitudes of men and women will find peace, joy and power in the forgiveness of their sins and assurance of salvation (McGavran 1990:53).

In 1904 the Vicar of Polokwane, the Rev AG Forbes, asked Bishop Carter for someone to take over mission work in this area. Rev Forbes (himself a former missionary in Natal) could not cope with developing Black Christianity in a populous region like the Limpopo Province (Mokwele 1988:31). Father Fuller accepted the call, and came to Polokwane (Pietersburg) during the summer time to visit any black congregation there might be, and help the Rev Forbes (Mokwele 1988:31).

The Black congregations in the Polokwane East and West mission districts have their origins from the converts from the Kimberley Diamond and Johannesburg Gold Mines. Others, especially the Ndebeles of Mashashane, received the Good News from those men who went to the mines to work for guns in order to avenge the cruel murder of Kgoshi Maraba II (Ledwaba 2000:15).

### **3.6.1 THE ANGLICAN CHURCH AMONGST THE BLACKS IN THE LIMPOPO PROVINCE**

During the Anglo-Boer war (1899-1902) the congregations were visited by British army chaplains under the auspice of the Pietersburg parish incumbents, through the agency of interpreter and lay preacher Mr WM Phaleng (later Father Fuller's guide on his tour of Pietersburg East and West Mission, co-worker at Grace Dieu, and later priest). The Black congregation in Pietersburg assembled in the old Zoutpansberg Printing Office on Sundays, but the venue was also used as a schoolroom. The founder of the Anglican Church in Mashashane, George Kgolokgotlha used to travel from Mashashane to the abovementioned venue for Holy Communion. According to Mokwele, this Zoutpansberg Printing Office later (1913) became the Khaiso Secondary School under the supervision of deaconess Alice Snow.

The first Black congregation to be visited by Father Fuller was at Witkopje, some ten kilometres southeast of Pietersburg. After Witkopje (presently Silicon Mines) Father Fuller visited Moletji, which is about 30 kilometres northwest of Pietersburg; there he found four little groups of Anglicans at a distance of about ten kilometres. One of the four congregations, St Thomas at Ga-Hlahla, was established well before 1903. At the chiefs kraal, St Mary's, there was also a school established in 1904. The other congregations were St James, Ga-Manamela and St Luke at Ga-Chokoe.

### **3.6.2 THE INDIGENOUS LEADERSHIP**

It is encouraging to note with interest that the church in Mashashane was planted by indigenous men. They evangelised in the medium of their language, with a full and sympathetic understanding of all those cultural, historical and ethnic factors, which together constitute the cultural matrix of the life of a people.

Although the untrained leaders planted the church, no effort was made effort to train and ordain indigenous Christians as ministers of the gospel. In the early period, when the churches were being planted, none was encouraged or considered for ordination. It is only in the 1960s that two men from this area were trained at theological colleges and ordained to priesthood. They were William Lesiba Molomo and Alfred Sepharitlha Phaghane Ledwaba.

As the leadership was often incompetent due to the lack of proper training, the development of indigenous leadership was poor. However, the Anglican Church successfully made use of a pre-existent feature of indigenous social and political organisation in their organisation of the mission work in the Limpopo Province: they used tribal elders, who already enjoyed the prestige of being men of influence among their own people, as the church leaders.

Christian worship is essentially a response to God's word of grace, a response to what He has done for our salvation and us (Abba 1977:3-5). The responsibility of planting the church within the community of Limpopo Province and tending to the spiritual and material welfare of new converts rested squarely on the shoulders of indigenous Christian leaders in those days.

While the Nederduitse Gereformeerde Church trained evangelists, they also used teachers to preach and to administer church funds. The Reverend Stephanus Hofmeyr, who laboured in the Soutpansberg area of the Transvaal, used African evangelists whom he had trained. Hofmeyr did this in order to standardise the approach and methods which the evangelists who worked under the aegis of his ministry would use when they reached out to the unconverted with the gospel (Denis 1995:60). Not so with the Anglicans.

In 1903 the vicar of Polokwane, the Rev AG Forbes, paid a visit to the Anglican congregation in Mashashane. On that occasion he baptised the first Anglican child, Morongwa Helen Kgosana (nee Ledwaba), daughter to George Kgolokgotlha, who established the Anglican church in Mashashane. Later Father Fuller came to Polokwane to assist him in visiting black and white congregations there, and he encouraged the

establishment of Grace Dieu for the training of teachers and catechists (Mokwele 1988:31).

### **3.6.3 THE INDISPENSABLE PREPARATION FOR SPIRITUAL LEADERSHIP**

Leadership is to make human strength productive, goal orientated and seeing a bigger picture, with an understanding of the purpose of life. To lead, go before, implies that the leader has foresight and sense of direction. This leadership must truly be called by God and filled with the Holy Spirit, for it is the Holy Spirit with His anointing and spiritual gifts that provides the indispensable preparation for the work of the spiritual leader (Hodges 1978:16).

There was a great need for indigenous leadership in the Transvaal as a whole, but Father Fuller was charged to plant and develop the missionary work in the Northern Transvaal (Limpopo Province). He was in charge of missionary activities from 1920 to 1921. He found the country within a radius of forty kilometres of Pietersburg healthy and charming; but for a priest, there was more than that: there was the call of those hundreds of thousands, turning in a wonderful way to thoughts of God, and very often looking for the white man to show them the way. “For hundreds of miles in the northern country, all the way to the Rhodesian and the Portuguese borders, there was a teeming population of heathen, and we must not tarry too long if we are to pursue this goal” (Mokwele 1988:34).

### **3.6.4 TRAINING FOR LEADERSHIP**

Training is the equipment of men and women, young and old, to become actors on the stage of life, a most fundamental and difficult task. It is the primary duty of all colleges to create skills, thus leaders in all spheres of a community life – political, cultural, economical, and educational spheres. The Black communities had to be led by their own people instead of the church spending large sums of money sending white teachers out into the dark regions of the land to act as leaders and to guide them out of darkness in and primitive life towards the light.

The training of indigenous personnel would save the church from importing missionaries from overseas. Thus, the main purpose for the founding of Grace Dieu was to train teachers. But on closer examination of the objectives it became clear that they advocated a religiously orientated type of education. According to Mphahlele, in 1930 the principal conceded that, although the institution's primary object was that of the training of teachers, vocations to the priesthood were fostered and encouraged (Mphahlele 1987:246).

In order to develop indigenous leadership – civic and political – the church and state need to join their efforts in their struggle to have all human beings becoming skilful, thus to have their aspiration realised or better still to fashion indigenous leaders to be advanced in knowledge. According to De Gruchy,

“English-speaking South Africa has produced notable poets and writers, historians and social scientists, and leaders in many other disciplines and fields, but there have been very few who have had the ability and charisma to provide theological insight and leadership that is adequate for the kind of situation in which we now live” (De Gruchy 1979:96).

The Diocese of St Mark the Evangelist is no exception in this regard. The standard of theological education is very low, the present leadership is composed of many untrained self-supporting or community clergy.

#### Clergy Roll

Stipendiary	Community	Retired
13 trained	31 untrained	6

There are twelve parishes, and five are without rectors, a rector being a Priest-in-charge of the parish. The parish priest has by virtue of his ordination by the bishop, a leading role in all matters affecting worship and the life of the parish. But the people as a whole cannot escape responsibility for parish affairs. Therefore the question of leadership is priority number one (Clerical Directory 2003/2004:182).

Most of the community clergy are doing wonderful work, they are able to take responsibility for decision-making, what they need is to be better equipped in order to share in the leadership of the whole church with self confidence.

### **3.6.5 THE FOUNDING OF A MISSION CENTRE IN THE LIMPOPO PROVINCE**

At the end of his first visit to the north, Father Fuller identified two problems. The need for a Reef Mission Centre in the Johannesburg area, and also the obvious need for another mission centre in the Northern Transvaal. But since he was commissioned to seek for such a centre in the North, he made a positive decision to find some place where teachers could be trained. The extension of his ministration to the black / indigenous people in the Northern Transvaal was growing more and more pressing. A large piece of land at some distance from the town of Polokwane (Pietersburg) would be suitable, he decided (Mokwele 1988:34).

Father Fuller returned to Pretoria and gave a report to the Bishop of his findings. He returned to Polokwane again later in the year with the aim of searching for a farm that could be developed into a mission station. Mr WM Phaleng accompanied him, and with the help of a storekeeper he met, he discovered a farm, Jakhalsfontein, some thirty kilometres west of Polokwane. As this farm was cheaper than another farm on the road to Blood River, which he really wanted, he decided to buy Jakhalsfontein. About the same time a benefactor in England had sent R600 to Father Nash to be used for some Black Mission, as a memorial for dead loved ones. The amount was just sufficient to buy the roughly five hundred hectares of Jakhalsfontein.

Later in 1905, the Diocesan Board of Mission at Pretoria resolved that a school for black teachers should be instituted at Jakhalsfontein, and be under the management of the Community of the Resurrection, founded in 1892, of which Father Fuller was a member.

### **3.6.6 THE ESTABLISHMENT OF GRACE DIEU 1906**

In July 1906 the Practising school opened with seven pupils and Mr WM Phaleng as teacher. In August of the same year, Mr C O'Dell of Zoutpansdrift (Mokopane) arrived as first headmaster, and six students were registered in the training school. The institution was officially registered in 1907 with the enthusiastic support of Inspector Clark of the Transvaal Education Department. The Department made a condition for a grant-in-aid that girl-students should be admitted together with boy-students. This condition was, however, only met in 1913.

Father Fuller described the founding of the institution as follows: "The buildings are necessarily rough and primitive, but we hope that before long young men trained in such arts as building and carpentry will join us and devote their talents to God's service in our mission field; then we will have buildings worthy of their purpose and able by their beauty to inspire those who follow". It is indeed people (students and teachers and programmes) that matter, and not buildings (Mokwele 1988:36).

The Mission Centre as a whole was given the name Grace Dieu – literally meaning "the Grace of God". This was in honour of an old monastic house, Grace Dieu, in Leicestershire, Father Fuller's home area. Situated between two black tribal areas, Moletji and Mashashane, and the Matlala tribal area not very far off, in due course the Grace of God spread into these areas in the form of multiple congregations. This was the Pietersburg West Mission district, now the Parish of Moletji and Matlala.

The mission centre was under the supervision of the Diocesan Board of Mission, but registered as the property of the Diocesan Board of Trustees. It was from that centre that Anglican Mission work spread in all directions to cover the entire territory known as Limpopo Province today. It is at this centre that the Anglican Church trained its teachers who helped to propagate the doctrine of the church of the Province of Southern Africa and provide education to their own kith and kin (Mokwele 1988:37).

Grace Dieu has contributed towards the spiritual development of the province. Most of the teachers from this institution offered themselves to serve the Church as catechists; some of them became ordained to the priesthood.

The Grace Dieu authorities introduced the Anglican Archbishop's Teachers Certificate Examination in Theology for its students, in addition to the "official" religious instruction examination. The Archbishops' Teachers Certificate Examination in Theology was later made optional; but the religious atmosphere of the college remained typically Anglican up to the end (1958), when the Anglican authorities handed the school to the Department of Education (Mokwele 1988:91).

The theological education offered at this institution contributed constructively towards Christian knowledge. Most of the students from this college earned much respect for their contribution in teaching Scripture. They had grasped the essentials of faith. This resulted in an education founded upon a rock, against which the gates of hell shall not prevail. The centre of revelation is that a commitment has been made to the students, and this commitment is rooted in a history where messianic dynamics are coming to life.

According to Gerdener (1958:70), Grace Dieu, the Diocesan Training College, was sending out about forty-five trained teachers annually by the end of the 1950s. The girl's department was in the later years continued by the teaching order of the Holy Paraclete. The Parish of Mahwelereng continues to enjoy the fruits of Grace Dieu, thus the foundation laid by some of its students like Rev John BK Tsebe, Asaph Tsebe, Alfred Ledwaba, Nelson Gwangwa and David Masogo who were all ordained priests of the Anglican Church.

The abovementioned candidates' ordination has been a true development of indigenous leadership in the Diocese of St Mark the Evangelist. The indigenisation programme of religious personnel would have risen to a climax if Grace Dieu were left to continue. It would have promoted a frequent goal of the Anglican mission, as mentioned above. Good behaviour, family life, the training of their children, all these matter a great deal to the true Anglicans.

The general atmosphere of the college was geared towards the production of men and women who would be ready to cut themselves free from the ties of the world in order to give themselves particularly to the devotion to God and His work. For such men and women there was a great need, whether they be teachers, priests or laymen, provided

that they are earnest and not afraid of obedience and the simple life. For example, the late Rev Alfred Ledwaba's motto: "To be useful, to be loyal to God, the King and parents and also those under him, to obey orders without question, to be thrifty and be pure in thought, word and deed" (Obituary 09-12-2000).

### **3.7 TWO EXAMPLES OF GRACE DIEU'S PRODUCTS**

The Diocesan college (Grace Dieu) would better be described as an educational institution. Like every mission station, it included not only a church, but a school where the Christian faith is taught as an integral part of education. Thus students were helped to be true leaders called 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 spiritual leader (Hodges 1978:16).

#### **3.7.1 REV ALFRED SEPHARIHLA PHAGHANE LEDWABA**

He was born on the 1<sup>st</sup> December 1911 and was baptised on the 14<sup>th</sup> July 1912. In July 1931 he enrolled at Grace Dieu for a teacher's certificate. He graduated as a teacher in 1934. In 1934 he was employed as an assistant teacher at St Stephen Anglican Mission School, Rooisloot in the then Potgietersrus district. In 1936 he was promoted to the principalship of Mapela Mission School. He was a true and faithful Scout, a movement for young Christian boys, to guide them according to Christian principles in order to become responsible fathers tomorrow. This movement prescribed the following principles: to serve the Lord and the King; to help other people at all times and to obey the Scout laws, thus to be useful and to be loyal to God.

Alfred developed a wonderful team of scouts wherever he was placed. Hence he ended being ordained to the priesthood. He was ordained by Bishop EG Knapp-Fisher, on the 18<sup>th</sup> December 1966. As a priest he encouraged the congregations to build churches and renovated those that were old. He also encouraged men and women to become lay ministers. Among them, he encouraged and trained the present researcher and David Maubane, who are at the time of writing ordained priests. Much development took place during his office of ministry. All credit goes to Grace Dieu.

He also contributed towards social activities as local clinic secretary, member of the regional authority and advisor to the chief's councillors. A man of great wisdom. His name is remembered amongst those who strived to develop Limpopo Province.

### **3.7.2 REV DAVID MANTHOPENG STEPHEN NOKO MASOGO**

David was born on the 12<sup>th</sup> February 1912, in the Parish of Moletji/Matlala in this Diocese. He was born from a polygamous family, but due to the influence of the Community of the Resurrection Fathers, he was converted to Christianity and was baptised and confirmed at Khaiso Anglican Mission Station. He encouraged his mother to become a Christian.

He was married to one wife, whom he also encouraged to study for a certificate in Housecraft. She was offered a post to teach housecraft at primary schools. He enrolled at Grace Dieu College for teacher's certificate and graduated in 1937. Those who worked and worshipped with him, described him as an influential person. His leadership skills were above average, hence he served as a teacher / catechist at all schools where he was principal.

His leadership positions in communities included: Secretariat, Chairmanship and Chaplain to a teachers movement known as Transvaal United African Teachers Association (TUATA). Treasurer of the Wisconsin Farm Association. He offered himself for ordination, and was ordained on the 18<sup>th</sup> December 1966, as self-supporting priest of the Anglican Church in the Diocese of St. Mark the Evangelist. He has served the church faithfully until his death. His leadership displayed the quality of education he received from Grace Dieu, much credit goes to the college and its staff. Therefore he has encouraged many communities to build churches and helped orphaned children to receive education and also to become Christians

### **3.8 LEADERSHIP AS CHRISTIAN FOUNDATION**

The Grace Dieu authorities believed that it is very good to be clever, but that it is more important to be good, honest and straightforward. They also believed in the ideal of education and training the whole personality, body, mind and spirit, and that all true

education should be based on a strong Christian foundation, thus true spiritual leadership.

The Diocesan Training College (Grace Dieu) succeeded in its mission of training teachers. Its main task was to produce as many as possible per annum. In fact, the college produced about thirty teachers a year by the late 1940s. The Transvaal Education Department was not satisfied, and encouraged the college to improve the number to fifty teachers a year.

One of the past students of Grace Dieu who has contributed much in the development of the indigenous leadership, is the late Sydney Cecil Maaka, who registered at Grace Dieu in 1934 and qualified as a teacher in 1937. In 1939 he became head master until 1975 when he retired as a principal of Rooisloot Anglican Mission School (Parish of Mahwelereng). His motto: Service to others, regardless of reward.

He was highly involved in community affairs, a man of great courage and a true product of Grace Dieu. He also gave much of his time to church work. That would be the fruit of the Archbishop's Teachers Certificate Examination in Theology which Grace Dieu students sat for in addition to the "official" religious instruction examination (Mokwele 1988:90).

At Grace Dieu the authorities and the staff were committed and so dedicated to their work that they created the feelings of security, acceptance, trust and safety in their students. This in itself made the students susceptible to the good and the beautiful, and open to religious and moral influence.

### **3.9 THE DIOCESE OF ST MARK THE EVANGELIST**

The Diocese of St Mark the Evangelist, Polokwane, is the most northerly diocese in the Republic of South Africa. It covers the areas of the Limpopo Province within the curve of South Africa's borders with Botswana, Zimbabwe and Mozambique. It is the least evangelised part of South Africa. There are more unevangelised and unreached people within the diocese than in the whole of the rest of South Africa put together (Le Feuvre 1990:71).

Because the boundaries of the Diocese of Pretoria stretched from Pretoria to the Limpopo River in the Limpopo Province, it was a very difficult diocese to administer because of its large area and the different needs of those who resided in the diocese. For this reason, it was decided that part of the area that had formally been incorporated in the diocese of Pretoria should become the newly named diocese of St Mark the Evangelist.

There are undoubtedly Anglican excuses for the unevangelised nature of the areas. Inevitably church activity tended to centre around the big city and amongst the mines, which existed in the southern half of the undivided diocese. Consequently the north was virtually totally neglected. The very reason for the creation of a new diocese was to rectify this imbalance. It became clear that the north would continue to be a Cinderella until it has a centre of jurisdiction within itself (Le Feuvre 1990:71)

### **3.10 THE ADMINISTRATION OF THE ANGLICAN CHURCH IN LIMPOPO PROVINCE**

Previously the Diocesan Administrator and Bishops administered the church in the north from Pretoria. Ordination of deacons and priests was done at St Albans Cathedral in Pretoria.

The following bishops of Pretoria visited Limpopo Province for confirmation and special occasions:

1878	Henry Brougham Bousfield, DD
1902	Michael Bolton Furse, DD
1920	Neville Stuart Talbot, MC, DD
1933	Wilfred Parker, MA
1951	Robert Selby Taylor, MA
1960	Edward George Knapp-Fisher, MA
1975	Michael Nuttall, MA
1982-1998	Richard A. Kraft, MDiv

Bishop-Suffragans: The Right Revd Hugh G Stevenson, MDEBA (SA) LLB  
Rand

Mark Nye, MA, and

John Ruston, MA

(Source MSJ Ledwaba 2000:20)

### **3.11 ARCHDEACONRIES**

The Pretoria Diocese was divided into archdeaconries for pastoral and financial administration, under the leadership of the archdeacons. After the decision was taken to establish a new diocese, suffrage bishops were consecrated and ministered as bishops and archdeacons.

The Northern archdeaconry was also very large and had to be managed from Polokwane to the Limpopo River. In this area the work of the diocese was weak in that there were very few priests who could speak Shangaan. The then independent Republic of Venda was also within the archdeaconry. Here too there has been resistance to the gospel, Christians were about 20%.

All these areas have a vast number of young people of school going age, and also large numbers of women, particularly elderly women. But the real manpower migrated to the cities. This is a very important factor to bear in mind in seeking to establish Christian mission, to plant churches, and to identify the direction of the ministry. Clearly maximum emphasis has to be directed towards the children and young people, both in the somewhat fractured home situation and through the schools and churches (Lefevre 1990:72).

The economic context is that of a poor, rural society. There is no starvation in the area, and even malnutrition is minimal, but most people battle to make ends meet. A great deal of the money in circulation is imported via the salaries of the men who work in the cities. The existence of relatively wealthy white communities dotted around the diocese also help to keep money in circulation in the rural areas.

Apart from the main centre, Polokwane, the area had a number of towns, which used to be white only. It was only in the 1980s that the residential colour bar was raised. These towns were Duiwelskloof, Messina, Phalaborwa, Mokopane, Louis Trichardt, Ellisras,

Vaalwater and Tzaneen. At the time of writing in 2004 it would be irrelevant to speak about towns, but rather archdeaconries. The diocese is divided into four archdeaconries, namely:

- a. The Central Archdeaconry: Archdeacon the Ven MN Mothiba
- b. The Northern Archdeaconry: Archdeacon the Ven GB Blunden
- c. The Mopane Archdeaconry: Archdeacon the Ven Luke Pretorius
- d. The Southern Archdeaconry: Co-ordinator Rev M J S Ledwaba

### **3.12 THE BISHOPRIC OF THE NEW DIOCESE**

In August 1987, the newly elected first bishop of the new diocese, the Rev Dr Rollo Philip John Le Feuvre, was consecrated and enthroned as its First Bishop. The Metropolitan of Cape Town, His Grace Archbishop Desmond Tutu, conducted the service on Saturday, 30 January 1988 at 09h00 in Christ Church Polokwane.

The mission statement of Bishop Philip was greatly encouraging to the congregations at large. He committed himself to the words of the First Bishop of Cape Town, Robert Gray, “Planting clergy, building churches and preaching the gospel”. He also asked for prayers from the Anglican community of his new diocese. This forthright devotion to the fundamentals of mission typified the life and inspired missionary zeal of Bishop Philip Lefeuvre, who was supported by his energetic wife, Charmain, throughout his ministry. She is very courageous and also loves the Lord.

The fact that there is an ordained leader in a local congregation, who is able to celebrate the sacraments, takes a great deal of weight off the shoulders of the stipendiary clergy. It is therefore leading us to give attention to the need for men and women who offer themselves for the stipendiary ministry.

The sacrament of Holy Communion and the healing ministry play an important role in the growth of a rural congregation. Therefore by multiplying the number of self-supporting priests, Bishop Philip contributed constructively towards missionary activities. The aim of missionary work is said to be to produce churches, which are self-governing, self-propagating and self-supporting, thus the church becoming autonomous with indigenous leadership. This is the main goal of this work.

### **3.13 THE BISHOP'S CHARGE TO SYNOD 18 MAY 1990**

Philip's charge was within the context of praise, praising God, who is the Father of Our Lord Jesus Christ, for all that He has done and is doing in the diocese. He expressed his concern for the overall scope of the loving activities of God amongst us, thus our engagement in spiritual warfare, though there was always antagonism, pain, frustration, futility and treachery. He encouraged members of the diocese to be ready and armed for the unknown fear.

The bishop highlighted the symptoms of a vast change, a new liberty, which is God's answer to so many of our prayers. He encouraged us to continue praying without ceasing and deeply with a fasting spirit. It is necessary to pray to the hearts of our people, for the inner victory of the love of Christ, which casts out all hate, prejudice, fear, desire for revenge and greed; giving thanks to the Father for the movement of His good Spirit over the land, pray and work to be His witnesses to as instruments for the breaking down of barriers and the creation of a new and deep trust and oneness. Here, in the far Limpopo Province, be encouraged to take the calling seriously.

He pointed out the evidence of our Father's goodness in the team of clergy, stipendiary and self-supporting, which He has called and given to our diocese. The bishop expressed the delight of his heart. That the clergy, amongst others, should have elected him to be bishop here, is a very humbling thing, and that there are few things he enjoyed more than to be with them and amongst them as fellow-workers, fellow-servants and fellow-soldiers. These are terms St Paul used of his colleagues, and they are terms the reality of which he has come to know in his gospel fellowship with the clergy.

He has emphasised, very properly, that salvation is by God's grace alone, and that our action and words, however praiseworthy, cannot contribute to our being saved. He called for a clear act of decision and commitment on the part of each person through repentance and faith in our Lord Jesus Christ, emphasising that mere church going and participation in the sacraments are not sufficient without these things.

He expressed his particular appreciation to the self-supporting clergy. “None of us may be proud that God has called us – that, indeed, should lead us to a deep humility and awe. So it is not for responding to a calling that I thank you, but for the sacrificial way in which you fulfil your calling. I believe that the role of the self-supporting clergy may well become more vital to the life of this diocese”.

Bishop Philip praised God for the services rendered by men and women as priests and deacons, thus stipendiary and self-supporting community clergy. “They are a very gracious gift from God, a gift that we ought never to take for granted. As already mentioned above the community clergy are untrained and are in the majority in this diocese”.

He supports the training for ordination, though with some reservation, due to financial constraints. The idea of non-residential in-service training, a scheme that it is believed has its advantages and disadvantages, but would develop the indigenous leadership and reduce stress suffered by the church leaders. It is true that the Lord will meet the personnel needs of this diocese – but in His way only and through the obedience of His people.

The researcher shares the sadness of Bishop Philip caused by some lay ministers and some community clergy, who discourage the emergence of other ministries in the congregation, for fear of himself being displaced. Most of the present community clergy are not prepared to study theology or to attend in-service-training.

### **3.14 THE SECOND BISHOP OF THE DIOCESE OF ST MARK THE EVANGELIST**

Bishop Martin Breytenbach was installed and welcomed on the 12 th February 2000, as the second bishop of the Diocese of St Mark the Evangelist. The occasion took place in the Parish of Mahwelereng at Mokopane College of Education. The service was conducted by the retired bishop of the Diocese of Johannesburg, Bishop Duncan Buchanan (deputising for the Metropolitan). Bishop Joe Seaki of Pretoria and the outgoing bishop Philip Lefeuvre were among the quests.

Bishop Martin's charge at this service was inspiring. The theme was: "When He arrived and saw how God had blessed the people, He was glad and urged them all to be faithful and true to the Lord with their hearts" (Acts 11:23). His family, and many people from his former parish in Pretoria, attended the service. In the diocese, which has little money for the training of full-time priests, Martin has organised the stewarding of resources responsibly and has been able to send two students to the Cornerstone Theological College in Cape Town, during the year 2002.

The diocese with its structures is specifically looking at training colleges for their stipendiary clergy, which have a strong outreach and mission emphasis. It has been discovered that there is a need for the training of evangelists, who could be deployed in the remote areas of the diocese in order to reach out to the unevangelised and unreached persons and also to encourage youth ministry, thus reducing a high degree of confusion and frustration.

### **3.15 BISHOP MARTIN'S CHARGE TO SYNOD 2000**

#### *A transforming church*

Martin and his family expressed their desire to share their lives with the diocesan community: "We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us" (1 Thessalonians 2:8). He thanked the people of the diocese who welcomed his family so warmly and that their commitment was to share the gospel with the congregations, just as Barnabas did when God called him to Antioch (Acts 11:23-24).

At the heart of God's call to the church are mission and ministry, which are derived from Jesus' Great Commission (Matthew 28:18-20). Our commission from God is to make individuals and nations into disciples of Jesus, so that they become like Jesus. We do that by baptising (leading them to know and experience God the Father, Son and Holy Spirit for themselves through faith) and teaching them to do the things that Jesus did. If the church is not doing these things, then we are not really the Church of God.

The Bishop encouraged the congregations to embark on training for mission and ministry by quoting our Lord Jesus Christ's training of His disciples and giving them power and authority to drive out demons. According to the researcher's observation, He was concerned about the leadership of the diocese. Hence his priorities are to appoint the right people as rectors and arch-deacons whose task shall be team leadership, to train and equip those who work with them, so that the mission and ministry to the Body of Christ are effective.

It is true that there is a leadership vacuum, leading to power struggles, loss of vision and poor co-ordination between different groups. Due to the lack of suitable priests to fill the vacant posts at parishes, (as already mentioned above) the spiritual life of the parish deteriorates, prayer decreases, teaching and theological understanding fall short.

People of this diocese have an obligation to support the Bishop in his endeavour to develop training for lay leaders (lay ministers, wardens and councillors). They should help him to clarify the process of selecting and training people for the leadership and ordained ministry.

### **3.16 CONCLUSION**

The church's struggle to evangelise and to transform the vast unreached Limpopo Province is a process which needs proper planning. The first bishop of the young diocese of St Mark the Evangelist, Bishop Philip, has during his term of office tried to meet the challenge of reaching out to the unevangelised. He encouraged more lay ministers to become community, self-supporting clergy.

In order to develop an indigenous leadership, one would encourage the present bishop, Martin Breytenbach, to revive his charge to synod 2000. The bishop mentioned the value of leadership training, thus developing training for lay leaders. True enough, there is a leadership vacuum, leading to power struggles, loss of vision and poor co-ordination between different structures that need attention in order to develop the life of the church.

The missionaries have done good work by building churches in this vast province, but much credit goes to the late Father Fuller for establishing Grace Dieu College. It is from this centre that the Anglican Church trained its own teacher catechists, who helped to propagate the doctrine of the Church of the Province of Southern Africa and bring education to their own kith and kin (Mokwele 1988:37).

Church growth is of the highest importance, and such growth is seen as the fruit of successful evangelism. Evangelism is the core, heart, or center of mission, reaching out to non-believers, announcing forgiveness of sins, and calling people to repentance and faith in Christ.

The archdeaconries could play an important role in the growth of the church. Much still need to be done. Intensive study of evangelism would promote the “Gray Vision”, as already discussed in chapter two of this work. Bishop Gray, the first Bishop of the Anglican Church had a vision, which is part of our Christian challenge.

History has already provided ample evidence that the Christian church has even been culpable of complicity and participation in the massive genocide of indigenous peoples in different parts of the world. The role of the Christian church must now surely be to put an end to all those forces which mutilate God’s people and that destroy life. As a first step, the church should develop the culture of learning leadership skills. There is an urgent need for the Anglican Church to make a public confession and repentance before God, and in the presence of indigenous people of the Limpopo Province Christian Community that too little was explicitly done in training leaders.

## **CHAPTER 4: THE CPSA AND LEADERSHIP DEVELOPMENT**

### **4.1 INTRODUCTION**

The purpose of this chapter is to trace the development of leadership in the CPSA, with the hope of discovering how best the church could find ways and means of establishing the indigenous leadership that could cope with the present social and political situation.

The church can only witness in humility. The dream of the researcher is a church in which all the people of the diocese of St Mark the Evangelist can be active members within a committed Christian community, embracing Christ as Saviour and Lord, and be committed to God's purpose of placing all things under the rule of Christ (Ledwaba 2000:82).

Christian Mission is a response to the "Great Commission" (Matt. 28:19-20). A responsible Christian community is by virtue of its calling obliged to propagate the Gospel. The Grace Dieu Mission station, as other Theological colleges, helped the South African Anglican Community to develop the "Gray Vision", thus "building the churches, planting clergy and preaching the gospel". The spiritual tradition and a sense of mission are some of the issues discussed and studied in this chapter.

### **4.2 THE ANGLICAN SPIRITUAL TRADITION AND MISSION**

The Anglican Church has a very strong sense of mission. The history of its work in the world is remarkable. Men and women went all over and gave their lives, in Africa or elsewhere, in order to win souls for Christ and to build up the church of God. Their work and their sacrifice are now bearing fruit abundantly (Mokwele 1988:52).

The real important thing is to convince the unbeliever of the existence of God, of His goodness and love towards mankind, of His demands on us His creation, and the joy of serving Him. The task of the mission is to bring men to God and face both the guilt and

the grandeur of the human soul. The goal of mission is an inescapable issue and one of great importance, for it determines missionary strategy and the choice of means and methods (Verkuyl 1978:176).

The important thing is to study how can we in the presentation of the gospel relate it dynamically to the cultural life of a nation without compromising the essential nature of the Christian Faith (Anderson 1961:15). Essential to the possibility of the idea of Christian mission is the existential reality of a discrete fellowship group. We call this the church, though it has other biblical names, the flock, the body, the fellowship, the household, the temple and the priesthood of believers (Tippet 1987:57).

In their life and worship Anglicans are guided to by the use of reason, the context in which they live, and their own spiritual experience. Since reason is an important feature distinguishing human beings from other animals, it may never be neglected in our attempts to understand the mysteries of life and of the Godhead (Trinity). Certainly, God can never be defined that we may think we know exactly who God is (Suggit 1999:19).

Leadership should be vested with the Christian knowledge of the spiritual. Hence it is important for the spiritual leaders to continue studying. There is need also for the man set apart by gifts and training to be the spiritual director and healer, the Christian “medium”. Sometimes he may be the gifted one. More often he will be the trained professional, and it is such a professional as this that the theological colleges of Africa should be training (Taylor 1963:152).

In its missionary obligation the Anglican Church established missionary societies who concentrated on the education and health services. They were known as religious communities. For example, the Society for the Promotion of Christian Knowledge (SPCK) and the Church Missionary Society (CMS). For a long time the Anglican Church as such had made no attempt to do direct missionary work among the population in South Africa (Cecil & Lewis 1934:22).

The church is a happening, it is not something that can be static. As soon as we try to imprison the happening in rigid forms, the life goes out of it. The spirit thrives on

freedom. The aim of His activity in the church is to create life in God's people (Rom 8:2).

The epithet "Anglo-Catholic" has been applied to the Anglican 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 identified from the time of the Oxford Movement of the 1830s (Richardson 1983:20).

The Anglican Communion is a family of churches within the universal church of Christ, maintaining apostolic doctrine and order, and in full communion with one another and with the see of Canterbury. In South Africa it 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).

The missionaries who planted the Anglican church in Southern Africa were, by virtue of their calling, obliged to spread the gospel country-wide, thus reaching out to the unreached and unevangelised. It is a known fact that Africa was known as a dark continent, not only dark because of the dark inhabitants of the continent, but because of the lack of education, and its unevangelised status. Hence it was essential to establish schools and churches.

The Holy Spirit is the power behind Christian mission. He builds up the church so that it may take part in mission. The church must be responsive to His working and His leading. Although there is no one plan for mission and ministry everywhere and at all times, there is one Spirit who enables people to exercise ministry at all times and each place (Krass 1974:21).

The church always has to be ready to meet the spiritual and moral needs of the people. If meaningful reconciliation, reconstruction and development are to take effect, we need a deepened spirituality. The "Gray Vision", as discussed in chapter two, is the basic model of the Christian growth. From the South African point of view, the CPSA was encouraged to promote Christian mission, thus planting mission stations, where

indigenous people could be easily reached, and develop the culture of worship, thus sharing resources and planting a community of faith – a place of worship and of care and compassion (Ndungane 1998:10).

The decision of the 1988 Lambeth Conference, which has brought evangelism to the top of the Anglican church's agenda, challenges us to ask ourselves what we know and believe about evangelism. For the whole Anglican Communion finds itself obliged to face a responsibility which it has often shirked, namely the call to bear witness to Jesus Christ. The Diocese of St Mark the Evangelist has developed its vision which was established at the same time as the renewed emphasis on evangelisation, with the eye on the development of vibrant self-sufficient congregations (Stott 1990:13).

This vision was to serve as a guide, and is fundamental to all the decisions taken at congregation, parish and diocesan level. It includes how resources are used and how ministry is carried out. It affects the appointment of key staff at diocesan level, including ministry trainers, administrators and new bishops in case of a vacancy.

In order for the CPSA to develop indigenous leadership, it was obliged to lay certain basic indigenous principles. "The church which will make Jesus Christ and His claims a serious adult proposition will need to have at least four characteristics: a church of and for the area, a believing and worshipping church, a common life providing unjudging and thought provoking fellowship, and local leaders and decision makers" (Stott 1975:79).

Christian leaders are by virtue of their calling charged to focus their leadership on purpose, and to pursue the same goal that Jesus' Christ 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). To achieve or gain the fullness of salvation, the church's best resolve is to develop indigenous personnel of quality and appropriate number, people who would interpret the Christian faith to their compatriots with a true sense of belonging (Sawyer in Parrat 1987: 13).

The church of the Province of Southern Africa therefore had no alternative but to establish schools, and build theological colleges. In a way this was a response to Bishop

Gray's vision. Bishop Webb (1872) already wanted to establish a college to train the sons of the country, European and native, as clergy or catechists, and the Rev Bernard Puller and other Cuddesdon students thought it might be a memorial to Bishop Wilberforce. Bishop Wilberforce was among the notable men who gladly faced the benefit of their experience and their judgement (Edward & Lewis 1934:65).

Much effort was put into the development of leadership that could evangelise and establish congregations. The secretary of the SPG wrote letters to the laity of the country, inviting them to support the Society for the Propagation of the Gospel, and also calling on the clergy, chiefly in the large towns, to motivate them to form Parochial Associations (Edward & Lewis 1934:32).

What caused the delay in the field of ministry and mission? It could be that the laws of the country promoted the divide and rule policy. This view is expressed in the oftenquoted saying of Africans, "When the missionaries came they had the Bible and we had the land (in other words, the wealth). They said, "Let us pray", and when we opened our eyes we had the Bible and they had the land". This is what most missionaries, even the most philanthropic among them, never realised: that all their high sounding idealistic defences of colonialism (which they used in order to justify the entanglement between mission and colonialism) would shatter themselves on the hard rock of capitalist economic exploitation (Saayman 1991:26).

Eventually there were White theological colleges and those catering for Blacks. For example, St Paul's Theological College in Grahamstown was serving the White ordinands and at St Peter's in Rosettenville, black students were trained. The resistance to this apartheid eventually spilled over also into black schools. The standard of black education had always been woefully low when compared to white education (Saayman 1991:86).

The Northern Province (Limpopo) has never been exposed to theological education, except the contribution by Grace Dieu College, which introduced an introductory programme of theological education. It is through this knowledge that the teachers from this institution helped to propagate the doctrine of the Anglican Church and education to their own kith and kin (Mokwele 1988:37). Grace Dieu College came into being

through the efforts of Father Fuller who was in charge of the mission district from 1920-1921 (Mokwele 1988:34) and has contributed much towards the planting of the churches and the indigenous leadership. It made it possible that the church could cope with developing black Christianity in a populous region like the Northern Transvaal.

At Grace Dieu, the authorities and the staff were committed and so dedicated to their work that they created the feelings of security, acceptance, trust and safety in their students. This in itself made the students susceptible to the good and beautiful, and open to religious and moral influence. This institution was the centre of a happy and useful Christian community, where white and black alike worked and played together in preparation for the difficult yet vital task of racial co-operation, which must succeed in South Africa if the country is to survive in the years that lie ahead.

Through the establishment of the teacher training college at Grace Dieu there emerged the teacher-catechist leadership, which has played a very important role in both the expansion of the church and in leading the young and growing Christian communities in the north. The only unfortunate thing was that the volunteer catechists lacked training, they had too little knowledge of the Christian faith, so that they could not even explain the Sunday Gospel. Hence there was a leadership crisis.

### **4.3 LEADERSHIP DEVELOPMENT**

Many types of leadership are essentially important to cater for the social, economic and political needs of the people. Leadership formation is supposed to start early out in the life of the nation or church, thus capturing the “Gray Vision” at an early stage. The Christians and their foreign missionaries never achieved this goal as such. It is the indigenous leadership within the African Independent Churches, who through their ministry of healing, happened to win converts to Christianity.

Among other things church leaders need to be trained in the methods and values of Christian stewardship. Christian stewardship is a commitment to the promotion of God’s Kingdom by way of pledges or tithing in the form of money. A failure to understand the true (spiritual and practical) meaning of stewardship has become one of the main causes of the Exodus of members of the mainline churches to the African

Independent Churches (AICs). The church should at all costs encourage the young and trainee leaders to be better equipped to help bring about an autonomous church.

The Limpopo Province is predominantly Black, hence when referring to indigenous leaders; one is forced to think of the African community. African theologians need the insights, and can gain from the methodology of historians of Africa, who have patiently sifted and carefully pieced together the vast mass of oral tradition and converted them into coherent historical patterns (Fashole - Luke 1978 : 145).

The indigenous leaders of African communities need to be vested with a deep sense of responsibility and commitment to the Word of God. For the Christian, the decisive act of God is seen in the person and work of Jesus Christ. Nevertheless, believing this in faith does not rule out entertaining the possibility that this decisive act may point to that which has been experienced as reality in other modes and under other names. A faith experience cannot justify a particular concept or interpretation of that experience (Anderson 1961:219).

The church of the Province of Southern Africa is heir to the apostolic mission. Like St Paul the institutions need to be aware of its apostolic mission, thus to be Christ's servant in building a church through whom "the manifold wisdom of God might now be made known, a household of God, built upon the foundation of the apostles and prophets" which was to be "a dwelling place of God in the Spirit" (Eph. 2 : 19-20). Through the Scriptures the Holy Spirit guides the church to reflect, so that doctrines obscurely stated in the Scriptures are elaborated by the church and promulgated (Dickson 1984 : 25).

There is rekindled interest in African life and thought, which is being demonstrated by people from a wide range of specialisations (anthropologists, linguists, musicologists, etc). African societies, notwithstanding many foreign ideas and institutions, have retained enough of the past to give their life-styles an unmistakable distinctiveness even in the urban areas (to the extent that many African Christians hold on to traditional religio-cultural ideas and practices while calling on the name of Christ). Hence the call to develop indigenous leadership in order to work out a Christian theology that suits the African situation, and expresses a genuine African apprehension of the Christian faith (Dickson 1984:36).

#### 4.4 LEADERSHIP IN THE CHURCH

There are many leaders in the Christian community, since the congregations are normally composed of organisations, each with leadership structures, for example, the Mother's Union, Men's Guild, Youth Guild, etc. The prayer unions of women existed in many areas from early on. The Methodist women prayer groups are called "Manyano" and the Anglicans are called "Mother's Union" (MU) (Elphick and Davenport 1997:253).

The first women's prayer union seems to have evolved not from the mission schools but from devotional meetings started by white missionary women for "uneducated" adults. Such women developed a strong leadership, though they first met in weekly sewing classes, which later turned into seeking Christian instruction or baptism. This widespread emphasis on sewing probably, from the earliest years, brought women together in church groups in a way that men never had.

In order for the church to grow, each structure needs to have a sound, well-trained leadership. The training of leaders need to be encouraged because they must be prepared for many responsibilities. According to Taylor, "If the primal view of man and community is to be taken up and fulfilled in the church, the centrality of the leader in that view must be taken into account. If the congregation is to grow up into Christ within the fabric of society by its hidden responses and mutual caring it will need a special kind of shepherd" (Taylor 1963:134).

The leader in the Anglican community should be a person with the ability of organising the congregations to be able to strive for the fulfilment of the diocesan vision as discussed in chapter three, thus encouraging congregations to become vibrant, self-sufficient and to become linked to each other for the purpose of sharing in Resources, Ministry and Service, Outreach and Evangelism. Bishop Philip, the first bishop of the Diocese of St Mark the Evangelist, has emphasised the need for training colleges for the stipendiary clergy, to have a strong outreach and mission emphasis (LeFeuvre 1990:76).

The indigenous leadership of the church will be expected to develop the richness of faith lived by the community, to encourage the congregations to spread the gospel to every aspect of parish life and beyond through the forming of small Christian groups – though it might not be possible for all parishioners to participate in a small group. Those taking part should be encouraged to commit themselves to Christ's Service (Romans 12:1-2).

Learning to cope with the dynamics of community and interpersonal relationships will challenge everyone. The goal must also be to equip the people of God with skills to heal families and society. A responsible leadership is the kind of leadership required for the Limpopo Province, which has vast areas of unevangelised and unreached people. The chief task of the church is to proclaim the universal Lordship of Jesus Christ, helping in this way to prepare for His return. Her Lord gave this task to the church. The mandate is clear: "Preach the gospel to every creature, make disciples of all nations, occupy till he comes" (Kane 1976:251).

The leadership of the church has an important role in the community. Following the coming of the Holy Spirit at Pentecost, the apostles, in obedience to the Great Commission, launched the missionary enterprise of the early church. They went everywhere preaching the gospel. They had one and only one message: Jesus Christ. When they preached Christ, they preached the gospel; and when they preached the gospel, they preached Christ. This is what is required of the church leader as he continues in his ministry of outreach and evangelism (Kane 1976:206).

Preaching the gospel is one of the most important duties of the Christian community, but the church is also obliged to teach its members to become disciples. Continuity must be maintained between the earthly Jesus and the exalted Christ. Those made disciples and baptised by Christ's messengers are to follow Jesus just as the eleven did (Bosch 1991:67).

It is worth taking note of the fact that, Jesus never "preaches" to his disciples; but "teaches"... also in the synagogues and in the temple (that is, among "believers"). His main concern seems to have been the task of making disciples (Matt 28:19-20).

Paul also summarised one of the aims of his ministry as “warning” and “teaching or counselling” every man (Colossian 1:28), and with the same word Christian leaders were urged to “admonish” the idle and careless, i.e. to rebuke, correct, and straighten out their ideas and their attitudes (1 Thess. 5:14).

Every believer in the gospel is a priest, that is, one who mediates the gospel to others. Every believer must pass on the power of Christ, which has come into his own life. He must express his faith in loving action, and in this way communicate it to others. Luther said, “all Christians are ministers: God has placed His Church in the midst of the world among countless undertakings and callings in order that Christians should not be monks, but live with one another in social fellowship and manifest among men the works and practices of faith” (Taylor 1983:23).

According to Taylor, those who are not Christians should not be neglected. Those strong in faith are to be further strengthened and encouraged. Those weak or lazy, or who have turned away from their faith, are to be given special attention, and should be helped to repent and start again (Taylor 1983:23). Paul, in his letter to the Galatians says, “encourage the church to be considerate of one another” (Galatians 6:1-6).

Theological education would surely help the church to grow in the right direction. However, the challenge is to indigenise theology, since the world in which we live is culturally and religiously pluralistic, and it is constantly changing in both smaller and greater degrees. Indigenous theology is a process concept. There is no finished indigenous theology. Indigenous theology means the indigenisation of theology, which is an essential function of theology itself (Richardson 1983:291).

The main call of this study is to develop leadership with the hope of converting people of this province to the faith and love of our Lord Jesus Christ. The Christian faith should be presented in relation to the totality of the questions raised by the local situation, and it should not be assumed that certain questions are relevant to all times and situations. The present situation demands that all the people be vested with intensive knowledge of what they teach, preach or live. For example, the conference on theological education in South East Asia in Bangkok, Thailand in 1956 expressed the spirit of indigenisation of theology in the following words: “The teaching of systematic theology must be relevant

to the environment. It must, on the one hand, be grounded in the Bible, and on the other, related to the actual situation (Bowden & Richardson 1983:291).

It is important for those who are responsible for the ministry and mission in the Diocese of St Mark the Evangelist to investigate the manner and methods which were used by the church of the Province of Southern Africa, in order for them to promote the “Gray Vision”.

#### **4.4.1 THE ESTABLISHMENT OF AND WORK AT GRACE DIEU**

The year 1903 signalled greater and better prospects for Anglican mission work in the Transvaal as a whole. The English had won the war, their population vastly increased, and their mission work appeared much more promising. The newly appointed Bishop Carter was very concerned about developing the African work of the church. In the same year another enthusiast for mission work, Fr Latimer Fuller CR, took charge of “Native Missions”. In 1905 “a purpose long cherished” was carried out when Bishop Carter presided over the First Missionary Conference in the Transvaal, held at Pretoria (Mphahlele 1978:51).

The year 1905 marked that new ventures were showing that the Diocese was full of life and enterprise. One of the ventures was to ask the Community of the Resurrection Fathers to open up work in the Northern Transvaal and to start a training college for native teachers in the Polokwane (Pietersburg) district. This was a genuine request, because it would lead to the development of indigenous leadership (Mphahlele 1978:52).

John Latimer Fuller, of Emmanuel College, Cambridge and of the Community of the Resurrection, had worked in missions at Johannesburg and Pietersburg (Polokwane), and was made Archdeacon of Limpopo Province.

Fuller was a man with a policy. He saw that if the new Christians were ever to become self-reliant, and if an indigenous ministry was to be built up, the young Christians had to learn to pay for their church, and gradually had to be given responsibility in administration. It is a slow process with endless disappointments. Because of his aim of

assisting the people to take responsibility for the mission, by way of self-sacrifice and spiritual growth, Archdeacon Fuller had been unsparing in his approach, and the missions in the diocese were moving in the direction of great self-reliance (Edwards & Lewis 1934:761).

Fuller must have found that much of what he had been fighting for in the Transvaal had been already attained in many parts of the poorer and less well equipped parts to which he was called. The people without diocesan help had raised many of the little churches, and a large army of unpaid native readers and helpers helped those who had a very small stipend to carry the gospel to their brethren (Edwards & Lewis 1934:761).

Father Fuller, as described above, was a man full of great interest in the Africans, and in planting a clergy and administrators. One would say he was keen to develop leadership skills and gifts. Every gift is justified in the measure that it contributes to the faith and knowledge, peace and order, of the church and must be exercised with deep sense of responsibility to God, who called Christians to be “good stewards” of God’s “varied grace” (1 Cor. 14:33,36; 1 Peter 4:10-11) (Campbell & Reiersen 1981:26).

Father Fuller came to Polokwane (Pietersburg) in the summer of 1905 to visit any Black congregations there might be, because the Rev Forbes (himself a former missionary in Natal) could not cope with developing Black Christianity in the populous region.

The Black congregations in the Pietersburg East and West Mission districts have their origins from the converts from Kimberley Diamond and Johannesburg Gold mines. During the Anglo-Boer War (1899-1902) these congregations were visited by British army chaplains under the auspices of the Pietersburg Parish incumbents (Mokwele 1988:31).

#### **4.4.2 GRACE DIEU’S ROLE IN THEOLOGICAL EDUCATION**

The philosophy of life is the way we see our lives and the lives of others, what meaning there is in our lives and the lives of those we are responsible for, and what principles we hold in regard to the way we live our lives in relation to others. The philosophy of life is the means by which man tries to understand himself and the world he lives in. As

Christians we are obliged to love one another. Therefore philosophy is a person's guide in looking at life and human conduct, it is a person's guide in determining his ideals and the way he utilises these ideals. Thus our attitudes towards Christian morals.

The Anglican philosophy of life is most evidently reflected in the Anglican spiritual tradition, which is essentially the current doctrinal principles of the Church. Great power is given to the Bishop, who is the chief source of authority in the church. He is taken very seriously in all Anglican teaching. The Prayer Book says that where there is any doubt about how the service are to be conducted, reference is made to the Bishop of the diocese.

After his visit in 1905 the Diocesan Board of Missions at Pretoria resolved that a school for Black teachers should be instituted at Jakhalsfontein, and be under the management of the Community of the Resurrection. The initial provision of buildings, water supply and bursaries would be financed by the Society for Propagation of the Gospel to Foreign Parts, the Bicentenary Fund Committee and the Society for Promoting Christian Knowledge. The government would provide the initial equipment and some part of the schoolmaster's salary (Mokwele 1988:35).

The whole exercise was accomplished in 1906, when Father Latimer Fuller CR bought a farm named Jakhalsfontein, about 50km west of Pietersburg. On this farm was erected the only Anglican teacher training institution to be founded in the Transvaal. It generally became the focal point of the Church's thrust in the Northern Transvaal (Limpopo Province) terms of black evangelisation and education (Mphahlele 1978:52).

The mission centre as a whole was given the name Grace Dieu – literally meaning "the Grace of God". This was in honour of an old monastic house, Grace Dieu, in Leicestershire, Father Fuller's homeshire. It was situated between two Black areas, Moletjie and Mashashane, with the Matlala tribal area not very far off, so in due course this Grace of God spread into these areas in the form of multiple of congregations. In this mission district, Grace Dieu has always been affectionately referred to as "Kholetšheng" i.e. at the College (Ledwaba 2000:18).

The aim of establishing this institution was to educate and train teachers for the development of leadership skills. The basis for the philosophy of education for the Diocesan Training College at Grace Dieu can be briefly discussed. The authorities were determined to train their own teachers according to their own philosophy of life.

All those who trained at Grace Dieu received spiritual formation: they read their Bibles and were taught to think a good deal about God. They attributed everything that happens to them to God, who told them precisely what He wants them to do, does everything necessary for them, and is their universal provider and guide.

The Anglican Philosophy of life was the basis for more specific and practical values for effective and satisfying personal and social life. Some of these specific and practical values are: recognition of the importance of every individual human being as a human being regardless of his race, nationality, social or economic status, and opportunity for wide participation in all phases of activities (Mokwele 1988:53). These were values aimed at at Grace Dieu and all Anglican missionary educational institutions in South Africa and elsewhere.

Grace Dieu Training College gave a good background to its students, the philosophical attitude to be a fundamental socio-religious factor in human society. The Anglican philosophy served the desired purpose. That is to say, an African theology must according to Sawyer (1987:23) be built on a philosophical basis.

At Grace Dieu the Anglican spiritual tradition was the philosophy of life and education and pervaded all teaching. An eExamples of the good and disciplined character of true leaders could be seen in the life and leadership of some of the past students, like those mentioned before (Rev Alfred Ledwaba, and Sydney Maaka). Hence, according to Mokwele (1988:72), every Anglican student product of Grace Dieu was expected to extend the work of the college. (The reader is referred to chapter 3 of this work for more information about Grace Dieu.)

The passing of the Bantu Education Act in 1953 came as a thunderbolt (Mphahlele 1978:479). The uncertainty of the future of Grace Dieu, even as a “Private School” or a “Secondary School” haunted the church authorities, until ultimately it was decided to

close the school at the end of 1957 and to invite the government to take responsibility for the place. But this was not without a fight. By 1955 all missionary schools in the country were reported to have been closed except Grace Dieu and the Roman Catholic schools. Grace Dieu was finally closed down in 1958, and the following year re-opened as a state school. It was renamed Setotolwane High School, a Sotho name in the line with policy, and was offering post matriculation courses.

The educational aim to be achieved by this institution was always discernible. The ultimate aim of all education is to accompany the child to responsible and total adulthood as understood by the persons involved at that time. When one makes a study of the teacher's products, this ultimate aim must always be borne in mind (Mokwele 1988:55).

The college produced teachers / catechists, who contributed constructively towards the propagation of the gospel. It was from this mission centre that Anglican mission work spread in all directions to cover the entire territory known as Limpopo Province today. It is also from this centre that the Anglican Church received the candidates from whom priests emerged. A good number of their products became men and women of great integrity.

#### **4.5 THEOLOGICAL EDUCATION**

The vision of the Diocese of St Mark the Evangelist is to see vibrant, self-sufficient congregations. In order to give effect to the requirements of the vision, the question of ministries should be addressed in terms of the situation and needs of Christian communities, and not as part of the crisis of the clergy. According to Ela, the needs of autonomous communities should dominate our study of Christian ministries. The vision of a Christian community incarnate in the life of a people requires that the community have full autonomy in organising itself (Ela 1988:60).

Our commission from God is to make individuals and nations into disciples of Jesus, that they become like Jesus (Matt. 28:19-20). God calls men and woman to study theology in order to equip them to propagate the gospel within the scope of this call, those who believe are called into fellowship of Christ (1 Cor. 1:9). Theology should be

studied for the purpose of evangelising, and to gain knowledge about the power of God as the creator of the universe. This is not knowledge or thought in an objective sense, something which is totally independent of a person's claim to know and is also independent of a person's belief. Knowledge in the objective sense is knowledge without a knower; it is knowledge without a knowing subject (Bosch 1991:266).

Theological education brings about clergy who would serve the Christian community. The clergy are trained for the purpose of helping the local church to live out their life as disciples of Christ, and to build them up as members of the body of Christ in the world. In the CPSA this has been helped by the development of lay ministry, they who serve within the church's pastoral work and social concern (Suggit 1999:22).

Today the CPSA in the north is dependent on the Theological Education by Extension College (TEEC). This college teaches quality education up to the diploma level of the Joint Board of Diploma in Theology. Its standards are recognised by the universities as high enough to gain entrance into the faculty of theology for the furthering of studies. A student is allowed to register for an honours degree, depending on the marks and recommendations of the TEEC authorities.

There is however a problem facing the candidates who studied through distance learning. They lack the practical knowledge gained through the kind of interaction which is offered at residential theological colleges. The researcher studied through TEEC and has first hand experience of this. Therefore it would be of great value, should the Churches consider a form of practical courses. The church needs to be encouraged not to do away with residential theological colleges. The planting of autonomous, national churches should be encouraged, autonomous and self-supporting. There is a tendency to say that the Limpopo Province is too poor for this to happen. In my observation that is not true, there is only lack of commitment from the Christians.

Theologians have a duty to transform people's thinking on Christian stewardship. Many of the congregants own expensive cars, and also live in good expensive homes. Teaching about giving is important, the change of attitude in order to excel in the grace of giving (2 Cor 8:7, 2 Cor 9:7). As we give generously so God will bless us (Proverbs 3:9 & 22:9).

#### **4.5.1 ST CYPRIAN'S THEOLOGICAL COLLEGE**

There was a great need for a theological college in South Africa, because all trained priests came from overseas. The lack of local trained clergy became acute. The massive presence of foreign missionaries made it clear that the solution was to develop an indigenous ministry. Such a ministry had to involve number of ministries in order that a local church can develop (Ela 1988:62). An organisation of communities that gives the laity its proper place in this ministries will go far to solve our problem.

Bishop Webb of Bloemfontein wanted to have a college to train the sons of the country, European and native, as her clergy or catechist. The Rev Bernard Pulter and other Cuddesden students thought it could be a memorial to Bishop Wilberforce, so Mr Pulter himself gave R1 000,00, and the SPCK a grant for R2 000,00, on condition that R3 000,00 was raised for a small house. In August 1876, writing from St Cyprians Theological College Bloemfontein, the Rev WV Gaul tells that it had taken form with five students (Edward & Lewis 1934:421).

The Bishop and Archdeacon Crogham gave lectures when in Bloemfontein. At first Mr Balfour, then Mr Grisp, trained the native students, and in 1877 he had four students, one training directly for Holy Orders By the end of 1879 there were at work in the diocese nine clergy who had been trained at St Cyprian's. The college was too isolated to serve the whole Province, and in 1883 it was closed (Cecil & Lewis 1934:421).

The closure of this college must have been a blow to the CPSA. It must have been a disappointment to those who established it, together with the entire Anglican Communion. However, it had shown the need for such an institution.

A ministry that fits the situation demands that both pastors and people need much more education and training if they are to understand the many changes that are taking place, and apply the meaning of the gospel in the light of these changes (Taylor 1983: 276).

#### **4.5.2. THE PROVINCIAL THEOLOGICAL COLLEGE, ST PAUL'S, GRAHAMSTOWN**

It was already customary for the Anglican Church in South Africa to be ministered to by the priests from England. Although this was not acceptable to the indigenous people, they had no power to introduce Theological Colleges. The need of Church schools with low fees was also felt to be urgent. The Provincial Council was asked to discuss the possibility of such Church schools in few centres, or the provision of bursaries (Edward & Lewis 1934:203).

Each parish needed a priest, and it is unfair to expect from the Dioceses in England to raise clergy out of their resources and then post them to other Countries. Hence it was important for every Diocese to take responsibility for the training of its own clergy. Archbishop West Jones was anxious that there should be some standard attained in religious knowledge by the clergy of the Province. It was encouraging and a step in the right direction which would improve the standard and level of education of the clergy.

At first the idea was that an institution was to arrange for lectures and examinations for diplomas or degrees in order to stimulate the systematic study of all that may be included in the term "Divinity"(Edward and Lewis 1934:204). The provincial Synod of 1891 recommended Grahamstown as a Centre. In 1902 St Paul's opened as the Provincial Theological College, and Canon Espin, theological tutor, and until that year Principal of St Andrew's College, Grahamstown, was the first warden (Edward & Lewis 1934:204).

God be praised for the work of Canon Espin, because he contributed towards the enlightenment of the Anglican Church in the field of training the clergy. Before he died, 125 candidates had passed through his hands. The SPCK, with its ever-ready sympathy, gave R60,00 a year for South African students, and there was also an endowment for the theological tutorship.

At the end of its first year two students were ordained as deacons, Mr Farre and Mr Mather, and three in the following year. In 1905, Dr Espin and the Rev EC West, who had been Chaplain of Cuddesden Theological College in England, and in 1903 came out to be chaplain to the candidates for ordination in the Ethiopian Orders, succeeded

him. The library was increased, Lady Barry gave a scholarship of R100,00 a year, and Miss Cuyler left the legacy of R1 000,00 to the College (Edward & Lewis 1934:205).

The most pathetic but encouraging thing was the salary given to Canon West, R100,00 a year. As he wrote, there was no provincial grant, and he had to find his way, asking for donations all over the Province. The Province, largely through the advocacy of Bishop Furse, gave a small grant. They built a new wing, including a chapel, library and more rooms, and opened it free of debt. The memory of West's contribution towards this college and the Anglican Communion in Southern Africa, was an inspiration. He was later called to a similar post in England (Edward & Lewis 1934:205).

St. Paul's Theological College has contributed much towards the development of indigenous leadership. By 1934 the numbers of those at work in the ministry who have received part or all of their training at the college amounted to nearly 80. Another 8 had already died. The large majority of the candidates went to work in the Church of the Province, but a few worked in England and other parts of the world. So the college has done and is still doing something solid towards supplying the great needs of the church of the Province, a ministry which is South African in the fullest sense, attached to the country by ties of birth and training (Edward & Lewis 1934:206).

According to Gerdener (1958:255), Prof J du Plessis wrote, in 1910, about the point of "better staff for training schools and theological colleges as the great missionary desideratum in South Africa". Although there was a great improvement during the first half of the twentieth century, it is still true, most unfortunately, that the Diocese of St Mark the Evangelist was tempted to ordain untrained men to the priesthood which has led the church into a disaster. Hence the researcher embarked on the investigation of the possibility of changing the present position.

St Paul's College had to change its policy of being an institution for "European Candidates" to the priesthood. This became a legal issue at the time, but as the country was facing a time of change, from 1976 bishops began sending black students to the college. There was the inevitable issue of permits, and the college body reached a position of defying the law and refusing to apply. The government authorities were

obviously aware of what was happening, but there were never any prosecutions (Hewitt 1998:120).

St Bede's and St Paul's went through controversial and painful situations after the decision to close them. Relationships between the two colleges, had generally been good but circumstances were moving towards closure. From the financial point of view, as diocesan finances throughout the CPSA came under strain, the theological education budgets were often the first to be cut. In this regard, it is quite clear that Christian stewardship is very important for the development of leadership.

According to Hewitt (1998:121), a group of bishops hastily convened and within twenty-four hours recommended the closure of both colleges. Chichele Hewitt, the chaplain of the college during the controversial period, was appointed warden, and remained in this position until the closure of the college in 1992.

The closure of both St Bede's and St Paul's resulted into the process of their amalgamation at the beginning of 1993. A new college emerged, namely the college of the Transfiguration on the old St Paul's campus. Canon Luke Pats began as the new principal. The continuing ministerial education programmes of the college, both pertinent and empowering, are enjoying well-deserved support.

Due to financial constraints, the pressure on a closure on the college of the Transfiguration must not be ignored. The CPSA along with a number of other denominations experiences its own educational crisis. As a people of hope, the Christian community need to develop new visions and schemes towards the prevention of its closure. Those who have committed themselves to God's service need to display a sense of generous giving in order to save any negative situation.

#### **4.5.3 ST PETER'S THEOLOGICAL COLLEGE**

The first general missionary conference of South Africa held in Johannesburg in July 1904, discussed the training of indigenous ministers. The writer agrees totally with the statement at the conference by the Rev JS Morris, Methodist minister at Edendale, who said that if our Africa is to be won for Christ, the work will to a great extent have to be

done by native agents, most important would be the selection and training of these agents (Gerdener 1958:256).

The training of clergy remains as important today as it was a century ago. The transition of the indigenous ministry from the potential to the actual, may yet prove to be the outstanding characteristic of the Christian Mission in the first half of the twentieth century, said Gerdener (1958:257).

In 1903, the Community of the Resurrection, as an order of the Anglican Church of the Province, started training candidates for ordination at the College of the Resurrection and at St Peter's, Rosettenville, near Johannesburg. A three years training for the diaconate and six months' practical service as deacon, with a short course thereafter, led to ordination in the priesthood.

The Church itself awarded a Licentiate in Theology (LTh). The admission level was the Junior Certificate or its equivalent, the medium of teaching was English, with Afrikaans as a recommendation. Besides four full time tutors, there was also outside assistance from the community, so this was one of the best equipped theological schools in South Africa in the middle of the century (Gerdener 1958:259).

Training for the ministry is supposed to be shared responsibility between the school and the Church. The Christian community has a great task, as God is raising and calling people to the different types of ministry in response to our prayers and as a challenge to our financial generosity. A large number of ordination candidates who believe they are called to serve the church as priests and deacons need to be trained. Training for ordination takes into account both the gifts, talents and responsibilities of prospective candidates.

Honour is due to the Community of the Resurrection Fathers for the responsibility they have displayed in the establishment of St Peter's Theological College. They have sacrificed their energy and financial resources. It is evident that each diocese has some cost to bear, but much credit goes to the community of the Resurrection Fathers, God be praised. The church in the Transvaal also owes much thanks to one of the past Bishops of Pretoria, Bishop Carter (1902-1909). He asked the Mirfield Fathers and the Wantage

Sisters to do the work to which the church in the Transvaal owes so deep a debt (Cecil & Lewis 1934:141).

The Community of the Resurrection, founded in 1892, with their head office in Mirfield, England, is a “high church” religious order. They have contributed constructively towards the uplifting of educational standards in South Africa. The Church of the Province of Southern Africa is therefore also of a very “high church persuasion

St. Peter’s College also suffered pressure towards closure by the apartheid government. The college found itself in the midst of suburbs, through no fault of its own, a black spot in a white area, with the uncertainty of tenure that fact involved.

The need to train quality black leadership was not widely recognised by the church at the beginning of the period, but there were some who had the foresight to do so. According to Ndungane (1998:109), Father Godfrey Pawson, the principal of St Peter’s College (which was later incorporated into Fedsem), asked whether the time had not arrived for a determined effort to be made “to provide the church with better educated priests”. I agree with his question. Two of the reasons given by Father Pawson are identical to what was in the mind of the researcher, the first that “there is much evidence that, most of the highly educated people can not accept being led in worship by a poorly educated lay person or clergy. Hence frequent defections”. The second reason is that we are living in a democratic South Africa, most of the African leaders have not be exposed to quality leadership skills. The time has come where African bishops and African theologians are needed. e need quality leaders for the church.

#### **4.5.4 ST BEDES THEOLOGICAL COLLEGE IN UMTATA**

St Bede’s was established in 1879, through the efforts of the missionaries. Dr Henry Callaway, a priest from Natal, became the First Missionary Bishop of the Diocese of St John. He had a concern for indigenous leadership to emerge, thus a feeling that African Christianity could best be propagated by Africans themselves, hence he took some “native boys” to board with him. This led to the founding of St Johns Theological

College. The purpose of this institution was the training of young "natives and colonists" as clergy and teachers (Hewitt 1998:116).

The St John's institution was primarily for the training of teachers, and the ordination training formed a separate department. Bishop Bransby Key, who succeeded Callaway, realised that priests could never be adequately trained in an institution like St John's, and so theological students moved to the premises of St August in 1899, which by that stage had been vacated. This centre became known as St Bede's College (Ngewu 1994:23). Both Callaway and Key saw the need for providing a firm establishment of a black indigenous ministry in Transkei and so St Bede's primary task was to train clergy and catechists for the diocese (Hewitt 1998:116).

St. Bedes was an Anglican institution for the theological training of Black students. Its admission level was standard 8. It gave a two year's deacon's course which would be followed by a third year's training for the priesthood. Devotional training and pastoral care received the emphasis here as well as at St Peter's. While St Peter's attracted city students which envisaged a future urban parish, St Bedes drew its students mostly from the rural areas (Gerdener 1958:260).

The college had courses also for students who received their theological training through private studies. So students who completed their teacher's certificate at Grace Dieu in Polokwane, and who wanted to become ordained into full ministry, were also admitted there for pastoral and practical liturgical training. The institution was closed down at the end of 1992, on the grounds that the Church could not afford to subsidise four theological colleges, three of which were full-fledged provincial seminaries

The closure of St Bedes College has reduced the growth of leadership. The diocese of St Mark the Evangelist still needs well-trained evangelists in order to cope with the high demands for evangelism. The TEE College has become the alternative, but there is still great need of a full-time residential theological training institution. Learning on the job, at the side of the pastor, or sent out on special pastoring or church planting errands, they pick up essentials of ministry. How vital to see and experience healing, prayer counselling, demonic deliverance, planning a service, preparing a church retreat, helping to plan next year's programme, or a day of fasting and prayer. Correspondence

type of training does well, but does not really replace colleges like St Bedes (Cooper 1990:108).

A theological college was to engender a unique ethos that no secular institution could possibly have. The rationale behind the establishment of St Bedes College was that it would provide a firm establishment of a black indigenous ministry in Transkei. As St Bedes was founded primarily to train clergy and catechists, it was hoped that such a college would provide a constant and overflowing supply of native catechists, deacons and priests (Schuster's letter, 18<sup>th</sup> September 1993).

St Bedes Theological College played an important role in the training of priests, catechists and deacons and as such made constructive contribution towards the empowerment and enrichment of the indigenous spiritual leaders. The lack of well trained priests does establish the possibility for equality among Christian believers in carrying the responsibilities. It is true that those who threw their energies into winning our liberation, now need something deeper than what the untrained priest / leader can provide. It is important for the church to provide better training for the clergy.

Leadership is a call from God, but it requires learning through institutions vested with wisdom for the indispensable preparation for the work of the ministry (Hodges 1978:16). Better staff for training schools and theological colleges are the great missionary desideratum in Southern Africa, according to Prof Gerdener in 1958 (1958:255).

The aim of this study is to follow the development of a mission into becoming an indigenous church, standing on its feet with respect to "self-support", "self-government" and "self-propagation", thus an autonomous movement (Tippet 1987:85). The three-self-idea fall short of the ideal in any case. Financial independence, organisational autonomy, and missionary outreach are in no way marks of the church. Nevertheless, these things are important. Financial independence requires a well-trained staff, vested with a proper financial knowledge.

The purpose of the church and its ministry is to remain faithful – before God – to the tradition of the church as well as the contemporary situation. Hence all ministerial

functions require some training of higher learning, including administrative sciences – interrelated with the functions of ministry (Campbell & Reiersen 1981:32).

#### **4.5.5 THE THEOLOGICAL EDUCATION BY EXTENSION COLLEGE (TEEC)**

Theological Education by extension is a form of distance education with tutorial support. This college started functioning in 1976 and is continually improving and investigating new and better methods of operation. It is an ecumenical college, with among others the CPSA as major sponsor. It offers contextual and relevant theological training which equips the whole people of God for effective ministry.

The central office is located in Johannesburg. Its services are however extended beyond this office to twenty (20) regional centres all across Southern Africa. At each regional centre is an appointed regional co-ordinator, who gives assistance to students in time of need. It has already contributed much towards the training of indigenous leaders and has enabled hundreds of office bearers from many independent churches.

The researcher has studied for certificate and diploma through TEEC, and has met a number of independent church's bishops who were registered for diploma courses (1989 to 1995). The college encourages a combined ministry of lay and ordained people. Today's ministry must include both ordained and lay members of the fellowship. According to Taylor (1983:276), ordained or appointed leaders are important, but they must give priority to sharing the work with others.

TEE strives to equip and empower anyone anywhere for ministry. It offers accreditation through the Joint Board for the Diploma in Theology in Southern Africa. Diploma students may proceed with university studies because of their well-proven standard.

#### **4.6 CONCLUSION**

History teaches us that training cannot be in a void; it always comes within a particular context, hence the development of indigenous leadership. In our case the situation of poverty in Limpopo Province, the lack of evangelisation, and the vast areas of

unreached people show that much need to be done to change the situation. In order for this diocese to prosper, there is no alternative but to develop indigenous leadership, well trained and relevant to cope with the realities of the situation.

As already mentioned in the statement of the problem, the educated members of the diocese are faced with a dilemma because of the failure of the untrained community priests to help them. They now need something deeper. A theology of sacraments has been developed, either consciously or unconsciously, and it has been the dominant one in the diocese. The untrained community priests are failing dismally. Some even resist further training. They are indigenous, but with no competent knowledge. Hence higher education is of great importance in the development of leadership structures.

From the Independent Church's perspective training may not be so important, but according to the principles of the mainline churches, it is imperative that the quality of education should be high. In fact, the Independent Churches are also changing their attitude towards training of ministers. They also encourage them to read through correspondence institutions.

“Reading maketh a man”. All church structures are concerned about who should lead them, and the standard of his/her education. The researcher discovered that most of the Europeans have leadership skills, hence they do not have confidence in most of the African leaders, be it in business or social activities. Sometimes a Black man is appointed to a higher position only to use him as a rubber stamp, and again in order to win the confidence of the rest of the staff.

It is high time that those who were never exposed to studies should be offered some kind of training, thus empowering and enabling them to lead with confidence and to develop a sensitivity to the needs of those with different behavioural styles, and to find ways in which people within each category are helped to perform with excellence and fulfilment.

## **PART III: MISSIOLOGICAL ISSUES**

## **CHAPTER 5: “SELF-GOVERNMENT” IN THE CPSA NORTHERN DIOCESE**

### **5.1 INTRODUCTION**

The church must organise itself in such a way as to express itself. Its structures must reflect its theology, especially if it is to become a self-governing movement. In this chapter we shall be concerned with the development of an autonomous church, responsible for its spiritual growth.

The Diocese of St Mark the Evangelist is one of the youngest dioceses in the Province of Southern Africa. It has suffered administratively before becoming a diocese in 1987, the eighteenth one. Up till its establishment, the Diocese of St Mark the Evangelist has been part of the Diocese of Pretoria (Mokwele 1988:22). It has developed its management structure and ministry mission statement, in order to see vibrant, self sufficient congregations established and linked to each other, and sharing in resources, ministry and service, outreach and evangelism.

Ministry training is the process of helping people to shift the use of their energies. This chapter will attempt to clarify how to go about facilitating the process. Yet, this process should be dealt with in empathy towards all structures involved. The diocese should be self-supporting by way of developing a sense of accountability within the training context.

Training people for ministry need not be only in a formal institute. Following the example of Christ, there are clearly a wide variety of ways to train people. Often training can be done on an informal and individual basis. The diocese of St Mark the Evangelist is planning to use all effective methods, bearing in mind that whatever situation, the church is called to envisage and express the Kingdom of God.

Training for service means preparing all members to acknowledge their responsibility in the building up of a self-governing, self-supporting and self-propagating church. This young diocese has the potential for growth, and become an autonomous organisation.

As Christians we need to learn that we are merely stewards of the mysteries of God and that what is required of us is faithfulness to the Holy Spirit, who is the Spirit of Christ (1 Cor. 4:1-2).

The researcher wishes to encourage the church to consider intensifying the education of their members with regard to Christian giving, as well as training for financial management skills. Also: a distinctive interpretation of the Bible, innovative forms of worship, and modified rites are part of an authentic, indigenous reaction to the gospel on the part of indigenous leaders. Hence the Anglican Prayer Book is recommended as a tool towards self-government within the Anglican Church in Southern Africa.

The building of “self-governing” congregations is a process which requires administration which aims at equipping ministry. The well-equipped ministry will be able to develop and plant self-supporting, self-governing, and self-propagating congregations, thus the church whose members truly understand their obligation towards their call to discipleship. A self-governing congregation is independently responsible for planting and developing young churches, and also financially stable. The self-governing congregations needs to develop in line of the three selves theory' which will be attractive both for theological as well as administrative reasons (Kritzinger ea 1994:9).

The church that has developed itself to be self-governing will run its affairs autonomously, thus be a legitimate realisation of human freedom and knowledge that is God-intended and God-given, a positive autonomy in sharing with God some responsibility for the outcome of historical and natural life (Richardson and Bowden 1983:60). Self-governing congregations in this work refers to self-propagating parishes, all the time continuing to develop itself by proving to be an example of the flock (Van Engen 1991:163).

## **5.2 THE DEVELOPMENT OF AN AUTONOMOUS CHURCH**

An autonomous church is the one which has grown to full selfhood, responsible for its growth and management. The church should be able to create for itself an organisation for the task of ministering to the world, because it sees itself as being essentially a

ministry of the Word (Beyerhaus and Lefever 1964:134). The church is obliged to realise that it exist by the Grace of God, essentially linked to its head, Jesus Christ. Hence it is important for the church to hesitate to apply to itself an ideal that stresses the affirmation of the self (Kritzinger ea 1994:20). The concept of self-government, autonomy, or independence, are, by their literal meaning, and their political, social and ethical analogy, unsuited to describe the nature of the church, unless they are given an entirely new content. Taken literally, they presuppose that the church as a social entity can exist by itself, an impossible thing according to the Bible (Beyerhaus & Lefever 1964:112).

The office of the Archbishop of Cape Town has a responsibility towards the growth of the church in the province. The progress of the Kingdom of God among Christians and non-Christians is part of his missionary activity. The development of the archdiocese, thus the Christian communities, is significantly influenced by the thoughts about the church-planting goal of mission (Kritzinger ea 1994:18).

We have often refereed to the words of the first bishop of Cape Town when he encouraged the church with the wonderful words, “We must plant clergy, build churches and preach the gospel”. To my mind this statement carries a lot of weight, for progress along these lines result in “self-government”, an autonomous church. Beyerhaus rightly warns that, although it matters that a church should be self-governing “autonomy is not the most vital principle of its being. The vital thing is, we might say, Christonomy, the rule of Christ. When Christ rules there is the true self, and where His spirit is there is true liberty (Beyerhaus & Lefever 1964:17).

True liberty demands the existence of autonomy in relation to others, but both the “others” and ourselves are under the rule of Christ. That is the only liberty, the only autonomy which is worth talking about, and that is the autonomy which we are concerned to define in this study of a self-governing church (Beyerhaus & Lefever 1964:17).

The Anglican Church in Southern Africa was, by virtue of the vision of first Bishop of Cape Town, obliged to seek for ways and means of planting the clergy who would strive to propagate the gospel in a true sense of making disciples of all nations (Matt 28:19-

20). Discipleship involves life-changing learning in the context of relationships that leads to Christ-likeness.

During the twenty-four years of his ministry in South Africa bishop Robert Gray (1848-1872) put his words into practical effect, travelling throughout the country, laying down the foundations of what is today the Church of the Province of Southern Africa, hence fulfilling his vision of a vibrant, growing church.

In order for Bishop Gray to achieve the growth of his ministry, he established mission stations. There is no doubt that the mission stations played the most important role in the founding of indigenous churches all over the Third World, but also did much to make possible the birth of modern states. However, the church really grew from strength to strength through the indigenous leadership, for example the catechists conducted morning and evening prayer meetings and also prepared confirmation candidates (Kritzinger ea 1994:119).

The church is commissioned to “Go to all peoples everywhere and make them disciples, baptising them in the name of the Father, and the Son and the Holy Spirit, teaching them to observe all things He has commanded us (Matt 28:19-20). To accomplish this task properly, the church needs to strive for unity, but it is a unity with Christ. One very important thing that we as a Church are obliged to do is to love one another. To love our neighbours, to be one with them as fellow men, does not mean that we cease to be who we are. We are unique: disciples of the risen Lord who calls all men into Union with Himself through His church (Krass 1974:182).

Christianity is not an ideology to be recovered or a philosophical system to be remembered. Christians are called to live the story, not restate it in the form of universalised propositions. When we find salvation in Christ we don't receive a neat package filled with theological concepts necessary for our journey of faith. We only grow in faith through our relationship of trust in order to share our experiences and communicate a way of life that transforms.

The self-government of the church is the result of spiritual growth. Autonomy means to continue to grow in the grace and knowledge of our Lord and Saviour Jesus Christ (2

Peter 3:18). The credo of apostolicity does not give the church a reason for self-complacency; rather, it sets her face to face with the most critical question of her existence: the question of the power, the clarity, and the boldness of her proclamation (Berkouwer 1976:255).

The Diocese of Cape Town, which was the first to be established, could not administer the whole of South Africa from the South. More dioceses had to be established, as well as theological colleges where priests could be trained. In the meantime bishop Gray had to recruit the clergy from overseas. They came as missionaries, and we should recognise their contribution towards the proclamation of the Gospel.

Christian education is a central task of the ordained ministry, and it is an essential part of the training for ministry of all God's people. Education is the key to success. If any member of the church is not a learner, then he is a less effective Christian, and the ministry of his church is impoverished. Instead of a ministry of people who are growing every day in discipleship, the church's ministry becomes that of a tired, clerical minority, with a few lay trustees (Kraas 1974:104).

### **5.3 THE ADMINISTRATIVE GOVERNANCE**

The Church of the Province of Southern African (Anglican) is a movement, which like other movements has a leadership responsible for the administration of different activities. The church is the priesthood of all believers. According to Campbell, "when both Luther and Calvin discussed the priesthood of all believers, they were not transferring the priesthood from the priest to the laity, rather they were moving the priestly function of Christ. Christ was prophet, priest and king" (Campbell 1981:27).

With the priesthood centrally located in Christ, there is an added need for the church to have true teaching and doctrine. To place the teaching responsibility in some form of ministerial order has the danger of separating clergy from laity. But in reality that is not the case in the Anglican Church of today, the laity are organised into structures, for example the Men's Guild, Women's Fellowship and Youth Clubs. All these movements are charged with the responsibility of ministry. "All of the ministerial gifts are for the equipment of the saints, for the work of ministry, building up to the body of Christ"

(Eph 4:11-12). Self-government requires smooth and participative administration. The Church needs to strive for a methodology that will lead it to growth in this area.

### **5.3.1 CHURCH MEMBERSHIP**

Admission into the church, from a human point of view, depends on one's expression of faith in Jesus, ratified in baptism (Galatians 3:27-29; 1 Corinthians 12:12-13). At first it was adults who were baptised on their profession of faith, but from an early period children of Christian families were baptised and thereby brought into the fellowship of the church. In such cases the professed faith of the parents was essential. Children with their parents, were brought into a new community, a new communion, sharing Christ, and committed to following his way of life. Baptism signifies the response to the call (vocation) of God (Suggit 1999:3).

St. Paul in his letter to the Ephesians tells believers to live in a way which is worthy of the calling which they were called, that is, to be Christian. By church we do not mean bishops and clergy, but all who have been baptised and who have committed themselves in faith to God as revealed in Jesus (Eph 4:1). Thus the Church is a royal priesthood, a holy nation, a people for His name (1 Peter 2:9-10).

Being a member in this understanding requires true commitment and responsibility, a responsibility with the rest of the Church in its efforts to bring all people to the knowledge of God's love shown in Christ. The members of the church are therefore to be motivated to love all people, because of God's love shown to them. The common life of the Body of Christ enables the members of His church to encourage, instruct and help one another in all kinds of ways without imposing their wills upon one another. Through conversion each has a field of service in the church's life, and it is the responsibility of those already in the church to find a place for him or her in its service (Beyerhaus & Lefever 1964:43).

### **5.3.2 THE GIFT OF ADMINISTRATION**

Administration is a process involving human beings jointly engaged in working toward common goals. It covers much, if not most, of the more exciting things that go on

among human beings, thus consisting of the thought processes and the actions necessary for setting and achieving objectives (Coetzee 1988:2). In the church the administrative structures are there to facilitate the actual doing of congregational mission in the world. Administration as a divine gift brings harmony and wisdom to those who as yet do not worship God, because they lack the conscience and knowledge that the gift of administration is to be placed alongside gifts of apostle, prophet, teacher, worker of miracles, healing and speaking in tongues (1 Corinthians 12:27-29)

Although the precise methods and forms of administration may vary, the need for thoughtful administration and organisation is always great (Van Engen 1988:183). The Diocese of St Mark the Evangelist views administration and organisation as a necessary and important activity, not only at diocesan office, but also at parish and chapelry level.

The purpose of the church and its ministry is to be responsible for the spiritual growth of its members (2 Peter 3:18), and preparation for their ministry. God has given each person gifts for the performance of the ministry in a perfect, responsible manner. Some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ (Eph 4:11-12).

Ministers, as well as many other professionals, encounter a large number of diverse functional expectations in the performance of their role. These expectations are found both in the mind of the person observing the minister at work, and in the minister's own mind. The minister is expected to be a preacher, a liturgist, a counsellor, a friend, a teacher, a social change agent, a public-spirited citizen and a responsible parent (Campbell 1981:19). But he is not expected to administer funds, this is the duty of other Christian leaders. The normal governing board of a local congregation will have only partial sympathy for establishing priorities. Such a board, or Chapelry Council within the Anglican Church, will usually agree that one cannot do everything, at least not at one time, but it will rarely agree that any major item can be ignored (Campbell 1981:19).

The administration of the CPSA is derived from structures which, when implemented, will, it is believed, promote the achievement of the vision, mission and strategy of the

church. The structures are of a hierarchical nature, the church tends to operate from top-down in an autocratic controlling manner that is often experienced as being unfriendly and oppressive, and leads to the complaint that Bishops have too much power. According to the researcher's experience, this fosters the power struggle that plague so many Parishes, and entrenches the existing stereotypes that makes parishes to be resistant to change.

### **5.3.3 SELF-SUPPORTING CHURCH**

Administration like other disciplines, is a gift from God. It requires that men and women who are charged with the duties of administration will work with great understanding, and accept their given tasks as God's call to the development of His church.

A church that supports itself is responsible for its progress. One of the gifts which need training is financial management. The ordained minister is not supposed to handle church money, but he must have enough expertise in bookkeeping in order to be able to check and advise where necessary. It is important for the church to introduce useful management tools developed in the secular field. After all, some of the tasks in the church parallel those in the business world, so we can profitably use the techniques others have developed (Campbell 1981:39).

A self-supporting church would be expected to raise funds from within and outside the church and organise fund raising functions towards financial stability. The gospel has to be proclaimed to all with greatest speed, and for this there would also never be enough money. The church should make it possible for missionaries to go out.

The responsibility of the church is to participate in the mission of God. Therefore a self-supporting church will also be expected to support those whom God has called to the ordained ministry, administrators and other personnel of the church. Hence Christian stewardship is a commitment to the promotion of God's kingdom by way of pledges in the form of money. A failure to understand the true (spiritual and practical) meaning of stewardship has led many churches suffer in their ministry (Ledwaba 2000:70).

All members need to become aware of their calling and obligation towards the development of a self supporting church, thus developing an inner desire to be in a right relation with God and his world (Toon 1989:24). The participation of believers in the life of the risen Christ in hope, obedience and festal ecstasy makes their own lives feasts in a way which will help them to give freely with love and understanding (Moltmann 1992:113-114).

It will benefit the church which is committed to move towards being a self-supporting institution to learn from the experience in the secular administrative field, and strive to make use of the disciplines with care, but without apology. We will be venturing into the areas of what is in fact done in practical ministry. Just as the grace of God was not fully known until it became incarnate in Jesus the Christ, so ministry will not be fully known until its incarnation in practice is realised in calls made, counsel given, policy decided, and minutes of meetings written (Campbell 1981:42).

The philosophy of progress taught that mankind, because of his intrinsic character, is destined to improve until it one day attains a perfect society, free from all evil, war, poverty and conflict. This view has been shattered upon the anvil of history. Current events have made the concept of inevitable progress intolerable and unrealistic (Ladd 1981:A-75)

#### **5.3.4 SELF PROPAGATION**

Self-propagation is a move towards church independency, it is part of the three selves theory of church planting, a theory which was to influence the missiological debate about church planting. A main goal of the theory was gradual transfer of contrast of the mission work, as well as the evangelisation of the community, to the indigenous people themselves, but not considering leadership skills (Kritzinger ea 1994:8).

The Christian should desire to seek God in all his knowing. If he does so it would make an incalculable difference to the world he lives in. Our knowledge of God, with a sense of responsibility, will help the Christian to grow into maturity. As the gospel is proclaimed, people sometimes seek to become Christians.

The church exists not for herself but for the world. She has been saved in order to save others. She always has a two-fold task: winning unbelievers to Christ, and growing in grace (McGavran 1990:124). Church members need to develop the culture of self-propagation. It is a matter of great importance to a soul seeking person to be directed in its way by a wise priest educated in Spiritual life (Harton 1934:335).

To grow in grace is a gift from God. All of the ministerial gifts are for the “equipment of the saints”, for the work of ministry, for building up the body of Christ (Eph. 4:11-12). Further, adoration passes over into life and makes every action, no matter how secular or commonplace, an act of worship, directed, not only to the practical end in view, but primarily to the service of God. The Holy Spirit sanctifies the commonplace and directs the minor, as well as the major, activities of life to their true end, which is the fulfilment of the will of God (Harton 1934:77).

The Church of the Province of Southern Africa (CPSA) was recruiting its ministers/priests from England. Only later, after the establishment of theological colleges, they reduced overseas recruitment, but due to a chronic shortage of both missionaries and indigenous workers the necessity of self-propagating young churches is highlighted, giving confidence and self reliance to the native Christians, and to quicken their zeal and liberality.

Robert Gray, the first Bishop of Cape Town in 1848, transformed the position of Episcopal function. The Anglican Church was established in South Africa almost one hundred years (100 years) before the arrival of Bishop Gray. That means there was no bishop, and the nine colonial chaplains were not on the whole an inspiring body of men. The Bishop of Calcutta performed the necessary Episcopal functions as he journeyed between India and Britain (De Gruchy 1979:16).

Gradually the church, with its vast diocese of about 20 000 square miles, took shape, ministering to Black and White alike. Already by 1853 there were bishops in Grahamstown and Natal, and in 1857 Gray convened the first Synod of the Church, confiding in a letter from England that now he had “transplanted the system and organisation of the Church of England to this land” (De Gruchy 1979:17).

The hindrance to the development of a responsible, autonomous church needs to be investigated. However, the researcher has discovered that most of the present leaders have not been exposed to teaching about leadership skills. Some of the respondents are resisting change, and not even improving on their church dues or Christian stewardship. Pastors and missionaries administer the church best when they know what is the purpose of the Church. After setting the goals, objectives and strategies of their congregation, denomination or mission organisation, leaders then organise and involve people in the pursuit of those purposes. The purpose and intentional administration will best serve the church by keeping the large picture in mind, continually emphasising it to the members, and tirelessly calling the institution to reflect in programme and activity the mission and purpose of the organism (Van Engen 1991:185).

The church must continue to seek out those leaders who have become static. Help them to be responsible towards their call and obligation, train them in leadership and spiritual matters, thus giving them scope for leadership in spiritual matters, so that the groups that are forming may have a Christian orientation (Tippet 1987:209). Leaders with a desire to learn need to have full understanding about the Kingdom of God. The Kingdom of God is the new order of affairs begun in Christ, which, when finally completed by Him, will involve the proper restoration not only of man's relationship to God but also of those between sexes, generations, races and even between man and nature. This is the message of the prophets, and this is what John saw in his vision recorded in the book of Revelation. This too is the testimony of the Apostles who join Peter in affirming, "We await a new heaven and a new earth in which righteousness dwells" (II Peter 3:13) (Verkuyl 1978:198).

The Christian gospel with its propositional truths must be proclaimed in no uncertain terms. It must be articulated line upon line and precept upon precept so that intelligent, saving faith can be exercised. The truth of the gospel must be proclaimed with such clarity and cogency that hearers will be obliged to make up their minds for or against Jesus Christ (Kane 1976:309).

The aim of this study, particularly this chapter, is to bring a "mission" to such a state that it could become an indigenous church, standing on its feet with respect to "self-

support”, “self-determination”, and “self-propagation”. The fact is, as already mentioned above, there are some elements that resist change and transformation.

Self-propagation leads us to a state of defending the Christian faith, and therefore the need to be vested with knowledge. Better understanding of the word of God is necessary (II Peter 3:17). For example, many Christians, still fail to accept their call to obedience in Christian stewardship. Christian stewardship, if properly understood, leads to a new attitude to the daily occupation and the family life of the Christian (Beyerhaus & Lefever 1964:145).

Notwithstanding what has been said about the growth of Christianity, we must not forget that Africa presents us also with religious pluralism. Therefore it is the Christian’s responsibility to come to a better understanding and acceptance of other religious groups, but not forgetting the living missionary vocation (Pobee 1998:12).

The Diocese of St Mark the Evangelist, which is the principal area of this study, has quite a task ahead of it. Having mentioned its evangelical position it should be self critical in acknowledging that it is under obligation to all people (Romans 1:14). Consequently it will at all times render an account about the fulfilling of the commission implicit in its faith and the way it is fulfilling the calling (Moltmann 1992:1).

#### **5.4 THE CHRISTIAN RESPONSE**

Indigenous converts established the Anglican Church in this part of the world, particularly the black congregations. The congregations in the Polokwane East and West mission districts have been founded by converts from the Kimberley diamond and Johannesburg gold mines. During the Anglo-Boer War (1899-1902), these congregations were visited by British army chaplains under the auspices of the Pietersburg parish incumbents, who also baptised some children (Mokwele 1988:35).

The church in Mashashane emerged as a result of the labours and fervour of those indigenous men who were committed to spreading the good news of reconciliation amongst their own people. Unfortunately there was no concerted effort to train and

ordain them to ministry of the word of the Living God. In the early period, when the churches were being planted and Christianity was being established, only two men were trained to the ordained ministry of the Anglican Church. They were Rev William Molomo and Rev Alfred Ledwaba (Ledwaba 2000:11).

Though one may argue that indigenous ministers of the African Initiated Churches do not receive training, and their efforts seem to be encouraging and progressive, it is pleasing to report that Bishop Barnabas Lekganyane encourages his followers to register for theological courses and also to improve their understanding of the Bible by undertaking courses offered by Bible correspondence colleges (Ledwaba 2000:32).

Western missionaries had for most of the time a very negative approach to African culture. In many cases they did not only reject elements of culture that contradicted biblical principles alone, but African culture in totality. In practise it meant that Africans, when becoming Christians, had to adhere to Western cultural focus. This, coupled with effects of colonial rule in Africa intensified the whole process of acculturation (Crafford 1993:165).

This cultural issue might have contributed to the lack of trained indigenous ministers. No effort seem to have taken place, except the training institution for catechists at St Stephen, Rooisloot in the parish of Mahwelereng, which was founded by the Rev REW Norburn, a retired vice principal of Grace Dieu (Ledwaba 2000:18). This matter needs to be investigated with care, not causing trouble.

The diocese of St Mark the Evangelist has established a diocesan ministry training department. It trains lay-ministers, who are responsible for conducting church services at chapleries. In 1997 the trainers were Rev Dunsmuir and Andrew Symes. Lay Ministers refers to catechists who are charged with the responsibility of leading worship and helping the administration. Provision was made in the first draft of the constitution and canons to define the duties of three types of licensed laypersons: catechists and sub deacons. Catechists were licensed to instruct catechumens and others and to read homilies allowed by the authority, and teach congregations. Sub-deacons were to assist the priest by setting in order all things necessary for the performance of the Divine Service (Bank 1998:40).

Lay people are not there in the first place to assist the ordained ministry in the pastoral work. To the contrary: the ordained ministry is to assist the lay people in their work and witness. The lay are part of the leadership, and are also responsible for the propagation of the gospel. For the church to continue to expand in the Limpopo Province, clergy and laity need to be drawn together to assume responsibility for its own affairs. Gray maintained that lay participation in church government was essential, particularly when the bulk of funds for the growth of the church in the colony were to come from the laity (Southey 1998:22).

All around the world Christian leaders, who had been imbibing church growth ideas and who believed that the first business of the church was to lead men and women to Christ, were looking for a tool they could use to get pastors thinking about the vast opportunities for the spread of the Christian religion. As soon as the leaders discovered it, they held workshops and planned for others. This idea of workshops could be the tool with which the Diocese of St Mark the Evangelist could reach the unreached (McGavran 1986:275).

The church in America is said to be filled with vision for city reaching. Everywhere pastors, leaders and ordinary church members are talking about prayer mobilisation, the establishment of millions of neighbourhood prayer houses, identifying and empowering a city eldership and eventual community transformation (Dennison 1999:89). How to transform the Christian community into a vibrant community of committed believers, who would develop a team spirit, and accepting the priesthood of all believers, is the problem of responsibility in the church, how to involve every member in the preaching of the word (Beyerhaus & Lefever 1964:119).

In 1870 the Church of the Province of Southern Africa drew up and adopted its constitution. The Bishop of Cape Town was then accepted as Metropolitan. The diocese became an Archbishopric in 1897, the year of the Diamond Jubilee of Queen Victoria. The constitution indicates clearly that the church of the Province of Southern Africa is doctrinally one with “the Mother Church” in England. It also states that the Church of the Province of Southern Africa, accepts the doctrine, sacraments and discipline of Christ as contained and commanded in Holy Scripture, as the church of England has set

it forth the same in its standards of faith and doctrine. It also accepted the Book of Common Prayer. It also accepted the ordering of bishops, priests and deacons, to be used, according to the form therein prescribed, in the Public Prayer, the administration of the Sacraments and other holy offices; the English version of the Holy Scriptures to be read in churches; and, further, it disclaims for itself the right of altering any of the aforesaid standards of faith and doctrines (Mokwele 1988:22).

The Anglican Prayer Book 1989. This book stands alongside the South African Book of Common Prayer (1954), which in its turn is grounded upon the 1662 Book of Common Prayer, itself the heir to the three Prayer Books of 1549, 1552 and 1559. Behind these products of the sixteenth century lay the liturgical tradition, strongly influenced by the monastic movement which its sevenfold office of prayer, reaching back into the early centuries of the Church's life, and ultimately to our Lord Jesus Christ himself, and through Him to the worship of Israel (Nuttall 1998:55).

## **5.5 THE ANGLICAN PRAYER BOOK 1989 AND THE MINISTRY**

The Anglican Prayer Book 1989 (APB), combines fixed forms of liturgy with various alternatives and certain freedom of expression. Further, in view of the many languages in use in the CPSA, it is available in the vernacular versions, and it frequently happens that several different languages are used in a single celebration of the Eucharist. The APB contains not only the daily office of morning and evening prayer meetings, it also contains the occasional office (baptism, confirmation, marriage, funerals, among others) and a very useful catechism, setting out the fundamental faith of the church in question and answer form (Suggit 1999:24)

The APB is a good tool towards the defence of the Anglican doctrine, and also a guide for all occasions, for example, pages 82 to 97 bears witness to this effect. It contains a calendar whereby the worshipper is led through the Christian year, and kept informed of the Saints. The Prayer Book is thus meant to meet every occasion, and to need nothing but the Bible to go with it. With Bible and Prayer book, the parish priest could conduct his service every day, for it is indeed a valid tool for cathedrals and most parish churches (Mokwele 1988:45).

The creation of this Prayer Book has been a joyful and inspiring task during a period of over twenty years of liturgical experiment and renewal. The same period has been a crucial one for human relations in our subcontinent, with the church, in spite of its own inadequacy and sinfulness, lifted into a prophetic and pastoral witness to both the perpetrators and the victims of ideology, conflict and violence (APB 1989:9). It was created by the Liturgical Committee of the CPSA.

It provides a shape and structure for the worship of the church. However it does not work automatically or magically. Liturgy becomes true worship when the people of God, clergy and laity, clothe it with the devotion of heart and mind. Then it becomes a flame, kindled and rekindled by the Holy Spirit, for our benefit and for God's glory. Worship releases into the world, with its need and its pain, its sorrow and its hope, an influence for healing and wholeness, which we shall never fully comprehend. "For their sake I consecrated my self, that they may also be consecrated in truth" (John 17:19).

Leadership can be felt throughout an organisation. It gives pace and energy to the work and empowers the work force. Empowerment is the collective effort of leadership. The church carries out its mission and leadership through the ministry of all its members. The ministers of the church are laypersons, bishops, priests and deacons. They all form the governance of the church.

The ministry of laypersons represent Christ and his church, to bear witness to Him wherever they may be, and according to the gifts given to them, to carry on Christ's work of reconciliation in the world, and to take their place in the life, worship and governance of the church. The "true church" moves into the foreground, it is one and indivisible (Moltmann 1992:12).

The Diocese of St Mark the Evangelist, as a member of the Anglican Communion, is obliged to restore all people to the unity with God and with Christ. Training of the laypersons is of critical importance, for it enables them to develop their human potential and also to become true trainers of others, particularly the catechism (APB 1989:423).

According to the APB the ministry, of bishop represent Christ and his church, particularly as apostle, chief priest, and pastor of a diocese, to guard the faith, unity and

discipline of the whole church, to proclaim the Word of God, to act in Christ's name for the reconciliation of the world and the building up of the church, and to ordain others to continue Christ's ministry (APB 1989:433)

The ministry of a priest represent Christ and His church, particularly as pastor to the people, to share with the bishop in the church, to proclaim the gospel, to administer the sacraments, and to bless and declare pardon in the name of God. The parish priest, by virtue of his ordination, has a leading role in all matters affecting worship and the life of the parish (Suggit 1999:22).

## **5.6 THE TRAINING FOR SERVICE**

Christian leadership essentially involves service. As a church, we have a social responsibility of making the community aware that every person has an ability to find in the world all that one needs for life and for progress. God has made the earth and all that it contains for all people to share.

As Christian leaders we have to keep the church or organisation's purpose in the forefront of all activities through functions such as goal-setting, planning, organising, programming, motivating, coordinating and evaluating. We also seek to establish a climate which is conducive to the full development of human resources. That places the burden of setting goals within the context of team spirit. As disciples, we already begin in the present to live, to share and bear witness to the life of the coming reign of God (Haggard 1988:99).

Continuing education is recognised as an important component of professional training, but is not readily available either at parish level or diocesan level. Furthermore, the need for training and development is noticeable when lay ministers, churchwardens and community priests are expected to render services to a wider society. It is then that one will discover that some of them have never been exposed to theological and leadership training, they minister in isolation and find it difficult to adapt to the spiritual needs of the wider community they are to serve.

Successful organisations that have progressive approaches have realised that it is their staff that make things happen and therefore invest in staff by means of training and development. By taking a strategic approach to training and development, these organisations provide the right leadership that would create practical policies within a framework in which people can grow. Both pastors and people need much more education and training if they are to understand the many changes that are taking place, and apply the meaning of the gospel in the light of these changes (Taylor 1983:276).

A self governing Christian community needs to take upon itself to strive towards self development, because the members can only become true stewards if they develop the culture of learning in fellowship. Christian fellowship, as a resource for helping those in need, is the responsibility of the whole congregation – the whole “household of the faith” as St Paul called it (Gal. 6:10). This fellowship, or comradeship, is part of the ministry of every Christian, i.e. a ministry of love and active concern in which every member of the church has a contribution to make (Taylor 1983:155).

The pastor needs to develop the culture of training for service, i.e. training of people whose gifts may not be that of teaching others, but rather for leadership in administration, or in counselling, or in some service to the community (Krass 1974:109). The pastor may employ some institutions to do the training. For example, the Bishop of the Diocese of St Mark the Evangelist employed the services of the Centre for Organisational Excellence at Eastern College to train the leaders of the diocese. This group, in association with Cornerstone College in the Western Cape, ran two workshops during the years 2002 and 2003 respectively.

The situation in the diocese of St Mark the Evangelist can be described as encouraging. Bishop Martin is committed to the diocesan’s vision, which if well understood will bring about changes towards transforming a Christian community. The vision clearly prescribes the purposes: sharing of resources, ministry and service; and outreach and evangelism. All these can be achieved if all members could be made aware of the fact that the responsibility of the church is to participate in the mission of God. The work of mission is not peripheral to the calling of the Church, for this is its very task (Ledwaba 2000:70).

The Diocese of St Mark the Evangelist, which is the subject of this study, has established a committee for Training for Ministries (TFM). The goal of this committee is to support the Diocesan Vision: i.e. to see vibrant, self-sufficient congregations established and linked to each other for the purposes mentioned above.

This means that in each parish the aim is to have:

1. A church supported rector – who serves as a team leader and facilitator of others.
2. A team of community clergy – who share the ministries of word, sacrament and service.
3. A team of lay ministers – ministering together according to their gifts and the needs of the church and community.

Well-trained, effective parish council and chaplery councils – which work together in the leadership, management and administration of the parish.

All members discovering and growing in their gifts and ministries as they give themselves to God in response to His love for them in our Lord Jesus Christ (Romans 12:1-2) (Bishop Martin and TFM Committee Minutes of 13<sup>th</sup> August and 7<sup>th</sup> November 2002).

In order to be effective in its calling, the training committee has developed a mission statement with a clear and limited focus:

The mission of the diocesan training for ministries committee is to work with archdeaconries, parishes and diocesan organisations to equip and resource leaders and ministers for effective service:

- a. As licensed lay ministers.
- b. In preparing candidates for confirmation.
- c. On parish and chaplery councils.

Training is the theological and leadership component of its work. The committee decided that it is not necessary to employ a diocesan trainer at this stage for this ministry, but rather to use the many and varied gifts of members of the diocese to conduct training events and workshops and to continue to make use of training resources such as TEE College and DAI leadership materials (TFM Minutes 2002).

The mission statement sounds encouraging, but it would be very helpful if the present leadership could develop a culture of learning. The aims and objectives of the committee seems to go along with the ideas behind a self-governing, self-supporting

and self-propagating Christian community. The aim for the young church is to be matured in order to be autonomous. Whatever the theory of mission there is agreement about it that in order to mature, ministers have to be trained (Beyerhaus & Lefever 1964:57)

## **5.7 CHRISTIAN STEWARDSHIP**

One area which needs concerted training is that of Christian stewardship. Christian stewardship is a commitment to the promotion of God's Kingdom by way of pledges in the form of money. The church, by virtue of its calling, is obliged to promote God's mission and also to enable the activities of the church and the administration of sacraments to be effective (Malachi 3:7-10). All this is to enable the church to do its main work: to be witness to Jesus and to bring all human beings into the fellowship with Him (Ledwaba 2000:70).

It is important for the church to put more emphasis on the training of the treasurers of chapelries, parishes and the diocesan administrators on financial management. Christian teaching brings about a radical change in the life-style of converts. The Christian gospel is a yeast fermenting change in societies, to the better (Sanneh 1990:175).

Christian-giving, is an important aspect of our Christian life. Christians therefore should be encouraged to give money for God's work, and to consider the claims of tithing (Malachi 3:10). Christian stewardship became one of the subjects regularly taught in the Bible institutes and classes, and would have made little progress without the work of those classes. Therefore it is important for the Training for Ministry- committee to include Christian stewardship in their plan of action.

There are no short cuts to the fullness of the Christian life. The fullness of Christian life demands an absolute commitment and self-sacrifice that God calls us to make in obedience and love. Self-government requires self-commitment with a full knowledge about our obligation towards Christian giving. Its foundation is Christ's own self giving (II Corinthians 8:9). Giving is described as the ministration (diakonia), which overflows in a flood of thanksgiving to God (II Cor 9:20). According to Davies, the act of giving,

which is an aspect of the service of love, is also a Eucharistic act, which demonstrates the unity of worship and life (Davies 1966:104).

As Christians we need to develop the capacity of Christian stewardship, to learn with understanding that we are all merely stewards of the mysteries of God, and that what is required of us is faithfulness to the Holy Spirit – Who is the spirit of Christ (I Cor 4:1–2). The challenge to the Christian churches is therefore to educate their members about the importance of Christian giving and to develop the capacity of learning. In the matter of thorough training for church leadership it must be remembered that the laymen are vital factors in the life of the church (Idowu 1964:51

A self-governing church without money has a problem, but to have money without the knowledge, accountability and responsibility, means that organisation is dead in principle. It is important to strike a balance, a programme of shared stewardship and also respect its autonomy. Thus the financial responsibility of the old churches towards the younger should be expressed, but also the new church should be challenged to take a proper share of that responsibility on its own shoulders, not someday, but from the beginning (Krass 1974:151).

Every human organisation needs leadership, but that leadership is open to abuses of power. Within the framework of the Church we believe that the bishop has authority to assist the congregation to centre its activities and to guide it through participatory means to realise those goals which it has set for itself (Campbell 1981:99).

## **5.8 CONCLUSION**

Leadership is about leading by example; it is about raising people to the next level of responsibility. Therefore in concluding this chapter, one has to encourage those who are being charged with leadership in self-governing organisations to be compassionate and have a commitment to suffer with the less fortunate. They must have good values, vision and virtue.

Leaders without vision will perish like fools (Proverbs 29:18). They must be able to make people realise their dreams, be able to use their local experience to solve local problems, and be an embodiment of what is good and right. Bishop Martin has set an

example of making the clergy and lay ministers to develop their ministerial skill through their efforts of arranging workshops on leadership. One would refer to the one workshop held on the 3<sup>rd</sup> August 2003 at Christ Church in Polokwane. The theme: “The challenge of effective Christian leadership”. It was well attended, and good fruits were expected.

It would be helpful for the church to encourage its members to engage in education, thus bearing in mind that continuing education is recognised as an important component of professional training. The guidance of this education is not easy, for it is an exceedingly delicate task, and makes great demands on the character of the priest himself. The priest’s whole ability to guide souls depends upon his being a man of God (Harton 1934:336).

According to Bosch, the responsibility of Missiology in this respect is to interact with missionary praxis. Missiology is an inter-subjective reality in which Missiologists, missionaries, and the people among whom they labour are all partners, partners in a community of believers who are committed to share their ministry for the glory of God (Bosch 1991:497).

Indigenisation of the church and the Bible has, in a sense, received attention, but the researcher will in the following chapter be faced with the challenge of indigeneity. The researcher has been encouraged by Bolaji Idowu in his book “Towards an indigenous church”. Here he deals with the manner in which the religious educators in Nigeria transplanted Christianity as an European cult (Idowu 1965:15).

This chapter was trying to investigate the way to a self-governing Christian community. However, since the theme of this thesis is on indigenous leadership, various ideas came to the fore. The hope is to trace important subjects for the indigenous leader, who is by virtue of his calling obliged to help the people of God to be vigilant and vibrant, to face life and prepare for the future, thus establishing a personal relationship with the living Christ and cope with life and all its problems (1 Peter 5:6-10).

The church is by virtue of its calling obliged to know the living Christ, and to draw nearer to Him in prayer. Our Lord Jesus Christ prayed that we should remain united

under the guidance of the Holy Spirit (John 17:21), treat each other with compassion, develop an inner understanding of all those who need our help for spiritual growth, i.e. to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. This is also the route to become a self-governing Christian community (2 Peter 3:17-18).

There is a need for new thinking, it has to start with the self, thus transformation towards self-government. Transformation must start with a willingness to examine one's own self-understanding, willingness to take risk of thinking new thoughts. This is the most frightening aspect of all, and yet the most fundamental if there is to be a new growth and leadership development “the old must die so that the new can be born”. Such a process has to start with the most entire body of the Church. No holy cows must be left unexamined.

## **CHAPTER 6: THE CHALLENGE OF INDIGENISATION / INCULTURATION**

### **6.1 INDIGENISATION AND INCULTURATION**

This study focuses on indigenous leadership, the kind of leadership that concerns itself with indigenisation and inculturation. Indigenous leadership will be able to make the church attractive to the indigenous people. Such leadership necessarily will have cultural affiliations with its own people. However, this leadership must truly have a calling from God, and be filled with the Spirit, for it is the anointing and spiritual gifts of the Holy Spirit that provide the indispensable preparation for the work of the ministry (Hodge 1978:16).

We shall continue to study how inculturation of Christianity in African cultures will lead towards church growth. Christians should discover that they are – by virtue of their Christian calling – obliged to take part in the mission of Jesus Christ.

Christian faith and knowledge are some of the important prerequisites for indigenisation. For those who feel called and obliged to engage themselves in leading the community towards an indigenous church, it will be important to cultivate the culture of learning. They should grow in Christian faith and knowledge, in communion with God and come to hear His Holy Word in an idiom which is clearly intelligible to them (Idowu 1965:11).

The researcher's main aim is to promote the Christian outreach towards evangelism in the unreached and unevangelised parts of the Limpopo Province. Among other things, those communities need to be helped whose languages are still marginalised, and to strive for the translation of the Bible into those languages. Example of these are, the Northern Sindebele and Khilobedu of the Balobedu tribe of Ga-Modjadji.

Because the mission of Jesus Christ, as well as the purpose of the "Great Commission" were to proclaim the Good News of salvation, it would be very important in the context of indigenisation and inculturation to study the themes of preaching, the language of

evangelism, the liturgy, Christian culture and the development of self discipline among other subjects.

The challenge of indigenisation/inculturation will in particular help the church to discover those aspects that will bring about a healthy Christian community with effective leadership. Distinctive interpretations of the Bible, innovative forms of worship, and modified rites are part of the authentic indigenous reaction to the gospel on the part of indigenous churches (Ledwaba 2000:86).

The basis of the church is the acknowledgement that Jesus Christ is the Lord and Saviour. It is therefore obliged to bring people of all cultures into a relationship with God and Christ, and so into a new relationship with each other, to life, and to the world. The indigenous ways of worship are to be encouraged and developed in order to reach our goal and spiritual growth.

## **6.2 INDIGENOUS THEOLOGY**

Indigenous theology is an expression of the struggle for theological selfhood from the domination of western theologies. Theological reflection is seeking a responsible reception and rooting of the Christian gospel in a given concrete locality. Indigenous theology is a process. Indigeneity refers to the expression of the national culture, thus Christianity being rooted in the cultural soil of the homeland (Kritzinger e a 1994:20).

The challenge of indigeneity touches upon fundamental questions related to the local communication of the gospel and even to the determination of the contents of the Christian proclamation itself and with the indigenous Christian community.

When speaking of the indigenous Christian community we refer to the Anglican Church in Limpopo Province. Indigenisation in this context means that the Church in this diocese should be the church which affords Anglicans the means of worshipping God as Africans; that is in a way which is compatible with their own spiritual temperament, of singing to the glory of God in their own way, of praying to God and hearing his Word in idioms which are clearly intelligible to them (Idowu 1965:11).

The indigenous people of this diocese express their Christianity in a multi-cultural way. However, the general African expression of the Christian faith is in the forefront. The gospel in this diocese is transmitted and translated into more than one language, thus into African sub-cultures, but without losing the fundamental character of the gospel. Though the task is a serious undertaking and not risk-free, the Ndebele nation still feel that the Bible should also be translated into Sindebele, to be the twelfth language in Southern Africa. Those who engage in the indigenisation of theology must realise the presence of this profound challenge. The Ndebele nation has suffered marginalisation ever since the recognition of spoken languages. They also form part of the leadership in the diocese of St Mark the Evangelist, so by investigating the development of indigenous leadership, they are included as an indigenous people.

The gospel is said to remain a “scandal” to all cultures. No culture is able to completely indigenise the gospel (1 Cor. 1:22-23). Jesus spoke the language of his people and used the imageries of everyday life, yet he had to say, “he who has ears to hear, let him hear” (Mark 4:9). Indigenisation does not mean the elimination of the scandal of Jesus Christ. That would be a fundamental distortion of the gospel. In the process of the indigenisation of the theology, Christians themselves must be judged by the scandal of the crucified Christ; “no one can say, Jesus is Lord except by the Holy Spirit” (1 Cor. 12:3). Here is the possibility of the limitation of indigenous theology (Richardson 1983:293).

The acknowledgement of the lordship of Jesus Christ will make Him real to those who sincerely believe in Him as Lord of their lives. No human community can express its faith in Christ without giving structure to its existence (Kritzinger ea 1994:20). But in giving concrete expression of faith in Christ, the Ndebele nation of the Limpopo province also feels that it is important that their presence be felt.

A church is not an end in itself, but only a means to an end. The church is a missionary community. Therefore the Christian community of St Mark the Evangelist should continue to strive for the indigenising of theology. Their ultimate aim must be to plant indigenous churches which, in turn would plant churches, and on and on without end. This can be brought about only through a lay movement. Therefore, it is imperative to

keep on emphasising the priesthood of all believers, which is the right direction to follow (Sarguman 1992: D133).

### **6.3 INCULTURATION AND THE CHRISTIAN LIFE**

The greatest of all historic events was the incarnation, when God, the eternal Spirit, Maker of heaven and earth, wrapped Himself with the mantle of our humanity and appeared on earth in the humble guise of a helpless baby, dependent for His very life on his mothers milk. By unique event, God, the timeless one, entered the stream of human history, and for thirty-three years was subject to the laws and limitations of time and space. It is eminently fitting that everything before the incarnation be described as B.C. – Before Christ, and equally appropriate that all subsequent time should be referred to as AD – in the year of our Lord (Kane 1976:197).

The need for inculturation is based on the plurality of cultures that are present in the world, and the fact that the Christian faith has to be re-thought, reformulated and lived anew in each human culture. In our particular case, the incarnation of Christianity has to be faithfully reflected in the forms of African cultures (Isichei 1995:331).

Inculturation has always been easier in isolated African congregations, because they are not dependent on overseas contacts and to the financial resources of their international mother churches (Isichei 1995:335). That is where the pluriform character of contemporary Christianity manifests itself (Bosch 1991:447). According to Oosthuizen (1968:221). “The missions did little to develop indigenous forms of self expression in liturgy, in music, in theology and in pastoral work”. Mission is not a propaganda, a platform for ideas, but it is mission, for example, when one helps somebody else to give his own response and his own form of obedience to the message. Inculturation only becomes possible when the churches practise it with full understanding of the activities of Christian life. The church should be “one” the world over, and yet be naturalised (acculturated) according to local cultural variants in every different land and among every different people.

Africans have understood the church according to the paradigm of the traditional extended family, wanting to stress the sense of belonging and community. This quest of

Africans, deeply rooted in their self-understanding of reality and being, has led many to walk out of the historical or mainline churches, where they have found no satisfaction in the very individualistic understanding of Christian faith and church (Pobee 1998:26).

The aim of the inculturation is “to make Christianity feel truly at home in the culture of each people”. There are four principles of inculturation:

1. The message must be relevant to the cultural context.
2. The message must be stated simply.
3. It must be interesting and attractive.
4. It must be in a language which is familiar to the people.

The above-mentioned principles are very important to those who are called to proclaim the gospel. Faith is to become cultural, and culture needs to be “baptised” if it is to become faith (Bowen 1996:92).

The church is a missionary movement, which is called to proclaim the gospel cross-culturally. Because of the cultural distance between Jerusalem and ourselves, a substantial percentage of the world population would now not have received the gospel if it had not been communicated cross culturally (Kritzinger ea 1994:132). The call to discipleship is a call into God’s reign and is, as such, an act of grace. Jesus Christ encouraged the church to carry the cross and follow Him (Matt. 10:38). By carrying the cross, the church is called to preach the gospel to every creature, and to every nation, irrespective of his or her cultural affiliations (McGavran 1986:59).

According to Bate, any analysis of culture as the key to understanding the sickness and healing process leads naturally to the appropriation of inculturation as a theological context for interpreting the phenomenon (Bate 1995:19). To transform culture into a Christian culture becomes the challenge to the church. According to St Paul, “when anyone is joined to Christ, he is a new being, the old is gone, the new has come” (2 Cor 5:17). Because the Christian is a transformed being, all believers are called to change their attitude towards culture.

Inculturation does not mean that culture should be destroyed and something new should be built on its ruins. Neither, however, does it suggest that specific cultural forms should be mindlessly endorsed in their present form (Bosch 1991:455). According to

Parratt, most African theologians proceed on the assumption that God reveals himself to some degree in all cultures and in all religions. The African cultural and religious heritage therefore becomes for them a source for African Theology (Parratt 1987:154).

The church is a community, concerned mainly with mediating eternal salvation to people (Bosch 1991:469). The church should never lose sight of the fact that God loves all people. God is good, for He is merciful and full of compassion. Hence our salvation as Christians is meaningless unless it is linked to the salvation of all humankind. God's plan is to use the church for the salvation of the world (Krass 1974:11). Even so, the vestiges of colonial discourse are still with us. We are still (in many quarters) possessed by an implacable urge to universalise, a refusal to recognise and respect cultural distinctiveness, a failure to acknowledge that, while we accept Christ as the supreme mediator, there are other paths to God's mercy which are culturally different from our own but which are just as valid cultural expressions of the true faith (Tlhagale 1995:6).

Cultural contacts and cultural encroachments cause leaders to rush to the defence of traditional ways when such ways are seen to be in danger of extermination. The insecurity which cultural contact has brought in its train in Africa has created a fertile soil for the Messianic prophetic movements with their materialistic and futuristic emphasis (Oosthuizen 1968:81).

Bosch comments on the revelation of God in all cultures by saying: "We are beginning to realise that all theologies, including those in the West, need one another, they influence, challenge, enrich and invigorate each other so that western theologies may be liberated from the "Babylonian Captivity" of many centuries" (Bosch 1991:456). He continues:

Men and women are often forced by their ecclesiastical practices to inhabit some no-man's-land in which various elements from Western and African cultures have not yet cohered to form a single culture. Those who bring what is foreign to Africa give it to Africans only in part: in a parallel way, Africans also receive part of that culture selectively while rejecting various parts of it.

“When anyone is joined to Christ, he is a new being, the old one is gone, the new has come” (2 Corinthians 5:17). This is really tough, because Africans regard the Bible as the book brought about by the Europeans. The Bible is the Word of God, with no strings attached to it. Therefore, the preachers need to state this categorically.

The truly committed Christian, is a transformed being. All believers are called to change their attitude towards culture and repent from their sins in totality (2 Chronicles 7:14). The church as a community which is concerned mainly with mediating eternal salvation to individuals is obliged to do all through the guidance and power of the Holy Spirit (Bosch 1991:469).

Jesus Christ identified himself with us without surrendering his own identity. This principle of “identification without loss of identity” is the model for evangelism, especially for cross-cultural evangelism (Winter 1981:7). By cross-cultural evangelism is meant that the missionary has to learn to function effectively and fluently in another cultural community. According to Kritzinger et al (1994:68-70), this does not always happen. Sometimes the missionary remains an ill at ease stranger in the new culture, as someone who is insulated from all those to whom he is called to minister. Missionaries too must be prepared to identify with the people and culture to which they are sent.

Inculturation refers to the process whereby traditional forms of the Christian faith are harmonised with the historical and cultural forms of an indigenous people. This only becomes possible if Christians respect their own historical and ethnic legacies and strives to give form to their own distinctive communal identities.

A people has more or less a common culture. Leadership within each society has to be established alongside a particular structure of the society concerned, an indigenous leadership able to preserve the character and social relations. The other way is to make the recipient culture the true and final locus of proclamation, thus primarily striving for the message to reach to the cultural roots of community. Good examples are the African Independent Churches, for they succeed to accommodate much of the cultural basis that have a place in the divine scheme (Sanneh 1989:28).

#### 6.4 AFRICAN THEOLOGY

The church's growth depends on our faithfulness when we continue both by word and deed the mission of Christ to the world. "In order to accomplish this mission, Christ emptied Himself and became like those to whom He had been sent, thus the self emptying in the incarnation of Christ who became a model for those who will complete his mission today" (Anderson 1993:144).

"African theologians need to study and interpret how the divine revelation is contained in the heritage from the past. Thus the prime theological task in Africa, the indigenisation of the Christian faith as a vital element in African life, becomes a theological interpretation of African traditional religion, a living testimony to the belief that the religious past must be viewed as being integral to the Christian present" (Bediako 1995:77).

"Indigenous theology is an expression of the struggle for a theological identity which is not dominated by Western theologies and preconceptions. This search for theological identity rightly preoccupies many Christians in Asia, Africa and Latin American countries. The challenge is to clothe sound biblical beliefs and practices in African cultural garb (which basically is what African Independent churches, with varying degrees of success, attempt to do). Some people maintain that God has not only created the material universe, but that He also established the laws of nature and human customs" (Mbiti 1969:40).

Because inculturation has become such an important and emotive subject, it preoccupies many African theologians and the development of African theology has gained great momentum in recent years. Inculturation attempts to understand and interpret the Christian faith according to the Bible, within the total African context, by being faithful to African forms of cultural expression and a specifically African understanding of the contemporary situation. This is an open-ended task and creative theology can never find itself out of work (Mbiti 1969:226).

According to the African culture, the poor and the rich help one another in times of trouble, or they inter-marry, and that already explains how the forces of culture unite them. The greatest problem facing the people of Limpopo Province is the ever-increasing crisis of poverty; Christian leaders are called upon to help by ways and means of encouraging the government to establish the self-help schemes. The Christian mission to the modern world has to integrate the people into the wholeness of the Christian vision. The wholeness is wholeness in Jesus Christ, a vision in which proclamation and confession of Jesus Christ as the ultimate reality is implicit (Bediako 1995:139).

The clear message of the Bible is that God has “a preferential option for the poor and those who suffer”. When Christians therefore ignore the plight and suffering of the poor, this negligence strikes at the very heart of God. What really creates misery, wars and hatred among human beings is the fact that we refuse to give up our sinful ways and become sensitised to the plight of those who are poor and those who suffer (1 Chron 7:14). One of the greatest scandals of modern globalised life is the division of mankind into rich and poor (Nyerere, in Parrat 1987:117).

African theologians need to encourage one another, to study and interpret what one may call the revelation contained in the heritage from the past. This is the prime theological task in Africa – the indigenisation of the Christian faith as a vital element in African life, a living testimony to the sense that the religious past must be viewed as integral to the Christian present. The present Christian community is being challenged to affirm a Christian commitment and become transformed in order to demonstrate its spiritual credentials for what they are, and to show how efficacious these spiritual credentials are, and to provide a unified world of meaning to meet African needs (Galatians 6:1-2) (Bediako 1995:81).

In view of the doctrine of Christ as the Word of God, the agent of man’s creation, and the pattern of the perfect human personality, all converts to Christ have an eternal connection with Him. Hence it is the role of the church to preach wholeness of all humanity, and thus become what the whole of humanity was intended to be from the beginning – rational images of the Divine Word (Bediako 1995:191).

The fact that the incarnation is the central event of scripture and history, should encourage the church to develop itself and continue seeking to become transformed, strive for spiritual growth and the knowledge of God. Christ on the other hand transforms human lives (Bediako 1995:190).

According to Kane “one stated purpose of the incarnation was to destroy the works of the devil” (1 John 3:8) (Kane 1975:270). Disease, death, and demons are all part of the kingdom of Satan that Jesus came to destroy, that is why He “went about doing good and healing all who were oppressed by the devil” (Acts 10:38).

The central concern of people today is poverty and unemployment; these two cause people to endure suffering. Hence Christians are obliged to passionately insist that working for peace, justice and integrity of creation is an essential and central Christian responsibility, grounded in the core of Christian theology. Solidarity with the poor and the oppressed is a central criterion of faithful discipleship and mission. Those affected with HIV/Aids need to know God, knowing God is nothing more than seeking justice for the oppressed and marginalised (Robinson 1996:9).

The incarnational and redemptive dimensions of the Christian message both play an essential role in the processes of inculturation, which has Jesus Christ as its subject. Our Lord Jesus Christ has compassion for the sick, and those suffering from unemployment and without financial security. Death has become very common because of those dying from HIV/Aids. This makes the poor to remain poor. Most unfortunately there is overspending at funerals, which to my understanding the Church has a duty to teach the people to reduce the standard of the funeral’s high expenditure.

Inculturation, therefore, is that movement which aims at making Christianity permanent in Africa by making it a people’s religion and a way of life which no enemy or hostility like “Aids” can ever succeed in supplanting or weakening. It is the inculturated Christianity that can attempt to give an answer of hope to anxieties and anguishes of the people of Africa (Bate 1995:233).

## **6.5 INCARNATION**

Incarnation is the central event of Scripture and history. God did not choose to reveal Himself through a demigod, one far removed from our common humanity, but through one who was perfectly man. He who was the Word of God incarnate, gives us the key for understanding the Word of God contained in the rest of the Bible (Dentan 1961:186). The incarnation has been presented as an isolated crossing over rather than as the closing of the gulf. While the Christian God is called Father, this signifies to the majority of people only that he is creator and supreme head (Taylor 1963:89-90).

Protestant churches, by and large, have an undeveloped theology of the incarnation. The churches of the East, the Roman Catholics and Anglicans have always taken the incarnation far more seriously – “albeit the Eastern church tends to concentrate on the incarnation within the context of the pre-existence, the origin of Christ” (Bosch 1991:512).

Incarnation is the key to the kind of successful cross-cultural evangelism that will reach all nations. According to Daneel a more conclusive assessment would need to make use of further criteria such as the role of the church in society, incarnational theology, perceptions of salvation and so on (Daneel 1987:22). If the pastor is to help people, he has to be able to think and feel with them. He has to practice the “incarnational” principle, which we see in the ministry of Jesus, who is the role model of the church (Taylor 1983:42).

An indigenous church is the one which is adapted to local customs – in particular with regard to ritual and church government. She should be a church the keynote whose life is the Lordship of Christ, the church in which in all things He is pre-eminent. Thus, also an indigenous church in Limpopo Province must know and live in the watchful consciousness that she is part as well as “presence” of the “One, Holy, Catholic and Apostolic Church” (Idowu 1965:11). An indigenous ministry calls for an indigenous theology, and, in particular, indigenous confessions of faith. Each of the independent movements has its own confession of faith, whether published or unpublished (Oosthuizen 1968:10).

The indigenisation of liturgy presents certain practical problems, because all liturgies use specific languages and cultural forms, and these are not easy to standardise in

polyglot social contexts. More fundamentally, concern about indigenisation seems a luxury in the light of the deepening crises in Africa. When one thinks about all the problems which Africa faces, composition of African canons for the mass or African forms of the sacrament of confession, pale into insignificance or at least that is the perception of some (Isichei 1995:331).

The power of positive thinking can, by God's grace, lead the church to be vigilant and remain faithful to the Christian calling and thus being active in bringing about a true committed Christian community. As Christians we need to be obedient to the Lord as Saviour.

In our progress towards indigenisation and inculturation we need to develop the concept of the plurality of theologies, because we don't all apprehend the transcendent in exactly the same way, nor can we be expected to express our experiences in the same way (Tutu 1987:52). There need to be training programmes and workshops to improve relations between the different kinds of theological understanding.

The theme of this thesis is about the development of indigenous leadership. To be an indigenous church and at the same time maintain this truly representative or "presence" character is not easy, there are besetting dangers all around. However, there is an antidote to such dangers, that is the unflinching faithfulness of the church to her Lord in her conscious preservation of the faith once delivered to the saints (Idowu 1965:11).

It is unfortunate that some of the leaders do not really understand the meaning of identity, as such they see no reason for the development of indigenous leadership, or the translation of the Bible. Transformation is the key to maturity; therefore all Christians need not conform to the patterns of this world, but rather be transformed in their minds (Romans 12:2).

Once we have become transformed, no amount of ignorance shall ruin our minds. No amount of frustration and stress shall lead us to refuse changes in leadership structures. An indigenous ministry / leadership that is of good quality will never cause confusion, it could even reduce stress in those involved in leadership.

We may not all be articulate in written theology, but we express faith in our liturgy, worship and structures. What impresses me is the warm expression of joy as we clap hands, singing choruses, and dancing in rhythm with the new spiritual and indigenous songs. More interestingly is the rhythm planted in the Anglican hymns; they make the services livelier. This is a true challenge to inculturation.

Growing Christians also benefit from challenges, regardless of the fact that we would like every Christian to be growing aggressively in Christ (2 Peter 3:18). The truth is that we are not; others are reared as spiritual babes. For example, men and women who choose to buy liquor in order to drink after funerals, and those who fail to develop the culture of caring for the sick, particularly the victims of HIV/Aids. Well there are those who are hungry for a greater sense of purpose and progress in their lives. Rather than dumping our information about needs of the body, it might prove more effective to craft specific challenges that connect with people where they are. “A well planned challenge might often be just the ticket to help a person take another step of ministry training and involvement” (Spader 1991:207).

A healthy growing church exists to glorify God. Obviously we can say that the church exists to glorify God, and therefore has to be responsible to its missionary calling and incarnated in the “Great Commission” (Matt 28:19-20). When people believe in the ministry, their tangible commitment will follow naturally. Increased giving and greater personal involvement often demonstrate that commitment. For things to change, it should begin in the life of the leader. Addressing these needs means beginning with one’s own life (Spader 1991:90).

## **6.6 CHRISTIAN FAITH**

The centrality of faith for Christianity dates from the New Testament itself. Faith is the substance of things hoped for, the evidence of things not seen (Heb. 11:1). The faithful is a short hand term for those living according to the apostolic teaching (Acts 10:45), and “the faith” stands for all that would later be termed “Christianity” (Acts 6:7). Faith is a confident, obedient trust in the reality, power and love of God known through His acts, and a waiting for the future consummation of one’s salvation (Richardson & Bouden 1983:207).

The main task before the researcher is to discover, from those who have written about Christian faith, how they have come to more understanding about Christianity and faithfulness. Though Christianity dates from the New Testament, one could argue that faith is as old as humanity. Therefore there is much to learn from the Old Testament about faithful action. Belief and trust would be defined as faith (Isaiah 7:9, Ruth 2:12). The Christian faith is assimilated and applied more personally than to those on the national and community level. Ultimately, every Christian has to personalise his faith, and as he seeks to do so, theology must not abandon him (Mbiti 1974:13).

Christian faith consists primarily of the conviction that the radical solution which will become manifested in the future is now already present in principle and has been realised in the ministry, suffering, death and resurrection of Jesus of Nazareth (Berkhof 1990:20). Thus, from the beginning Christianity was not merely a way of individual salvation, it was a way of life which could be followed only within the framework of social organism, the Christian church. Within this divine society, which was the body of Christ, the individual Christian learned the meaning of the law of love, that love which puts God and His eternal purposes at the centre of life, and which exalts the permanent good of all above the selfish and temporary interests of individuals. It was also the conviction of Christians that this manner of life was intended ultimately to be a pattern for the ordering of the whole of human society (Denton 1961:168).

The whole of human society needs to know and accept Jesus Christ as saviour and Lord. God must be allowed to be God if man is to be man. It is our conviction that concern for people runs throughout the biblical message, finding its culmination in Jesus Himself. Jesus revitalised all human institutions, codes, and programmes so that the love of God for men and women could become the operative absolute in human and social life (De Gruchy 1979:214).

The church is a community mainly concerned with mediating eternal salvation to individuals. The ordained ministry is the primary vehicle for that work, so the shape of the church is built around it. The church is supposed to lead by example, in contrast to the view where the members of the church usually expect the ordained ministers to be

the only people to lead by example. The whole Christian community is obliged to express its faith by living what they preach.

According to Thomas (1990:91), “The church is God’s agent on earth, the medium through which He expresses Himself to the world”. She goes further to ask whether the reason God has not been able to fully express Himself to the world, may be the fact that the church is not marching forward in Christ’s mission in the world, because she is not a fully functioning church. Well, Thomas’s point is that the church is handicapped and crippled particularly because the tremendous potential and possibilities of women have not been developed (Thomas 1990:91).

The researcher agrees with Juliet Thomas that on the day of Pentecost “in fulfilment of prophecy, God poured out His Spirit on all flesh, including sons and daughters and His servants, both men and women”. As the gift of the Spirit was bestowed on all believers of both sexes, so were his gifts (Thomas 1990:89).

“But without faith it is impossible to please God: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him” (Hebrews 11:6). Therefore all Christians are obliged to commit themselves to God through their faith in him, irrespective of gender equality. “Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because He judged her faithful who had promised” (Heb 11:11).

Christianity is more or less present in all nations. However, it is frequently only present in its Western form. Indigenous forms must therefore develop, so that an authentic Indian, Chinese, African and Latin American Christianity may grow up, with corresponding indigenous theologies. The centering on Europe will come to an end. It further means that indigenous Christianity will enter into dialogue, exchange and mutual co-operation with the respective indigenous religions (Moltmann 1992:151).

Idowu is one of those who could help us understand what is meant by an indigenous church. He says, “To speak of an indigenous church is not to ask that every mark of foreignness attached to her should be removed”. For the church to attempt removing herself completely from all “foreign” elements is to cut herself from the spiritual tonic

of which the communion of the saints affords (Idowu 1965:12). Jesus Christ remains the head of the Christian Church.

Still, “indigenisation” was official missionary policy in virtually every Protestant mission organisation, even if it was usually taken for granted that it was the missionaries, not the members of the young churches, who would determine the limits of indigenisation (Bosch 1991:295). I would encourage those who aspire for indigenisation, to focus on “self-governing, self-expanding and self-supporting” churches. This would be church growth in the right direction, thus becoming autonomous in the true sense.

This thesis on the Development of Indigenous Leadership does not aim at giving the Anglicans in Limpopo a different kind of faith. The fact is that the indigenisation discourse and praxis has been and still is on the periphery in the Anglican Church. It has been and still is the concern of the marginalised few. The Anglican Church is one of the branches of the Christian faith whose introduction into Southern Africa was carried on the wings of colonialism (Njeza 1998:41). This is the reason why the researcher decided to study this subject.

The church of Christ will continue to exist, but the form in which it will exist will be determined by our obedience to what the Holy Spirit is saying to us in a new situation (De Gruchy 1979:216). On the mission field the supreme concern is to find an opening for the elemental realities of the Christian faith (Boer 1961:186).

The Christian missions must help to let the full knowledge of Christ be born, so that people can openly recognise, confess and serve Him (Crafford 1995:31). Christian mission is absolutely necessary, because only through conversion and faith can people become aware of God’s involvement with them. The universal Salvific will of God, and salvation through faith in Christ alone are both true (Crafford 1995:34).

## **6.7 THE THEOLOGY OF MISSION**

“Mission is the fundamental reality of our Christian life. The theology of mission concerns itself with the relationship between God and the world in the light of the Gospel. It is a permanent aspect of the life of the church as long as the church is, in

some way or another, standing in a relationship to the world. Mission is the traditional and scriptural symbol that gives an answer to the question about the dynamic and functional relationships of the church to the world" (Bosch 1980:10).

The church is the community of believers, the giver of fellowship, as a unique unit in society. To promote their Christian faith, this community will have to formulate a more inclusive theology, for its members are obliged to personalise their faith, and as they seek to do so, theology must not abandon them. The Christian faith is to be assimilated and applied more personally than to those on the national and community level (Mbiti 1974:13).

Missiology persists in challenging the church to become what, in Christ, she already is, and to cease being what she reflects in practice (Bosch 1980:22). The good news of the Kingdom of God must be preached, if you please, by the church in the entire world for a witness to all nations. This is God's programme. This mission of the church is more important than the march of armies or the actions of the world's capitals, because it is the accomplishment of this mission that the divine purpose for human history is accomplished. No less than this is our mission (Ladd 1992:78).

The church has learned the awesome secret of God's cosmic design to restore the whole creation to wholeness. Therefore Christians go forth into the world both to lead people to faith in Christ and also to erect signs of the coming Kingdom within the broken kingdoms of the world, confident that the Messiah will one day return to complete the victory over the kingdom of darkness (Sider 1992:89).

All Christians are called to be humble. However, the ordained man sets forward the gospel and the sacraments whereby their humility is sustained, and leads them in the way of humility as their pastor. He acts with Christ's commission and Christ's authority, and what can humble him more than to be the steward of the mysteries of the God who humbled Himself, by the very fact of His incarnation, that is, by being one with people and sharing in the lives of those He came to seek and save, and in His attitudes, that is in the way He behaved towards people (Taylor 1983:11).

For a theology of mission, then, the limits are set. Mission is completely and fully the work of God. It is His work that He has carried out and is still carrying out in our world today. It is directed to us and allows no one the possibility to neutrality. It is above all the work for which the true God alone is responsible. He guarantees its final success. Through the incarnation, crucifixion, and resurrection of Jesus Christ, God has created realities in the course of this world, which are immovable (Anderson 1961:303). The most important is that, the communities need to encourage one another to place their trust not only in the mission of God, but also in the God of the mission and justice. In this context the locus of the mission of God becomes those on the road of Golgotha – the poor, the suffering, and the marginalised who are engaged in struggle and resistance.

According to Sanneh, “Mission, however, threw up a sense of genuine community. The idea of the Kingdom was at bottom the idea of a fellowship, chastened, redeemed, and elected to exhibit the marks of love and forgiveness. The reality of God was thus intertwined with the ethical life of the fellowship of believers who were narrowly fenced off from the world” (Sanneh 1989:12).

The fact that the Lord Jesus never stops knocking, confirms the urgency with which He knocks. Nobody knows better than Him that eternal hell is a terrible place to for one be spending his eternity (Mark 9:43-48). The church in Limpopo Province, as a fellowship of believers, is to be encouraged to seriously preach the gospel, plant churches and develop a culture of sharing the Good News with others.

The role of the Christian church must now surely be to put an end to all those forces which mutilate God’s people thus destroying life. The indigenous communities are seen as a threat to those who are in leadership positions, particularly when coming to the question of indigenous leadership. Christian theology today cannot escape the task of bringing the knowledge of the tremendous phases of the development of human religious consciousness in prehistory and early history into meaningful relationship with the theological concept of salvation history. The claim to universality of Christianity will be fulfilled only when it is shown that the universal history of religion and the development of the religious consciousness of man in his history stands in the meaningful relationship to Christian salvation history (Anderson 1961:138).

The Christian understanding of man and his history as salvation history cannot exclude the prehistory and early history of man. Either the saying is true that God “did not leave Himself without witness” (Acts 14:17), even in the thousands of generations of the archaic humanity, or we must relinquish the belief in a salvation history and the claim of the Christian message of salvation to universality.

The historical Christ is the contemporary Christ; the fundamental affirmation is that “Jesus is Lord”. If we confess with our lips that “Jesus is Lord”, Paul wrote, and believe in our heart that God raised him from the dead, we will be saved (Romans 10:9). Indeed, the end for which Christ died and rose again was “that He might be Lord both of the dead and of the living” (Romans 14:9). For God has highly exalted Jesus and bestowed on Him the name above every name that “Jesus Christ is Lord” (Philippians 2:9-11). It is an essentially Christian affirmation, for no one can make it but by the illumination of the Holy Spirit (1 Cor 13:3) (Scott 1975:49).

It is important that the Christian community of this region should maintain unity in the struggle towards the search for theological knowledge. The history of the church in the Limpopo Province tends to move contrary to this principle. There are still some problems caused by those who undermine people of other ethnicity. There is yet no true mutual understanding within some of the churches based on colour. It is necessary for the Holy Spirit to intervene in human affairs in order to ensure the fulfilment of God’s will (Neader 1992:44).

The study of the theology of mission should assist in fulfilling the need for those set apart by gifts and training to be spiritual directors and healers. He must know how to interpret the Bible as guide for the decisions of daily life; and he must know how to interpret man with a clear insight. For until Christians can bring to their own ministers their sickness and their feuds, the sterility of their wives and the rebellions of their sons, with a sure expectation of enlightenment and healing, they will continue to look elsewhere for help (Taylor 1963:152).

Knowledge is vital here, because Christianity is founded upon the personal knowledge of a personal saviour. In the preceding chapters one has indicated how important it is to train the present leadership. The Christian knowledge comes from faith in Jesus Christ

and communion with God through constant prayer and meditation. It is deepened and guided by intelligent study of the Bible and meditation of its great themes. Inspiration and knowledge must be controlled and guided by the discipline of the author's mind and spirit (Idowu 1965:37).

Every child of God must understand that the Lord has created us to dedicate our lives to the good works. He has predestined for us (Eph 2:10; Gal 6:9; Heb 13:16) to use the gifts given to us by the spirit, in the service of others (1 Peter 4:10). Hence one feels obliged to encourage all Christians to study the theology of mission and also to pray without ceasing (1 Thess 5:17). To reach our destination, however, it is necessary that we are permeated and led by the Spirit, so that we become His voluntary servants and co-workers (Berkhof 1979:326).

## **6.8 CHRISTIAN WORSHIP**

Christian worship is the worship that members of the Christian church offer to God who is revealed in Jesus Christ. Worship is essentially the response of human beings to God's word of grace and to what He has done for us human beings and for our salvation (Ledwaba 2000:1).

Ancestor veneration is also a challenge to Christian worship. The church is by virtue of its calling obliged to proclaim the gospel and to call its members to be obedient to God, and not allow their lives after their conversion to be shaped by those desires which they had when they were still non believers (1 Peter 1:13-18). The phrase "ancestor veneration" is used to describe the belief of most primal cultures that the spirits of the dead are associated with certain objects. People who entertain this conviction believe that the living should make sacrifices to the spirits of the ancestors if they wish to keep on good terms with them (Mbiti 1968:8). There is a crisis within the African community because there are those who believe very strongly that their ancestors are their mediators, that they mediate to God through His son Jesus Christ. They sincerely believe that it is through their ancestors that their prayers or requests for blessings to God through Jesus Christ are heard. Their unshaken belief is that the grace of God, its guidance and wonderful protection, are affected only through the medium of their ancestor veneration. While they may not deny that Jesus Christ is the prime mediator

between human beings and God, they regard the ancestors as being subordinate mediators in a chain of mediation that stretches from God to human beings. Ancestors therefore, are “co-mediators” between God and human beings according the non-Christians (Ledwaba 2000:41)

In protestant and reformed theology, ancestors cannot have any mediator role because Jesus Christ is the sole mediator between God and human beings. This is one of the fundamental doctrines of the reformation. In His own life and ministry Jesus showed very clearly what “being a servant” means. He did so in two main ways: (a) by the very fact of His incarnation, that is, by being one with people and by sharing in the lives of those he came to seek and save, and (b) in his attitudes, that is, in the way He behaved towards people (Taylor 1983:11).

All non Christian religions, philosophies, and world views are “the various efforts of man to apprehend the totality of existence”, whereas the Christian revelation asserts itself as the record of God’s self disclosing and re-creating revelation of Jesus Christ, as an apprehension of existence that revolves around the poles of divine judgement and divine salvation, giving the divine answer to this demonic and guilty disharmony of man and the world (Anderson 1961:10).

It is a challenging fact to the Christian community of Limpopo Province, the Anglican Church in particular, to search for reasons why it has failed to develop a theology of mediation. Theologically she has been spoon-fed by Europeans all along. Her theology is book theology, that is, what she reads in books written by Europeans. Theology, or what they are told by Europeans, is accepted uncritically and given out undigested in preaching or teaching. According to oral information received, there is no Anglican priest or theologian who was involved in higher theological studies in this province. They have never been involved in research some have not studied theology at all.

During the interviews the respondents revealed to the researcher the fact that Anglican Christians in the Diocese of St Mark the Evangelist have not yet begun to do their own thinking and to grapple spiritually and intellectually with questions relating to the Christian faith. They have also not produced theologians whose thinking bears the

distinctive stamp of indigenous originality, and this, to say the least, is a signal mark of failure so far.

The researcher is an ordained Anglican priest; he is encouraging the present ordained and lay ministers to seek for ways of developing their theological knowledge and forms of worship. The basic aim and the goal is to reach out to the unreached with the hope of winning new converts who would say from their hearts and in their own words who Jesus is, thus the appropriation of the Lordship of Christ.

The concept of service is fundamental in understanding worship. It is the quintessence of the priesthood of all believers in which the whole priestly community of Christians shares. To call a service “liturgical” is to indicate that it was conceived so that all worshippers should take an active part in offering their worship together (White 1990:32).

The New Testament uses a variety of terms for worship, most of them are words that also bear other meanings. One of the more common is “latreia”, often translated service, or worship. In Romans 9:4 and Hebrew 9:1 and 9:6 it suggests Jewish worship in the temple, or it can mean any religious duty, as in John 16:2. In Romans 12:1 it is translated simply “worship”, and has a similar meaning in Philippians 3:3 (White 1990:33).

In the Anglican tradition, our worship together linked our earthly worship with that of heaven. It is important to acknowledge the influence of the Anglo-Catholic tradition in the Anglican communal worship, which is being picked up, consciously or unconsciously, in modern liturgical reform within the Anglican Communion. Liturgy as contained in the 1989 Prayer Book is inspirational, it makes room for praise and worship.

The Prayer Book was intended to contain all that was necessary, i.e. for daily worship and the occasional offices, a catechism setting out what a Christian should believe and be, the Ten Commandments as the basis of Christian behaviour both towards God and towards man, and the litany, the Athanasian Creed, the thanksgiving of women after child birth, forms of prayer to be used at sea and on the anniversary of the day of

ascension of the reigning sovereign and service of the Ordination of deacons, priests and bishops. The Prayer Book is a very good tool, meant to meet every occasion. It needs nothing but the Bible to go with it. With these two books, the parish priest could conduct his service everyday, and, indeed, the Prayer Book has been used daily in Cathedrals and in most parish churches (Mokwele 1988:45).

Christian worship is not primarily about going to church. It is really concerned with the way in which we live our life in the world day by day, showing our care and love for others, and displaying the nature of our faith by the life we lead. All along we need to recognise that other Christians and non-Christians have different ways of serving and loving the Lord. Though affirming the truth of the gospel as we have received it, and being eager to commend it to others, we have to appreciate that many people have found other ways to understand the meaning of life and the nature of the transcendent reality, which we call God. In the long run the Christian way of life can be commended to others mainly by the way we live it (Suggit 1999:37).

Having looked into the Christian way of life, the researcher would then go further to illustrate what one has discovered in the occasion of the veneration of ancestors. According to some respondents, ancestors are regarded as their gods. I came across an incident where a family was planting a “Lehwama”. A “Lehwama” is a green grass with thick leafs, in the form of a flower, normally found in the veld. In this ceremony, they plant this flowery plant in their “lapa” or garden in a special way. First they collect soil from their fathers’ and grandfathers’ grave. Then, when they plant it, they mix this soil with the blood of a goat, which has been ritually slaughtered, it then becomes god.

According to Mbiti, libation and the giving food to the departed, thus at the graveside (or as in this case at the “Lehwama”), are tokens of fellowship, hospitality and respect. If this is so, how may one describe the abovementioned incident, in which people venerate or say prayer to symbols? I am convinced that, to them, this practice is equivalent to worship and that is not acceptable (Mbiti 1968:9). Some respondents do not understand the difference between veneration and worship. We only worship God The Almighty (Deut. 6:4).

The soil from the graves symbolises the “living dead”, “badimo”, “iminyama” or “amadlozi”. Setiloane was writing about his own experience in his book about God, “The image of God among the Sotho-Tswana”. My study has been conducted among the Northern Ndebele and some of the Sothos in the Limpopo Province. He believes that the service which is being rendered to “badimo” is in fact of the same quality and level as that rendered to one’s parents while they are still living (Setiloane 1986:18).

The church is obliged to show all humanity the glory of being a Christian by living what it preaches. The Christians should understand that worship is God’s instrument for ministry and priesthood, and that Christians are by virtue of their calling obliged to help those who claim that their ancestors refuse them to participate in Christian worship.

It is the Christian obligation to teach all the people who have no faith in the Living God that Christ’s work concerns their fathers and ancestors, even though they did not know Him during their lifetime here. We need to say “His death was not only for us but also for all humanity. God is God of the dead as well as of the living” (Krass 1974:99). Those who are dead, to us they are alive to God (Matt 22:23-33). Sangomas need to be converted to Christianity, thus making them aware that only Jesus Christ has the power of healing. All those with the gifts of healing are merely chosen as instruments of the Holy Spirit (Daneel 1987:60).

The reaction to the church’s failure to satisfy the needs of the indigenous people has been a partial or total reversion to the basic doctrines of the indigenous African religion. In this situation, humankind seeks their salvation in the “glorious” past and the religion of their ancestors (Oosthuizen 1968:132). The ancestor cult is therefore once again being accorded precedence by non-Christians and even by some Christian movements (Ledwaba 2000:45).

The credibility of mainline church ministers is severely undermined in the eyes of black people when they publicly condemn traditional healers, and privately use their services in times of emergency or need. The reaction of many black people to this kind of hypocrisy has been to break away from the mainline churches and establish their own independent churches in which they can freely consult traditional doctors openly and without fear of destructive criticism or excommunication. The bizarre situation is made

even more ludicrous by the fact that the medication used by both black traditional doctors and western doctors are often derived from the same sources or are chemically similar.

It is a sad truth that Europeans, in their arrogance, have imposed their own modes of thought, action and belief on indigenous people over the world and that many people of European origin (and those who depend on them for patronage) continue to do so even now. There is nothing intrinsically superior in European modes of expression, either in religion or in any other sphere of life. It is only now that the church is beginning to realise that the lack of well-educated indigenous leadership is because of the arrogance of the white church leaders. There has been no attempt to indigenise worship; everything done has been prescribed by way of superiority attitudes of the European. This has caused great pain and suffering in the lives of colonised indigenous people and (even worse) that the gospel itself has been critically undermined by the cruelty and insensitivity of many members of the mainline churches to traditional forms of indigenous expression all over the colonised world (Ledwaba 2000:48).

Worship includes preaching, it is the second mode of the word in worship. The church's preaching is the Word of God in a derivative and tertiary sense. It is derived from the secondary sense, the Bible, which, in its turn, is derived from the primary sense, Jesus Christ (Abba 1957:61). However, preaching proposes to make men different, thus seeing life from a different perspective. The preachers are by virtue of their calling obliged to encourage hearers to worship God in spirit and in truth.

## **6.9 THE MINISTRY OF THE WORD**

Christian worship is at once the Word of God and the obedient response thereto. The Word is nothing less than the self communication of God – God coming to us, meeting us in judgement and in mercy, imparting Himself to us in redeeming love; thus God in His revelatory action (Abba 1957:45).

The Anglican Church in Limpopo Province has made little or no attempt to train theologians, this is very true, there is a clear prove that there is a wide gap between the European priest and the African one. The standard of preaching is very low compared to

their counterparts. Furthermore, the few who have been trained have received this instruction in Western cultural situations, they are tempted to criticise the indigenous way of living.

The Anglican Church has been planted in this area about one hundred years ago. Among the Northern Ndebeles Western Christianity has not done anything fundamental to develop the indigenous leadership, and have also neglected the fundamental task of relating the gospel message to the political, social and cultural milieu of the Northern Ndebele people. According to Fashole-Luke, “Conversion to Christianity must be coupled with cultural continuity” (Fashole-Luke 1974:135).

Preaching is very much a part of the celebratory nature of worship. The Community of Faith celebrates the presence of God’s Word. The Good News is cause for celebration; it should be given with enthusiasm. Preaching is very different from delivering a lecture. It is not intended to amuse, but to edify, and help the hearers to come to a greater understanding of what God is about in their lives and in the world around them (Montjane 1992:35).

The reason why the Word of God should be preached in indigenous languages is that the sermon should be clear, pointed and unequivocal. It is not primarily intended to be a theological discourse for raising problems of faith for the community of faith gathered. It should be to assist the faithful to appropriate their faith and give meaning to their faith for faithful living in the world.

Sermons are not preached in vacuum. They are a message to a particular people, at a particular time, and at a particular place, with a specific aim and history. Just as Jesus Christ, the Word made flesh, entered history at a particular time, to a particular people, at a particular place, so the Word of God preached should touch those who listen to it, and be able to draw from them a response. The sermon should bring into reality the presence of God. It is the living Word in the midst of the congregation (Montjane 1992:36).

It is very important to encourage all believers to be vested with the knowledge of the Word of God. Every believer must pass on the power of Christ, which has come into his

own life. He must express his faith in loving action, and in this way communicate it to others. We are all priests, in so far as we are Christians, but those whom we call priests are ministers selected from our midst to act in our name, and their priesthood is our ministry (Taylor 1983:23).

We, like Paul, are to describe ourselves as servants of Jesus Christ, called to be apostles, set apart for the gospel of God. With his credentials as a Christian and as an apostle firmly identified, Paul aligns himself with the prophetic tradition in call and in service. According to Paul, “ministry in the early church always develops around building up of the community through preaching, admonition and leadership” (Doohan 1984:130).

Preaching is closely linked to the centrality of Scripture. The preacher speaks to God and, from the scriptures, by the authority of the church, to the people. Four items are vital in connection with preaching: the power of God, sources in Scripture, authority from the church, and relationship to people. We do not preach out of our own, but through the power of God. However, through the power of God our voices have the power to heal and reconcile (White 1990:158).

Preaching is a form of communication based on the conviction that God is central in the process. The connection between the preacher and the sermon is the only thing that can convince the listeners that the preacher is not an actor, engaged in an activity that does not make a difference to life. The preacher cannot convince others that Christ makes a difference without being personally convinced. Personal conviction is part of who the preacher is, and should be apparent in the pulpit or where ever he preaches from (Montjane 1992:38).

Preaching is a humbling experience. According to Stott, “What scripture lays upon us instead is the need for a proper combination of humility and humanity, the humility to let God be God, acknowledging that He alone can give sight to the blind and life to the dead, and the humanity to be ourselves as He has made us, not suppressing our personal individuality, but exercising our God given gifts and offering ourselves to God as instruments of righteousness in His hand” (Stott 1975:128). There is no other God, He kills and makes alive, and He wounds and heals (Deut 32:39).

The church's survival depends on reinforcing memories and hopes. Worship is indeed an "epiphany of the church" through the recapitulation of salvation history (White 1990:157).

Baptism and proclamation give the church vast resources for tasks of spiritual formation. Proclamation in preaching and spiritual direction is something like the teaching of a primary language, and language is one of the most obvious and foundational aspects of any culture (Clapp 1996:106).

The church is a witnessing fellowship living in the world for the sake of the world. It is not of the world, but it is in the world. Hence it is never the business of the church to withdraw itself from the world. Rather it is to find its mission in the world, while refusing to identify itself with anything that is of the world and the spirit of evil. It is called upon to go to the depths in its identification with lost mankind, having one goal namely the evangelisation of the world (Anderson 1961:2547).

For the Christian, all men are equal in the sight of God, there is no chosen people, no privileged race or class, no one community whose fortunes are more important than those of another. All persons and all people are invited to the working out of God's purpose, and therefore the historical process is everywhere and always of the same kind, and every part of it is a part of the same whole (Sanneh 1990:45).

All the people, regardless of race or nationality, need to be encouraged to regard the Lord's patience as an opportunity to be saved (2 Peter 3:15), for He is patient with us, not wanting anyone to perish, but everyone to come to repentance (2 Peter 3:9). It is important that the gospel should be communicated to all cultures, thus spreading the good news of salvation in Christ (Kritzinger ea 1994:132).

There must be personal repentance, conversion and commitment to Christ and His kingdom, and also involvement in God's plan for the whole world, and in its total salvation. If the gospel were preached in this way, the church's evangelism would be more fully integrated with its mission. The preacher must try to set goals in order to measure the growth of his ministry of the word. This is the ministry of bringing Jesus to

others by showing and sharing the loving concern of the Lord for them with sensitivity and discernment, humbly and faithfully reaching out (Gregorowski 1992:261).

The ministry of the word is the message of God to all nations and to all human religions. The way to God's kingdom is through repentance and faith in Christ. "But without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Hebrew 11:6). Our mission is to communicate this message to all people in word and deed. This is possible, because the spirit of God is already at work among other nations and in other religions. He prepares the way for the acceptance of this message (Crafford 1996:36).

#### **6.10 CHRISTIAN LIFE (DEATH AND FUNERALS ETC)**

The church's adherence to the Bible as her unerring guide in matters of administration and general worship, is noteworthy, but more especially to the healing ministry. Healing is the "making whole" of the human. It includes both physical and spiritual healing and is usually performed by the laying of hands and anointing with oil (James 5:14-15).

The healing of sickness and other forms of human brokenness is the central motif of the New Testament. Nearly one fifth of the four gospels contain stories that relate to Jesus' healing activities. Salvation is understood in the New Testament as being a kind of ultimate healing. It is the healing that makes spirit centred wholeness possible (Clinebell 1991:61).

The concept of the wholeness of life is important, particularly in counselling those suffering from Aids, and those whose families have been struck by death. Death is cruel, it is also very costly, particularly to those who could not afford to take out "Life and Funeral" policies. The church needs to develop a culture against overspending, like expensive coffins and expensive food.

In some instances the priests and church councillors become the accomplices in increasing overspending, because they are given delicious meals on the pretext of their positions of officiating at funerals. The church needs to influence bereaved families to

understand the problem caused by overspending at funerals, and, instead instill a culture of simplicity. New rules for behaviour and morality should come into being.

The African customs and culture around death and funerals need to be revisited. Normally a beast has to be slaughtered and because of so many visitors, the bereaved family find themselves obliged to cook a lot of food. They spend the whole week cooking for a multitude of people; those who dig the grave, called “Diphiri” also demand more food. This kind of culture needs to be discouraged (see Mbiti 1969:146).

Aids seems to be here to stay, and is already causing many deaths. Therefore the Christian community, by virtue of their faith, need to encourage the community to comply with the rule of self-discipline and intercession. Intercessory prayer is to pray for the world and its people, thus praying for the penetration of the Spirit in the world, for the conversion of the hearts of people, for changes in societal structures, for reconciliation in conflicts, for wisdom, for a concern for people, for vision for those in authority on the various levels of political and social life, and for new hope for all the oppressed, the dispossessed and the homeless, who in their needs may confidently look for God. The church prays for them, well aware that thereby she does not shift her own responsibility onto God. Her deeds will demonstrate whether her intercession is seriously meant. But we are firmly convinced that God’s love and power far exceed ours, and therefore we plead for what is his cause first of all (Berkhof 1990:421).

According to St Paul we have to bear one another’s burdens, but that is unfortunately not always the case with Christians (Gal 6:2-3). There is a very bad habit emerging around funerals. Most of the men buy a lot of liquor to drink after funerals. It is called “after tears”. Why not contribute that money to the bereaved? This culture needs to be challenged by all members of the community, especially the Christian community. These habits do not differ from the previous after death rituals and graveside libations (Steady 1978:153).

The Anglican Church in Limpopo has to strive for the right thing, to make an objective study of the movements and learn the secret of their position as living sacrifice, and also to avoid the pitfalls with which the way of salvation is blocked by unacceptable practises of spending too much for funerals. The indigenous leaders would be obliged to

discourage the overspending because they are part and parcel of the community. It is the duty of the church to help Christians to come to a real concern for those who are suffering because of Aids. The death rate is very high. In the end we are going to become a very poor nation. Help should be afforded them through evangelistic preaching – preaching which is communication of the Gospel, commending the Saviour, and inculcating Biblical truths in such a simple, direct and challenging way as will make them hear Jesus Christ speaking to them.

If the Christian leaders could live what they preach, there would be wonderful changes. For example, the members of the International Pentecostal Church (IPC) of the late Frederick Modise have embarked on very cheap funerals. They only serve juice and bread and use cheap coffins. They were despised by the mainline churches for this action, but they have now won the favour of many people.

There is much training required in this direction. Leaders of all church structures are to be involved. According to Idowu, the ministry of literature is indispensable in this enterprise. Christianity is closely bound up with the teaching of the Bible, and it is necessary for the proper grasp of it, as well as growth in its knowledge (Idowu 1965:49). In the matter of thorough training for church leadership it must be remembered that the laymen and women are vital for the life of the church. Hence the Diocese of St Mark the Evangelist is concentrating on the training of the laity. Biblical and theological training should be given to all members.

Death is something that concerns everybody, partly because sooner or later everyone personally faces it, and partly because it brings loss and sorrow to every family and community. It is no wonder, therefore, that rituals connected with death are usually elaborate. Mbiti (1969:147) also describes the other ceremony which follows about a year later, the ceremony known as the “calling back of the soul of the departed to his own people”. This is usually done only for men and women who were married before dying. At the ceremony, all the relatives and friends are gathered for a big festival and dancing. Beer is made from grain grown after the man’s death, and from seeds obtained outside the homestead (Mbiti 1969:147). However it is even better than what is taking place today. Presently the family unveil a tombstone. Everything is expensively done, and is also accompanied by the use of beers and spirits.

A Church is in itself a culture, changing and ideally growing, sometimes correcting itself, sometimes finding itself corrected by others, but never pretending that it can or should want to withdraw from history and society and public affairs. What is important, the church lead by example, thus developing a culture of responsibility, teaching the community to adapt from the above wasteful cultural acts. Thus constantly and diversely interacting with aspects of other cultures (Clapp 1996:177).

Christians benefit from challenges, regardless of the fact that we would like every Christian be growing aggressively in Christ (2 Peter 3:18). The truth is that we are not; others are reared as spiritual babes. For example, men and women who choose to buy liquor in order to drink after funerals, and those who fail to develop the culture of caring for the sick, particularly the victims of HIV/Aids, are not showing maturity in their Christian lives. However, there are those who are hungry for a greater sense of purpose and progress in their lives. Rather than just dumping information about the needs, it might prove more effective to communicate this message to all people in word and deed. This is possible because the spirit of God is already at work among other nations and in other religions. He prepares the way for the acceptance of this message (Crafford 1996:36).

#### **6.11 THE NEED FOR INDIGENOUS LEADERSHIP STRUCTURES AND TRAINING FOR LEADERSHIP IN INDIGENISATION / INCULTURATION**

The need for inculturation is predicated on the plurality of cultures that are present in the world, and the fact that the Christian faith has to be re-thought, reformulated and lived anew in each human culture (Ledwaba 2000:90).

Inculturation has always been easier in African congregations where they are not beholden to overseas contacts and to the financial resources of their international mother churches. The descendants of the colonists have not as yet heartily accepted the leadership of indigenous people. There is still much to be done. The Anglican Church in the Limpopo Province is the victim of the circumstances. Inculturation reflects the pluriform character of contemporary Christianity itself (Bosch 1991:447).

According to Oosthuizen, “the missions did little to develop indigenous forms of self expression in liturgy, in music, in theology and in pastoral work”. Mission is not propaganda, a platform for ideas, but “when I help somebody else to give his own response and his own form of obedience to the message, it is mission” (Oosthuizen 1968:221). However, one must lead by example. It is often not the case; most do not live what they preach. Inculturation only becomes possible when the churches practise with full understanding the activities of the Christian life. The church should be one the world over, and yet be naturalised (inculturated) according to local cultural variants in every different land and among every different people (Oosthuizen 1968:221).

The CPSA in the Northern diocese needs to develop an indigenous leadership in order for young local churches themselves to grow. According to the first bishop, the Limpopo Province is unevangelised, with unreached people, and in order to remove the situation much teaching is required. The authorities of this diocese should encourage the spirit of learning among the priests and the laity (LeFeuvre 1990:71).

Throughout the history of the church individual Christians have challenged the accepted ideas of their society, and have refused to “conform” to its laws when they believed that these cultural ideas and laws were contrary to the law of God. This is one of the continuing tasks for every Christian – to be shaped and moulded by the patterns and values of Christ rather than the values of the surrounding world (Taylor 1983:42). This problem of cultural ideas has been discovered to be one of the causes of the exodus from the mainline churches to the African Independent Churches.

The Mandebele of Limpopo Province, in particular those of Mashashane, were converted by indigenous men to Christianity. As already related, the death of Kgoshi Maraba II inadvertently and indirectly contributed to the emergency of Christianity in Mashashane, because those who took it upon themselves to avenge the death of the abovementioned chief who was killed by the Voortrekkers, were converted in the Cape, and came back to plant the church in Mashashane. These Ndebele pioneers of the gospel preached reconciliation among the Mandebele of the Limpopo Province (Ledwaba 200:15).

No attempt was made to translate the Scriptures into Sindebele; they had to preach the gospel in a foreign language. This language is marginalised and is not written or taught in schools because of the lack of orthography. Some, however, are struggling to develop an orthography. They are also committed to the translation of the Bible, already the four gospels and the book of Acts have been completed, and the process of printing is done through the Bible Society of South Africa.

Mr Lusidja Fred Ledwaba, a retired teacher and former inspector of schools, has taken the initiative. He is a member of the Uniting Reformed Church in Mokopane. He has translated some hymns from the “Hosanna” Hymnal and “Lifela tsa Sione”. The contribution made by Fred Ledwaba and others is relieving the tension within some of us, and to the Ndebele Christians, thus being transformed into an authentic African Christian Community.

## **6.12 INDIGENOUS LEADERSHIP STRUCTURES**

The witness of the Church is aimed at a radical change of all structures of society which dehumanise people. Therefore, to develop leadership structures, the church needs to consider a leadership vested with general knowledge that could make the leader an asset to the whole community, thus one who can be of service even in social activities.

Leadership with vision. Vision is striving to get God’s view of what lies ahead, a roadmap of where God wants to take your church in ministry. The leadership structure within the indigenous context should be developed according to that vision which lies at the very heart of Christian leadership. A leader is a person who influences God’s people to accomplish God’s vision.

The reason that there is a need for indigenous leadership structures, as well as an indigenous Christian theology, has often been misunderstood. The gospel is to be proclaimed culturally, hence leadership must emerge from within the indigenous community in order to cope with the cultural environment. Our cultural environment provides security and meaning for our lives (Taylor 1983:41).

I do agree with Mbiti (1974:73) that to promote Christian faith, the community will have to formulate a more inclusive theology, for its members are obliged to personalise their faith, and as they seek to do so, they need an ideology that is specifically “African” and which can appeal to the cultural traditions of African societies, after the impact of divisive influences of Western feelings (Pretorius 1987:66). It is very clear that there was a need for indigenous leadership structure to emerge. Mission theology need to be studied in the indigenous context, in order to develop a more mature indigenous organisation and leadership.

Knowledge is vital here, because Christianity is found upon the personal knowledge of a personal saviour. It is very important to further train the present leadership. The Christian knowledge comes through faith in Jesus Christ and communion with God through constant prayer and meditation. It is deepened and guided by intelligent study of the Bible and its great themes. Inspiration and knowledge must be controlled and guided by the discipline of mind and spirit (Idowu 1965:37).

The role of the Christian church must now surely be to put an end to all those forces which mutilate God’s people and that destroy life. The indigenous communities are seen as a threat to those who are in leadership position, particularly when coming to the question of indigenous leadership.

The most important thing in our Christian life is growth. Churches grow because of certain internal spiritual characteristics, because members desire to grow and prioritise and strategise for such growth, because of the leadership. The development of indigenous leadership is one of the factors that will affect growth. The process towards growth requires training and commitment.

In every field of life skills are a priority. In this regard the church cannot be left behind. The church is by virtue of its calling obliged to be witness to the world (Acts 1:8). Therefore leadership-training programmes in specialised ministries grow inside and outside the church, with boards, budgets, plans, finances, building, and programmes (Van Engen 1995:43).

Effective ministry calls for an indigenous structure. The training of church leaders needs to focus on the spirit-led 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. The leader needs to recognise that each member has something to contribute to the learning process of indigenising the leadership, help them to gain new insights and new understanding.

The most important thing is that the communities need to encourage one another to place their trust not only in the mission of God, but also in the God of the mission. Mission is completely and fully the work of God. It is His work that He has carried out and is carrying out to the world. It is above all the work for which its propagators need to be trained.

The concern for worship and justice has taken many forms, all with a common factor of stressing the individual worth of every worshiper. This involves respect for the varieties and gifts of different people as legitimate expression of Christian worship, thus inculturation. The training of indigenous leaders should include the reality of accepting diversity as one of God's gifts to humanity, and willingness to incorporate such variety in the forms worship (White 1990:38).

The Anglican Church has a problem as far as training for the clergy is concerned. Few priests have been trained at St Pauls and St Peters Theological Colleges, but the majority have studied through TEE College, a correspondence college in Johannesburg. It offers good tuition, but the church must seek out leaders, win them if they are not Christian, and give them the scope for leadership in spiritual matters, so that the groups that are forming may have a Christian orientation. It would be helpful for each Christian Community to identify natural leaders and encourage them to be trained. According to Tippet, "the role of the missionary is to recognise the natural leaders, open facilities to them and support them" (Tippet 1987:209).

If the indigenous Christian set out to win others and incorporate them into the group, there are certainly opportunities for growth. What is required amongst themselves, is support of those in leadership. Those who have been entrusted with leadership positions should be made to understand that the call to discipleship is a call into God's reign, and

is as such an act of grace. It requires a true commitment to the carrying of the cross of our Lord Jesus Christ (Matt. 10:38).

### **6.13 TRAINING FOR LEADERSHIP IN INDIGENISATION / INCULTURATION**

Training is the development and imparting of knowledge. In this paper training refers to indigenous leadership to become effective leaders who will be productive over a lifetime with a dynamic ministerial philosophy. The whole purpose of ministry is for the fulfilment of God's plan of salvation for the world (Krass 1974:96).

A trained leadership will be able to train others. Theology persists in challenging the church to become what, in Christ, she already is, and to cease being what she reflects in practice (Bosch 1980:22). Adults need to learn more about the Kingdom, how to preach it to the entire world for a witness to all nations. Theological training by extension programmes has enabled hundred of office-bearers from many independent churches and from the mainline churches. The college has contributed much constructively towards effective leadership. The need for recognition and more effective leadership through theological training is a major requirement.

Everybody should be encouraged to upgrade themselves, also spiritual leaders. The researcher feels that there is a need for the development of indigenous leadership, trained alongside the most successful theological training programmes. A poorly trained leader may not be acceptable to the present Christian community and the unevangelised educated community.

The church has a role to play in its preaching, thus preaching liberation from sin, death, the law and demonic powers, as well as liberation and justice in human relations. Hence it is important to develop Christian knowledge. The point made by Dickson (1984:103) is important: "It seems to us that the Church's membership should be made aware of what its leadership is doing in matter relating to the policies of the government, for this policies affect the lives of the people who are the church's charge". See, for example, Archbishop Ndungane statements on the government policy about HIV/Aids and the

eradication of poverty. He is a man vested with Christian knowledge and highly acceptable to the Christian community.

There is great hope that things will shape up positively towards the development of indigenous leadership. As already mentioned above, Bishop Martin is throwing his energy on the development of ministry in the Diocese of St Mark the Evangelist. What he requires is support and encouragement to meet this challenge of effective Christian leadership.

#### **6.14 BISHOP JOHN W COLENZO AND INCULTURATION (1814-1883)**

John William Colenso was born in 1814 in Cornwell, England. At the age of nineteen he entered Cambridge, where he excelled in mathematics. In 1837 he was ordained as a deacon and, upon his marriage in 1846 in Norfolk, decided to enter the mission field. He was assigned to the Southern tip of Africa, to Natal. Arriving in Natal, he was already expecting to find that the Zulu people had an experience and understanding of God through nature, and he was excited to listen to what they had to say about it. He understood the essence of Christian life to consist of ethical behaviour towards one's fellow human beings in general (Draper 2003:110).

In 1853 Colenso (1814-1883) was consecrated bishop of Natal, a man whose vision was to serve both the white settlers and black inhabitants. According to Pillay et al (1991:252), Colenso's "Ten weeks in Natal" addressed the hermeneutical problem of cross-cultural mission work. He took up a bold stance against equating English culture and civilisation with Christianity.

The incarnation of the gospel into Zulu culture was a step towards inculturation. Bishop Colenso's attitude could be regarded as a contribution towards the training of indigenous leadership at all levels. His openness towards the questions of Zulu Christians led him to record his critical understanding of the Pentateuch. Thus a missionary orientation led to a sad schism in the Anglican confession in South Africa (Pillay et al 1991:253).

Bishop Colenso had decided to incarnate the gospel into Zulu culture. Among other things, Colenso allowed Zulu men and women who were part of a polygamous marriage to be baptised, although he discouraged them from entering such marriage after baptism. It was this in particular that made the English members of the Anglican Church very unhappy.

Bishop Colenso and Bishop Gray of Cape Town could not come to terms, because Colenso disputed Gray's action of censure in court. In 1865 the court ruled that Gray has acted *ultra vires*, hence Colenso was reinstated as Bishop of Natal. Colenso played an important part, especially on the relationship between the church and colonial authority in Christianising and civilising the "natives". This was an important action taken by a man of God (Saayman 1991:44).

The controversy went on for many years, even after his death. However, in recent years the famous bishop of Natal has been largely vindicated. Inculturation now dominates the theological agenda in the church.

Colenso's close and sincere contact with Zulu culture, as well as his personal experience of what was done to Black people in the name of Colonialism, caused a serious change in his position, a change typical of a person of great integrity. His concern for the value of African culture and tradition is highly appreciated by all those who strive for the development of indigenous leadership and inculturation.

It is pleasing to note that Colenso came to Africa with the belief that truth was to be found in all religions, a belief which he retained to the end. The understanding of God as the Father of the whole human family is a conviction that had already become firmly rooted in his thinking, largely influenced by the writings of and friendship with Fredrick Maurice, who was a Christian socialist and theological universalist, who believed in a universal brotherhood of man and Fatherhood of God (Draper 2003:261).

According to Saayman, Colenso was a saint without any shortcomings. But as a human being he must have had many. Saayman says this because Colenso left us a valuable theological heritage which we can reclaim for liberating our mission today (Saayman

1991:47). His life remains an inspiration to those committed to a creative dialogue and fusion between the descendants of the colonists and the indigenous people of this land.

Inculturation refers to that process whereby the basic core doctrines (which represent the essence of the Christian faith) and historical forms of Christian ritual and government, which originated in the Middle East and Europe, are reconstituted according to the cultural and customary forms of an indigenous people, who were originally introduced to the Christian faith by missionaries during the process of colonisation of the “New World”. The “indigenous people” referred to above, are people like those African people who historically lived and still do live in the Limpopo Province (Ledwaba 2000:2).

The decision of Bishop Colenso to incarnate the gospel into Zulu culture has contributed to the translation of the Bible into different languages. Also the Northern Ndebeles whose language is one of the marginalised, have put their heads together and have come up with an orthography that works.

The researcher, an ordained priest of the Anglican Church, is a speaker of this marginalised language, and he is in a dilemma. Most of his congregants speak “Sindebele” as their mother language. The problem is that he conducts / leads worship in Northern Sotho, but preaches in “Sindebele”. Time has come that each and every believer should at all cost propagate the gospel in his own language where possible. That is a way to make inculturation possible to all. One is obliged to agree with Isichei in respect of cultures and ethnic identity (Isichei 1995:331).

According to Schreier (1985:5) inculturation, as a noun, is often used in this shift in theological process as well, much as with the social-science concept of inculturation. The case of Colenso’s inculturation, adapting himself to the Zulu culture, is important primarily as an early example of a history that is only now has begun to be written, indeed whose existence is only beginning to be acknowledged by those whose desire is to strive for the indigenisation of leadership structures.

Indigenous theology emphasises the fact that theology is done by and for a given geographical area, by local people for their area, rather than by outsiders. It aims at focusing upon the integrity and identity of the enterprise

The researcher is motivated by Colenso's character, a man of great personal charm, with tremendous enthusiasm for mission work and a deep concern for the poor and the underprivileged. His love for the African people were their defence against exploitation and injustice. It is encouraging to learn that he learnt to speak Zulu well, and also translated and printed the Bible, a dictionary and grammar and school books in Zulu (TEEC Course 354A : Unit 22:50).

Translation models are generally the first kind of model to be used in pastoral settings. It is true that pastoral urgency demands some kind of adaptation to local circumstances in ritual, in catechesis, and in the rendering of significant texts into local languages. Hence the researcher feels that the translation of the Bible into "Sindebele" would be one of the factors leading to the development of indigenous leadership in the Limpopo Province (Schreiter 1985:7).

Bishop John Colenso (1814-1883), tried to build up mission work among the Zulus in the diocese of Natal. He contributed constructively towards leadership development by writing books of biblical criticism which were in some respects ahead of their time. Though he was found guilty of heresy and deprived of his diocese. However, his sentence was reversed by a State Court in England. The above incident led to a schism in which he and the "Church of England in South Africa" separated from the Church of the Province of South Africa.

## **6.15 CONCLUSION**

Indigenisation and inculturation are the order of the day. Much more common today is a notion of culture that is all embracing, the matrix of every human attitude and linguistic expression (Bevans 1992:36). In promoting the Christian outreach evangelism, the message of Christianity is always inculturated, and rather than finding an essential core, one must find a way of discerning cultural patterns that incarnate or can incarnate Christian existence and meaning (Bevans 1992:36).

The fact that every culture can learn from every other, and the present can continue to learn from the past, points to the reality of developing indigenous leadership. Learning from Bishop Colenso's struggle towards inculturation is an encouragement for those who believe in ongoing learning.

The churches need indigenous leadership at all levels. The lack of it in the highest decision-making bodies means that the churches themselves will never become indigenous. It is unfortunate that some Christians by becoming Christians feel cut off from their own way of life, their families and their community. This practice is clearly reflected in the life and practice of the members of the Pentecostal International Church (IPC) of the late Revd Frederick Modise. They cook their own food at funerals and also distance themselves from members of the society in many respects.

The Christian Church teaches that Christ died for all people and that his death has broken down all barriers and status, sex and race. African Christians, some of them were as well-educated as many whites, are capable of leading their own congregations. They have the wisdom and insights of their own culture to contribute to the church. If all priests, Black and White, were given the same spiritual gifts and authority at ordination, the indigenous leaders would be afforded the opportunity to lead with confidence. This would reduce frustration and the exodus from the mainline churches to African Independent Churches.

The development of indigenous leadership in the Diocese of St Mark the Evangelist, and the involvement of these leaders in all structures of the church would promote Christian faith and knowledge. A wisdom theology will likely be developed in those cultures that have maintained their important rites or passage (Schreier 1985:87).

## **CHAPTER 7 : GROWTH AND LEADERSHIP DEVELOPMENT IN THE NORTH**

### **7.1 THE GROWTH OF THE DIOCESE OF ST MARK THE EVANGELIST**

The Church of the Province of South Africa in the Limpopo Province experienced a tremendous growth since 1988, when the newly elected First Bishop was consecrated,. The purpose of this chapter is to highlight some of the important issues which contributed towards its growth.

It is important to learn more about those who struggled to plant and nurture the Diocese of St Mark the Evangelist, which became a source of inspiration to the Anglican Communion in the Province of Southern Africa. This is to encourage members of the Anglican community who are interested to see vibrant congregations, and are committed to church growth.

The way in which Anglicanism differs from other expressions of the Christian Faith is shown in its desire to remain true to the teaching and tradition of the Church throughout the years. It allows a certain flexibility in response both to reason and the context of the present day. The ancient creeds of the church have always had a place both in expression of the church's teaching and its worship.

In this chapter the researcher will try to show how Anglicans are striving to correct the mistakes of the past. This is especially important for those Anglicans who have been involved in the past struggles for liberation from oppressive regimes. The struggle against apartheid nearly destroyed the co-operation among Christians of different cultural affiliations, and the understanding of the nature and dignity of human beings as such.

The Diocesan vision focuses on mission and evangelism and outreach because there is a concentration on unevangelised peoples within the diocese. Churches have to be planted and disciples made, and the oneness in the love of Christ be celebrated, so that the Church becomes a visible model of God's ability in a divided society.

A leadership should be nurtured in the Church, a leadership that could lead to personal effectiveness, towards worship and solid teaching. The role played by community clergy within the parishes is a wonderful contribution towards this goal. The church, united with Christ, keeps on travelling along the way to its destination, knowing that it does not have all the answers to the problems of human life, or even to God's dealing with the world, but constantly expecting that the Holy Spirit will indeed lead it to new discoveries about its purpose and mission.

Bishop Martin Breytenbach, present leader of the Anglican Church in the Province, writes encouraging messages of hope. His concern is to change the attitude of conservative Anglicans who still resist change. Most of his messages are very constructive towards growth in the life of each believer. According to him, the life of a believer is also a journey in which, through worship and fellowship with other believers, one can discover more about oneself and the wonders of God's grace, and respond in love and loyalty, to the demands of the gospel.

We shall explore how people of this diocese can make a difference in society. Because the Christian life is meant to be lived in the community of those sharing the same faith, we are called to make our own distinctive contribution to the common life. The leadership is encouraged to develop the skills and Christian knowledge of all, with the hope of reaching out to the unreached. In trying to understand the diversity of our religious experience, and formulating our opinions on moral issues we must not be allowed to rupture the faith which we hold in common, and which we and express in our worship.

As Christians we have a duty to lead others into a closer relationship with God, therefore all the leaders of the various churches have an obligation to God to promote unity. They must open their hearts and minds to the influence of the Holy Spirit, and allow Him to control their every word, thought and deed, thus to grow in faith, in grace and knowledge (2 Peter 3:17-18).

## **7.2 THE GROWTH OF THE ANGLICAN CHURCH**

The church is a community of believers who show their loyalty to God by their life of obedience. According to Isaiah 42:6 they were to be a light to the nations (that is the Gentiles, the Non-Israelites), and so Israel was thought of as a priest of the world, a kind of sacrament focusing its common life on the presence and action of God in the world (Suggit 1999:2).

The church, the *ekklêsia*, did not start with Jesus. It was reconstituted, or re-made, by him so that it became his church. It is the “body of Christ” (1 Cor 12:27), where “body” refers to the person of Christ. The church is called to be the manifestation of Christ in the world. Since Christ is the representative of the new community of God, this title is a clear indication that the Christian life is not simply a personal relationship between the believer and God, but involves a community of fellowship with him (1 Cor 1:9), and with other believers.

The church can therefore rightly be called a community (*koinonia*) of the Holy Spirit (1 Cor. 13:13), where the phrase refers both to the fellowship created by the Spirit and to the way in which all the members of the church share in the life of the Holy Spirit. The church building is the place where the church, God’s people, meet to express their common worship to God and to recognise who they are, that is, to see themselves as those who depend on the love of God and who are committed to express God’s love in their life together (Suggit 1999:3).

In this chapter we shall be studying the growth of the Anglican Church in the Limpopo Province, but since we cannot study it in a vacuum, this will also be a search for the growth of the whole Christian community.

Indigenous men through their faithfulness converted their own people, and have planted the Anglican Church in this Province. They taught the converts that the gospel of Christ is to help us attain to the fullness of life, which God desires for us. However, it has to be freely accepted, and that involves our obedience to the commands of love for God and love for others, reminding us that our life is bound up with the life of other people. The Sacraments of the church provide us with the assurance of God’s grace and with the opportunity continually to express our acceptance of what God has done for us as they renew in us the grace of Jesus Christ (Suggit 1999:38).

According to Mokwele, the black congregations in the Polokwane East and West Mission Districts have their origins from the converts from the Kimberley Diamond and Johannesburg Gold Mines. During the Anglo-Boer War (1899-1902) these congregations were visited by British army chaplains under the auspices of Pietersburg Parish incumbents, and through the agency of interpreter and lay preacher Mr WM Phaleng (later Father Fuller's guide on a tour of Pietersburg East and West Missions, co-worker at Grace Dieu, and priest). The Black congregation in Pietersburg met in the old Zoutpansberg Printing Office on Sundays, but the venue was also used as a schoolroom (Mokwele 1988:31).

These schooling activities later (1913) became the Khaiso Secondary School under the supervision of Deaconess Alice Snow. It is surprising that more than eighty years have passed before a diocese was established to try and cope with black evangelisation in the Northern Transvaal (Limpopo Province). These congregations grew, and the church spread around Pietersburg districts, thus East, West and South. Father Fuller was in charge of the mission districts from 1920 to 1921 (Mokwele 1988:32-34).

With the increasing developments in the Limpopo Province, the Anglican Church, like other denominations, had to struggle for identity. Mission begins with each Christian, it is concerned about those with whom they live and work each day, and it extends to all people everywhere. God will open their eyes to see new ways in which they can share with others what he had entrusted to them in Christ. It was now up to the Anglican Communion to find ways of gathering its limited resources and making them available to the Lord.

Kgolokgotlha George Ledwaba founded the Anglican Church in Mashashane. He was one of those mentioned above but he belonged to the group which went to work for guns to avenge the death of Kgoshi Maraba II of the Northern Ndebele Tribe (Ledwaba 2000:15). These church leaders of St Andrew Anglican Church at Mashashane devoted themselves to the vision of Gray: "We must plant clergy, build churches, and preach the Gospel".

The Anglican Church had to build other chapels in the Mashashane area and in the entire Limpopo Province, so that they could be in a position to reach out to the unreached and unevangelised people of God. The purpose behind this outreach was to convert the people, propagate the gospel and thereby biblically purify the indigenous culture and communities, and incorporate them into the new Christian community of the mission stations (Hinchliff 1963:45).

The untrained indigenous catechists served the established mission stations and chapleries. The ordained only came once a month, some were visited quarterly. It was a very strenuous ministry. The catechists were men who had devoted their lives to the work of God, thus helping people to honour and glorify God, in order to open themselves to the inspiration which he breathes into our lives. All these have been done without any remuneration. “Every believer must pass on to others the power of Christ which he or she has come to experience in his or her own life”.

Christian theology and life must be worked out amongst the despised, the abandoned and the oppressed, and with them, because the crucified Christ has become their brother, and so brotherhood with the least of his brethren is a necessary part of brotherhood with Christ and identification with him. Theology is contemporary when it is centered on the suffering of the present time, and this means, in concrete terms, that it must be conducted amongst and with those who suffer in society (Gregorowski 1992:14).

Church growth is human action, the strong bearing, the burdens of the weak and introducing to the hungry the bread by which humans live. Nevertheless, God’s obedient servant seek church growth not as exercise in improving humanity, but because the extension of the church is pleasing to God. Church growth is faithfulness (McGavran 1990:6). It is true that church growth follows where Christians show faithfulness in finding the lost. However, it is not enough to search for the lost sheep. The Master Shepherd is not pleased with a token search. He wants sheep found. The purpose of mission is not to search, but to find. The goal is to “Go and make disciples of all nations”. Church growth also requires that obedience be effected. The task of the church was to preach the gospel, but the Anglican Church in the Limpopo Province could not reach out to other parts of the country (McGavran 1980:6).

The people in the churches opened their hearts and minds; hence they brought others in direct proportion to their level of enthusiasm towards the church and its ministries. When people believe in the ministry, their tangible commitment will follow naturally. Increased giving and greater personal involvement often demonstrate that commitment. Personal involvement will lead the church to fulfil its missionary obligation, which is understood as the evangelising of the world (Kritzinger ea 1994:12)

Father Latimer Fuller was born in Leicestershire, England, in 1870. He was educated at Emmanuel Collage, Cambridge, and took his BA degree in 1891. He was ordained Deacon by the Bishop of London in 1893 and priested the following year. He joined the Community of the Resurrection at Mirfield in 1901 and was one of the first three members of that community who came to South Africa to work among the Blacks on the Witwatersrand. Father Fuller was in 1904 asked by Bishop Carter of Pretoria to visit the Northern Transvaal "to explore and see what prospects of opening up mission stations there might be". This was a response to a request by Rev AG Forbes, who was Vicar of Pietersburg, for someone to take over native work (Mphahlele 1978:214).

After reporting to the Bishop in Pretoria, Father Fuller came to Pietersburg again later in the year to scout for the farm. He had the courage to dream of growth and development. What followed was the founding of Grace Dieu, which was already discussed above. Father Fuller CR, believed in the natural goodness of people and the power of the Christian religion. His efforts have made a mark and contribution towards the development of indigenous leadership (Mokwele 1988:28). Some years later the Diocese of St Mark the Evangelist was founded.

### **7.3 THE ANGLICAN PHILOSOPHY OF LIFE**

The Diocese of St Mark the Evangelist was established during the apartheid era. Apartheid and the church were part of a much larger programme than simply relating the message to the churches. Through the power of the Holy Spirit, those committed to the growth of dioceses continued to pursue their objective of planting a diocese in the Northern Province.

The Oxford movement of 1833 brought about a definite swing towards Catholicism in the Anglican Church. The result is that one never quite knows what to expect when you go to an Anglican service in a church where you have not attended before. The reason for this is the great variety of forms of worship and belief found in the Anglican Communion. Today some Anglican services are hardly distinguishable from those of the Roman Catholic wing. The Anglican Prayer Book 1989 has brought some inspiring changes, though some services may be extremely plain. This is the “low church” or Protestant wing. This situation in the church obviously makes for a variety of positions in the Anglican philosophy of life (Mokwele 1988:42).

The Church of the Province of Southern Africa is of a very “high church persuasion”. However, interestingly some of the dioceses are developing what one may describe as the “simple church”. Though using the Prayer Book, they have adopted a different attitude towards the model of their worship. This diocese is one of them. During the “Praise and Worship” time, they are practically charismatic, thus the church grows towards simplicity.

The Anglican philosophy of life is most clearly reflected in the Anglican spiritual tradition, which is essentially the current doctrinal principles of the church. For the church to continue to expand in this diocese, clergy and laity need to be drawn together to assume responsibility for its own affairs. In so doing, the church constitutes itself as an autonomous body, with the full power to make its own decisions without any threat of external appeal.

### **7.3 THE ANGLICAN SPIRITUAL TRADITION AND THE ANGLICAN PRAYER BOOK 1989**

The Anglican Prayer Book 1989 keeps to a fixed liturgy, allowing no place for extemporary prayer or self-devised services of praise and preaching, such as are common in nonconformist churches. It is fundamentally Catholic in that it is based on the writings of the ancient church fathers and the traditions of the church (Mokwele 1988:44).

The CPSA shares in the understanding that the liturgy be expressed in modern language. Not only did it produce the conservative revision of 1954, but in following some of the principles of the Church of England's "The Alternative Service Book 1980", combines fixed forms of liturgy with various alternatives and a certain freedom of expression. Further, in view of the many languages in use in the CPSA, the APB is available in the vernacular version, and it frequently happens that several different languages are used in a single celebration of the Eucharist.

The Anglican Prayer Book contains not only the Daily Offices of Morning and Evening Prayer and the Eucharist, but also occasional offices (baptism, confirmation, marriage, funerals, among others), and a very useful catechism, setting out the fundamental faith of the church in question and answer form. It also includes the Psalms in a modern version, showing once again the connection between the church of the Old Testament and that of the New Testament. The Psalter was not only the great hymnbook of Israel, but was also regarded, by Christians and Jews alike, as the prophetic word of God (Suggit 1999:24).

The Ten Commandments forms the basis of Christian behaviour both towards God and towards man, thus in the Biblical text they specify, the elemental bounds within which the people of the Lord must live. These commandments alone are called the "Words" of God and considered to be direct revelation (Anderson 1961:23).

The Gospel cannot be an ever-changing thing, because it is first of all a statement of something that has happened. It is objective, because it is rooted in historical events. These historical events include the action of God in the history of Israel, climaxing in the life, death and resurrection of Jesus of Nazareth. Through all the ages, up to the time the church was planted in the Limpopo Province, God has acted for the salvation of humanity and the restoration of His whole creation. This is the essential Good News, and evangelism is essentially to make these events and their meaning known, with the accompanying summons to repentance, faith and obedience.

The Prayer Book of 1989 gives a lot for the laity in the congregation to say and to do, it holds up the ideal of "holiness and righteousness" (which are mentioned no less than twelve times in this pages); it is truly sacramental, with all the emphasis upon the Holy

Communion which is verily “the body and blood of Christ” to the faithful (Mokwele 1988:45). The Prayer Book is the expression of this faith, and does not contain in it any thing contrary to the Word of God or to sound doctrine. Although the church does not operate on authoritative governance.

Great power is given to the bishop by the church, who became the chief source of authority in the church. He is taken very seriously in all Anglican teaching. Therefore the growth of the Anglican Church depends on his charge. However he works hand in hand with the “chapter”, which is a body responsible for the administration of the diocese.

The Prayer Book says that where there is any doubt about how the services are to be conducted, reference should be made to the bishop of the diocese. He is to be informed of anyone refused permission to receive the sacrament, he is to give the absolution and the blessing if he is present at any service of Holy Communion. He is to be informed of any baptism to such as are of “riper years”, he conducts all confirmations and ordinations, he is likened to the apostles, prophets, evangelists, pastors, and doctors of the church, and is ordered to be “a shepherd, not a wolf to the flock of Christ” (Mokwele 1988:46).

All this gives great authority to the bishop, whose office is drawn from the “Holy Scripture and the ancient canons” of the church of God. This takes us back to the early church, long before the Pope or Bishop of Rome emerged as sovereign pontiff. Bishops and priests must concentrate primarily on being leaders in mission. They must be faithful to the definition of mission as defined by the Anglican Communion, to proclaim the good news of the Kingdom, to teach, baptise and nurture new believers, to respond to human need as loving servants, to seek to transform the unjust structures of society, to strive to safeguard the integrity of creation and sustain and renew the life of the earth.

The formation of clergy and the continuing ministerial education is a vital issue for the leadership in the life of church. (Ndungane 1998:13). A church that does not provide for dynamic leadership dies on its feet. Qualitative growth is a prerequisite if we are to be successful missionaries in the new age. That is why the researcher embarked on the study of the development of indigenous leadership and church growth. We must pay

attention to both the spiritual and academic dimension of our clergy, as the spiritual leadership of the church is of great importance.

The church needs to develop a fresh understanding of grace as God's loving provision which will move people to self-development and church growth. The saving grace which gets us up and running in God's life, and gives us a glorious future when we wake up after falling asleep in Christ, will give us the necessary wisdom to learn more about the emergence of this diocese and its growth as God's institution of evangelism.

#### **7.4 THE EMERGENCE OF THE NORTHERN DIOCESE**

A diocese is an aggregation of parishes and mission congregations under the administrative and pastoral care of a bishop. In 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. A frequent goal of Anglican mission is to establish an indigenous episcopate and an independent church, to make its own witness in, and to share the life of each politically independent country where Anglicans are found in sufficient numbers to make this possible.

As Anglicans spread to a growing number of countries during the missionary and colonial expansion of the nineteenth century, it was felt desirable that the Province of South Africa should be divided into a manageable dioceses. Later on the Anglicans in the large central Transvaal diocese of Pretoria came from every community; poor rural, rich farming, refugee camps, squatter settlements, central business districts, sprawling townships, upper and middle class suburbia all over the province of the Transvaal. The diocese of St Mark the Evangelist was created in 1987, and the Eastern Transvaal region would in time become a separate diocese. At the same time parishes were being clustered for increased viability and more effective ministry.

##### **7.4.1 HISTORICAL BACKGROUND**

It was reported in the Bishop of Pretoria's charge of 1981 that two motions of considerable importance for the life and future of this diocese were passed. One approved the principle of the division of the diocese, and endorsed the general approach

of the joint boundaries commission in June 1981. The other called the diocese to renew its commitment to an involvement in the fundamental ministry of Christ's Church, thus of mission and evangelism.

In 1982, a decision was taken to proceed with election of a suffragan bishop to replace Bishop Hugh with one who would have Episcopal responsibility in the North, centre on Pietersburg (Polokwane). The November 1982 meeting of Episcopal synod accepted the recommendation to that effect and the "Commission for a suffragan bishop" which was drawn up to parallel Johannesburg's pattern. Bishop John Ruston was elected in March 1983, consecrated in April and would effectively begin his ministry at the end of September 1983.

Before the above action was taken, the process of multiplication and inauguration by the Joint Boundaries Commission and the Diocesan Synod of 1981, had to struggle to find a suitable name for the new diocese, and it would be called "The Diocese of Pietersburg", and that it would come into being as soon as it is practical after the Diocesan "Partners in Mission" consultation in February 1987.

The Combined Archdeaconry Councils' meeting at Christ Church, Pietersburg (Polokwane) on the 10<sup>th</sup> August 1985, and the Northern Diocesan Development Committee was established. The New Diocesan Centre would be made available for diocesan activities to be implemented. Mrs Leggatt was assigned to attend to the matter and report to Bishop John Ruston. The New Northern Diocesan Committee suggested appointing mini-bodies, which would work on the plans for the anticipated diocese. These would be a Mini Diocesan Finance Board, Mini-Trustees Board and a Mini Diocesan Standing Committee/Chapter. For the time being these bodies would function under the Pretoria diocesan bodies.

The following people served on such bodies and would form a core of the new bodies. Bishop Ruston, Archdeacon Matlala, Archdeacon Mothiba, Canon Schmidt, Mr E Mulaudzi and Mr A Furman. Members of the new bodies would not necessarily have to be members of Archdeaconry Councils, but should be practising Christians, and that they should be well qualified people. A decision was taken that qualified persons be

nominated, and be asked to include their curriculum vitae. A form for this process was drawn and sent to parishes and Archdeaconries.

The kind of persons, who served on the Board of Trustees, would preferably be hard headed realistic type, who knew what it meant to hold other people's money in trust. The kind of professions that needed to be represented were lawyers, accountants and businessmen etc. It was decided that the administrative bodies of the New Diocese would be constituted as follows:

Board of Trustees	=	6-8 persons
Board of DSC/Chapter	=	8-12 persons
Diocesan Finance Board	=	4-6 persons

The nomination forms were to be returned within 1 month of being posted, to the parishes. The forms should also list the characteristics of those required to serve on various bodies.

In the Minutes of the Combined Northern Archdeaconry Councils of the 11<sup>th</sup> May 1985 was stated that the matter of the Northern Diocese Centre update was discussed. Bishop Ruston and Archdeacon Matlala had meetings with the Hon Dr CN Phatudi and the then minister of Interior. The discussions were fruitful, and they were advised to search for a site in order of preference for 3rd at Seshego, Lebowakgomo and Mankweng. It was finally decided to have land at the edge of Seshego for reasons of infrastructure. However, at the end the Diocesan Centre was at No 29 Devenish Street in Polokwane.

#### **7.4.2 THE NAME OF THE NEW DIOCESE**

The establishment of the diocese was reaching its climax, everything that needed attention was getting to a close, with Bishop John Ruston in the leadership. The question of the name of the diocese of the Northern Transvaal was by then receiving attention.

On 18 December 1986 the Bishop-suffragan of Pretoria, residing at 27 Devenish Street, Polokwane, wrote a letter to all members of the combined Archdeaconries' councils of the Northern and Central Transvaal, announcing the Synod of Bishops' approval for the Northern area of the diocese of Pretoria to become a diocese. The date for the

inauguration was envisaged as the 16 May 1987, which he believed will enable quite a number of the bishops to attend that formal inauguration service.

He mentioned that the question of a possible name for the new diocese was referred to the Synod of Bishops for consideration. He went further to inform the members that their suggested names of the new diocese have been placed on record, i.e. Diocese of Pietersburg, or the Diocese of Polokwane, the Diocese of Capricorn, the Diocese of St Peter, or the Diocese of St Paul. He also made mention of Bishop Richard of Pretoria's suggestion that the Diocese of St Mark would be a name worth serious consideration. His reason being that the new diocese has a tremendous evangelistic challenge before it, in that fifty or sixty percent of the total number of people living in this area was "unreached".

Bishop John also reported that at a meeting of the Mini Diocesan Standing Committee for the Northern area of the Diocese, on the 6 December 1986, he gave a report on the Synod of Bishops' suggestion, and it was agreed that they should hold a ballot, seeking if possible to gain a two thirds majority, with more than one ballot if necessary, allowing votes on the following names:

The Diocese of Peter Masiza

The Diocese of Manche

The Diocese of St Mark

The Diocese of Simon of Cyrene

The Diocese of African Saints

He indicated that, with the permission of a number of Mini-DSC members, he would then add to the list of names the name of Diocese of Pietersburg. He rhetorically reminded them of Bishop Richard's reasoning for suggesting the name of St Mark, because he thought it was wise to choose a saint more directly connected with Africa. In his letter Bishop John asked both archdeaconries to vote prayerfully. He urged and motivated the members to study the booklet, *Liturgy 1975 Minister Book*, which would serve as a guide as they continued to consider the names placed on the board. This exercise was very interesting and encouraging as it demanded inner patience, humility and obedience to God and his "inseparable love" for his church (Laurance 1984:175).

The name which all members decided upon was St Mark, and the bishop elect, Philip Le Feuvre, asked the members of the Diocesan Standing Committee to add “the Evangelist”, hence it is St Mark the Evangelist.

The first meeting of the Diocesan Standing Committee was held at Bishop’s House Polokwane, on the 20<sup>th</sup> June 1987 at 14h00. The minutes read that the interim rules of the new diocese were passed at the Synod of the Diocese of Pretoria in 1986, and that it was necessary for the Diocese of St Mark the Evangelist to hold its synod within two years of the date of inauguration. At its first synod the rules have to be approved. In the mean time the existing rules of the Diocese of Pretoria shall apply to the new diocese.

It was noted that a possible date for the first synod of the Diocese of St Mark the Evangelist would be at the end of August 1988, depending upon school holidays. Most of the synod members are schoolteachers, and others depend on school children to look after the cattle. At this meeting the committee approved that minute books for all the boards and committees of the new diocese to be purchased. The Diocesan Secretary was mandated to print letterheads, complimentary slips and receipt books.

It was noted with appreciation that the Revd Martin Breytenbach of St Francis Parish Waterkloof, Pretoria and a group of professional men from his parish have volunteered to give financial aid to the new diocese. (By God’s grace Rev Martin became the second bishop of the diocese, consecrated in the year 2000. May God be praised for the generous offer of Martin, he is a good and faithful bishop).

#### **7.4.3 THE DIOCESE OF ST MARK THE EVANGELIST**

Because the boundaries of the Diocese of Pretoria stretched from Pretoria to the Limpopo River it was a very difficult diocese to administer not only because of its large area, but also the different needs of those who resided in the diocese. The very reason for the creation of a new diocese was to rectify this imbalance. It became very clear that the North would continue to be a Cinderella until it had a centre of jurisdiction within itself (Le Feuvre 1990:71). For this reason it was decided that part of the area that had formerly been incorporated in the diocese of Pretoria should become the newly named diocese of St Mark the Evangelist. In August 1987 the newly elected first Bishop, the

Right Revd Dr Rollo Philip Le Feuvre, was consecrated and enthroned. The Metropolitan of Cape Town, His Grace Archbishop Desmond Tutu, conducted the service on Saturday 30 January 1988, at 09h00 in Christ Church in Pietersburg (Ledwaba 2000:20).

The mission statement of Philip le Feuvre, was encouraging. He committed himself to serve all members, and to continue the a common obligation, to “Build churches, plant clergy and preach the gospel”.

#### **7.4.4 MULTIPLICATION OF DIOCESES**

On 2 March 1986 Bishop Richard Kraft of Pretoria introduced a pink paper, prepared by Canon Robin Briggs, together with a draft outline of what needed to be presented to synod. After discussion it was agreed that the draft outline be expanded as follows:

- \* That an approach be made to Professor Kritzingler of IMER to provide information Canon Briggs was asked to make this approach on behalf of Standing Committee.
- \* That the theological rationale for multiplication be dealt with by using the content of Canon Briggs’ pink paper.
- \* That Bishop John Rustin and the Northern Parishes be asked to prepare a map for display and for attaching to documents.

The Diocesan Standing Committee of the Diocese of Pretoria resolved to inform Episcopal Synod of their desire to bring the Northern Diocese into being in February 1987; and to inaugurate the joint administration facility when the New Northern Diocese comes into being. The movements of clergy and church workers would be done through consultation between the dioceses.

It is interesting to take note of the Report to Episcopal Synod on the progress of Diocesan Development in the Transvaal. The June meeting of Transvaal Bishops decided that the end of 1986 or beginning of 1987 would be their goal for bringing about the new diocese into being. In this report it is also recommended not to use the term “division of diocese”, but rather “the multiplication of dioceses”, as this was more

of a positive developmental, growth oriented concept, and gives a positive thrust forward (Kraft 1985:12-13).

#### **7.4.5 MULTIPLICATION OF THE DIOCESE : MINUTES OF DSC 26-04-1986**

The 26 April 1986 meeting discussed important issues regarding the new diocese of the Northern Transvaal.

1. The name of the new diocese would be “The Diocese of the North” (if synod approves.)
2. The finances of the new diocese.
  - a. To be viable the new diocese needed to raise R183 000.
  - b. Should all parishes meet their assessment, they could raise R178 000. An expected shortfall of R5000 could be raised through R500 per parish.
  - c. For the new diocese to be self-supporting R210 000 is needed per year of assessment.
  - d. The diocese did not need to be self-supporting immediately, but should be encouraged in that line.

Bishop Kraft’s letter to parishes said non-pledgers were interpreted as adherents or visitors, welcome at all services, but who could not bargain on the services of the church.

As personal goals was noted that we all needed someone with whom to discuss our own progress and to be helped to set realistic goals. We need to evaluate our progress in attaining those goals and the reasons for failing to achieving them. This was applied especially to the clergy, but also to everyone else. It could also be applied to executives and councils with ease and success, if properly explained.

All members of the Archdeaconry councils were encouraged to inform parishioners of their obligation towards the multiplication of the diocese and the implications for the members of the Northern Province. Mr Ledwaba encouraged the members to study and try to apply the vision in the Christian life and also to take interest in it. The bishop encouraged Delta, Transformation, TFM (Training for Ministries) and other structures to co-ordinate, thus seeking ways in which these structures could work together in

training and the co-ordination of all activities and the development of the leadership in the diocese.

The Diocesan Vision is the key through which this diocese could minister effectively to the people of Limpopo Province. It could also be used to serve as a tool to defend the Christian Faith, and to develop all structures of the diocese to grow spiritually. It is encouraging for a leadership that utilises a variety of approaches (Doohan 1984:165). The leadership of the diocese is striving for the development and growth of Christian knowledge.

## **7.5 LEADERSHIP IN THE CHURCH**

The purpose of the study is to put together in a simplified form, a continuation of what has already been done in fostering ministry in community amongst the people of God. This involves the leading of God's people towards spiritual growth, the pastoring of one another in the body of clergy, the development of ministry in teams in the vast expanses of the diocese of St Mark the Evangelist, to the recognition by the people of God in their unity.

There must be a concentration on the unevangelised people of this diocese, so that the churches may be planted and disciples with leadership skills made. This should lead to a celebration of oneness in the love of Christ, so that the church could be a visible model of God's abilities in a divided society. The church leadership is, by virtue of its calling, obliged to bring unity to people and to the whole of creation.

The concern of God for His world is shown not only in the act of creation, but also in the human person of Jesus, as the way of expressing this concern. The great statement of John 1:14 that "The Word became a human being" (Literally: "was made flesh") describes the unity between God and all His creation (Suggit 1993:47).

The commitment of the church of the Province of Southern Africa to become a transformed church for a transformed people, and a church which is caring for the world, asks for a nature of leadership appropriate to live out that commitment. Thus the power of God to sustain and help in times of need (Taylor 1983:163).

Leadership in the church is of great importance; it leads God's people towards the fullness of salvation. A responsible leader leads by objectives, thus not looking for greatness, but for greatness of character and person to account for leadership ability that makes the difference, thus a goal oriented leadership, developing into an indigenous context.

Right from the beginning the training of indigenous leaders was a high priority for the Diocese of St Mark the Evangelist. This is confirmed by the statement made by the first Bishop, the Right Rev Philip Le Feuvre, in his charge to synod on 29 May 1997. He encouraged those involved in training to continue training men and women for the lay ministry. On page two of the charge the Bishop said; "In a Diocese which has only a limited number of ordained clergy and very small financial resources to sustain it, it is extremely important that the ministry should be carried forward by lay persons who have adequate training and ability, not only in terms of knowing what they are doing in the taking of ordinary Sunday services, but who also have a knowledge of scripture and a means to communicate it that the people of God may grow" (Le Feuvre, Bishop's Charge 1997:2).

The lay leadership includes that of young people, which need to be encouraged. Bishop Philip felt encouraged by "the growth and mobilization of young people, not just for singing at vast meetings but for ministry and contribution of the life of the work of God in the diocese". He went further to encourage all parishes to have an increasing number of young people in training, not only respected and elderly people. The training of these people will provide ministry for many years in our diocese and will glorify God.

In order to address the question of an appropriate ministry and leadership for the church, we have to start by examining the current situation. The ministry within the diocese of St Mark the Evangelist reflects the lack of indigenous leaders who are well trained to plant churches and to reach out to the unevangelised communities. The higher one's socio-economic status, the more likely one is to have access to good quality ministry within the church. There is in most cases an inverse relationship between need and access to resources within the church; the church reflects the society within which it is situated.

God is in the transformation business, and calls us to be agents of that transformation for the good. God is calling men and women of this diocese to be in co-operation with a plan of salvation for the world, which has been set forth in the life, ministry, death and resurrection of Jesus Christ, our Lord and Saviour. He is calling us to live unto the newness of life, which is promised to us, a life which enables all to reach full humanity. Hence many more Christians need to be encouraged to offer themselves for training, to minister in our churches, and the lay people also to be equipped to share their faith and assist in the work of the church in this Province.

Leadership is about raising people to the next level, not necessarily for one to occupy a specific position, but for one to know his/her responsibility and limitations. Leaders in church need to acknowledge their responsibility about guidance, inspiration and accountability. In embracing their responsibility, leaders must be compassionate and have the commitment to suffer with the less fortunate. They must have good values, vision and virtue, thus a vision of Christian life and the reflection on his authority to do so, thus being interested in the relations component of community living, emphasising attitudes and mutual responsibility (Doohan 1984:49).

### **7.5.1 DIOCESAN VISION**

The vision of the Diocese of St Mark the Evangelist is all about God's transforming work in our lives and congregations. "To see vibrant, self-sufficient congregations established and linked to each other for the purpose of sharing in: Resources, Ministry and Service, Outreach and Evangelism".

That is the vision of the Diocese. Each parish (chaplery and organisation) needs to work out a mission statement or vision statement that translates this big vision into one that they can own for themselves. Congregations have to take responsibility and be effective in all the different areas of their lives.

In his charge to the 7<sup>th</sup> Diocesan Synod, 4<sup>th</sup>-7<sup>th</sup> September 2003, Bishop Martin paid tribute to the many, many people who make the Diocese of St Mark the Evangelist such

a special place. He mentioned the diocesan structures who continue to make the difference.

- a. Diocesan staff, who serve God and the church cheerfully and joyfully.
- b. Members of Diocesan Boards and Committees.
- c. Diocesan community and retired clergy, together with many lay ministers, who give themselves in ministry.
- d. Churchwardens and church council members.
- e. All those involved in organisations and ministries at every level.

He also remarked about comments from diocesan visitors, about the atmosphere and the spirit of joy, love acceptance, openness and service that they do not always find in the church (Bishop's Charge 2003:1).

In his conclusion, Bishop Martin made a calling to all the people of his diocese to leave behind those false securities and step boldly forward with the living God. He said, "If we are serious about following Jesus, He would lead us in faith and obedience into a great and exciting, transformed future". He further mentioned that he had a dream. In the dream he could see the diocese before him, and the earth was dry, like it was by then. Then it began to rain – a soaking, life giving rain that continued until the earth produced life, crops and fruit in abundance. In addition, God seemed to say to him, "This is the spiritual rain of revival. It is coming. Get ready for it". Amen (Isaiah 55:6-11) (Bishop's Charge 2003:8).

There is growth in the diocese, many church buildings are in their completed stage. It is hoped that some will be built in remote areas. The untrained clergy really need encouragement and some kind of training on church planting. Fortunately, Bishop Martin has already arranged some form of training, which it is hoped that it will receive support from the people of the diocese.

According to Le Feuvre, who was the first bishop of this diocese, "The racial implications of the gospel were being strongly resisted in some of the white communities". The researcher has discovered something different. Most of the white communities are growing far more than before. Their realisation of our oneness in Christ is encouraging, and is taking to action to make this a practical reality. There is a mixture of cultural feelings and actions. May God be praised.

### 7.5.2 SELF-SUPPORT

The Venerable Nehemiah Mothiba, Archdeacon of the Central Archdeaconry and Senior Priest, reminded in an interview about the historical background of the diocesan vision. “Soon after the inception of the diocese, it was realised that we were to be self-sufficient as a diocese if the diocese was to live long as a diocese”. It was also realised that the Province of the Northern Transvaal was the most unevangelised in the whole of South Africa (Le Feuvre 1990:71).

A team for evangelism from Singapore visited the diocese in 1989, to do evangelism in Sibasa (Northern Archdeaconry). The group came to help the full-time clergy who were very few in number.

The money for the Provincial Assessment was too little to bring forth more ordinands, more stipendiary clergy and the general running of the diocese. The Diocesan Standing Committee (DSC) resolved that the leadership of the church (churchwardens) be invited to a joint meeting where the financial situation would be discussed in order to come up with a solution. The meeting took place on 23 June 1990. A R2,00 levy per congregant was suggested as an effort, to improve the situation. The meeting further discussed a new method of paying the clergy namely directly from the parishes.

The discussion of the meeting brought about a paper prepared by the bishop. This paper was even discussed at the Diocesan Synod, 1990. The title of the paper was “What is required of an Anglican”, and it was discussed in conjunction with a section in the Anglican Prayer Book 1989, “What is the duty of all Christians” (No 82: 434 of the APB 1989).

The Diocesan Budget for 1991 proposed a Provincial Lenten Appeal in aid of the Diocese of St Mark the Evangelist. In preparation for this appeal, many fund raising projects were organised on diocesan level. The document became very important, and a special DSC meeting was arranged for 27-01-1991, where diocesan planning and goal setting were discussed. The DSC recommended that this document was a synod issue.

After the synod a follow-up meeting was arranged, and took the form of a “Diocesan Strategy Planning Conference”. It took place at Subiaco (Roman Catholic Conference Centre), from 11 to 13 May 1992. The theme of the conference was: “Make me a sanctuary and I shall dwell among the Israelites. Make it exactly according to the design I show you”.

The result of the conference was the “SUBIACO VISION”. It was further felt that for the vision to survive, people need to own it, and it was no more a vision experienced at Subiaco, but it became “The Diocesan Vision” (Mothiba’s Report 1992)

### **7.5.3 THE 1993 AND 1995 SYNODS**

The Diocesan Synod of 1993 set up a review team to consider the structure of the diocese. They finally realised that what was needed was to define the Diocesan Vision. That is where the “Diocesan Vision” was accepted.

The Diocese of St Mark the Evangelist had two synods between 1992 and 1997. From Friday 23<sup>rd</sup> April to Sunday 25<sup>th</sup> April 1993, the third synod was held at St Peters Church Tzaneen. In his charge to synod Bishop Philip read from the book of Ezekiel (37:1-10). He encouraged members of synod to be transformed, and change their lifestyle, thus encouraging them to listen to God’s call to be a spirit-filled, trained army for God in this place. The Bishop referred to the “Subiaco Vision”, saying a lot more initiatives in every aspect of ministry should be taken at the archdeaconry and parish level, thus being prepared to fulfil the responsibilities which they were being elected to undertake.

The Department of Training for Ministries, was encouraged to continue training people who offer themselves for ministry. In this way he had a hope that leadership will be quickened in the parishes and the Diocese, and that people would be set free to exercise more effectively the gifts and abilities they have.

At this synod a motion to the ordination of women as priests in the diocese was approved and accepted by both houses of clergy and laity. The results were as follows: Laity, for 14, against 5, carried; clergy, for 25, against 7, carried. Bishop, for 1, carried.

At the time of writing, 2004, there are six (6) ordained women priests. These women are doing good work, they are three Blacks and three Whites.

Training for ministries that was reported to synod in 1993 encouraged some of the trainees to study through the (TEEC) the Theological Education by Extension College, Johannesburg. The committee mentioned that their aim was to reach every chapelry or group of worshippers, to identify and to train its leaders. They further expressed their hope and wish that this diocese in its growth would realise that God is calling women into ministry, and that more women would respond to His call.

In Bishop Philip's charge to the fourth synod of the Diocese of St Mark the Evangelist 18<sup>th</sup> May 1995 he welcomed those who have joined the fellowship of the clergy in the Diocese since the last synod in 1993: Lazarus Mokobake in Tzaneen, Mackson Shika and Solomon Setshedi in Mahwelereng, Allan Smith, Edward Poodhun and John Simons, all of Pietersburg, Jacob Ngobese of Malamulele, Julius Mutemba amongst the Mozambican refugees and Richard Menees of Vaalwater. The abovementioned names contributed towards the development of leadership, which changed the face of the diocese to a better growth.

Leadership training received attention. He reminded the synod that the past synod of 1995, gave recognition to "the Subiaco Vision", as God's plan for the forward movement and growth of the Diocese. According to Bishop Philip, the Vision has been aimed at the training and development of leadership in the congregation. It is quite encouraging to learn of the concern for the development of leadership which is the same as that of the researcher.

The Bishop brought about the question of making parishes to be viable, and that the geographic size of most parishes needed consideration, thus striving for effective ministry within the diocese in order to reach-out to the unevangelised. He continued to highlight the fact that there are many congregations which are very seldom represented at parish council meetings due to distance and poor communication structures. He encouraged members of synod to contribute towards the development of a community of true believers.

Discussions resulted in a clearer understanding of the ministry dynamics of the diocese as reflected on past and current ministry enterprises. Set out below is a vision statement, which in some sense incorporates what previous attempts were trying to achieve (particularly the “Subiaco Vision” and the Provincial Teams proposal). However, it was decided to adopt the “Diocesan Vision” at Synod 2000, held at St Peter’s, Tzaneen, on 25 May 2000.

### **The Vision Statement**

To see vibrant, self-sufficient congregations established and linked with others for the purpose of sharing resources and ministry. A vibrant, self-sufficient congregation takes responsibility for and ensures effectiveness in all the different areas of its life.

This statement assumes the belief that in every congregation God has provided the necessary gifts and resources for that congregation to live its life and carry out its work in that particular place. Congregations may differ from each other, but essentially they are desiring to be all that the Lord wants them to be, in the work He has for them.

This vision serves as a guide to the diocese and is fundamental to all of the decisions taken at chaplery, parish and diocesan level. This includes how resources will be used and the way ministry is to be carried out. It affects the appointment of key staff at diocesan level, thus including ministry trainers, administrators and even the election of new bishops.

### **The vision in detail**

The areas this vision includes are as follows:

**Sacramental:** ensures regular services of Holy Communion and, ideally, having a resident priest (full-time) in the community.

**Teaching:** the Word of God being taught effectively to all age groups, and people being built up in their faith and Christian life.

**Pastoral:** people are cared for through fellowship, pastoral care, counselling, home and hospital visiting, and bereavement visiting and counselling.

**Leading:** leading of Sunday services, chaplery council meetings, church organisations, special projects and encouraging and helping others to fulfil their responsibilities.

**Worship:** building up the worship life of the whole congregation in ways accessible to all age groups, including on Sundays and other festivals.

**Evangelism:** sharing the good news of Jesus Christ with others who have not yet accepted Him as their Lord and Saviour.

**Finances:** adequate and responsible supervision of financial matters with appropriate record keeping, also fund-raising and financing of ministry resources.

**Administration:** taking of minutes, writing and answering letters, organising matters, etc.

**Outreach:** planned events to further the gospel and show the love of Christ.

**Community involvement:** local issues of importance, relevance and felt need. For example, issues relating to justice, peace and development (Review Team Report : May 1992).

The Diocesan Transformation Committee, under the chairmanship of the researcher gave report to the DSC on the 25<sup>th</sup> November 2000, as follows:

1. The committee is working on reaching the people in the pews with plan to study the Diocesan Vision.
2. They have translated the vision into Northern Sotho, Venda and Tsonga.

#### **7.5.4 ARCHDEACONRY COUNCILS**

The office of archdeacon has its origin in England at the turn of the eighth and the ninth centuries, and the first archdeacon in England was Revd Wulfstan, Archdeacon of Canterbury. The archdeacon is the representative of the Bishop by virtue of the office, and he is a senior priest, who acts as Vicar General when the Bishop is out of the diocese for other Episcopal services.

It is important to note that individuals form families, and families form chapleries, chapleries form parishes and parishes form archdeaconries. The Northern area was divided into two archdeaconries, thus the Northern Transvaal and Central Transvaal. They normally held combined meetings under the chairmanship of the Ven Mogodi Paul Matlala, assisted by the Ven Arch NM Mothiba. The venue has always been Christ Church, Polokwane.

The Archdeaconry Councils have three main functions within the Anglican Communion:

1. General welfare for the Church of God and worship.
2. Administration and Financial matters, the promotion of stewardship, thus encouraging the Parishes to grow towards autonomy and self-propagation.
3. Matters concerning spiritual welfare of the church members and the settling of disputes within archdeaconry.

The Archdeaconry Council meets as frequently as it may decide, but at least once a year, and as soon as possible after receipt by the Archdeacon of the agenda papers issued in terms of Rule 7.17. He shall be the chairman of the council, and the council shall elect other officers as it shall deem fit, and in the absence of the Archdeacon, its own chairman.

The Archdeaconry Council shall be summoned by the Archdeacon, his appointed secretary, or by the authority of the Bishop or Vicar-General. It may resolve to collect from its members and/or member parishes sufficient funds to defray its expenses. The Archdeacon, together with two other persons elected by the Archdeaconry Council shall control such funds (Diocesan Rules 1997:38).

The Archdeaonries have multiplied from two to four since the establishment of the Diocese of St Mark the Evangelist in August 1987:

Archdeacons		Archdeaconry
The Venerable MN Mothiba	:	Central Archdeaconry
The Ven Luke Pretorius	:	Mopani Archdeaconry
The Ven MJ Maluleke (dec)	:	Southern Archdeaconry
The Ven Allen Smith	:	Northern Archdeaconry

The above mentioned archdeacons serve on the chapter, it is a body serving as advisory council to the bishop, and they are expected, by God's grace to respond in love and loyalty to their understanding of the demands of the gospel. They are by virtue of their calling expected to encourage Anglicans to follow Paul's teaching that all the various gifts granted to believers are to be used for the building up of the church (1 Cor 14:5, 12, 16).

The Christian life is meant to be lived in the community of those sharing the same faith, who are called to make their own distinctive contribution to the common life of all believers (Suggit 1999:29).

### **7.5.5 PARISH COUNCILS**

“Parish” in the strict sense, used as a noun, shall mean an ecclesiastic division constituted as such by the bishop in conformity with the conditions laid down by synod and which has provided within its limits places of divine worship and can provide suitable accommodation for its incumbent. The limits of the parish shall be as defined by the bishop. This definition shall however be subject to the provisions of Rule 1.2. (Diocesan Rule 1997:2). The Diocese of St Mark the Evangelist is divided into twelve (12) parishes. In every parish, at the annual vestry, there shall be elected, as provided by the canons, churchwardens, chapel wardens where there is a chaplery in the parish, and parish councillors who, with incumbent and assistant clergy and chapel wardens shall form the council (Diocesan Rule 1997:42).

The functions of the parish council shall be:

To consider matters affecting worship, evangelism, education, social responsibility and pastoral care; to examine the needs of the community and to initiate such action as shall

be determined in any of these concerns; and also to assist the incumbent with all activities which shall be for the spiritual growth determined in any of these concerns and also to assist the incumbent with all activities, this shall be for the spiritual growth.

All parish councils shall meet whenever necessary and at least once a month, unless the council decides otherwise (Diocesan Rule 1997:29.14).

#### **7.5.6 PARISH MINISTRY**

The bishop is responsible for appointing clergy to a pastoral charge, usually after consultation with other advisers and with representatives of the parish. Parishioners elect their churchwardens and other representatives to the parish council, which has the duty to consider matters affecting the life, worship, evangelism, social responsibility and pastoral care of the community, as well as to have control over the revenue and expenditure of the parish.

The parish council is obliged to encourage everyone, whether a child or an adult, towards a conversion experience, a moment when knowingly or unknowingly a deliberate choice is made to follow Jesus. This may be called a commitment to serve and love God, thus striving for the spiritual growth of the diocese (Romans 12:1 and Mark 12:30-31).

The parish priest, by virtue of his ordination by the bishop, has a leading role in all matters affecting worship and the life of the parish. However, the people as a whole cannot escape responsibility for parish affairs. They are a local church, and the clergy is there to help them live out their life as disciples of Christ, and to build them up as members of the body of Christ in the world. However, the diocese of St Mark the Evangelist has a problem, which needs much attention. The diocese is served mostly by untrained clergy, who are trying their best to preach the gospel, but have no pastoral knowledge.

In the CPSA the lay ministers do much of the work. Hence there is a great need for the development of the lay ministry. The bishops, licensed lay-ministers, both women and

men, are to be trained not only to assist in the conduct of liturgy, but also to share in the church's pastoral work and social concern.

The clergy and laity must work together for the maintenance of church principles. It is the duty of the laymen to support the parish priest not only in the matter of finance, but also in the upholding of church order and discipline. There must be no whittling away of church principles for popularity or temporary success. There is the church law of marriage, of fasting, of confirmation before communion. The church here is a voluntary society and it is surely not too much to expect its members to observe its laws (Lewis and Edwards 1934:455).

Leaders of the Diocese of St Mark the Evangelist must be able to make people realise their dreams, be able to use their catechism knowledge to solve some of the problems and be an embodiment of what is good and the right Christian stewardship (Anglican Prayer Book 1989:434 no 82).

The responsibility of the church is to participate in the mission of God. The work of mission is not peripheral to the calling of the church; it is its central task, because the church itself exists in missionary activity (Davies 1966:33). Christian leadership is an important aspect of our Christian life. Christians therefore should be encouraged to be stewards of the Word with empathy, thus being good listeners. People talk to their leaders only when convinced that leaders are willing to listen. One of the qualities of good leaders is "pausing and listening" to what people are saying, and then showing them the way of satisfying their needs.

Bishop Philip decided to spend time waiting on God, hearing what He has to say about the way forward, and then walking with Him. He had no doubt that Satan would be around with his old lie that it is all a waste of time and precious resources (Seek, October 1987:4). This sort of listening is sometimes called "disciplined" or "depth" listening, or "listening with the third ear". One who cannot listen long and patiently will presently be talking beside the point, and never really speak to others, even though he is not conscious of this. Listening and waiting on God would help leaders to cope with their work (Taylor 1983:107).

The title of this thesis is about indigenous leadership within an Africa diocese. Therefore one is encouraged to study some of the works by African leaders, whose concern was leadership in an indigenous context. This requires administration with anthropological insight, lest it be directed to paternalism rather than to indigenous activity, outreach and initiative (Tippet 1987:112). This is supposed to be an ongoing study within the life of the diocese.

There are many ways of understanding the functions of leadership. In some instances the effectiveness of leaders is related to their ability and judgement in understanding people, and their ability to motivate and work through and with people. An indigenous leader should be able to understand the ability of those he or she has been called upon to lead. This leader will see his or her role as service to others that will bring other more creative dynamics into operation (Doohan 1984:17).

The Diocese of St Mark the Evangelist has a plentiful harvest, a harvest that God has brought to ripeness, but which His servants have never harvested. I am saying this because of our specialised training in the social sciences. As theologians we are laymen. We come to the Bible out of the human situation for whom the Bible is just a working tool, a “norm for faith and practice” if one likes. What is required is a change of attitude towards the gospel, a desire for spirituality (Tippet 1987:62).

If leadership qualities can be identified, then perhaps appropriate leadership styles can emerge. Thus the creation of an environment and an atmosphere where dreams can be fostered and ideas explored is essential if leaders are “to make conscious what lies unconscious among followers”. Leadership potentially has an elevating power when it identifies ideas and visions that can unite people. The development of such leaders is a difficult but urgent task. It could bring this diocese to a positive standard which could reduce the unevangelised into evangelised (Doohan 1984:19).

### **7.5.7 PERSONAL EFFECTIVENESS**

In order to strengthen our faith, thus being able to minister effectively, we need to make sure that all structures within this diocese understand the value of giving themselves to God as a living sacrifice, and develop their ability to face life and to prepare themselves

for the future. It is important to establish a personal effective relationship with the living Christ. He alone is able to help us to withstand the storms of life that so often threaten to engulf and overwhelm us. He has undertaken to be with us in all circumstances, in order to cope with life and all its problems (1 Peter 5:6-10).

An effective leader needs to watch his life and doctrine closely. Persevere in them, because if he does, he will save both himself and his hearers (1 Timothy 4:16). Personal effectiveness precedes interpersonal, managerial and organisational effectiveness. The Lord Jesus Christ spent considerable time teaching that those who concentrate on personal effectiveness are and will be blessed, and then only did He teach about their interactions with others (Matthew 7:24-27).

Personal growth determines the measure of one's personal effectiveness (Luke 2:52). For effective leadership today, leaders should strive to develop a broad range of styles in order to meet appropriately the demands of varied situations and groups. Most of the people in this diocese know about God, what is required is to be lead into a close relationship with Him, but this will only happen when leaders could grow spiritually, with a transformed attitude (1 Thess 5:12-13).

Personal effectiveness is a process which involves much prayer, and intensive and faithful study of God's Word. However, prayers are made through Jesus Christ, because our approach to God is made possible through his own coming to share human life (Suggit 1993:58). To know Jesus in this way is a prerequisite of all true prayer. This, therefore, is what the spirit of prayer tries to teach us. It is His work to explain Christ to us and glorify Him (John 14:14).

The process towards effectiveness involves intensive and faithful study of God's Word, responsibility and accountability. At any rate, the Christian faith entails its own certainty, and if it is studied properly, that fact will become clearly evident. In the study of the faith one thinks about his or her relationship to God in Jesus Christ (Berkhof 1986:27). One has to get to know the Bible as the Word of God and how to study it. In gaining Biblical knowledge the leader will be able to help others towards the fullness of salvation.

Prayer life has its own laws, as all the rest of life has. The fundamental law in prayer is this: prayer is given and ordained for the purpose of glorifying God. Prayer is the appointed way of giving Jesus an opportunity to exercise His supernatural powers of salvation.

Ministry and service is one of the components of the diocesan vision. For this diocese to see vibrant, self-sufficient congregations its leadership needs to be a responsible one. Vision is that compelling conviction which determines where we are heading to. It is that tangible expression of purpose which ignites one's passion for progress. Spiritual vision is a handle on the desires that God has for our lives. Clear vision provides the ability to walk in the presence while picturing where we are heading to. It defines direction for life and ministry (Spader 1991:185).

The vision of the Diocese of St Mark the Evangelist is all about God's transforming work in our lives and congregations. We live in a day where tremendous options and resources for effective ministry programming are available. Every day our faithful postal service delivers enticements to try out one type of programme or another. We must also face the fact that there are unlimited needs to be met. Those in leadership must continually select which needs their ministry can address, for this diocese to close the gap between the unevangelised (Spader 1991:187).

Acceptance of Christian teaching implies a radical change in the manner of life of converts. The Christian gospel has been a yeast fermenting change in societies for two thousand years or more. The writing of the vernacular, the translation of the Bible, and teaching of converts to read it (which for Protestant ministries was fundamental to their mission) was and still is revolutionary. However, the Bible was not translated in "Sindebele", even though these people form part of the population of the Limpopo Province. The tension that arises in Christianity from resistance to or encouragement for translation of the Bible into vernacular languages is profoundly related to the original conception of the gospel. God, who has no linguistic favourites, has determined that we should all hear the Good News in our own "Sindebele" tongue. Mission as cultural diffusion conflicts with the gospel in this regard, and historically we can document the problems, challenges and prospects that have attended Christian expansion across cultures under the consistent rule of translation (Sanneh 1989:174).

Personal effectiveness is the most fundamental corner stone of a transforming church. We need leaders full of energy that could cope with the vast area, the Limpopo Province, leaders with a vision, who through God's help could be able to translate the vision of the diocese into one that they can own for themselves. Although there is no best leadership style and no best strategy for change, the most effective leaders adapt and augment their response according to environmental and situational demands.

Likewise, there is no ideal leader or leadership approach. Rather, leadership is an interactional response between leaders and followers in various and unique situations (Doohan 1984:166).

Responsible persons conscientiously and unconsciously commit themselves to a task or form of life, and readily accept accountability for its success and failure. Therefore an effective leader enters into the task aware of its potential and its risks, willing to be blamed if it is performed faulty, and rightfully claiming credit for probity, thus morality, goodness, integrity, virtue and justice. In addition, the moral quality of a person grows out of the commitments made and stood by: persons form their lives in certain ways and come to be identified by others as responsible for themselves and their actions (Macquarrie 1986:547).

A responsible leader needs to strive for personal growth, thus developing himself in order to become a good leader. Good leadership and management need to be in place so that mission and ministry can happen. Effective leadership is full of the humility to let God be God, acknowledging that He alone can give sight to the blind and life to the dead, and the humility to be ourselves as He has made us, not suppressing our personal individuality, but exercising our God-given gifts and offering ourselves to God as instruments of righteousness in His hand (Stott 1975:128).

### **7.5.8 LEADERSHIP DEVELOPMENT**

The crisis of leadership is closely related to the crisis of authority. Many speak of the decline in authority and the need for change in structures and in attitudes. It is true that tension do exist because of leadership preferences within the faith community and long

standing institutional structures. What is needed is a transformation of all these structures, some of which are conservative and try to resist change.

Mutual confidence and respect are the perennial qualities necessary in all persons who presume to interact effectively. These qualities must be developed as the crisis anticipates in orientation and thinking (Doohan 1984:13).

The Diocese of St Mark the Evangelist is at this time in need of leaders whose ability to above reproach. There are many ways of understanding the functions of leadership, but, most unfortunately, many of those who are already in leadership have never been exposed to leadership training. That is why the Bishop is trying at all costs to arrange workshops. Often negative factors, such as fear, isolation, and a sense of powerlessness make it difficult. Hence it is important to use persuasive methods to remove fear.

Leaders of this diocese must begin to initiate new and varied approaches in the many diverse situations. Since leaders are often asked to think and to act in terms of long-range goals, self-sacrifice is a prerequisite. The ability to grow, change, be flexible, to interact, make things happen, understand humanity, have a global perspective, these constitute some of the necessary ingredients of leadership. (Whether education can be encouraged to foster the development of these qualities is sometimes questioned, because some are not prepared to learn (Doohan 1984:19).

A developing leadership needs to acknowledge that God calls us into positions of leadership, not firstly in order to get rich, powerful or famous, but to serve the community as Jesus did. Reference is not only made to the clergy, churchwardens and other leaders inside the church, but to all Christians in positions of leadership in society. We are there to serve all of humanity (Mark 10:42-45).

According to Bishop Martin, God is calling us as the church to train, develop and encourage leaders who understand leadership from a different perspective. God's perspective is sacrificial service. That is why we will and must oppose and expose corrupt leaders inside and outside the church, and seek God's grace to be good and honest leaders ourselves (Bishop's Charge to Synod 2003). The Diocese will continue to run and expand leadership-training programmes, and challenge those who have

participated in them to train others. All leaders will expect to live by the Pastoral Standards of the CPSA and the values of the Diocese. This is the process towards development.

Leadership development is a process, which requires persistency, thus the prayerful application of divine principles in one's life (Matthew 7:24-27). Prayer for revival is the essential step. However, as a rule, the church which professes to be Christ's will not cease her busy round of activities and give God a chance by waiting for Him in prayer (McGavran 1990:135).

The Gospel is a life-changing, empowering message at every level. Therefore the whole Christian community, irrespective of denominational affiliation, are encouraged to develop their leadership skills, their Christian knowledge and the life of prayer. Church leaders must not lose sight of the fact that they are being called by God to lead His people. For example, as a servant of Christ, Paul was a "steward of the mysteries of God" (1 Cor 4:1). A steward was one who handled that which did not belong to him, the resources of his master (Anderson 1961:82).

The leader should develop the culture of daily victories in conquering sin (and its habits) and renewing the mind. The process of change needs to be smooth rather than disruptive, always prepared to learn from the past mistakes. Any growing church should supply its own leadership commensurate with its social and academic levels, at any given point of time. If a congregation fails to produce leaders, then the fault must lie with its own methods of organisation for growth (Tippet 1987:208).

Natural leadership and acceptance by the group is something overseas training cannot provide. It is easy to hold up growth by overlooking natural leaders because they do not measure up to required academic standards. This means that leadership is being determined by foreign rather than indigenous criteria. While it is true that every group does not produce a leader of a certain calibre, every group does produce leaders. This is a profound fact, which assures any emerging group or church of indigenous capacity (Tippet 1987:209).

As Christianity becomes indigenous in cultures around the world, the question of leadership arises. There is an increasing demand that the church in each cultural setting become autonomous. To cope with theological needs, there should be a change of attitude towards self-development in all spheres of leadership.

The Diocese of St Mark the Evangelist enjoys the efforts of Bishop Martin, who is very much concerned about the development of leadership. In his charge to Synod in 2003 he mentioned networking as one of the characteristics of today's world. Networking in a team spirit would promote healthy church growth and effective leadership.

## **7.6 CONCLUSION**

All through its history, the Anglican Church in the Northern Transvaal has been struggling for growth. The missionaries have certainly planted the churches with the hope of multiplying them, but that has not been very successful. Hence the area can still be described as unevangelised. One of the original priorities for Bishop Philip was the development of lay training in evangelism, pastoral care and worship. The Department of Training for Ministries has tried to provide a vital and progressive service to the diocese as a whole, with more people training for a variety of ministries, but this has also not been very successful (Gregorowski 1992:398).

Much investigation is still required. The diocese has much potential, but as Le Feuvre mentions in his book, the diocese has little money for the training of full-time priests. It is true, but I disagree if that means that we should just accept the situation. I disagree with him when he says, "we have to make sure that we are stewarding our resources responsibly. More teaching is needed. Christian stewardship needs much attention in order for people to give generously" (Le Feuvre 1990:75).

The growth of the Northern Diocese depends on the Anglican community. They have to be transformed in the true sense of the word. Many of the congregants move around in very expensive motor cars and also live in posh houses. It is unbelievable to say that the Christian community is poor. Being poor is an incontrovertible material reality. We should, however, not think of the poor in modern socio-economic categories only (Bosch 1991:434). "Poor" is an umbrella term for those who are victims of society and

circumstances. According to the Bible, the living Christ is always ready to be our partner in anything we undertake for Him. He will give the poor and the rich the resources to improve their lives and live with confidence and content that what comes only from the knowledge that we do is being done in His strength (1 Peter 5:6-10).

The church needs to regard poverty from a Missiological perspective. The theology of mission concerns itself with the relationship between God and the world in the light of the gospel (Bosch 1980:10). Those who find themselves wondering whether they should quit and keep on complaining, these need to change their attitude towards spiritual growth and also to be made aware that both the rich and the poor have an obligation towards the proclamation of the gospel. According to Bediako, “Religion is for the poor on earth” (Bediako 1995:126).

Human beings instinctively do everything in their power to avoid poverty, because they experience poverty as a threat and a handicap and even as a life threatening condition. The church is obliged to encourage Christian giving, with much teaching. Lack of knowledge and love for God is the root cause for the problem. Christian mission to the modern world has to help to integrate the people into wholeness of the Christian vision. This wholeness is wholeness in Jesus Christ, a vision in which proclamation and confession of Jesus Christ as the ultimate reality is implicit (Bediako 1995:139).

Leadership positions require personal effectiveness. A leader leads by example (1 Tim 3; Titus 1:6-9). Personal growth should be encouraged in all church structures, because it determines the measures of one’s personal effectiveness. Although Christian stewardship was not part of this study, the researcher discovered that it has led to a new attitude to the daily occupation and the family life of the Christian (see Beyerhaus & Lefever 1964:145).

As a church we have the social responsibility of making the community aware of the fact that every nation, and every person, has a right to find in the world all what one needs for life and for the well being and also for progress. God has made the earth and all that it contains for all the people to share. Undoubtedly this diocese has to grow and develop its vision in order to strengthen the effectiveness of the church.

The contribution of human culture, in this case the tools of management, must always stand subject to Christ's rule. At issue in this work is not the progress of human institutions through the latest technique, but the conversion and the development of the human spirit from self-serving technique to the service of God. We need to be part of the activities of this diocese, as good stewards of God's varied grace, in order that in everything God may be glorified through Jesus Christ (1 Peter 4:10-11) (Campbell & Reiersen 1981:131).

Finally, there are many possible diversions and many alternative routes towards successful leadership. For this diocese to contribute constructively towards spiritual growth and leadership development, the Anglican community needs to own the diocesan vision, understand it better and live by it, in order to become vibrant, self-sufficient congregations established and linked to each other for the purpose of sharing in: Resources, Ministry and Service, Outreach and Evangelism. It is something to measure ourselves against, in spite of failures and setbacks or making progress as a church.

The diocesan vision is a good tool, which the leadership of the church can encourage personal development. We cannot become what we need to be by remaining what we are. In order to develop the indigenous leadership, we need to encourage all involved in leading church structures to commit themselves towards positive thinking and positive attitude towards building trust in the life of the team, thus team-spirit within the Christian Community.

## CHAPTER 8 : CONCLUSIONS AND RECOMMENDATIONS

### 8.1 CONCLUSION

The church needs to develop a culture of growth in order to make a difference in society. “To grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory now and for ever after” (2 Peter 3:18).

Developing indigenous leadership is a process that requires self-discipline. Leadership requires personal commitment to transformation. Every leader is called to offer himself or herself as a living sacrifice, therefore we need to pray that God would strengthen us all, to carry out whatever the Lord will place in our hearts as we listen to him in prayer.

Christianity is not primarily a philosophy but a crusade. As the Father sent Christ, so He sends His disciples to go into the world, and preach the gospel to every creature (Mark 16:15). His coming was a declaration of war, a war to the death against the powers of darkness. He was ordained to destroy the works of the devil. Hence when Christians find a state of things that is not in accord with the truth which they have learned from Christ, their concern is not that it should be explained but that it should be ended.

The role of the church, the Christian community, has been to put an end to all those forces which mutilate God’s people and destroy life. For example, apartheid was evil, horrible and destructive. As a first step in that direction, there was an urgent need for the Christian church to make a public confession and repentance before God, in the presence of indigenous and enslaved peoples, for its complicity and participation in the evils of the past. The church could do little about this except protest (De Gruchy 1979:60).

The missionaries have contributed constructively towards the training of leaders. The community of the resurrection (CR), through some of their members, for example Father Fuller, founded the Grace Dieu College 1905. This institution is well known for the production of teacher/catechists, some of whom became leaders in various

communities. Their task was not fulfilled in 1958, when the government took over the institution. This also meant that the development of indigenous leadership could not reach its climax.

The historical background of the Anglican Church in Southern Africa, clearly shows how the missionaries explored this country, planting churches and equipping men and women to implement forms of Christian worship, but could not develop indigenous leadership, instead made them European Christians. Hence there is still no harmony between the mainline churches and the African Independent Churches.

For indigenous tribal peoples, the land of their birth, their ancestors, their history and their heritage is part of their personal and community identity, part of themselves. The indigenous people are beginning to become aware that they will never recover their lands without a hard and long struggle. They recognise too that the struggle is not simple for land but also for community, culture and religion. It is because of the commitment to struggle that they demand the participation in leadership of the Christian community.

I said elsewhere (Ledwaba 2000:86) that the challenge of indigeneity and inculturation will help in the discovery of effective leadership. Leadership problems are the most common cause of weakness and failure in church planting.

The missionaries who planted the Grace Dieu College as mission station and training institution persevered under all circumstances to maintain the high standard of education and training. Due to the bitterness and frustration caused by the apartheid regime the college had to close down all the good activities, which in my opinion would have developed an indigenous leadership.

One of the possible reasons for the closure of Grace Dieu might have been lack of financial support. According to Bishop Philip, if a parish cannot afford to pay the stipend of a priest, to give him adequate accommodation and to meet his travelling needs, it is immediately at an enormous disadvantage, because it cannot function as a parish at all (Bishop Philip's Charge to Synod 1995:7). The college had to pay salaries to the teachers, so the government was expected to pay the salaries, which meant a total take over of the college.

The Anglican Church and its leaders struggled with this through all the bitter years. This was a very difficult time, because some missionaries were deported. As a matter of fact, Clause 29(c) of the Native Laws Amendment Bill made it very difficult for black people to attend worship in churches in so called white areas. In other words, apartheid was beginning to affect the life and worship of the churches in a direct way (De Gruchy 1979:61).

The Bill caused an immediate outcry, even from those who felt that missionaries such as Huddleston had gone too far. Geoffrey Clayton, who was by then the Archbishop of Cape Town, saw the issues of the Bill very clearly. In a strong letter to Dr Verwoerd, the then minister responsible for the bill, Clayton accused the state of trespassing on the freedom of the church (De Gruchy 1979:61). What more could the churches do amid all this bitterness and frustration, especially when, humanly speaking, all power resided in the hands of authorities who were unbending in their response to the situation.

Events like these produce stress and grief. Effective leadership and counselling programmes, in which both ministers and trained lay persons serve as enablers of healing and growth, can transform the interpersonal climate of a congregation, thereby making a church a place where wholeness is nurtured in persons throughout their lives.

Much has been said about self-support and Christian stewardship. These are part of the ingredients of appropriate indigenous forms of indigenous theology, which is an expression of the struggle for theological selfhood from the domination of Western theologies. No movement can grow without financial resources. Hence the generosity of the Anglican missionaries, for example the Community of the Resurrection is highly appreciated. They contributed constructively towards Anglican Church planting initiatives.

The concerted effort to train and ordain indigenous Christians as ministers of the gospel needs to be encouraged. Bishop Martin in his charge to synod (2003:219) told both houses of clergy and laity that God is calling the church to train and develop leaders. He further stated that it was the reason why we will and must oppose and expose corrupt

leaders inside and outside the church, and to seek God's grace to be good and honest leaders ourselves.

The results of the researcher's investigation led to the discovery that the lack of competent indigenous leadership prevented the implementation of appropriate indigenous forms of Christian worship and the general inculturation of the gospel within the Anglican Communion of the unevangelised and unreached northern areas of South Africa.

It is sad to learn that the CPSA in the Northern Province (Limpopo) has not as yet become vibrant with self-sufficient congregations. This dilemma is facing most of the educated members of this diocese. The Diocese of St Mark the Evangelist has very few trained priests. Only ten out of forty-nine (10 to 49) of the priests are well trained. We operate with a large number of untrained community priests. The challenge of the indigenisation of the leadership should compel those who threw their energies into winning our liberation to now do something about this.

The more people are getting involved in the ministry of participation, the nearer the community becomes to being a real church, and if those active members are nationals, then it is an indigenous church, at least in this respect, a responsible and autonomous church.

A Christian's responsibility, as we have seen in this work, is primarily towards God, in obedience to Him and in communion to the work of His Kingdom. Both mission and church are called to this responsible obedience. This is no guarantee that they will always think alike, but it does imply that they should seek a common mind as partners in obedience.

The purpose of this study has been to seek ways and means that could bring about a developed Christian leadership. It is our wish as Christians that the Diocese of St Mark the Evangelist should be ministered to by well-trained indigenous leaders. According to Beyerhaus and Lefever (1964:189) the development of responsibility is not always a matter of quiet growth; frequently explosions and revolutions go with it. Soberness and facetiousness, maturity and puerility alternate bewilderingly in the adolescent boy or

girl, as every parent knows, and young churches show the same ambivalence, demanding responsibility, yet often seeking the security and patronage of the earlier situation of dependence.

The First Bishop of the Anglican Church in South Africa, Bishop Gray, had a vision, which has been discussed in this work. Also Diocese of St Mark the Evangelist has its own vision. One may question the purpose of these visions. A vision is intended to bring about change, development and growth. It challenges an individual, group or nation to build on its strengths, attend to its weaknesses, and undergo radical reformation where this has become necessary.

In studying both visions I discovered that a “vision” is not so much a list of priorities, but a word of hope, which is expected to give direction to the planning of the church at provincial as well as diocesan and parish level. Bishop Gray’s task was the planting of the Church in Southern Africa. That is why he came up with the “Gray Vision”, as it is known. The same applies to the Diocese of St Mark the Evangelist’s management. Their way forward was not an easy task, hence the Diocesan Vision.

The vision places the crisis in Southern Africa in the forefront, but encourages the church to address this situation through a renewal of the local church. I wish to commend both visions to the people of God. A vision is a call to action, hence Bishop Martin, of the Diocese of St Mark the Evangelist, encourages the people of his diocese to understand and own it. In the implementation of the vision new insights shall arise. A vision is not a static entity, but a dynamic vehicle of the Spirit.

The vision constitutes a radical challenge to the identity of the Church. The Diocesan Vision challenges the people of Limpopo Province to rediscover themselves. It reduces stress within the leadership, because it serves as a measuring instrument towards development. According to Bishop Martin, our goal is to have a strong leadership team in each parish, and then move towards multiplying some of the parishes into financially viable clusters. Therefore it is important to develop the leadership skills within this diocese. If the church is to be transformed, we shall need both commitment and self-discipline in all areas of our personal and communal life (Bishop's Charge to Synod 2003:7).

The diocesan vision is aimed at bringing about a leadership of all believers. The study and interpretation of this vision will develop a strong personality, able to see each social segment, while maintaining its own domestic unit, and does so in an orderly and tidy manner. Indigenisation with reference to the “Diocesan Vision” is the equipment of the Anglican Community to develop their leadership skills in a way that is compatible with their own spiritual temperament, of singing to God in their own way, of praying to God and hearing His Holy Word clearly intelligible to them.

Vibrant autonomous parishes/chapleries/churches with an indigenous leadership will be able to change their attitude towards growth and discipleship. The diocesan vision (initially the “Subiaco Vision”) came into being after considerable discussions, one of the reasons being to equip the members to become truly committed to the service of the Lord, vested with Christian knowledge.

The diocesan vision doesn’t mention leadership explicitly, but once studied and understood, our knowledge will make us leaders with a vision. According to what Kritzinger (1979:206) is saying regarding theological training, a teaching of the vision with the aim of preparing the future leadership of the diocese would in a sense develop leadership skills.

## **8.2 RECOMMENDATIONS**

The leadership of the Diocese of St Mark the Evangelist, under the leadership of the bishop and chapter, have an obligation towards the development of indigenous leadership. The establishment of this diocese, which has been explained in this work, teaches us to understand that a central concern was evangelism and outreach. Hence one has come up with a few recommendations, with the hope of bringing about solutions to the problem faced by the Church of God.

The diocese will have to become involved in the issues recommended for the development of indigenous leadership. As a rural diocese, it would be advisable to study the manner in which other denominations develop their leadership structures.

As a result of study the researcher wants to propose a number of practical recommendations which by God's grace might change and transform the leadership situation in the Diocese of St Mark the Evangelist. The recommendations are addressed to the responsible leadership of the diocese for their prayerful consideration.

1. The division of large parishes into manageable clusters under well-trained community priests, with their own assessments and budgets.
2. To encourage the training of competent men and women, who know and love the Lord, to become self-supporting priests. They could be responsible for a particular chapelry, not in a hit-and-run manner, but be able to do pastoral care and the spiritual nurture of the congregation.
3. To promote Christian stewardship by way of conducting workshops and a more intensive study of the subject.
4. To encourage the translation of the Bible into "Sindebele". Most of the indigenous leaders are of Ndebele culture, and for some historical reasons do not feel at home in reading the Bible and worshipping God in a language which is not their own (Idowu 1965:49).
5. Develop a youth ministry, and involve the youth in all the structures of the Diocese.
6. Encourage evangelism. God will not permit anything we cannot cope with to come our way. The youth are part of the church, hence they should receive proper training in order to develop indigenous leadership.
7. To encourage the Churches to consider training of priests in an ecumenical programme, and to plead with the business community to donate for such training. This would help the Christian churches to be united and to develop a culture of learning which will enable them to support one another to become vibrant and self-sufficient.

8. To encourage the whole church to develop training structures for good leadership and management in every parish, chapelry and congregation. Only in this way the Diocesan Vision will be understood and owned by each member of the Anglican Communion.

The goal of the recommendations is to encourage the membership to think about how they can best use their lives as useful stewards of God's Word. The urgent need is for a new approach, which may contain some of old ideas (lost knowledge) that could bring about development.

With the abovementioned recommendations, the researcher believes that our knowledge of God shall grow. Faith without searching for God, the confession that God is, and the glorification of His name, is not enough. Through the Religious Leadership training men and women shall come to know God, faith being the foundation of knowledge. Knowledge is given by God's grace to those who show themselves worthy.

Also the Independent Churches have come to realise that their leadership needs to gain deeper knowledge of God. It is necessary to know something beyond the simple gospel. Through the training of leaders, we could see the Christian religion as an impressive structure, built upon the foundation of the Apostles and Prophets, Christ Jesus himself being the corner-stone (Ephesians 2:20-21).

Those who are already within the leadership structures, and find this to be true about themselves, will acknowledge and express it by their actions. They will have a change of mind about themselves and God. A radical change of attitude and outlook towards the development of indigenous leadership will give a new face to the Limpopo Province, particularly the Diocese of St Mark the Evangelist.

Proposed plan for the development of indigenous leadership:

1. In-service training for the present leaders.
2. Workshops for church structures e.g. Anglican Women Fellowship; Men's Guild; Mothers Union; and Youth Clubs.
3. Healing and counselling be included in the study.
4. The idea of small groups be encouraged in all congregations.

5. Encourage theological studies through TEE College and the South African Theological Seminar in Rivonia.

The Christian community need to be encouraged to remain united, and develop a culture of learning which is able to support one another, linked together for the purpose of sharing in resources, ministry and service, outreach in evangelism; in other words, a community that takes responsibility for and ensures effectiveness in all areas of its life.

In my experience the church needs to develop the culture of identifying the gifts of each member, encourage those with leadership gifts to avail themselves for training. It is high time that leaders should emerge from a local community. Those that find themselves chosen for a specific tasks, particularly for leadership, should be given chance to think carefully about their lives, and listen to what others say of them (Taylor 1983:65). They must be encouraged to pray and listen to God, who will guide them to respond to the call.

Leadership is not about privilege or position, it is about responsibility. Every church needs to work together as a team towards a goal or they will not succeed. We need to encourage each other to be obedient to God. “Jesus is the only person who has lived a truly human life in obedience to God” (Taylor 1983:49). It is only through Him that we could become truly human, and be freed from crippling effects of self-centredness. True leaders remain committed unquestionably with a sense of creativity at all times.

It is important to encourage the indigenous leaders to develop a positive attitude towards personal character and competence, they should learn more and more how to follow divine guidance instead of their own principles in their leadership, and encourage the Christian community they lead to become fully indigenous and responsible, this will make their ministry more fruitful.

Beyerhaus and Lefever (1964:57) emphasise that young Christians are to be regarded from the beginning as capable of sharing, according to their capacity, in responsibility for their church.

The indigenous leader is obliged to encourage his own people to develop themselves in all fields of ministry, rather than to expect help from other sources. Such leaders will not allow themselves to be counted helpless because of their inability to carry responsibility which is inappropriate to the environment. The community needs to become vibrant and autonomous in various stages of development, and give their leaders the required support to the glory of God.

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