



The unfinished task of the Evangelical Lutheran mission during the 21st century in the Northern Diocese, focusing much on the comprehensive mission of the church

By

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Declaration

I declare that, this is my own work and all the resources that has been used or quoted have been indicated and acknowledged by means of complete references

 2009-10-30

Signature

Date



Abstract

This dissertation reflects on the problem of the Evangelical Lutheran church in Southern Africa. In my deliberations I have indicated that, there is a gap that needs to be closed, since the Evangelical Lutheran missionaries have left the Country.

When (ELCSA) Evangelical Lutheran church in Southern Africa, took over the church leadership in 1972. We thought that, the local church leadership was matured enough, to lead the church and confront the challenges of the day.

On my assessment and research, I have discovered that, the problems within the Evangelical Lutheran church are growing day by day, at some stage is even worse.

My other concern is that, since missionaries left the use of comprehensive mission (Kerygma, Diakonia, Leiturgia and Koinonia). Comprehensive mission is the backbone of the church, once you missed it, you have failed the church.

In my conclusion, I would like to say, the church has a future provided if it can treat these challenges in a positive manner.



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May God richly bless you

A handwritten signature in black ink, appearing to read 'Nzuza', written over a horizontal line.

Author: Rev.Nzuza T.D.

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Chapter 1:

1. INTRODUCTION

My Thesis is about the unfinished task of Missionaries during their operation times. Missionaries had a great vision of mission work. The Mission that I am referring to is the mission of spreading the good news in the utter most part of the world. Indeed it happened that we became a part and in their agenda, a mission in South Africa.

My main focus will be on the comprehensive mission which it includes Liturgy, Diaconal, Koinonia and Kerygma. Comprehensive mission is the core and the backbone of the Church. I wonder how the Church can survive without it .If the Church leadership does not consider this kind of mission it means his/her Congregation is limping, instead of walking with four legs but two or one.

When you look back at the three centuries ago, you will realize that, the effectiveness of the Missionaries was based on the Comprehensive Mission, without it Christianity was not going to have the status it has and its popularity as it is today.

When you look at the Evangelical Lutheran Church today, especially in ELCSA Church since the missionaries left their operations in South Africa. Comprehensive Mission is often seen in the Church documents but practically speaking, the Church does not consider it very much.

The Missionaries did a wonderful work indeed, the introduction and expansion of the gospel in South Africa; it will remain a legacy and it will form part of our history for the rest of our lives. I don't believe that they would be any person who will deny that. What I like about the Missionaries is that they were God sent people and were used by God. They were committed and dedicated. They have exposed their lives to any source of dangers. I was told a story of one Missionary by the name of Beuster, which was a German speaking person, He lost his two wives, because of the outbreak of Malaria Fever, but still he never got discouraged.

These Lutheran Missionaries that I am talking about they played a great role in the Introduction of Christianity and Church planting. They taught people about the redeeming salvation. I still believe that, in South Africa by then, we did have our ancestral region which was more based on the ancestral worship and respecting victuals from time to time. The only side which was covered was the side of god which is "Mvelinqangi which, means the one who came first and who was there even before the creation of every thing. These Missionaries, which I am talking about they, established the infrastructure of our country. They had to organized people in order form various committee in order to function very well they organized the Church structure, health



committees, educational committees and social justice committees.

The theme “The Unfinished task of missionaries in the Lutheran Church in South Africa in the 21st century, giving a special focus on ELCSA Church and pay attention on the Comprehensive Mission (Liturgy, Diaconal, Koinonia and Kerygma).

This theme is about to recognize the work that was done by Missionaries. During that time Missionaries did a lot in our country, doing it for the sake of the South African people.

When you study a life of the Evangelical Lutheran Church today, you will realize that is a gap that is not unfilled. During the time of Revolution in the Universal Church and in the Mission work, most people stick much on the theme which said “ Missionary go home “some of the Missionaries were pushed out of the Parsonages and some, were turned down their Missionary contracts for good.

During this time the local Church, which is the Evangelical Lutheran Church in Southern Africa, thought that that was the time to exercise the indigenous leadership skills, because they were no African Priest, only assistant and lay preachers. I strongly believe that “handing over was not properly done “. That gap I am referring to is clearly seen in terms of Church Administration, Self-sufficiency and self-propaganda. I believe that, this missionary gap can be closed, if the Church can pay an attention on it.

1.2. Relevance of study.

For the missionary work of the Lutherans in South Africa the establishment of ELCSA was a watershed. After many years of mission, an independent Church came into being. In some congregation’s local leaders, who carried on with duties of the new church?

Although many hailed this as a very positive development, there was also an underside to it. In many congregations the leaders were unable to cope with their responsibilities. In congregations where missionaries were welcomed to stay and the work seemingly continued. Educational services, church administration and pastoral work continued in the past. In ‘independent’ congregations the local leadership often found missionaries, perhaps replaced soon?

Secondly: do the missionaries leave it today possible to empower the local leadership to fill the gap? Do the local churches have a comprehensive view of their missionary obligation?

In this thesis I hope to find answers to the question above, in doing so I hope serve my church, ELCSA. Hopefully it will also be of value to the wider Christian community in



the country, who often faces similar situation and challenges.

1.3. Hypothesis

My hypothesis is that Lutheran missionaries have, despite some shortcomings and imperfections in their work, played a major role in bringing the gospel of Jesus Christ to the people of South Africa. The work is however far from complete; Missionaries and local leaders should work together to evaluate the efforts of the past, to understand the beginning of the 21st century. If this be attained, ELCSA may in future, not only serve their denomination and the country they live in, in a new way-but also the Lord who has sent us all into his word, with his good news for all men. I strongly believe that the Church (ELCSA) has a task to close the gap, which nis unattended. We need to take some missionaries on Board and assist us with a lot of idea,s, information ans as well as finances. We need to consider missionaries not only for mission work but as well as leadership position. We need to come into the same platform and be able to discuss issues on the same ground.

1.4. METHODOLOGY

My thesis will consist of both a literature study as well as empirical research. I gathered all the printed material I can lay my hands on, concerning the subject of my research. This will be followed with a series of interviews with missionaries and local leaders. I conducted a questionnaire in a number of local ELCSA congregations, containing questions pertinent to my research. I am an ordained minister of the church and I conducted my research from the vantage point of a participant observer. In my thesis I discussed my methodology more thoroughly.

1. 5. Bibliography

In Bibliography I have listed all the resources, Books, Reports, and articles that, I have use in the dissertation. Including the publishers companies and the years of publishing.

1.5.1 INTRODUCTION

This chapter discusses the plan/design of this study in terms of the following: research design, population and sample, data collection, data presentation and analysis, discussion of findings and the limitations of the study.

1. 5.2 LITERATURE REVIEW

The purpose of a literature study is to provide a context for the research study. The researcher conducted an extensive literature review in order to establish and refine the



research subject. The purpose of the literature review in this study was to establish how other scholars have investigated the research problem concerning Lutheran Missionaries and Local Church practice. The intention was to learn from other researchers how they have theorised and conceptualised the research issues, what they have found empirically and what instruments they have used (Mouton, 2001:6).

The literature reviewed in this study focused on books and journal articles on the following issues: on Lutheran Missionaries, Local Leadership and Local Congregations practice, the origins of Lutheran Missionaries and its spread to the developing countries. Most of the literature reviewed consisted of studies conducted in other countries and focused on the relevance of Lutheran Missionaries in South Africa and most special in Venda Land. Through the literature review, the researcher was able to gain insight into the relevant concepts and theories investigated in previous studies and to apply them selectively to South African Lutheran's work and casework practice situations, in accordance with the aims and objectives of this study.

1.5.3 RESEARCH DESIGN

The research design is discussed here with a view to indicating the research strategy adopted in the execution of this study. According to Denzin and Lincoln (2000), a research design includes a plan, the structure and strategy of the research. Research design raises the following basic questions: who and what will be studied? What strategies of enquiry will be used? What methods or research tools will be used for collecting and analysing empirical data? Leedy (1993:127-128) described research design as a strategy, the plan and the structure of conducting a research project. It provides the overall framework for collecting data and provides a format for the detailed steps in the study. The research design deals with the following questions with regard to the study: What are the data that are needed? Where is the data located? How will data be collected? How will data be analysed and interpreted? Cresswell (1998:2), cited in De Vos (2002), defines design to mean "the entire process of research from conceptualizing a problem to writing a narrative.

This was a qualitative study; the methods of data collection were guided by the phenomenological approach. In phenomenology the researcher, according to De Vos (2002:273), should be able to enter the "subject's life world" or "life setting" and view phenomena from the respondent's vantagepoint. This is accomplished mainly through naturalistic methods of study, analysing the conversations that researchers have with subjects. Long and in-depth interviews (with up to ten people) are also utilised in phenomenological studies. Individuals who have experienced the particular phenomena are identified, data are systematically collected and meanings and themes are analysed (De Vos, 2002:273).

The design of this study was aimed at gathering information/data that would assist in



providing clear answers to the following issues: Whether Lutheran Missionaries in South Africa equipped LocalChurch workers to be competent. Whether Lutheran Church workers are competent to render casework services to African Local Church? Whether Lutheran Missionary issues should be taken into account when practising Mission work with Local church or Congregation's, if so, which ones.

Any fully scientific Community study should have at least one of three primary objectives: to explore, to describe, or to explain (Morton & Arkava, 1983:11). Williams and Williams and Grinnel (1990:304) describe exploratory studies as studies whose purpose is to just gather data or facts in instances where little is known about the field of study. Where more is known about the research topic, a study can be expected to provide a higher level of knowledge; the appropriate research design here would have to be descriptive.

Mouton and Marais (1988) state that exploratory research may be conducted by means of a review of the related social science and other pertinent literature and also by an investigation involving people who have practical experience of the problem to be studied. In this study, Lutheran Missionaries who have been trained in the Western models of practice and are practising Mission work with African clients were the subject of investigation. The exploratory design was applied in this study and it was qualitative in nature.

The reason for applying the exploratory design in this study was that very little is known about Evangelical Lutheran Missionary work practice in the South African context. Most studies that have been conducted in the South African context have dealt with the relationship between ELCSA and the mother body the Germany Evangelical Church.

1. 5.4 POPULATION AND SAMPLE

Population and sample are discussed here for the purposes of identifying the population of the study to which the findings will be applicable and to give an indication of the sampling procedures that were applied in this study. Goddard and Melville (1996:34) define a population as "any group that is the subject of research interest". Neuman (2003:541) defines a population as "the large group of many cases from which a researcher draws a sample". In this study, the population comprised church workers who practised casework in their line of duty, and were employed by the church.

A sample is a small representation of a whole. In research, the observation or study of a phenomenon in its entirety would be time-consuming and impossible to do. A substantial amount of theory has shown that researchers only need to observe or interview some of the people or phenomena involved, to obtain a usable idea of the characteristics of all the subjects or population (Arkava & Lane, 1983:157). A sample must be very similar to the

population from which it is drawn, on those variables that are relevant to the study (Mark, 1996:107). Morton (1983:157) suggests that the sample must also include phenomena that are representative of the whole. One of the challenges in sampling is to reduce the sampling error, an error that results when the research sample does not properly reflect the population from which it is drawn (Reamer, 1998).

De Vos (2000:199) views a sample as consisting of the elements of the population considered for actual inclusion in the study. A sample represents an effort to understand the population from which it is drawn. Samples therefore assist the researcher in explaining some aspect of the population. In this study, the sample was drawn from the population of Lutheran Missionary work in the Limpopo Province.

There are two major groups of sampling procedures, probability and non-probability sampling. Probability sampling is based on randomisation, non-probability is not randomised. In probability sampling each person in the population stands an equal chance of being selected into the sample. The selection of the sample from the population is based on a random procedure (De Vos, 2002:203). Non-probability samples refer to a class of samples in which the choice in selecting the given individual is unknown; it contrasts with probability samples (Fortune & Reid, 1999:471). A non-probability sample does not use random sampling (but a probability sample does use random samples). Random sampling refers to sampling procedure for drawing a sample from a population in such a manner that every element in the population has an equal chance of being selected for the sample (Mark, 1996:402).

Qualitative researchers tend to use non-probability or non-random samples; they rarely determine the sample size in advance and have limited knowledge about the universe from which the sample is drawn. Qualitative researchers focus on how a small collection of cases, units or activities illuminates life. In qualitative studies, therefore, less focus is placed on representativeness (Neuman, 2003: 211).

A non-probability sampling procedure was applied in this study, with purposive sampling and snowballing techniques being used to select respondents for the study. Purposive sampling was used because the researcher had predetermined criteria for the sources of data that would be appropriate for the study (De Vos, 2002:208). Through the purposive sampling technique, the researcher used his own judgement, guided by the selection criteria, to determine who among the available social caseworkers would be selected into the sample. The snow ball technique came in handy when some elements of the sample referred the researcher to other potential respondents who were then approached by the researcher until the desired sample size of ten respondents was reached (De Vos, 2002:208). In line with the qualitative and exploratory nature of this study, ten Ordained Lutheran Church Pastor participated as respondents. The EICSA Northern Dioceses and

local congregation's were approached for permission to interview those Ordained Lutheran Ministers in their employ who met the criteria for participation in the study: The following criteria were identified: Participants had to have practised Mission work with in South Africa for at least five years and more and had to have studied Theology at a accredited Theological Institution.

The researcher aimed, as far as possible, to achieve a balance of culture and race in the sample. It was not possible to achieve gender balance in the sample because the majority of caseworkers are males. The respondents' minimum level of education was a Bachelor's degree in Theology. Only one respondent had a Master's degree in Theology. As indicated earlier, the sampling procedure was based on non-probability and the sampling techniques were purposive and snowballing.

1. 5.5 DATA COLLECTION

Data collection is the "how" part or the procedures used to collect data. I collected research information and obtain data by asking people questions, observing them or using materials such as case records and statistical data (Fortune & Reid, 1999: 250). There are three methods of collecting data: using a questionnaire, using an interview and making use of available materials such as census data. A questionnaire is a set of questions in written form that is self-administered. An interview is a face-to-face situation in which an interviewer asks questions of one or more interviewees (Mark, 1996:241).

There are two types of interviews: the unstructured/unstandardised interview and the structured/standardised interview. In unstructured interviews the general nature of questions is specified in advance but the specific questions are not. This allows a naturalistic or an informal interview in which the interviewer is free to ask questions in a manner that follows the natural flow of the interaction (Mark, 1996:242).

The questionnaire was designed in a deductive manner, based on the literature review. The primary instrument for collecting data was a semi structured face-to-face interview schedule (De Vos, 2002:303). Five Lutheran Ministers who participated in the pilot study to determine the nature and the relevance of the responses to the questions posed.

Sources of data for this study were face-to-face interviews, which were tape-recorded, and notes from the interviews. Tapes were subsequently transcribed into textual data to make it amenable to analysis. Ten respondents were interviewed over the period of three months from 17 November 2005 to 28 February 2006. All the interviews took place at the respondents' places of employment. Before each interview the researcher explained the

aim of the study to respondents and also indicated their rights as respondents in the study, particularly their right to withdraw from the study at any point if they felt like doing this.

The interviews were semi-structured. The individual interview sessions lasted an hour to an hour-and-a-half. The interviews were all tape-recorded, after respondents had granted permission for the recording. In addition to interviews, hand-written notes were taken to assist the researcher to reflect on the themes as they emerged during interviews. The researcher's personal thoughts, impressions and evaluations were also captured in the notes. Face-to-face interviews were used because they have several advantages. In this regard, 81 Van Vuuren and Maree (1999:2) point out the following advantages.

In-depth information can be derived from semi-structured interviews and probing. Respondents can ask for clarification if they do not understand any of the questions. Personal interviews are the only option in rural areas, where a lack of telephones and illiteracy are still prevalent. Interviews normally have high response rates.

1. 5.6 DATA PRESENTATION AND ANALYSIS

The process of data analysis involves making sense out of text. It is an ongoing process of reflection about the data, asking analytic questions, and writing notes throughout the study. It is not sharply divided from other activities in the process, such as collecting data or formulating research questions. It involves using data, asking general questions and developing an analysis from the information supplied by participants. Phenomenological research identifies significant statements to generate meaning; it attempts re-storing the respondents' stories in such a way as to develop themes or trends on the subject of investigation (Cresswell, 2003:190-191). Qualitative data analysis involves reading descriptive data, making notes on the trends found in the data and developing some descriptive categories (Roberts & Greene, 2002:763). Unlike quantitative data, there are no exact formulas for analysing qualitative data. There are some widely accepted procedures, but no exacting formulas into which one can enter data. Instead, analysing qualitative data requires a lot of subjective judgement and interpretation (Reamer, 1998:354). In qualitative studies, social workers end up with lots of paper and with lots of words on them and this information must be sorted out, organised and analysed.

Data was analysed in this study with a view to addressing the objectives of the study. They objectives concerned the following: Whether Theological training in South Africa equipped Church workers to be indigenous independent; Whether Lutheran Ministers are competent to render casework services to the Local Congregation ; Whether three selves issues should be taken into account when practising Mission work with Local Churches , and, if so, which ones.

In this study the following procedures of data analysis, adapted from Creswell (2003:190-195); De Vos (2002:343); and Reamer (1998:355-356), were applied:



Data gathered from the interviews were in the form of field notes and tapes, which were transcribed, and were read several times. The idea was to immerse the researcher into the details of the interviews and to get the sense of the interview as a whole. The exercise of transcribing, reading, and editing the notes was done soon after each interview was completed. Reading the transcriptions several times enabled the researcher to be familiar with data in an intimate way. In the process of in-depth reading of the transcriptions and the field notes, noteworthy themes, patterns and central tendencies were identified. The aim here was to get the general feel and sense of the phenomena under study. The readings of the notes were done repeatedly until a summary of all the respondents' major points in relation to the phenomena under study and were arrived at. The results were then written up in narratives focusing on each of the themes identified and its relation to the phenomena under investigation. Findings were checked against literature to ensure trustworthiness.

1. 5.7 DISCUSSION OF FINDINGS

I use widely accepted formats to prepare research and evaluation reports. Their length and level of sophistication vary according to the intended audience and purpose (Reamer, 1998: 362). In this study, the following format is used for discussing the findings of the study: Introduction/problem statement: this section describes the subject or issues addressed in the study. Methodology: this section consists of an overview of the research methodology; it discusses the plan of the study and its execution. Results or findings: this section consists of a discussion of the study's major findings and recommendations.

1. 5.8 ETHICAL CONSIDERATIONS

Ethics in research is discussed here with the view to indicating the ethical context within which the study was conducted. Ethics refer to standards of conduct to ensure moral behaviour. A fundamental question here is whether the study itself is ethical. In social work, issues to consider in assessing whether a study is ethical include harmful labelling of people causing serious psychological distress or withholding needed treatment (Fortune & Reid 1999: 30-31).

Guidelines to protect the subjects of research originated with the Nuremberg trials after the Second World War. The guidelines examined Nazi medical experiments conducted on involuntary prisoners. Nazi physicians for instance conducted harmful experiments designed to determine how long it was possible for human subjects to live in ice water (Royse, 1999).

The Nuremberg code established a basis for codes of ethics used today by social work researchers. The ethical guidelines for social work researchers are as follows:

Research participants must be told the purpose of the research, the procedures that will be followed and the amount of time that will be required. Research participants must be told of any possible risks or discomforts that may be experienced. Consent of the participants

in the study must be voluntary and informed. Research participants must be protected from unwarranted physical or mental discomfort. Data obtained about participants in a research study should be treated as confidential (Mark, 1999:4).

For this study, the researcher undertook to abide by all the guidelines for conducting an ethical Lutheran Missionary study. The following is what the researcher did in an attempt to comply with the ethical requirements of Theological research.

The Evangelical Lutheran Ministers who constituted the sample of this study were briefed about their rights as participants in this study, particularly the right to withdraw from the study at any point if they felt like withdrawing. The researcher explained the aim of the study to the respondents. The researcher assured the respondents that their identities, institutional affiliations and location would not be disclosed. To protect the identity of the respondents, participants would not be described in sufficient detail to enable readers to determine their identity from any written or oral report.

Data would be treated confidentially and kept in a secure place during and after the completion of the study. Alphabets (codenames) would be used in any written or oral reports on the data. During the transcription process and the execution of the entire study the above security measures would be strictly observed. Tapes and transcripts would be kept separately at a secure place.

1.5.9 LIMITATIONS OF THE STUDY

The shortcomings of this study are discussed to highlight some of the issues that the researcher encountered which might have affected the quality of the study. One of the problems the researcher encountered was the limited availability of previous studies on the relationship between the Lutheran Missionaries and the practice of Mission work within South Africa. The result was that the bulk of the reviewed literature had to do with Evangelical Lutheran Missionary work and practice in other countries, such as Canada and the United States of America. Similar studies in Canada and North America had to do with how the Evangelical Lutheran missionary work can be reconciled with the indigenous populations and Missionary work of those countries.

Another shortcoming, as pointed out earlier, had to do with where the interviews were conducted. The interviews were conducted at the respondents' places of employment. The result was that there were intermittent interruptions of the interviews by the telephone and the respondents' colleagues. Some of the interviews were conducted in offices that were close to the main streets in towns; the traffic noises in some cases interfered with the quality of the tape-recording of the interviews.

There was no gender balance in the sample: males were over represented. And finally, this being a qualitative study, the sample size was small, with only five Lutheran Church workers being interviewed, so that findings cannot be generalised to a



wider population.

1.6 Defination of terms

1.6.1 The Evangelical Lutheran Church in Southern Africa (ELCSA)

ELCSA is the largest of the different Lutheran denominations operating in Southern Africa, It is the result of the work of German (Berlin) missionaries who travelled to South Africa since 1806

1.6.2 Mission

Mission is not just a passing-by thing, its here to stay as long the Church is still existing. Mission it's a statement that explains exact where have you been sent and exact what to do in the world (Ibid: 1999: 24).

Mission is no longer thought of as the Church's activity over seas or in another culture. The mission is not crossing the frontiers is not primarily a geographically one, but one belief, conviction, and commitment (Ibid: 1999: 24).

Mission is the act of the Triune God, Father, Son, and Holy Spirit (Mission Dei) who reaches out to the world in love. In his grace God involves the Church in his mission to the world (mission ecclesiae). The church has a comprehensive missionary obligation that can best be descried in terms of kerygma, Diakonia, Koinonia, and Leitourgia.

Kerygma:

Proclamation is a well known as means of changing people through preaching. It also used as a means of receiving salvation.

Diakonia:

Deeds of charitable service are basics. The task of Diakonia therefore has to venture into difficult economic and even political issues.

Koinonia:

Fellowship is the most important issue among the different denominations and within the same Church.

Leitorgia:

Liturgy it's a leading music that helps to understand the type of service.



The Liturgical dimension

The Greek term Leiturgia deals mainly with the public service rendered to God, especially through worship. This service can be rendered direct to God, (Acts.13:2).It can be rendered indirectly to God through service of fellow human beings e.g.2cor.9:12).

1.6.3 Venda

The Vhavenda people live in the northern regions of South Africa, in the province of Limpopo. The language used is called Tshivenda.

1.7 OVERVIEW OF THE THESIS

Chapter one

Introduction

Chapter 2

Developing a comprehensive definition of missions in the context of the church

Chapter 3

A brief history of the Evangelical Lutheran missions in the Transvaal region

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A fresh agenda for Evangelical Lutheran church missions at the beginning of the 21st century

Chapter 2

Developing a comprehensive definition of missions in the context of the church

2.1 Introduction

In this Chapter, I will be discussing, the Comprehensive mission and its definitions. I will be focusing on the four aspects of comprehensive mission, which is Liturgy, Kerygma, Koinonia, and Diaconate. These definitions will assist us to understand the meaning and the importance of these in our Churches. The purpose of these definitions, it's to trace the origin and history behind the word. It is important to know the objectives of that word and how it was used at the early Church times.

I have two specific definitions that I would like to focus on, that are Mission and its different types of mission. On the other side I have to analyse, how the Church operated in terms of Church Plantation and its strategies in South Africa, especially in far North which is known as Venda area.

My second challenge is to try and give sound definitions on the aspects, of the Comprehensive mission and how the Church used to relate four these aspects.

Mission is the road from the Church to the Church, but how can we know or be sure of being on the right road unless we know the right beginning and the end of the road (J.C. Hoekndijyl, D.D, 1998:1).

I personally convinced that, the presence of the Holy Spirit will guide us, as our compass.

According to Dr. Durr defined Mission as the road from the Church to the Church, as if the whole horizon were completely filled by the Church (Ibid: 1998:01).

It seems that the missionary road debouches completely on to the younger Churches so that missionary work can only be carried on in so far as it is wholly integrated into the life of the younger Church. The God's mission is not done in the Church, but Church is used as a meeting place. Furthermore the God's mission is not only directed to Church goers only but to the Community at large.

The world meeting of I.M.C. at Jerusalem in 1928, there seemed to exist no fundamental problems with regard to the Church, and consequently the main interest of the conference lay in the field of organizing practical relationships between the older and the younger Churches (J.C. Hoekndijyl, 1998:02).

I believed that, the missionary Road, is not only referred to the younger Churches but also to the old Churches at their new cells group, new preaching Congregations, and new Parishes as well.

In the history a keen ecclesiological interest has, almost without exception, been a sign of spiritual decades, ecclesiology has been a subject of major concern only in the 2nd generation, In the first generation, the periods of revival, reformation or missionary advance, our interest was absorbed by Christology, though patterns were determined by the Eschatology and the Church was spoken of an



unaccented and some extent rather naive way (Ibid: 1998:02).

It is true that the Ecclesiological emphasis has issues that have affected Church so much because, the Church is not seen as a major body that embraces everyone. The Church must be seen as a symbol of redemption to everyone and a place of refuge.

There are three main trends which have together made up our present missionary Doctrine of the Church.

The Independent indigenous Church:

2. The autochthonous people's Church (Volkskirche).
3. The Oecumenical world Church

2.1. The general Secretary of Church Missionary Society, Henry Venn, defined the ultimate object of a mission as being its own Euthanasia (Ibid: 1998: 03).

The moratorium of 1851, it appointed out that the work of a mission should aim at the full transfer of responsibility to the national congregation founded by this mission, in order to vanish thereafter from the Scene (Ibid: 1998:03).

Euthanasia takes place when missionary, surrounded by the well trained native congregations, under Native Pastors, is able to resign all pastoral work into their hands, gradually relax his superintendence over the Pastors themselves, till it insensible ceases, and so the mission passes into a settled Christian community. Then the missionary agency should be transferred to the regions beyond (Ibid: 1998:03).

A practical interference from this conception of missionary work is of course, that rather as consecutive entities. The Church is, of course, that mission and Church are not conceived of as being coexistent, but rather as consecutive entities. The Church is the ultimate object of the mission and it takes its place (Ibid: 1998:03).

Roland and Sydney Clark, they both agreed with Henry Venn, on the issue of missionary 'coming away from the established Church at the earliest possible moment(Ibid:1998:03).

The concept of the independence of the Church can only be legitimately being understood as recognition of the direct relation of this Church to the Kingdom of God. In most of the younger Church thinking, however this concept has been detached from its context and consequently isolated and distorted. Thus the Church independence has often become the simple counter part of missionary dependence (Ibid: 1998: 4).

The Church Independence has taken liberty to question or restrain the authority and mandate of the missionary so that missionary is no longer permitted to bring witness or only on every carefully circumscribed matter (Ibid: 1998:5).



From the time we received our being independent of each other and we forget to be responsible for each other. Again when the Church received independent, it thought that, it can do without the word of God, even if it is spoken *ubi et quando est visum Deo*, which means even if it is spoken through the mouth of a foreign missionary “(Ibid: 1998:5).

Independent it's more than the liberation from law, sin and death. It is the moments when so much in our missionary thinking suggests the concepts of an independent Church, when we spell this word in capital letters all over our programme and advocate a Church -centric conception. From the moments on , it may well be that we are not speaking of the Church at all, but of what Dr. Luther once termed a man -made Church, called Church dom (Ibid:1998:5).

2.2. Autochthonous people's Church

The historical development of this concept of an Autochthonous people's Church has often been related in recent years that we may be excused for not tracing it once more in this connexion. The whole thinking of the missionary was focused on the Church and especially on the younger Churches (Ibid: 1998: 5).

2.3 There are two fields of concerns on the mission

The first one, its attempt was made to relate the Gospel of salvation to the whole actual environment of the Church. Every social environment was defined in terms of 'volk'. The *Volkskirche* this became the exact opposite of the Pietistic Congregation of the elect, which was carefully protected from the wicked world surrounding it (Ibid: 1998:5).

The second concept was the necessity of Autochthonous was stressed , to prevent the younger Churches from becoming a mere replica of the Church at home, thus it became a protection against any form of propaganda which tried to make of the others ' copies of what one's is oneself (Ibid: 1998 : 6).

The Autochthonous people's Church was adopted and modified into that of the 'National Church ".The Autochthonous people's Church conveys the impression of a conservative body. Preserve and save are the two words that are often heard in connection with it (Ibid: 1998:6).

2.4. Ecumenical world (Church)

Ecumenical is here to understood to equate post missionary as if the participation in the life of the world Church would signify being beyond the stage of missions (Ibid: 1998:7). Missionary was not going to be accepted unless he is willing to abandon his missionary identity through full intergration in the life of the younger Church (Ibid: 1998: 7).

Oecumenical will very likely to stand as a symbol of a new era of independence, liberty and equality. In fact, the use of the word Oecumenical conceals all sorts of political aspirations. Pseudo Oecumenical is already alarmingly wide spread among some of the younger Churches (Ibid: 1998:8).

There were so many attempts to distinguish missionary and Oecumenical in such a way that, the world Church would become the place on Earth, where we can experience and enjoy koinoinia, whereas the apostolic ministry of the Church finds its expression in missions (Ibid: 1998: 8).

Oecumene stands in the New Testament for the communion of the heathens, man kinds destined to perish which, in its utter self confidence, stands opposed to the Gospel. For this Oecumene the Kingdom is destined, or world (Kosmos/Oecumene) and Kingdom is correlate to each other, the world is conceived of as unity, the scene of God's great acts (Ibid: 1998:10).

To proclaim the Gospel of the Kingdom throughout the Oecumene is the 'Church's Opus Protium, in it is not her work at all but, 'Ergon Kyrion' (Ibid: 1998:10).

2.4 The principles and methods of modern missions

The aim of the apostles was to save the souls of men. This means he employed for this purpose were spiritual, namely Gospel of Christ. The power on which he relied to give efficiency to these means was divine, namely the promised aid of the Holy Spirit. His success was chiefly in the middle and the poorer classes, the Christian influence ascending from thence. When he had formed local Churches, he did not hesitate to ordain Presbyter over them, the best he could find, and then to throw upon the Churches, thus offered the responsibilities of self Government, self support and self propagation. His "Presbyters in every Church" whatever their member and other duties, had doubtless the pastoral care of the Churches (Ibid: 1998:22).

The first duty of the missionary is to gather such a Church. The Church that will serve as a nucleus and it is the only possible nucleus, a School not being one of a permanent congregation.

2.6 The three self's formula

For many years, the famous three-self formula for self supporting, self governing and self propagating Churches. Held an honored place in the modern missionary movements. The purpose of this paper was to reach a biblical evaluation of this formula as the goal of missions, by examining its history and truth of dangers contained within it (Peter Beyerhaus: 1998:28).

Anderson realized that missions were too burdened with cultural and social activities.



Missions existed not only for social upliftment, but to spread the Kingdom of salvation. In the case of apostle Paul, his Churches were never financially dependent on Paul; they received him on pastoral and supervisory work, and more over and they became the agents of missionary work in their own surroundings (Peter Beyerhaus: 1998 :29). The first aim was self support, followed by the appointment of a Native Leader of that particular unit. The consecration of the native Bishop would be the finishing touches. The final goal of the missions was therefore a self supporting, self Governing and self extending native Church (Peter Bayer haus: 1998:30).

The Biblical evaluations of this formula as the goal of missions can be understood in two ways. It must be described as of what a Church must be, always anywhere, right from the beginnings. As a strategical goal to be accomplished together with the gradual devolution of the mission. As an educational ideal of the mission, which may or not be from costly. As something to be included in the permanent aims of any Church, because it can be lost again (Peter Beyerhaus: 1998:33).

The Geographical or organizational unit to which the formula is applied will differ according to different denominational backgrounds. The local congregation or any number of individual congregations. A regional organizations, such as a diocese or Regional Church. A Church body organization, not accounted for by a principle of a Church order or by Geographically or ethnically considerations, by which is simply the results of a historical enterprise by a missionary society which has reached the limits of its capacity. Finally, each of the three aspects of the formula can be interpreted in rather different ways:

(a) Self supporting

Self supporting means that, the Church pays the salaries of all full time workers. That it also maintains financially Institutions and Evangelistic enterprises. It also uses a voluntary services and abstaining from costly enterprises, the Church so limits its financial responsibilities that no outside help is needed (Ibid: 1998:33).

(b) Self governing

Self Government means a complete freedom to make decisions and minister Church affairs according to the Church's own wishes. Freedom to exercise certain responsibilities within an ecclesiastical framework, with fixed doctrinal standards, Liturgical patterns and universal Church Authority. It means all the office bearers must be indigenous. The church must have a right to call persons into or exclude them from ministry without put regard to nationality, according to the wishes of the Church (Ibid: 1998:33).

(b) Self propagation:

Self Propagation may mean self extension in the Church own surroundings. Sponsoring both home and foreign missions. Being in sole charge of the Evangelization of the Country to which the Church belongs (Ibid: 1998:34).

The three fold goals of mission:

According to Voetius Venn, the immediate aim of mission is the conversion of the conversion of the Gentiles, this followed by the Church planting and lastly, the glory and manifestation of God's divine grace (J.J.Krizinger and Willem Saayman, 1994:01).

2.7 The planting of the Church

According to Voetius Venn, He considered Church planting to be the intermediate goal of mission, between the immediate goal of conversation, and the ultimate goal of glory and manifestation of God's grace. The planting of the Church will of course be determined by the self understanding of the sending Church, in other words by its ecclessiology (Ibid: 1994:4).

2.8 The kerygmatic understanding of the Church planting

Kerygma understanding is the most important division in mission and Church planting. Kerygma its proclamation of the word of God (Ibid: 1994:7).

2.9 The holistic Approach

The Christian mission is a comprehensive ministry with various dimensions which can distinguish, but never separated. We believe that, therefore that goal of mission can only be accomplished through a holistic approach. The Social Gospel approach was developed in reaction to the perceived one sidedness of the Kerygmatic and Sacramental- Eucharistic approaches. Also when you look at the social at the social Gospel Approach neglected the important transcendent 1994 dimension and therefore failed to develop a truly holistic approach (Ibid: 1994:36).

The holistic approach is well known as a comprehensive approach. According to Hoekendijk, the intensive universality of salvation of Christ's Kingship over the whole of life, demand that we address people in their total environment. The various dimensions of this comprehensive approach were expressed in terms of the Church's task of the Kerygma (Proclamation) Diakonia (Ministry of service) and Koinoinia's (common or fellowship), the last one is Leiturgia (The public worship service of GodIbid: 1994:36).

2.10 The Kerygmatic dimensions

The Greek word Kerygma can be translated as proclamation and its linked with the Spreading of the Gospel or good news. Kerygmatic dimensions usually are referred to all various forms of the ministry of the word in mission, preaching, witnessing, providing literatures, and Theological education. The content of the good news its God , Creator and

Lord of the universe, has personally intervened in human history and has done so supremely through the person and ministry of Jesus Christ of Nazareth who is Lord of history, Savior and the Liberator (Bosch : 1991: 412).

Kerygmatic dimension does forces on evangelization and the building up of the Church, which is the Body of Christ. Evangelization it's a joyful invitation to communion with Jesus and His followers and not as a means of scaring the people of God with fear of Hell (Ibid: 1994:37).

2.11 The Diaconal dimension

The Greek word Diakonia can be translated as "Service, Ministry, according to David, J Bosch: 1979: 248).

He says it's the Church crossing frontiers in the form of a Servant.

David, J. Bosch continues by saying "we should find a way beyond every schizophrenic position and minister to people in their total need, that we as well should involve individual as well as society, soul and body, present and future in our ministry of Salvation (David J.Bosch:1991:399).

The service that we should render therefore not is limited only to charitable service to the victims of sickness, poverty, disaster, etc. The Christian mission should also serve to correct the structural imbalances and justices which causes sickness, poverty and proclaiming (Healey: 1986: 16-17).

2.12 The Fellowship dimensions

As a Church we need to understand the Church as the Pilgrim people of God , for whom there is no permanent City, here on Earth, but we are looking for the City which is to come (Heb.13:14).

The Church has been called out of the world to be sent back into the world Christian message of the world to come. The Church in this context is defined as a communication with our fellow travelers (Hoekendiyk: 1964:34).

The missionary Church is always become a Church with others (David J. Bosch: 1991:368-389).

2.13 The Liturgical dimension

The Greek term Leiturgia deals mainly with the public service rendered to God, especially through worship. This service can be rendered direct to God, (Acts.13:2).It can be rendered indirectly to God through service of fellow human beings e.g.2cor.9:12).

Liturgical service and Diaconial service can be distinguished. Diaconial it's a service that has expression of the sacrificial compassion and solidarity of Christians with suffering or oppressed human beings.

Liturgical services are the expression of the Christian desire to praise and worship God, for He is. That's why Apostle Paul, He characterized himself as a God's leitourgos to the Gentiles (Rom.15:16).Apostle Paul was trying to illustrate the most elemental reason for the proclaiming the Gospel to all, is not just His concern for the lost, nor is it primarily the sense of an obligation laid upon him, but rather a sense of privilege (David, J.Bosch: 1991: 138).

Christian mission, it's an inherent dimension of the worship we owe God simply for who he is. This Liturgical dimension this serve to place each one of the previous three dimensions in the perspective. We do proclaim because we know better, we serve not because we are more privileged, we have fellowship not in order to patronize , we do all this gladly because the greatness of God's love leaves us other option(D.J.Bosch : 1991:140).

2.14 The Sacramental / Eucharistic understanding of Church planting

This understanding is found especially in the Orthodox Churches, Roman Catholic Churches and some Anglican Churches. This understanding of Church planting in Christian mission is that is what is initiated on the mission field, is not a new Church at all, but represents the implication of the one. For this reason, mission is fundamentally ecclesiological in character. According to the classical Roman Catholic view, mission was nothing else than the self realization of the Church (Rutti in David Bosch: 1991: 218).

Nissiotis, a leading Orthodox theologian, (Saayman: 1984:97).states that, it is a mistakes to consider things such as the prevision of Education or medical facilities, the addressing of all lands of social questions. The essential goal of mission, he says, it is not the simply the proclamation of the gospel, the expansion of the Christianity, the essence of the Christian mission is the establishment of Eucharistic common through baptism.

In terms of the Sacramental/Eucharistic model, therefore mission should be defined in ecclesiological terms. Mission has its goals the planting of the Catholic Churches and Mission takes place primarily through the liturgical life of the Church. The Church has been regarded as a Sacrament of Salvation for the whole of humankind. Orthodox Church regards the Church as a Sacrament:

Ion Bria , the leading Orthodox missiologist (1980: 68), She described a Eucharist assembly of the Church as the Father's house where the imitation of the Banquet of the Heavenly Bread is constantly voiced and addressed not only to the members of the Church, but also to the non Christians and strangers (J.J.Kritzinger et Willem Saayman: 1994: 05).

2.15 The foundation, aim, and nature of mission

Mission is based on three areas' that is foundation, the motives and aim, and lastly the nature of mission (Gensichen: 1971:27 - 29).

According to Warneck, he distinguished between a super natural and natural foundation for mission (Scharer: 1944: 5 -10).

2.2.1 Christianity

He identify two elements, Mission is founded on Scripture in particular on Great Commission of Matt.28:18 - 20).

The absoluteness and Superiority of the Christian religion when compared with others. The acceptability and adaptability of Christianity to all people and their conditions. The Superiority achievements of the Christian mission on the mission fields. The fact that Christianity has in past and present, shown itself to be stronger than all other religions. The reflection on missionary motive and the aim of mission were often equally ambiguous (Verkuyl: 1978: 168 - 75).

According to Durr: 1951:2 - 10), identified the following impure motives:

- (a) The imperialist motive (turning natives into docile subject of colonial authorities.
- (b) The Cultural motive of mission as the transfers of the missionary's superior culture.
- (c) The Romantic motive the desire to go to far away and exotic countries and people
- (d) The Motive of ecclesiastical colonialism (Ibid: 1996: 5).

Theologically more adequate but in their manifestation often also ambiguous are four other missionary motive (Freitag: 1961:207 - 217).

1. The motive of conversion, which emphasize the value of personal decision and commitment, but tends to narrow the reign of God, spiritualistically and individualistically to the sum total of saved souls.
2. The eschatologically motive which fixed people's eyes on the reign of God's as a future reality, but in its eagerness to hasten the irruption of that final reign, has no interest in the exigencies of this life.
3. The motive of Plantatio Ecclesiae (Church Planting), which stresses the nee for the gathering of the community of the committed one's but is inclined to identify the Church with the Kingdom of God.
4. Philanthropic motive, through which the Church is challenged to seek justice in the world, but which easily equates God's reign with an improved society (Ibid: 1994: 5).

Christian mission gives expression to the dynamic relationship between God and the world, particularly as this was portrayed, first in the story of all the covenant people of Israel and then, supremely in the birth, life, death, resurrection and exaltation of Jesus of Nazareth (Ibid: 1979: 213).



Missio- Dei (God's Mission) that is God self revelation as the one who loves the world, God's involvement in and out in the world, and in which the Church is privileged to participate.

Missio - Dei emanates the good news that God is a God for all people (Ibid: 1966:33).

Mission includes Evangelism as one of its essential dimensions. Evangelism is the proclamation of salvation in Christ to those who do not believe in Him, calling them to repentance and conversion, announcing forgiveness of sin, and inviting them to become living members of Christ's Earthly community and to begin a life of service to others in the power of the Holy Spirit (Ibid: 1994:10 - 11).

The Church in Mission may be described in terms of sacraments and sign. It is a sign the sense of pointer, symbol, example or model; it is a sacrament in the sense of mediation, representation or anticipation (Gasman: 1986:14).

Church in Mission it's a living in the creative tension of , at the same time , being called out of the world , it is challenged to be God's experimental Garden on Earth, a fragment of the reign of God, having "the first fruits of the spirit (Rom.8:23), as a pledge of what is to come. According to Apostle Paul in 2cor.1:22 " He put His mark on us to show that we are His, and he put His spirit in our hearts to be a guarantee, a proof that he will give us what he promised".

2.2.2 What is Mission?

Mission is a word that currently possesses a particular resources in the circular world (J. Andrew Kirk: 1999: 23).

Mission is not just a passing-by thing, its here to stay as long the Church is still existing. Mission it's a statement that explains exact where have you been sent and exact what to do in the world (Ibid: 1999: 24).

Mission is no longer thought of as the Church's activity over seas or in another culture. The mission of crossing the frontiers is not primarily a geographically one, but one belief, conviction, and commitment (Ibid: 1999: 24).

Mission is a quite simple, though profoundly, what the Christian community is sent to do beginning right where you are living in (Ibid: 1999: 24).

2.2.3 Missio-Dei

Missio Dei, it's a Latin word which means God's Mission. In other words it means God's mission through people. It's an activity which presupposes personal subject. God is concern with every aspects of life or that he is compassionate, a lover of justice, full of mercy and

forgiving (Ibid: 1999: 25).

2.2.4 God's purpose



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Johannes Verkuyl, describe it as God actively involved and engaged Himself in the reestablishment of His liberating dominion over the cosmos and all of human kind (Ibid: 1999: 27).

Comilio Castro says that, it is the purpose of God to gather the whole of creation under the Lordship of Christ Jesus in who by the power of the Holy Spirit, all are brought into the communion with God.

Wilbert Shenk affirms that, the redemptive power of God is now being guided by a particular strategy in order to bring the divine purpose to completion by delivering the creation from the powers of decay and death (experientially: 1999: 27).

The Trinitarian nature of God's mission is indispensable of to understand why God acts in the world. (Ibid: 1999: 27).

Missio Dei is always said to spring from God's boundless and matchless love for the whole Universe and particularly, he has created, for beings within it that bears His image. For God's intention to the world is that in every respect it should show forth the way, He is full of love for the community, diversity, mercy, compassion and justice (Ibid: 1999: 28).

2.2.5 The logic of love

Divine love is the very opposite of Narrasim. It is a passion which wishes the very best or highest and best for the other and is willing to sacrifice all that this might be achieved (Ibid: 1999: 28). While we were enemies, we were reconciled to God through the death of His Son (Rom.5:10).

2.2.6 The Kingdom of God

The Kingdom of God is life where human beings are no longer subjected to destructive forces. It is the sphere of life where God's spirit is in control, where justice, peace, and joy are experienced completely and permanently (Rom.14:17).

It is the Messianic Banquet, where everyone will enjoy equally and to the full God's noble gifts, experiencing how another's enjoyment of being human enhances one's own. It is the place where God will be all in all (1 cor.15:28), that is recognized universally as the source of all life, justice, love, wisdom and truth, the only redeemer, the Lord of History and the righteous and merciful judge (Ibid: 1999: 30).

2.2.7 Missio Ecclesiae

Mission is so much at the heart of the Church's life that, rather than think of, it as one aspects of its existence. The Church itself it's by nature it's a missionary to the extent that, if it is ceases to be missionary, it has not just failed, in one of its tasks; it has just ceased to be a Church (Ibid: 1999: 30).

2.2.8 Election

Election means appointment, without any attempt to campaign or influence people.

God's way of relating to His troubled world has been to seek out a community of people which will dedicate themselves to fulfilling his compassionate and liberating will for all, on behalf of all (Ibid: 1999: 31).

God's calling to mission is a calling to service; again service is not so much a function as a definition of a Church. The community Jesus founded is a Diakonia (Mark10:43-45) (Ibid: 1999: 32).

2.2.9 The meaning of evangelism

Evangelism is part of mission in a way. Clearly evangelism is a process that happens, and therefore can best describe by the use of a verb (Ibid: 1999: 60). Evangelism is a witness. Evangelistic witness is here understood to be communication of Christ to those who do not consider themselves Christians, a call to salvation which means the restoration of the relationship of God and humanity. The common task is to testify to the Gospel of the grace of God (Acts, 20:24), to all the people (Ibid: 1999: 60)

Evangelism it's about witnessing to or making known good news. Mission affirmation of Shelky Oak College School of mission, states that through Evangelism people are invited to accept for themselves the good news that through Christ, their sins are forgiven. Evangelism is essentially the declaration of the best news of all time, that God has found a way, which perfectly balances justice and mercy of acquainting condemned sinners and making them free. Evangelism its both way indicative and imperatives mode. It is both conveying the message and a challenge to all in a certain way in response to the message is content. Evangelisms are an invitation to people to hand over the direction of their lives to Jesus Christ, giving the reasons why this is such a supremely important action to take (Ibid: 1999: 6).

Chapter 3

“A brief history of the Evangelical Lutheran Mission in South Africa and the establishment of ELCSA.”

3.1 Introduction

In this Chapter, I will be focusing much on the Church history and on the arrival of the Evangelical Lutheran Church in Southern Africa. I regard our Country (RSA) as a most lucky Country, because we had honor and privileged to have all these missionaries from all walks of life, some come from England, Germany, and Switzerland etc.

They were God instruments which were willing to serve and die for God's people, in God's name. They were loyal to the “Great Commission, Mt.28: 19 – 20). They have crossed so many frontiers, like crossing the Continents, Oceans, States, Cultures, and People, Religious etc. Indeed many people were baptized in the name of Triune God, Father, Son and Holy Spirit. Indeed missionaries tried their level best to teach all people, believers and non beliers to observe to all God's commands. Eventually God rescued them and protected them, up to the last moments.

It is true that mainly the missionaries first introduced modern education for blacks in South Africa. To be able to teach the gospel to the people, they had to introduce a certain restricted amount of learning. The object, however, was to produce clergy to preach the Gospel and win gentiles. It was not a planned educational system to meet the needs of the people. Rather, somewhat the contrary was the case. In most instances it was designed for the destruction of the traditional culture of the people. This, to a large extent, has caused the black man to develop an inferiority complex about his own traditions – without having acquired anything substantial to replace them.

In the study of missionary enterprise throughout the world, one is struck by the

however is impossible with the younger people. Conversion means so complete a change from the former manner of life that it must be accompanied by the discipline and ability to withstand change; in other words by education” (Loram C, “The education of the South African Native”: 30).

The primary aim of missionary education was therefore, to save the souls of all people. It was the ingathering of souls for the kingdom of God, bringing the fact of the greatness of God to man so that he may recognize the Lordship of Christ and worship him. This aim is therefore mainly theological, i.e. Christianization.

According to Prof. Lekhela this motive”... makes every man accountable to god, and has been the reason for the determined struggle and striving of missions to uphold the banner of God in the face of persecutions, threats from earthly powers, failures and frustrations due somewhat to the paucity of their converts after years of work.”

Loram also supports this view. To him the dedication and heroism of the missionary work in South Africa was a noble task. He describes the life of the missionary in the following terms (Ibid: Loram, C.T. P73).

One needs to know the life of the missionary from the inside, as the writer has seen it. To appreciate the sacrifices made by these devoted men and women. The isolation from society, the absence of the amenities of life, the inevitable deprivation of educational advantage children, the want of sympathy often show by the government officials and their few colonists, are but part of the price they pay for their self-imposed devotion to the task of regenerating the Bantu.

Evangelization was thus the most important thing for the church to do because it was considered to be the primary means towards the exaltation of God. Although the missionaries met such varied difficulties, it was their belief that in so doing they would be exalting God.

In conclusion, Rose believes that formal education for the black man was first introduced, for the primary purpose of Christianizing him rather than for helping him to adapt to his changing environment and shifting social status” (Rose B. (Ed) Education in southern Africa: 47).

One of the great barriers to the expansion of mission education was the parsimonious attitude of subsidizing government agencies.

2.3 The anthropological aim

This anthropological, soteriological or humanistic aim is man-centered, but it does not necessarily exclude God. Dr Mphahlele divides this aim into two, viz. formal Education and acculturation (Mphahlele M.C.J.” The Methodist venture in education at Kilnerton”,

1886: 91).

3.4 Formal Education

To the Protestants, the process of conversion was not complete until the black man could read the Bible on his own. This forced the missionaries to teach his converts the three R's, i.e. reading, writing and arithmetic reckoning). Few men and women had a vision of education for blacks that went beyond literary levels sufficient for Bible reading.

One of the greatest blessings which education would bring to the black man according to the missionaries would be to free him from the dominance and deadening influence of superstition and the spirit world. This would be an incidental outcome of sound.

The South African history of Christianity has a huge history behind, especially during the introduction of the Christianity in the South African community. The Indigenous Leadership, Kings and chiefs had some mixed feelings about Missionaries, because they were not sure what they were up to or wanted to do.

The missionaries were aiming at spreading the Gospel of Christ in the whole of South Africa. In the early 20 centuries South Africa has a 46% of Christian members in the 1911. In the late 19century, Christian's missionaries fanned out in Southern Africa that is Zimbabwe, Zambia, Malawi, Namibia, Mozambique, and South Africa. In the 20-century South Africans used Christianity Doctrine to justify and oppose the doctrine of racial segregation and apartheid. Starting with the missionary campaign to Christianize African Society, they discouraged the social matters like initiation school, Marriage, divorces, sexuality; association with people of the ether races, dressing code had debated at length David Phillip, edited by the Richard Elphick and Rodney Davenport, Christianity in South Africa (1997: 1).

The white missionaries in South Africa forcefully spread the Gospel of Christ into Black communities, because they had a perception that, in Africa there is no Religion not considering the African Religion. The African Religion had no value according to the white missionaries; they thought it involves the African god's and ancestral worship. issue of clothing among the black people was a big issue. They had a problem with the African attire, which was made out of wild -skin animals. Those attires used to cover only the front, and then the back was completely exposed to the public. They used to supply clothes to those who have accepted Christ and baptized in the Trinitarian God. The concern was the issue of "One man and one woman", which is contrary in Africans .The missionaries they tried their level best to, discouraged our people. The other issue was the issue of association with the other races. White people were not allowed to socialize with the Blacks.

White missionaries had a very strong support on social professional Personnel's. They brought Social workers, Medical doctors, nurses, they were sponsored by the Christian

missions and churches abroad (David Richard Elphick et al 1999:1).

According to my understanding the white missionaries were successful in their Christian mission, because they had a strong Team to facilitate among the black people. These professional personnel's and service they got from the white missionaries, those services influenced the blacks to eager to come and listen to the missionaries.

The white Missionaries were promoting English Language. English Literatures were supported by Christian motifs (Richard Elphick et al, 1997:1). That is why the English was considered as an official Language for many years.

3.5 The beginning of the South African history of the Christianity

The history of the Christianity in South Africa start at the late of the 17 century at around 1652 when the first white man Jan Van Rabies arrived in the Cape colony .The African people had no idea about the Christianity; they only knew the African Religion and African rituals (Ibid: 1997, 2).

The White missionaries, Introduced the Christianity and doctrine of Eternal salvation, which derived from God's promise from the Bible. They embraced Christianity and inherited Religion which was promoting groups boundaries and natured their sense of superiority of Christianity (Ibid: 1997: 2).

Some of the minority of the Dutch Reformed Church embraced another Christian tendency with a very different social implications, that emphasized the continuation of the Reformation's beliefs that people's salvation depend on their ancestors, but on the personal conversion to Jesus Christ (Ibid :1997 :3).

British Conquest in 1795 and again in 1806 exposed South Africa to a dynamic global economy and to an explosive proliferation of the Protestant movements. South Africa was introduced in the newly imported churches Anglican congregation, Baptist, Presbyterian, Methodist and new missions from Britain, German and France, Switzerland, and Scandinavian. The British groups were predominantly Evangelical and Continental groups were predominantly Pietism. They were supporting Dutch Reformed church ideologies. They emphasize the continuation of the Reformation in the Dutch Reformed church. They also emphasize the personal conversion and Biblical authority, the cultivation of intense devotion and Christian imperatives to preach the Gospel (Ibid: 1997: 3).

All these churches were full of zeal for Christian missions i.e. Anglican and Dutch Reformed church. In 19 century South Africa had become most intensive occupied fields of Christian mission in the world. The story starts among the Kohekohe, which were called "Hottentots ". Christianity penetrated beyond the Cape colony, to the Xhosa, then to Zulu and Swazi, Lesotho and Tswana. The Christian mission was directed to the black Africans and white settlers who were normally Christians (Ibid: 1997:3).

Most of the white missionaries made very few converts. They founded so many Schools and translated Bible and studied many African Languages. Missionaries failed to convert so many people especially among the Kohekohe, because of the illiterate background. Xhosa group and Zulu group, they were simple to accept the gospel of Christ due to the influence of the white settlers.

Among the Tswana and Sotho group's missionaries did not experience any problem because of the King Khama of Ngwato, who encouraged all his people under his leadership to accept Christianity. In the Eastern Cape, they used Xhosa Prophet Ntsikana who convinced many Xhosa speaking people by announcing the false prophet (Ibid: 1997:4 - 5).

In 19 century some of the missionaries clashed with the Cape officials in the early 19 century. Joseph William 1816 the founder of the first permanent mission to the Xhosa people. He was willing to serve in the Government as a Government agency. Other missionaries opposed that idea .In the whole of South Africa missionaries strove to inculcate in Africans as an appreciation for goods and value s, and confidence in the beneficence of the Europeans (Ibid: 1997: 5).

At some time there were problems arose during the 19 century, during the arrival of the missionaries. Kat Rivier rebels in 1851. Dukwana of the Xhosa and Johannes Dikwanyane of the Papedi took up arms against the white colonialism. Eastern Cape and Natal there were just moderate, but political active. They even emerged with colonialism between the members of New African which was known as " middle class, In Natal they were called " Ikhohwa or Amakhohwa, They were educated group and they taught at Schools , also were committed Christians .Missionaries went as far as Lesotho, where people were believing in Ancestral worship (Ibid : 1997 : 5).

In 1910 in the South African history of Christianity, Christianity was divided when four white ruled colonies, Cape, Natal, Orange, Free State, and Transvaal, they became a union of South Africa. The New Union was supported by the white Settlers because they wanted to promote the Native Land Policy .In the early twentieth century; it was a time for changes in South Africa as well as global Christianity. In 1910 the South African Protestant missionaries joined the colleagues around the world at Edinburgh missionary conference. The South African change was about Religious change. Roman Catholic church had more than 90 000 members in 1910 and they were willing to build a biggest Deanery which was going to be the biggest in the country .The members of other the new missionary societies began to flock to South Africa , to mention few i.e. Holiness , Pentecostal and more South African Charismatic churches (Ibid : 21997: 6).

The Dutch Reformed church services were led by the official Religious Church workers. The first permanent Minister arrived in 1665. The Dutch Reformed church exercised the

Virtual monopoly of Christian expression in the new colony. The Dutch Reformed Church life and Theology played a greatest role in the development of South African culture and society. It contributed greatly to the formation of a distinctive identity among the white settlers and to their convictions of superiority to the Indigenous people and slaves (Gerster 1997:16).

The leaders of the Dutch Reformed church taught the human beings the doctrine of “justified by faith”, not by works. They also emphasize that “faith is a gift “from God. This doctrine was emphasizing that Christianity is the only Religion that has “Salvation” and salvation comes through Divine grace. In some instances they were emphasizing the Doctrine of Dr. Martin Luther, who emphasized the "Scripture alone" and not the Church. All the Religious teachings should come from the Bible or from scriptural principles. They maintain the doctrine of Sovereignty of God .The Sovereign God was seen as a directive God in every thing according to his eternal purposes. They also emphasize that Salvation comes by grace alone. All people after they fall into sin they were spiritual dead and did not seek the Salvation of God (Jonathan N.Gerstner, 1997: 16 - 17).

The traditional covenant theology that is of God’s sworn relationships with his creation was the other chief aspect of the Reformed tradition. It offers a Biblical defense for Baptismal of Infant children of believers. According to the Anabaptist covenant theology asserted a unity between Israel of the old Testament and the Christians of the new Testament .In the old Testament, children of God were circumcised as a sign of seal of God .In the new Testament, children of God have to be Blessed and Baptized on the same ground (Ibid: Gestner, 1997: 18).

The first Moravian minister who came in South Africa was George Schimidt .He was admitted in Colony in 1737 only for the purpose of converting the Khoikhoi people. Minister Schimidt was successful in his mission by converting few of the Khoikhoi people and baptized them and they became Christians.George Schimidt Minister Apart from his mission to convert so many Khoikhoi people to Christianity, he was so much interested to learn the Khoikhoi Language and their culture. It was because of that reason Minister Schimidt was deported back home. Most of the missionaries had a bad attitude towards the Khoikhoi people. One of the missionaries he even said “the Lion may decide to eat Khoikhoi than a missionary. Missionaries decided to use un-ordained comforters or Evangelist, who were given right to pray for the sick people. These un-ordained comforters were supplied to every ship and to any settlement, which was without a Pastor (Ibid: Gerstner, 1997:18).

3.6 The German Missionaries in South Africa

In the arrival of the colonist there were only Dutch Reformed Church origin but also they were Germans too .The German immigrants during the first century of the settlements were about 28%. There is a strong assumption that, these Germans immigrants were



Lutherans in heart. In terms of charter granted by the states General to the Deic, the company was due bound to promote and extend the true Christian religion in the areas of operation. Dutch Reformed church was the only church, which was fully recognized by the Government of that time only members of this church, was allowed to public worship and to hold public office. Shortly after Van Arkels arrived in 1665, the Church council decided that Lutherans of good standing would take part in the Lords Supper.

In 1942 a petition was signed by the sixty nine people and it was presented to the council of policy, requesting permission for public worship and to have a full time minister of the local Lutheran Church. This request was rejected by the council of policy on the grounds that it was illtime.Lutherans did not give up they made an attempt in the next decade, to gain recognition for the Lutheran Church.The death of Governor Tulbagh who was seen as a great stumbling block on the way of the Lutherans, died in 1771.His successor was Joachim Van Platterbergh He was far much tolerant towards Lutherans. In 1774, the "Warehouse" was erected by Martin Melck, but the intension was to give it to the Lutheran Church for worship.

In 1778 the efforts of Lutheran Church consistory in Amsterdam were rewarded when the council of seventeen finally proved to be willing to grant the Lutherans in the Cape, the freedom to conduct the public worship on the same terms as the existing at Batavia (J.W.Hofmeyer and Gerald J.Pilay:1994: 24).

The first Lutheran Minister was Andreas Kolver, who decided to move from Cape to operate from some where else.By doing so , that incidence had a very bad reparations to the Dutch Reformed Church , because they were no longer more Youth coming to the Church services . This led to the Church council of the Dutch Church to call back Lutheran Minister .On the 10th of December 1774 " warehouse "was donated to the congregation and finally consecrated. The Lutheran church was strengthened by the Germans and Scandnavians and later stage was supported by the America Lutheran Society. The Berlin mission and Hermansberg missions were very strong and highly influenced by the Gutman and Warneck, who had a view that mission work should not seek to divorce the individuals from the context of the family, clan or tribe .The Scandanavian and American agencies were on the other hand, followed the Anglo Saxon concept shaped by the Henry Venn and Roland Allen which were aiming to uniting the individuals to the Kingdom instead of setting out to gather the entire tribes and Nations (J.W.Hof. et al.: 1994 : 25).

3.7 The work of the Lutheran missionaries in the Transvaal Region

The Berlin missionary Society was responsible for the planting of the Churches in the Transvaal Region. The Berlin Missionary Society is a Lutheran Society that was established in Berlin in Germany .The Berlin missionary Society was operating in the Bapedi community. This Berlin mission Society had a mission to fulfill. There were force

agencies which were seeking the subjugation and dispossession of indigenous people. This Berlin missionary Society had some conflicts with some of the Boers who trekked up to the North of the Transvaal River. These Boers were intending to make their Boer Independence from British Authorities. These Boers were settled at Lydenburgh, Southpansberg, and pothefstroom. The Venda's on the far North of the Transvaal river were able to clear the land between Olifants and Limpopo River which was the white inhabitants in 1867 (Ibid: 1994: 139).

Pedi community was long exposed to the Christianity, through the contact with the Transvaal Boers and during the immigrant's workers in the Cape. Jacob Mantladi who once worked Uitenhage and in Port Elizabeth, He used to preach the Gospel during his leisure time, during lunchtime or after hours. He converted Martinus Sewushane to the Christian faith. Jacob Mantladi later he became the Christian leader among the Pedi community (Ibid: 1994: 139).

In 1861 Alexander Merensky and Albert Nachtgale of Berlin Missionary Society, He arrived in the Transvaal Region and settled at Khalatlou among the Pedi community. The Berlin missionary Society was a combination of the Lutheran Piety with Prussian Nationalist Ferrous. The first five Lutheran missionaries, who arrived in South Africa, arrived in 1834. They established the first mission stations from Cape, Easter Cape, Natal and Swaziland on the coastal line. The Africans who converted into Christianity have proved beyond the point that they preached better than the white Missionaries (Ibid: 1994: 139).

3. 8 The Berlin Missionary Society

The Berlin missionary Society tried their level best to improve the Lydenbergh area; they developed the Christian community on land under the Zuid Afrikanische Republic Authority. Natcghgale opened the Christian station near Lydenbergh which had 100 immigrants mostly were Pedi speaking by 1870. In 1865 Merensky purchased a farm near Middleburgh and it was called ' Botshabelo, "Botshabelo" (mean's place of refuge), it was a nucleus of the mission work. Today we have "Botshabelo Circuit" which is currently under the leadership of Dean Kolobe. The two Evangelist assisted Merensky by the name of Jacob Mntladi and Martinus Sewushane in the religious matters. The church members grew up in "Botshabelo" and they began to build Schools, Houses, Stores, Mill, Capenters, Wagon builders and Wheel wrights at work on the mission (Ibid: 1994: 140).

Chapter 4

“The analysis of comprehensive mission within the church”

4.1 Introduction

In this chapter I am going to evaluate “Comprehensive mission” and the involvement of Lutheran Church Missionaries.

Comprehensive mission, it’s a special approach on mission looking at the four aspects i.e. “Kerygma, Diakonia, Leiturgia and Konini. “ Comprehensive mission “has a very important role to play in the local congregation and the Church at large. It is a complete package that covers all the Church dynamics and the human needs. Comprehensive mission is a special approach that catered everyone in the Church. Comprehensive mission has a great role to play in the Lutheran Church, because without it, Church will starve. Comprehensive mission covers four important in the life of the Church e.g. Devotional through liturgy, Social aspect its covered through Diaconal, Fellowship and mutual understanding its covered through Coinonia and Prophetic and food of the soul its catered through Kerygma.

4.2 What are the challenges and needs of ELCSA today?

The ELCSA Church, as a growing Church, it really need a such a concept, in order to grow the local congregation.

Most of the Lutheran Pastors they don’t, consider comprehensive mission in that much. This tells us that, the Church is neglecting the important concept of comprehensive mission. It is true that most of the Lutheran members know very little about comprehensive mission. The ELCSA Church does agree that comprehensive mission is highly necessary, because it caters the whole human being. The Church that realizes the necessity of comprehensive mission, it encourages the leadership to of the local church to practice and exercise it.

The establishment of ELCSA was a great move in the early seventies, but it has a lot of unforeseen problems, that need to be sorted out today. Right from the word goes; ELCSA did not consider much on Comprehensive mission as a first priority. The subjects and courses that are offered at Umphumulo Theological Seminary and KZN University of Pietermaritzburgh in the Dept. of Theology can confirm this.

Missiology as a subject is not emphasized as a core and marrow of the Church. Missiology is not emphasized as major subject, but as one among the most rest. Those who has passion on it, there are given a chance to use it as a major subject, but none is forced to do it if she /he does not want to.

Most of the Lutheran Ministers they are not mission orientated, they were taught to manage the Congregation and Church administration. I believe that Comprehensive



mission can change things and find a solution to solve most of the current problems; especially we are living in times where we have so many Orphans because of HIV/aids, crime victims, etc.

The second challenge that we are facing in our Church, is the absent of active Evangelist. The phasing out of Evangelist created a lot of problems in our Church. The training sessions of Lutheran Evangelists were so intensive on the four dimensions of Comprehensive mission. The Lutheran Evangelist displayed potential, spiritual care, families, orphaned, preaching and living among them. During that time of Lutheran Evangelist, converts and new faces were in great numbers. Congregations were full of life and always revived in the spirit.

The third challenge is the 5% of the total budget of the congregation and the total budget of the Parish. In most of the times, when the Parish is doing budget for the whole year seemingly they forgot to make budget for mission work. That shows that mission is among the least of list. The ELCSA Constitution put very clear that mission work has 5% of the total budget. That is ignored by the Leaders and by laymen. Sometimes the Parish does make the budget, and lie there for the whole year without anyone to use it and the parish decide to use it.

The forth challenge is that, most Lutheran ministers does consider much comprehensive mission, they are always concern about the management issues of the congregations. The pastors management does not include mission work, it always sound foreign in the parish. In other words Pastors lack emphases on mission work from time to time

4.3 Comprehensive mission has a concept of Missio Dei

Comprehensive mission forms part of the Missio-Dei. Why I say so, it's because you cannot separate Comprehensive mission and missio Dei, it is just one thing. In the early stages there was only one Mission which was known by people that was Gods Mission and then later on it was known in many various Missions. Many people they understand Comprehensive Mission has a lot of influence in Soteriology which is Salvation, which is the winning of the souls of people. You cannot win a person in an empty stomach, and no dress. But when you feed the person and then you introduce the good news, you will quickly reach his/her heart. I define Comprehensive Mission as part of Misio Dei because; it's God's Mission that has sent you to serve the people. Comprehensive Mission it's another way to build the kingdom of God here on earth by organizing the people and taking care on their needs. Comprehensive Mission represents God in the world lifting up the love and grace of God to the entire world. Comprehensive Mission its God's response to the world (David.J.Bosch: 1996).

4.4 Comprehensive Mission has a concept of mediation measures



There is a connection between Comprehensive mission and Mediation. Both they have a peace and order motive. Mediation was introduced to save the nations by reducing wars and conflicts; Comprehensive mission was introduced to render complete services to people. Mediation it's the intervention of the appointed mediator to try to resolve the unresolved conflicts between the two parties that is between God and human beings. In mediation, the mediator is laying his/her life for the sake of peace, joy and happiness, both parties has to benefit. The Bible in this case, it project Jesus Christ as a 'sent mediator by God', He offered himself to be the sacrificed lamb, by nailing on the cross; He left this commission to the Church to continue with this mediation process (David.J.Bosch: 1996).

4.5 Comprehensive mission has a concept of maintaining justice

Comprehensive mission without any doubts it is in the hearts of the people, because it caters the needs of the people and take up further to advocate the social justice system where it necessary. We know very well that the Church responsibility, it's to justice within the Church and outside the Church, in the secular world. The Church must be always advocate justice. Preachers should address this issue of justice and injustice within the Country. The Church should not compromise the unleash of the maintenance of justice, peace and order. The Church has a responsibility to confront whoever who is ignorant on the issues' of human rights and justice within the Church, in the Government like Bishop Tutu, who stood up as a Prophet during the apartheid times. The Church must promote respect of constitution of the Country and Human rights Commissions. The Church must fight against corruption, any types of abuse, exploitation by authorites, release the oppressed, criminals should be taken in front of the Court of Law, and be given a necessary sentenced. That is how the Church found itself being part of the apartheid struggle, fighting for the human rights in South Africa (David.J.Bosch:1996).

4.6. Comprehensive mission has a concept of Evangelism

Comprehensive mission goes the same line with Evangelization.Evangelisation it's a process of Evangelizing or to reach out the backsliders, non believers and revive the believers.Evangelization provides an opportunity to reach the unreached through communication, preaching , singing, poems in the Church , Home visitations, etc. In comprehensive mission there is Kerygma which is Preaching or spreading the word through preaching. Evangelization it's a Gods plan, to visit the Communities and outside world at large(Great Commission, Mt.28:19-20).

Evangelization it's the God's plan to provide remedy to all people who are about to die from their sins. Evangelization it's to put the plain truth to everyone, i.e. people, groups and make a clear distinction that if you don't accept Christ while you have a chance, you will not have a chance in the world to come. No salvation that comes through law, rituals, and myths. That is why Churches, they conduct Mission work, Crusades and Outreach.



The Church has a challenge to reach so many people as possible in order to build the kingdom of here on Earth.

Comprehensive mission has an element of social Gospel like taking care of people, e.g. feeding the world. We saw Jesus Christ feeding the multitudes out of two Breads and three fish (David.J.Bosch:1996).

4.7 Comprehensive mission has a concept of Contextualization

Comprehensive mission goes deeper to the context and roots of every Person. Contextualization uses Songs, Drums, and Culture and Traditions. Comprehensive mission does not take away people from their context but render services in their own environment, Language Traditions and Culture. It allows an opportunity to mix African and Western Culture in terms of worship and altar services (David.J.Bosch 1996).

4.8 Comprehensive mission has a concept of liberation

Comprehensive mission goes hand and glove with the social justice and liberation. Liberation Theology has a strong social concern. Comprehensive mission takes the challenge of supplying people with social needs. It concern with the social prosperity. Liberation it's a process where by an exercise of liberation from any other kind of suppression and slavery. Comprehensive mission it liberates everyone who believes in Christ Jesus and in His resurrection. Comprehensive mission it liberate mind , soul and physical body from the power of sin (David.J.Bosch:1996).

4.9 Comprehensive Mission has a concept of inculturation

Comprehensive Mission does everything in correlation with the culture.Comprehensive mission has to study the culture and adapt into it.Comprehensive Mission and culture keeps people together in unity inspite Colour,Culture and Language.Inculturation it's a cultural environmrnts, it allows all norms and principles of people's culture from all walks of life.It does not have one special culture or it exclude others.It gives a chance to verify all cultures and its influences.It corrects the bad behaviour and encourage the good behaviour(David.J.Bosch 1996).

4.10 Comprehensive mission has a concept of witness

Comprehensive Mission it's a combination of witnessing the power of God in the nation and the sharing of the word of God in another way. It witnesses the grace of God and kindness of God.It witnesses the love of God even to the other people's faith.Witness it's a process where by one confirmed what He/She has witness by naked eyes.Witness it can be through means of affirming by the word of mouth, through singing, preaching and by reciting the apostle creed.Witness it goes on the same line with the Great Commissioner in Mt.28:19 - 20(David.J.Bosch 1996).

4.11 Comprehensive mission is an action in hope



Comprehensive Mission deals with hope and Religion. It deals with the future and hope. Comprehensive mission revive the hope to the distressed and hopeless. It provides food for the hungry and love for the neglected ones, Action in hope it's the process where one can activate and revive the hope that has been destroyed. Comprehensive Mission in action of hope raised hopes to those who are shattered down and lost hope to live, but creating hope for better life and healing. Hope it strictly deals with soul and inner person, which we believe that the physical body, survive because of the inner person who is alive. Kerygma its one of those sources that revive hope and give spiritual strength (David.J.Bosch 1996).

4. 12. Comprehensive mission caters all the people

Comprehensive Mission has no discrimination of colour and Race and gender. It provide assistance to those who are in a dire need. Comprehensive mission has no limitations and Barriers. It goes beyond the Geographical boundaries. It does not cater for Church only, but even non believers they are catered within (David.J.Bosch 1996).

4. 2.1 The four dimensional comprehensive mission

It is a better to say mission involves the whole person in his or her total situation in response to the whole Gospel. This kind of mission is tangible, real, it can be handed and sensed, it is part of the physical world. Mission is done in areal world. Its context is the whole of God's creation.

The Four dimensional view of mission it involves four terms like:

- ↓ Kerygma (preaching)
- ↓ Diakonia (Diaconia,
(Service), Leiturgia, (Liturgy)
- ↓ Koinonia (fellowship) or Ecumene (partnership).

✓ Kerygma:

Proclamation is a well known as means of changing people through preaching. It also used as a means of receiving salvation.

✓ Diakonia:

Deeds of charitable service are basics. The task of Diakonia therefore has to venture into difficult economic and even political issues.

✓ Leiturgia:

Liturgy it's a leading music that helps to understand the type of service.

✓ Koinonia:



Fellowship is the most important issue among the different denominations and within the same Church.

The Christian mission is a comprehensive ministry with various dimensions, which can be distinguished but never separated. I believe that the goal of mission can only be accomplished through a holistic approach. The social gospel approach was developed in reaction to the perceived one sidedness of Kerygmatic and Sacramental – Eucharistic approach.

The social gospel approach neglected some very important dimensions and therefore failed to develop a truly holistic approach. The only accepted attempt in developments is the comprehensive approach. The basic departure of this approach was stated by hoedendijk. The intensive universality of salvation and radical application of Christ's kingship over the whole of life demand we address people in their total environments.

The various dimensions of this comprehensive approach were expressed in terms of the Church's task of Kerygma (proclamation) Diakonia (ministry of service) and Koinonia (communication or fellowship). Under those three rubrics, it was agreed, the total missionary task of the church could be accommodated: preaching, witnessing, healing, teaching, development and the building up of the church. Lastly I would like to add aone approach which is called Leiturgia (the public worship service pf God. J.J. Kutzinger, on Being witnesses (1994:36).

4.2.2 The Liturgical dimension

The Greek term "Leiturgia" deals with the public service rendered to God especially through worship. This worship can rendered directly to God (e.g. Acts 13:2) or it can rendered indirectly to God through serving fellow human beings (2 Cor. 9:12).

Liturgical service and diaconal service can be distinguished. Whereas Diaconal service is the essential expression of the sacrificial companion and solidarity of christens with suffering or oppressed human beings, Liturgical service is the expression of the Christian desire to praise and worship God for who he is at one instance Paul, he characterized himself as a "God's Leitourgos" to the gentiles (Rom:15:16) Paul had a task of proclaiming the gospel to all not just to the lost sheep, but he had an obligation laid upon him, but rather a sense of privilege (Bosch 1991:138).

The liturgical dimension of the worship service, serves to place each one of the previous three dimensions in perspective. We proclaim not because we know better, we serve not because we are more privileged, we have fellowship not in order to pastor, we do all this –gladly because the greatness of God's love leaves us no other option (Krizinger



1994:38).

The word liturgy comes from the Latin word: leitourgia which means “service”. Liturgy is the first part of the service, whether it’s wedding service, or baptismal service, burial service. Every liturgy has a Biblical text which suits the calendar year or event. Liturgy is an attempt to provide a theological interpretation of tradition that forms part of history. Liturgy is not a mere devotion or historical interpretation, but a deep meditation that includes music and Biblical Text reflection.

Liturgy some times it takes form of worship. Some other churches they even call it, ‘a praise and worship service’. Liturgy it always differ with patterns and forms. Liturgy always differs from one church service to another especially if the services are not classified on the same category for example Lent services are not the same with the Advent services. (Church Liturgy suits the church calendar, or Sunday to Sunday).

The writer of the traditionalist they, understand, liturgy as something that has to do with self evidence and self-justifying. The liberals they understood liturgy as a principle of reasons sociology, rather than those of a Bible. The main Churches or reformed churches they take liturgy very serious and making allowance for changed conditions, but seeking to implement Biblical principles in the context of those changed conditions. Liturgy has a task to interpret and views the teaching of Bible, in order it may be understood and used in many or in most edifying ways (New dictionary of Theology: 1988: 392).

On the other side of the coin, liturgy is interpreted as a worship service.

Worship is defined as a speechlessness, paralysis, evaluations or dedication.

A Christian when is he or her in worship service, his/her heart eager to see God through revelation or through receiving peace in his/her heart. They are two elements in worship that is, revelation that God reveals himself to human beings in different ways. God reveals himself through his response on the crisis. It is the same way people do respond to God in worship. Dr. Martin Luther claims that to know God is to worship God from the bottom of your heart. He further said, worship is not an optional extra for godly person, but an essential symptom or expression of that knowledge. Christian worship is fully depends and based on the revelation. Christian worship helps a Christian to know who and how great, God is. Further than that, it will inform the worshiper how God wants worship to be expressed.

4.2.3 Service

The Biblical words used for worship convey significant insights into the nature. The most common Hebrew word is “ebed” which means “servant” this means in any liturgy, there is a servant who gives services i.e. God to his people or a clergy to the congregation. This has an idea of any service of every kind, acts of adorations as well as doing the chores.

4.2.4 They are two most important words of worship in the New Testament they are



- ✚ Latreia and
- ✚ Leitourgia

Latreia: Latreia means “Service” or “worship” (Rom 12:1)

Leitourgia:

Leitourgia is a word that has been taken from the secular life, which means “service” to the community or state, frequent without charge or wage (Luke 1:23), 2 Cor. 9:12). According to the Bible alone, God alone has to be worshipped or served (Ex 20; 1-3). God has to be served with all of our hearts, and whole being (Dt 6:5). We need to present our minds, emotions, physically; feelings are combined in God’s Praise. The very nature of God, over whelming in his attributes, demands everything of man. John Wesley composed a song called “O thousand tongues have to sing / my great redeemers praise reflects this fact, that God is so great that any person can adequately worship him.

The Christian Church recognizes herself as a people who worship and not so much a place of worship. In the early church Christians normally worship in homes (Acts 2: 46) and other communal institutions. Evangelism was conducted in those places and in the open air (Acts 16:13-14). The conversion of Emperor Constantine brought greater freedom to build basilicas for corporate worship. Music and singing used to play a great role in the service of worship, according to Biblical and as well as Judaism.

Worship was not just about music and singing, but it involves self dedication, humbleness and ask for forgiveness for the sins of the past, the ones that you know and one’s that you don’t know.

The worship service does include Biblical text, which they are fully context.

The reformation emphasized the use of music in the liturgy because it makes prayers become easier and less ritualistic (Ibid: 1988:732).

4.2.5 The importance of liturgy

Liturgy has a very important role in a life of a Christian of the Evangelical Lutheran Church. It invites a Christian to come in the worship house like this introitus “O come let’s worship and bow down and let’s give thanks to the Lord our maker”. The next task of a liturgy is about words of assurance and the forgiveness of sins. Every individual has to experience a difference atmosphere from the working environment for the whole week. Liturgy it gives you an opportunity to speak to God in silence. It is a good time indeed to meet God through the meditation.

Meditation is about giving to God your heart and stops all other businesses, with the intention of listening to God on that moment. Liturgy it’s about singing, different hymns



and choruses that help an individual to lift his/her spirit in front of the worship altar of God. The singing of Hymns and choruses has a great role to play through its rhythms and content of its message. Sometimes the hymn exposes you to know how much you need God as a sinner. Further more singing of hymn tells you what seasons of the year calendar if it's Christmas, you sing "silence night" etc. Liturgy in Zulu they call it "inkonzo ya ma Hubo" which means worship in the form of Psalms or prayer through music. In Venda they call it "dzimvumiso" which means worship service. In Venda they have a very nice way of describing the worship service, they say: RI khou Luvha, which means we worship and adore God through liturgy.

4.2.6. What people say about liturgy?

Some Christian they have mix feelings about liturgy. Some they say it's a waist of time some they like it very much. Some they say. Liturgy it's a white people thing, not for Black people. Most Christian especially in deep rural they always come late and say its better because it's still a liturgy, we will get a sermon. Liturgy is very much interesting especial when the leader of a liturgy is able to sing and bow correctly in front of the altar. The next challenge is when the leader of liturgy is unable to read and sing properly. She/he can spoil the whole service. The leader (cantor) of the liturgy A leader must be ready psychological and emotional involved, in order to send a mouth full message to the congregants. In the protestant churches, each Sunday has a unique text reading and Psalm reading including the opening introitus.

4.2.7 The Divine Liturgy Services

The Divine Liturgy as it begins by a "Bell Gong" which invites people to come to church. This is most common in the mission stations, which was adopted from the missionaries. The African approach, when you invite people to the community gathering, you need to play a Horn "or-trumpet" Horn sound signifies the nature of the event. If it is a king invitation, they will know by its Rhythm or sound. The war sounds has a unique Rhythm. The divine service invitation should show that, it is an invitation to come before God to listen the word of God. The singing must show that we are expecting good news. The music also must be lively and warm. The praise singer or poetry must lead the procession into the church. The audience must ululate and praise the God almighty. The praise singer must lead the preacher to the pulpit, because the preacher speaks on behalf of God. Even at the end of the sermon, the praise singer should thank God for his goodness.

4.2.8 The baptismal Liturgy

The baptismal Liturgy in an African approach, it begins by joyful singing and lively warm dancing. When the leader announces the names of participants in the baptismal, the family members they celebrate the good decision a member has taken. After the

confirmation of the baptismal the congregation should hallelujah and dance for new members who join the congregation through the gate of baptismal. Those who have gifts to offer should be given time to do so.

4.2.9. The Eucharist Liturgy

The Eucharist Liturgy, it deserve its dignity and respect, especially in the beginning, but after the assurance of forgiveness of sins, the mood should change into a joyfully mood. When the Congregants have received the “holy communion” they should express their joy and happiness of forgiveness of sins, and opportunity to participation to Lord’s Supper.

4.2.10. The wedding Liturgy

The wedding Liturgy in an African approach should be start with a very high note or with a good mood. The solemnizing or blessing session should be in a high of climax. The family members should hallelujah when the two persons pronounce the words of life commitments. They need to be given time to express their feelings either by dancing or chanting before the Lord.

4.2.11 Funeral Liturgy

The funeral Liturgy it’s a dignified service indeed. But it gives more meaning when the family or relatives chant the family praises, summarizing with the prayer in an African way.

4.2.12 Deaconate

Deaconate it’s a word that comes from the word Deacon. Deacon in the New Testament times, it was meant to young men appointed to look after the needs of the widows, the orphans and the helpers. In the Reformed circles, the officials whose duty it to collect money and goods in a local congregation, and to distribute this among the needy of that Congregation. In the Baptist and congregational circles, people engaged in the government and administration of the Local congregation. In the Anglican churches, “Deacon” it’s a lowest ministerial order [Octionary of Theology and I.L.Van Schaid: 1984: 65].

According to new concise Bible Dictionary, still emphasized the previous meaning which says Deaconate comes from Greek word Deacon.

The initial meaning of the word Deacon Means “Minister”, servant, and “ministry” Basically a Deacon is a servant, often a waiter. In John 2:5,9 it is used for whether while Paul the apostolic can dicide himself, Epaphras and Phoele as Deacons, Servants, Ministers of the church. In Col. 1:7, 23, 25. Jesus called himself a Deacon in

the context of the table service (Luke 22.26). In some instances the word Deacon serves as an “official” In the church e.g. Phil.1:1 or as a special gift (Rom 12:7). Paul provides a list of Qualifications for then in 1 Tim. 3:8 ff. which are especially appropriate for people engaged in finance, administration and Social Service. [Concise bible Dictionary 1989:120]

4.2.13 The Initial setups

The Lutheran Church in Southern Africa used deaconate as a strong Instrument to support and nurtured the church. Many people joined the church for that reason. Missionaries had a good strategy to draw people from all walks of life by assisting people in different needs.

They used to provide clothes to the poor and food parcels to the needy people.

They also provide bursaries to the needy students and offer piece jobs to those who needed small amounts of money.

They use to provide light jobs for widows, like to clean the house and taking care of the flower garden.

The family of the widow by virtue of being a widow she and her family automatically become a Church responsibility Baby, a Church took care after her and her family.

The missionaries knew very well that “Diakonate” it’s a ministry that serves the needy people, in all basic needs. The duty of the “Deacons” is to control the audience and monitor the Church service proceedings. They pay much attention on the members or who needs the attention of the Church Leaders, it could be a child, a mother or any one who is in great need. The Deacon is responsible for observational analyses he/she has to report to the Minister in charge.

The Minister Convene the meeting so that he/she can to present the issues to the committee. Then the committee will implement where it possible.

The Deacons used to help when there is a disaster in the family or in the community. The core function for the deaconate is to avail itself where there is a crisis sometimes a death of more than two people in the family or more than five people in one incident, then the deaconate do take part voluntarily, without expecting any payments.

Some times deaconate committee forced by certain circumstances to involved finances, to buy this and that in order to meet the family half way, especially when they can’t afford to buy seven coffin’s for the same family. That’s why we call it a disaster “In these day, in some other churches they call it “disaster management.”

In some instances, deaconate assist by providing with all possible including resources. There are cases where families or society they may need human resources, by digging graves especially in the rural areas, by cooking for the mass people, the local women they come together and organized themselves in order to assist the family or that particular Society.

The Church used to have a plough field, where the poor used to come to work for free and at the end of the day, they were given the products of those fields. In some cases, some people were permanently employed especially those who unemployed and those who does not have any life skill. The other side of deaconate is to organize widows and unemployed women to train them in life skills i.e. sowing, handcraft, cooking and baking. They were so many children who were brought up through these Programmes; most of them are leaders and Giants indifferent aspects.

4.2.14 The current position of Deaconate in the Church

The church today, does not consider much about the needy and the poor. What are the reasons? That may influence this kind of attitude? The church of today has lost the meaning of the word church. The word “Church” means “called ones” to the ministry of Christ. The Church structures are supposed to be formed by “called people”, people who understand the ministry of Christ. The second point, the Church, councils, is mainly formed by rich people and well to do families. Those councils do not really feel pain and have sympathy when they see poor families.

The Bursary committees also have same problem which I have mentioned above. The Bursaries does not reach or go to the needy children, it does go to the Elders Children which is not good.

You will find these Parents are Principals and Teachers of schools. How many times where overseas Partners have sent some clothes for the needy Children and these clothes ends up in the hands of the Local Pastor and his committee.

How many times when there is disaster in the family or in the society, the church provides with food parcels and those food parcels reach the destiny?

4.3.1 The way forward for the Church

The church needs to revive Deaconate as before. Deaconate must be seen as an instrument of God to serve his people. Deaconate must penetrate deep into the community in order to get proper information. Deaconate should not pay much attention on prominent names, and public figures in their assessments.

Deacons and all other Church leaders should not use favoritism in the screening process. Deaconate is meant for a church member who is in great need and the community as well.

Deaconate must be used as an upper hand from God to assist the needy ones.

Deaconate was put into place in order to assist people, so that those people should realize

the grace of God. The Church councils must encourage the congregations to make some Budget for this structure in order to revive it and seen active and alive. Deaconate was meant to address the social problems of the Church members and community members as well.

4.3.2 Koinonia Dimension

In this category, Church should be seen, promoting more friendship and good relations from Church institution and Church individuals. The Church is necessary to be seen as the Pilgrim people in God, for whom “there is no permanent city here on earth”, but looking for a city which is to come (Heb. 13:14)

The church is called out of world to be sent back into the world with the message of the world to come. Hoekanjik says, the Church is a sociological impossibility in our world from now on the ends of time. The missionary Church should be seen as a “church with other” (Bosch 1991: 368-389)

The Church must be truly incarnate the essential Koinonia of the body of Christ (Kritzinger, 1994: P 38). The Church should serve to manifest the glory and greatness of God’s grace. The Church should plant Churches, and they should call people to conversion. The world council of Churches quoted in Bosch 1979: 228-229.

The Church has borne witness in different times and places in different ways [Kritzinger, 1994: 39]

➤ “Koinonia”

Its Greek word that means “fellowship” This word was commonly used in Ecumenical settings. It was presented as the key concept underlying the agreed statements of the Anglican-Roman Catholic International Commission on the Eucharist, ministry and Ordination, authority in the Church.

➤ “Koinonia”

Its meaning is closer related to communion or relationship between Individual Christians or Christian Communities, resulting to their common participation in one and the same reality. [New dictionary of theology, sinclare B, Ferguson, © 1988, 372]

It’s a very important term in the Church as a whole. During the time of Christ, Koinonia was seen practical in the life of Christ and His disciples.

➤ “Fellowship”

On the 'Last supper' Christ had a last supper together with his disciples. Christ He further mentioned that, his disciples should continue doing it as a sign of fellowship.

Even today Holy Communion still has a sign of fellowship between congregants and Christ especial those who participate in the Body and the Blood of Jesus Christ. The Church universal still strongly believe that who ever take part in the Eucharist has a continuous fellowship with

Christ. This understanding has an effect even after death of a Christian, it continues to eternal life. When we look on the other side of this matter, the presence of a Priest in the Altar, as we all know that, Priest in the Christian Ministries is representing Christ in the church and in the community.

There are some part of church order or Liturgy where the congregants they feel the presence of God. When the Priest leads the Church Service especially in the announcement of forgiveness of sins, and towards the closing liturgy, in the pronouncement of the Benediction.

Lastly we feel the presence of God in Funeral service, when the priest mention the name of a deceased as declared as dead and called back to heaven by God. When we look at the other side of the coin, the priest extend the fellowship of Christ to non- part takers of Eucharist especial those who are not yet confessed their sins before God. Young people who are not confirmed their faith. The Priest touch the individuals to revive the fellowship between him (priest) who represent Christ, and children. We also realize "fellowship" when the Church members is admitted at the Hospital, then Priest brings Holy Communion. Most of the Priest they don't consider that very much. They don't bless who fails to take part in the Holy Communion. They don't even border by praying for young fellows, who are not yet reach a stage of taking part in the Holy Communion. And old age Church members who can't walk any more. The Priest always keeps the fellowship more revived and alive. House visits to active members of the church and the visitation of the backsliders.

We also realize the fellowship of God, when a Church member is admitted in the Hospital, the priest comes with the Holy Communion to support & administer Holy Communion the sick. Those patient they realize the fellowship of Christ in them. We also realize the fellowship of God, in the Christian parties and during the social events where there is a priest representing Christ in the communities

This fellowship teaches us that a good way direction of fellowship between Christ and congregants is not enough but we learn to extend the fellowship to one another as congregants. The last aspect is the very old idea of ecumenical setting which involves churches. The Church fellowship is very much important because it strengthen the unity and understanding among the Church. This fellowship helps to decrease the Church conflicts and misunderstandings. It also helps the congregants of the different

denominations to fellowship together to portrait the universal Church of God.

4.3.3 The Essential understanding of Koinonia

The essential understanding of Koinoina was when the Roman Catholic Church met the Main Line Church in the form of Ecumenical i.e. Anglican Church, Methodist, Lutheran and all Evangelical churches. This type of fellowship was the sign of the Giant Churches swallowing their prides; in the other side it was an opportunity for Churches which were able to share ideas and ideologies especially on issues that relate theology and church doctrine.

4.3.4 The Lutheran's fellowship on Holy Communion table

The whole congregation shared from the single cup of wine and one bawel of Bread. The other fellowship for Lutheran's, it's when one Parish has a Parish event and Joined by small congregations .The other type of fellowship it's when we have visited by sister Partners from overseas i.e. Germany, England etc. The church sometimes, it really tries to go to people and address their problems, through church structures and church representatives.

The church should emphasize the genuine fellowship, which vertical and Horizontal it must be a fellowship between God and people, and people towards people.The genuine fellowship means one should move from his/her building to meet another person, in the neutral venue or vise visa. The truly fellowship its when you share your feelings and your emotions to somebody whom you are used to him or her, even though he/she may not your relative or friend. The church should be seen, trying to establish friendship and mutual understanding in the church and as well as the community.

4.3.5 Kerygma

Kerygma it's a Greek word which usually translated as proclamation"/ preaching" or announcement. Kerygma was used generally for a public notice. The New Testament does not make any destination acts of proclamation, and the content of that proclamation. Kerygma was finally identified as a proclamation of the good news to the poor (New dictionary of theology; by B Ferguson, David F Wright © 1998, Pg 364).

Preaching is a special way that God communicate with his people through the month of the ministers. Since God was no longer speak verbal to his people, we get to know God, He interact through preaching, that is the common way for God to address the different issues for different people in different environments. I believe that we all know that, why preaching comes after worship, worship prepares the whole person mind, soul, emotional being and the physical being to be ready for the word (message of God)

The preacher must be in a position to proclaim and announce the word of God. He/She

must be well prepared. He/ She must not exploit the opportunity, or pulpit. When you climb the pulpit you take a form to be a spokes person of God. You represent God through your mouth. The word of God is a corrective measure instrument.

The word of God must cover everyone those who are sick, physically, mental and spiritually. When God inspires a preacher, he able to reveal the secret things which have never is openly exposed. The word of God must be able to address people who are in the church and outside the Church as well. The word of God must be prophetic to take side with the oppressed, and it must stand for the rights of the people. It must encourage justice and freedom to all races. The word of God must educate the young and adult, the literate and illiterate people. It must come closer to every individual.

4.3.6 The Essential understanding on Preaching

The word of God is the same here, in African, in Europe and in the rest of the world. The only difference is how they approach it and how they applied it, in certain situation? Sometimes when you visit one of the European countries, there is one thing that you will realize. The theme of that Sunday, it becomes more popular than the Bible scripture of that Sunday. At some other countries in Europe, it so difficult to preach the word of God, as it is here in Africa.

In the Western countries, when they preach they are more Philosophical in their approach, and they don't want to impose it on every one. It is a choice of individual to take up a good example on it or not. Lutheran Church approach in South Africa as Dr.Martin Luther was fighting very hard, that every individual should have an access or a right to have his or her Bible at home, in his/her cares so that when ever you feel like reading the Bible, you do so.

In the Lutheran Church, the most important empathy is that every body that comes into the Church should have his or her Bible in hand. Further more you must be able to open the Bible as fast as you can. The second emphasis is that the preacher of that day must give him/herself a time to prepare the message of God. The message of God, it does not speculate on certain people like priest or pastors only. Who ever who is full convinced that God has chosen him/her to preach the word of God.

In the Lutheran Church the preacher should be able to understand the Biblical text; it means you will be able to understand the Background context of that Bible text. The further step is when the preacher is able to applying the Bible text to his or her context. The Bible text must be able to address all people in the congregation.

The preacher must be able to establish a link between a Bible text or Sermon text with the "Motto" of that Sunday, and the "motto" of the week. If the preacher did not meet that, it means, he/she has failed during the preparation. What is most important in preaching, the message itself it must be able to change the sin full mind into right full mind. The way forward after this deliberations the innovation that are needs to be implemented there are

not much but very much important.

In an African way, before the king speaks to the people the praise singer prepares people for the king message. The women's they need to hallelujah to encourage the king to speak firmly and add more vigor in his speech. Here in Africa we still miss that in our church. Some other congregation they have adopted this but in a different way. When the preacher goes on the pulpit some one person start praying openly without being appointed by someone, even after the sermon some one will simple pray to thank the message. By doing that it gives value to the message and it add life to the message.

Many people they become believers after hearing the word of God. Therefore the way the Preacher presents the word of God especially when he relates it to the human lives, Environments, certain context. If the approach of the message proper, not harassing people, not insulting people, and not segregating people, dividing them into groups. The word of God has extended calling to the Extremes and surrounding Villages, Towns and Cities. Most people want to experience the power of the message of God in their lives.

4.3.7 The review of the case study 2008

What are the problems encounters during the research session?

Most of the Church people they are so ashamed to talk about sensitive church.

Some they feel guilty to criticize the church. Some people they don't even

Aware of the problems around the Church. Some they do know the problems but

Fail to know what to do or where to start. Some people they are scared to be interviewed on church issues. Some they don't like to see someone who writes down all what he/she says.

4.3.8 How people do react on the Church matters discussion?

Most of the people they don't know the word "comprehensive mission" after explaining the word "Comprehensive mission" they begin to understand what are all about?

Liturgy: - about 40% of the Church does not understand the liturgical role in the Church. Some they thought it is something that was brought by missionary, to us. It is true that, it was brought by Missionaries to us. Some people they thought liturgy is done to wait for the late comers.

Koinonia: - This is a most known term to many people. But some people they like it very much, but they have problem on how to implement it in the church and in the community at large.

Kerygma: - Kerygma is a very popular term in the church and in the community. Some

people they think a preacher says what ever he/she likes. Very few who understand that kerygma it's a message from God, prepared by human being.

Diakonate: - it's not a well known term to all church members, only those who are close to Church structures and to the community it's not popular. Diakonate it's no longer popular to the community because of its passive role in the community.

4.3.9 What is my observation?

Most of the Church members they don't think on the line of making positive changes in the Church, they stick to the original of the conservative Church policies. Some people they are reluctant to contribute new ideas on the Church constitutions. Church members they do not know that they have to improve the church matters from time to time.

4.3.10 what I have learned to this research?

When you do research, you need not to go to a person with your pre-ideas or ready made answers. The participant member must be free to participate. When you talk to a person, make yourself very clear. Don't interfere while a person is speaking. Allow participants to show you, your loopholes in your research.

4.3.11 The summary

Do the problems have been addressed?

The problem of "comprehensive mission" it's an on going thing, if you have addressed it this year, next year this time you need to update it from time to time. What it needs to be done? The church should have monitoring team, to monitor every move in the church, especially to things that support the life of the Church. The Church council has a role to play, to reinforce the implementation of the activities of the Church structures.

4.3.12 what is the final word?

My final word on this issue, I can say that, church is based on "comprehensive mission" once the Church can established a new methods to monitor and implementation strategies, The Church will stand still and its presence will be felt now and again

Chapter 5

The analysis of Berlin mission in Devhula leboa circuit

5.1. Introduction

In this chapter I will be evaluating the ELCSA Congregation and other related issues. ELCSA is a Evangelical Lutheran Church that is based on evangelical work and mission work. ELCSA had a vision to spread the Gospel all over the world with a lot of local Congregations. These Congregations they need leaders who are fully matured and full of vigor and a vision.

The local Congregation of ELCSA, circumstances, their needs and challenges they are facing today. When you look at the Church today, you will realize that Ministers they are no longer showing passion to the work of God. They don't have that zeal and vigor to serve the Lord. We need Church Leaders who will always think about their Church, Members. We need Church Leaders who will always worried about can I do for the Church; on top of that they need to monitor the Church proceedings and what is good and bad for the Church.

We as the church we have to realize the dream of winning souls, receiving new people, winning the community leaders and traditional leaders to the Lord. Most people that we receive are the people that are coming from other congregations from other Provinces, or some they come through marital status and lastly which is the most largest group is the emigrational group which comes through political and for better opportunities.

As a Church we have lost the passion in mission as ELCSA church. If we do mission we do it in passing. We are so apologetic towards mission. We have lost those energetic Evangelists, which we were promoted to be Parish pastors that were a bad move ever in ELCSA Church.

The other challenge that we are facing today, it's the Unfilled gap which was created during the withdrawal of the missionaries (Moratorium), since then we that gap was not filled up to date. There are so many problems, which are erupted from this problem. Some of these problems I have highlighted and some I have dealt with accordingly.

The next challenge is the maintenance of the "status quo of the church" The Church has to maintain the tradition and certain proceedings instead of carrying on with the mission work. The maintenance of the status quo is not a bad thing at all, but it must have a continuous progress, which shows the maturity of the Church.

The other challenge is the "huge number of absenteeism" in the congregations. This is clearly seen in the rural areas and in Townships. This is dominating in the youth and young adults. They can't cope with the old Church system.

The next challenge is the issue of “poor Church administration” The local church leadership took over Church administration and leadership without acknowledging the side effects. Leadership and Church administration needs a person who is good and having a good experience. The Church Leaders they lack a necessary training in administration and in leadership.

Another challenge is the lack of missionary Institution. The Berlin mission society gave a back up in all Lutheran mission work in Southern Africa. They had a good budget which caters all mission needs. That’s why the Lutherans were so popular in the southern hemisphere.

5.1.2 The three fold goal of mission

The threefold goal of mission has three aims or formulation of mission. According to Voetus: 1994.1, He was emphasizing that conversion of Gentiles, and the planting of the churches and the Glory and manifestation of God’s grace.

5.1.3 The glory and manifestation of God’s grace

All what we do as churches, individuals, mission organization in the *Missio Dei*, is just because of God’s love to us all in the whole world. Our deepest roots in the missionary calling are gratitude, wonder in the miracle of God’s grace and obedience in the Matt.28: 16 – 20. The initial factor of mission was not obedience to the command but activity of the Holy Spirit and therefore they will be Christ witnesses (Act 1: 8). Emelio Castro says “The Church of Christ as the body of Christ has no other existence than existence in mission .The second Vatican Council, said “The Church on earth is by its nature is missionary “.David Bosch conclude by saying “a sense of gratitude constitute the deepest level of the great missionary Apostle missionary motives. The most important reason in the proclamation of the Gospel is not the concern of the lost, but a sense of obligation lay upon Him. Through Jesus Christ we received privilege, grace and gratitude. Apostle Paul in his letter to the Romans he established the relationship between, grace, gratitude and duty (J.J Kritzinger et al.: 1994 .2).

Our highest goal in the mission is to recognize the glory and the manifestation of God’s grace. We are called into the reconciliation with God (2cor. 5:20). The glory and manifestation of God’s grace as our missionary goal, it is nothing less than our solidarity with the poor (Mt. 6:33). The glory and the grace of God are simple revealed in the commitment to justice and righteousness for the destitute the poor and wronged J.J Kritzinger, ET al: 1994.3).

Our socio political involvement motivated motivates the glory and manifestation of God’s grace, and establishing the Kingdom of God here and in the world to come. The Glory and the manifestation of God’s grace, is empowered by the Holy Spirit (Saayman: 1991:122).

5.1.4 The planting of the churches

The planting of the churches is always been an important goal of mission. Voetius, He considered the threefold principle as the basic of mission. The planting of the Church will be determined by



the “self understanding of the church”. The Christian Mission has three factors in South Africa.

- (a) Eucharist / Sacramental understanding
- (b) Kerygmatic understanding and
- (c) Pentecostal understanding

5.1.5 The Sacramental / Eucharist understanding of Church planting

The Sacramental understanding of church planting is not the establishment of the new church but what is initiated in the mission field. Mission is fundamental ecclesiological in character. According to the classical Roman Catholic view, mission was nothing else than “The self realization of the Church” (Rutti in Bosch: 1991: 218).

The essential goal of mission is not just proclamation of the gospel, or the expansion of Christianity. The Christian mission is the establishment of the Eucharistic communion through Baptismal. Mission has its own goal of the planting of the Roman Catholic Church and Mission takes primarily through the Liturgical life of the Church. The Church is regarded as Church because of the Sacraments (Ion Bria, @ 1980: 68).

The Sacramental Assembly of the church is to invite the people into the Banquet of the Heavenly Bread is constantly voiced and addressed not only to the members of the Church, but also to the non Christians and strangers. The Roman Catholic Church was known as a Sacramental Community, because of the Eucharist faith from age to age. The use of the Liturgical text was aimed at extending the church of Christ, the Sacrament of the world, by inviting the non-believers into the non-Eucharist Community. The Sacramental / Eucharistic church model does not value much the Church building but the altar where Sacraments are celebrated (J. J Krizinger et al.: 1994.6).

Sacrament /Eucharistic deals with the “ confessing Christ today “ and identification of the need for the formation of the gospel message into the Language and thought forms of the non-Christian neighbor as an intermediate goal of the Evangelism (Ion Bra: 1980 : 225 –227).

It is very much important to use the indigenous Language in the Liturgy. The use of the indigenous language will pen the doors of the Indigenous cultural forms in the Liturgy such as drums and Marimba in the Eucharistic Liturgy in South Africa. All these impute and changes do not change the Sacramental /Eucharistic ideology (Bosch and Saayman: 1987: 7 – 9).

5.1.6 Kerygmatic understanding of the church planting

In the Kerygmatic understanding of the Church planting, the basic is the proclamation of the word of God. The correct proclamation of the word is the guiding principle in the church planting. It is important to keep the proclaimed word in you and let it change your life. The Kerygmatic approach has affect and meaning if it is related on Language and Culture .The indigenous leadership is very much important in the proclamation of the word and it has to produce the new converts which are usually trained and ordained fairly rapidly (J.J . Krizinger



et al.: 1994: 6).

5.1.7 The three self's principles

This type of model was basically emphasizing the three selves principles. The three selves principle has the following:

- Self supporting
- Self governing and
- Self propagation

The three self's principle are the main core for the Church planting during the early 20 century until up to this day (Venn et al.: 1988: 120).

The three self's principle was a gradual a transfer of controlling of mission work, as well as the Evangelization of the community. This three self's theory was aiming at giving the "Native people" a responsibility to elect Church Councils and maintain Church buildings. The three selves were aiming to improving the administrative work of the local Churches. The three self's principle was going to give a sense of liberty and self reliance to the Native people (J.J. Kritzinger, et al.:1994: 8).

When you look at self propagation and self extension were considered essential in the mission work. It is very much important for missionaries to sustain and support themselves through working and find themselves to go on with mission work across the board. The three selves had a back up of Theological and administration concepts. Many Churches adopted these three selves' concepts as a foundation of Church planting. The three self's principle leaves the local Church under the guidance of the Holy Spirit and local leaders such as Elders of the Church and the Bishops (Bosch and Saayman: 1987: 93).

Venn who was an Anglican, He accepted the idea of the independent Native Churches. The idea behind was to hand over the Diocesan Leadership under the Native Bishop. He developed a system with four stages;

- ↓ Congregation
- ↓ Pastorates and
- ↓ Churches

The main aim was about "Self supporting" followed by the appointed of a Native Leaders of the particular units. Venn pointed out that, the implementation of this formulary will call the withdrawal of the Missionaries. The main goal of this formula was to promote the "Self supporting" "Self governing and self extend the native Church (Saayman: 1988: 30).

According to Anderson, Venn, Warneck and Allen they interpreted this formula and came out with a guiding principles of the three selves' formula to understand as:

- As a description of what a Church must be, always and anywhere, right from the beginning.



- As a strategical goal to be accomplished together with the gradual devolution of the mission.
- As an educational idea of the mission, which may or may not be attained?
- As something to be included in the permanent aims of any Church, because it can be lost (Ibid: 1988: 31).

The second consideration was the geographical or organizational unit to which the formula is applied, but will differ from denominational background;

- ❖ The local congregation or any number of individual congregations.
- ❖ A regional organization, such as Diocese or regional Church.
- ❖ A Church body organized long national or tribal lines.
- ❖ An ecclesiastical organization, not accounted for by a principle of Church order.

Finally each of the three self's aspects of the formula can be interpreted in rather different ways.

❖ Self supporting:

It means that the Church pays the salaries of their full time church workers. It also means that the Church will sustain itself financially and in administration work. It also means that the Church is responsible for maintaining Institutions and evangelical enterprises. It means that the Church as an Institution will depend on the voluntary work and abstaining from the costly enterprises, the church should limit its financial responsibility (Ibid: 1988: 32).

❖ Self Government:

It means a complete freedom to make decision and administer Church affairs, according to the Church's own wishes. It also means freedom to exercise certain responsibilities with a wider ecclesiastical framework, with fixed doctrinal standards, Liturgical patterns and universal Church authority. It means the right to call persons into the ministry, without regard to nationality, according to the wishes of the Church (Ibid: 1988:33).

Self propagation:

It means self-extension in the Church's own surroundings. It means sponsoring both home and foreign missions. It means being in sole charge of the evangelization of the country to which the church belongs (Ibid: 1988: 33 - 34).

5.1.8 The Church planting ideology

The German Missionaries did allow the Indigenous culture to play a great role in the planting of the Church and the development of the younger Churches. The German missionaries emphasized the "Conversion of the individuals" (winning the souls for the Lamb). The emphasis was not aiming to Christianize all people, but to the chosen few who will spread the fire to others. According to Warneck, the three selves were aiming into pedagogical concepts, which local leaders were going to be educated for some time. The gospel has to be adapted and translated into the local culture (Bosch and Saayman: 1987: 98 – 100).



Bruno, Christian Kaiser and Guttman wanted to build indigenous Church within the framework of “Primordial ties of blood, soil and age groups. The Church had to be structured by the Tribal organization, with tribal leaders and also become Church leaders. Keysser, who was a missionary at Paau in New Guinea, propagated “Group conversion.” He believes that the Tribe is a Church, (Ibid: 1994: 10).

Gifts to equip the Church to be able to witness to the ends of the world and until the ends of times (Act. 1:8). The Pentecostal Churches started as missionary movements. They were slow in Church planting, but they were excelling in the preaching of the good news, for the second coming of Christ (Mt. 24: 14). Pentecostal Missionaries had a “Holy calling,” and there also had a Pentecostal Commission, to start to witness in Jerusalem, in Judea, and utter most part of the world (Flower in Mcgee: 1987:166).

5.1.9 The Church planting in Practice

The basic aim in Church planting is to initiate the local congregation so that the local Church should be seen as an Organism. Sacramental and Kerygmatic understanding of the Church planting, focuses on the national or universal organization. The Church as organism cannot survive in the long term without organization. Within the congregation every member has a gift of Ministry (1cor. 12; Eph .4). The New Testament makes it very clear that spiritual gifts are given to serve the welfare of the whole Body of Christ, 1 Peter 4: 10, (Saayman: 1991:18).

According to Kritzinger: 1979:191, says Christian mission or ministry is essentially communal, based on the ministry of every believer.

5.1.10 Conversion

Conversion is the first and foremost thing in the mission. According to Protestant missionary movement is concerned, conversion is a goal of mission. Conversion is about “winning souls for the Lamb.” Conversion is about conscious and personal decision of the individuals, after receiving the word (Ibid: 1994: 27).

5.1.11 The Social Gospel

The social gospel has a different understanding when it comes to the issue of conversion. Social gospel started in the USA in the beginning of the twentycentury. Social gospel was meant to fight against the social evils such as a poverty, deseases, ignorance, oppression etc. Social gospel had an idea of making the world the better place to live on. The western missionaries had an aim to provide social and Economical upliftment in the third world countries. On top of everything they made Christian Religion as a superior to all other African Religions (Ibid: 1994: 40).

According to Richard Mehehr in Bosch: 1979: 158 Says a God without wrath brought to men without committing any sin, into the kingdom without judgement through the ministering of Christ without a cross. This means that God created men free from wrath and free from

judgement through Jesus Christ, before the issue of the cross comes into the picture. The social gospel requires education, upliftment and development. The social gossellers had a thin position of the conversion in their Agenda. Their Agenda was full occupied by the educational programmes, Medical Assistance, and developmental needs of people (Ibid: 1994: 190).

According to David Bosch: 1979: 190, He indicated that development was the key word at Uppsala, and all delegates were convinced that the goal of humanizing the world could be possible by the way of socio-political development projects. The other task of social gospel was to bring change (Politically) by concietising and organizing the poor (Saayman: 1991: 4).

5.2.1 Christianization

Karl Graul is the founder of the Lutheran Leipzig mission Society. He is the one who brought the idea of Christianizing the people in the third world countries. In his vision; Karl Graul had no plan details of the individual conversion. Kesser, On the other hand, He stated that Tribe is the Church, and totally discourage the individual decision when it comes to Baptism. Both of them Karl Graul and Kesser, they believed that conversion is the natural decision of the tribe or group (Ibid: 1994: 30).

5.2.2 Conversion

Conversion is contextual, it is based on God's call which encompassing on love. It is joyful invitation to communion with Jesus and His followers. Conversion should not separate people from their context. Culture is part of social historical reality, and it need to be addressed (Ibid: 1994: 32).

According to David Bosch, He understood conversion as a means of accepting the responsibility to serve God in this life and promote God's reign in all its forms.

5.2.3 Conversion

Conversion involves personal cleansing, forgiveness, reconciliation and renewal in order to become a participant in the mighty works of God (Ibid: 1994).

Some other evangelist they used free – lance evangelism, preaching for decision, Calling people forward and count the converts and leave them to find their own teaching and pastoral care as best they could. Some other people they call it a professional converts (Ibid: 1994).

David Bosch: 1991: 413 says, "The one who evangelize is a witness not a judge." A call to conversion should be the call to service.

According to Waldron Scott, 1980.212, says a call to conversion is a call to join the living Lord in the work of His Kingdom.

According to Costa's, 1980 .186-187, says accepting God's call to conversion means primarily putting ourselves at his disposal, as workers in his vine yard. A call to conversion should therefore be aimed at enlisting people for the reign of God, liberating them from themselves, from their sins, so that they should be free for God and neighbors (David Bosch: 1991: 418).

The Authentic call to conversion can therefore never be interpreted as a call to withdraw from the world into some space which we consider "Holy "Free from the participation of the "Sinful world ". Christian conversion is a journey into the mystery of the kingdom of God, which leads from one experience to another .It involves new decision and the turning point, fulfillment, and promises which will continue until the ultimate fulfillment of the kingdom (Ibid: 1994: 35 – 36).

5.2.4 Ministry of justice

Ministry of justice falls under the category of Diaconal.

According to Vekuyl, 1975: 535, He calls this as a "Misiono political Ecumenical". According to Richard Mouw, 1975. He calls it "Political evangelism. The Christian mission is "wholes tic ". Its Mission was to bring the gospel to all people all over the world, and teach them to obey all God's commandments Mat. 28: 19 – ff .The good news is for everybody and are suppose to be heard by every one. The ministry of justice goes against all injustice in every where, where people live, it speaks for people and act for people. Jesus Christ was direct involved in the ministry of justice, remember the adultery women who was supposed to be stoned to death, Christ said, if there is any one among you who does not sin let him throw first the stone to her .The mission of the Church is to stand for the truth, where there is dispute Church should intervene and try to solve the dispute (Ibid: 1994:146).

5.2.5 The role of the Lutheran missionaries and Local leaders

The year 1872 witnessed the arrival of missionary visiting at Ha –Tshivhase (in Venda land). The chief had already sent messengers to the missionaries who were said to be in the area of chief Matlala who reigns over the Basotho Sekhukhuni. People who were going to work in the gold and diamond mines accompanied the messengers. The workers who returned from the mines related about the craftsmanship of these Europeans. They were said to be clever people who could repair wagons and guns. It was, furthermore, said that they were kindhearted people. On their journey to the mines and back home, the workers called at the residence of the missionaries in order to give their tired legs a rest. Earlier to this, Chief Makhado had already invited them, but when they reached Nzhelele, they found that they were no longer welcome as it was feared that they would, in the long run, call some of their people to come and occupy their land. The messengers from chief Tshivhase assured the missionaries that they would be welcome at Mukumbani and that they should come.

In March 1872, after the rains had stopped, rev. Grutner sent Rev. Beyer and Rev. Baumbach to Mukumbani to verify the statement given by the messengers. They reached Mukumbani on horseback and were heartily welcomed. At the close of winter, during the month of October, an



ox-wagon, carrying the belongings of Revs. Beuster and Stech, started on its journey, bringing them to begin evangelical work in the tshivhase area. They were accompanied by Rev. Grutzner and Rev. Beyer who helped to show the way. The Wagon left Matlala in the direction of Hananwa from whence it passed to Vendaland. The journey was long. When they reached dzuwawawa's village at Luonde, there were only six oxen left, and these were lean. Five yokes were without oxen. They had to look for fresh oxen before resuming their journey across the hills and rivers of Vendaland. The road suitable for an ox-wagon had come to an end. When their oxen were still regaining strength, the four missionaries proceeded to Mukumbani on horseback in order to report that they had arrived. They were heartily welcomed and given the privilege to choose a suitable place for their residence. They agreed to Revs. Grutzner and Beyer left for their homes viz. Matlala and Hananwa respectively. The two young men, Beuster and Stech remained to face the task of commencing work amongst the Vhavenda.

It was not an easy task to get the ox-wagon as far as Maungani. There was no road and the rivers were not easy to cross by ox-wagon. The journey from Luonde to the present Haramasaga took three full days. They reached Haramasaga on the 8th November, but they could not cross the gardens along the Mvudi River as the place was swampy. They were expecting people from Mukumbani to come and help them to put up the village. These two young men did not wait for the arrival of these people, they immediately placed the goods on their shoulders and carried them heavy, and they struggled and ultimately succeeded in getting it across the river. On the 10th November 1972, hymns and prayers in praise of the living god were uttered for the first time in the Tshivhase area. The congregation on that day comprised the two missionaries, their ox-drivers and also those who had just come to see. Language they learnt at Matlala. Luvenda was still unknown to them (Prof. N.M.Nemudzivhadi, Documents).

This is all about the arrival of the preachers of the word of god in Vendaland. They came from the Basotho (Bapedi) amongst whom they were working, and their helpers were also Basotho. They did not know Luvenda. Those who understood their Sesotho were a few men who once worked in town. It was a difficult task to learn their language by pointing at the objects e.g. leaf, river or cow, and then they were told their Luvenda translations. The first house which was built at Maungani, they built for themselves because the people who were expected to come from the chief's kraal did not turn up.

It was not easy to get people who were prepared to be Christians. They first looked for the Christians who were said to be there by those whom they met from town. They were people who got converted and baptized in town. Even these people were not readily interested as they had fallen out of Christian life and got married to many wives. Whenever they heard that a European was looking for them, they would plead with the people not to show him their villages. One of those who did not hide himself was Joseph Mutshaeni of Fondwe. He was keenly interested and promised to turn up for services each Sunday. Every week on Saturday, he would walk to Maungani where he remained until Monday when he would return home. Each Sunday, People



came for church services; on certain days the chief, with his followers, came to church and listened to the word of God but he was not ready to clutches of polygamous life. When the preachers spoke about heaven and the judgment of the dead, the people merely shook their heads. One Christian who trekked to Maungani was David. The other one named Solomon strongly objected to follow a Christian way of life until he died. The first Jacob Munzhedzi, a child of the Mbilwi royal Family, pioneered the way to bring the gospel to Mphaphuli's area although chief Gole (Mphaphuli) was not interested. In 1877, the first Christian wedding took place at Tshakhuma. It was the first in vendaleland. Noses, Simon's younger brother, got married to Elizabeth, a captive of war from the Orange Free State. David Funzani got married to his wife Maria according to Christian rites. Jacob Munzhedzi got married to Lea Mashamba with whom he was baptised.

We have already said that Jacob Munzhedzi was a favourite of the Mbilwi Kraal because he was the prince thereof. The chief himself had no interest in it. His son Makwarela, who was ruling over the land of GABA, was interested. He once visited the Ndebele area of Rhodesia where he had learnt of the missionaries who came from Botswana and were preaching to the people. When he learnt that his uncle was attending a catechistical class at Tshakhuma he said, "I must also look for a missionary." He therefore, went to Maungani by himself in order to ask for one. His request was granted, and Klaas Kuhn was chosen to go and start mission work in the land Gole Kuhn first came to Tshakhuma to learn the language. On July 26th, 1877, he arrived at Mavhola accompanied by Johannes Madima who was to assist him in getting the work started.

Makwarela liked education so much that he became one of the pupils who learnt to write and read. He was also interested in the word of god and wanted to be baptized. Even though Kuhn had told him that it would be difficult on account of wives and chieftainship, he never got discouraged. Within the same year, the pastor suffered severely from Malaria fever; Makwarela was the one who nursed him without going away from his house. He was not in favour of anybody working for his pastor. The only persons who were allowed to help were Johannes Madima and Lalumbe. We understand that one day, when the illness had become very serious, the chief was heard praying outside the house saying: "God, do not allow my father to die. My pastor, Ho! My Pastor." When Beuster came to fetch him to be nursed at Maungani, the chief complained. But he was happy again when Kuhn returned healthy (Prof. N.M.Nemudzivhadi, Documents).

Shortly afterwards Kuhn also went on a journey to Natal to fetch his wife. Johannes and Lalumbe remained working at Mavhola. The chief did not want the work to stop; he was all the time urging the people to carry it out. Then the pastor arrived from the synod, where he failed to get permission to baptize the chief, it was a sad day to the people of GABA, the chief being refused baptism. Only his subjects were baptized. The chief's sister Matsheketsheke, was happy to learn of this news because she did not want to hear of education. She is the one who later on betrayed



the chief so that friendship would change to enmity.

These are the missionaries who started here in Vendale. The word was interrupted by the Maria fever of his land. When we look at the ruins of these old mission stations, we see the graves of those that worked until they ended in our soil, they themselves and those of their families. A period 25 years passed before another mission station could be started because it was not the 17th July 1913. But inspite of that, it does not mean that the work Nathaneal Lalumbe got it started at Haluvhimbi on the map which was by A. Merebsky and C. Georgholtz there were the following congregations: Haluvhimbi, Makonde, Themgwe, Tshaulu, Halambani, Makhahani, Hamutele and Lutsinga. At Maungani they were as follows: mbilwi, Gondeni, Ngwenani, Khalavha, Mandala, fondwe, Tshififi and dzingahe. At tshakhuma they were: Tsianda, Fruiedenshop (Hamutsha), Mauluma and Luonde. In 1897, the number of baptized believers was 126 in the land of Tshivhase, 182 in that of Madzivhandila and 55 at mavhola.

This is what occurred in the lifetime of our great Grand-fathers and of our grand fathers and it remains lingering in our minds. We of the present generation are now reaping what our forerunners sowed. We have gathered to thank them. We particularly direct our thanks to God who favoured us by sending his messengers to our mountainous land. There are many things which we enjoy today which were difficult to obtain in the beginning.

The Messengers of God are not the early one alone, even those who followed them were sent by Him and we thank them because they agreed to be sent to give us the good tidings that we are also saved by the only saviour, Jesus Christ.

We thank God that he softened the hearts of our chiefs and they received his messengers. Many more messengers followed. They did not come from Germany alone; some come from the cape having been sent by the Scottish Christians others were sent by Christians in Johannesburg and Pretoria. Some came even from America. It can take a long time to relete about each of these people. What is important and which we must think have today is about God who found himself messengers from everywhere and instructed them to serve this nation of ours in different ways with the intention of stirring our hearts.

What we have been given during these hundred years is great indeed. Before them, we only had a spoken language, but it is today a written language with the result that one gets all the information he needs from his home even when he is far away. The Bible has been translated into this language. There are many schools where children are prepared for their future lives. Our sick no longer suffer in their poor dwellings, for hospitals where they are care for have been established. If there are messages to be communicated it is no longer necessary to get one to send a letter.

Carried on a stick, instead the note is posted. It is not very long that people had to convey letters on sticks. "Then we see the buses moving along the tarred roar we hardly remember the mule cart that brought in the post. Now when roads are worked by machinery we can hardly visualize a



missionary with his white helmet and gumboots on, supervising road workers (Prof. N.M.Nemudzivhadi, Documents).

We must not forget those who battle against grim difficulties and visited us on foot. We must not forget those who braved fever and wild beasts in order to bring us to light, Though they were derided to when they led water in furrows on order to irrigate their lands where they planted wheat and vegetables and when they made bricks they were looked down upon as children who play with mud, these pioneers did not give up. When they hewed down Mitongola trees on the mountains in order to have planks for doors, frames and benches, people just shook their heads saying that learning makes people run mad. All this did not discourage them. We are today reaping what did they sowed. Let us remember those, who by the sweat of their brows brought about peace which we enjoy today. Chief Tshivhase's decision of asking the missionary to settle on his land was indeed the right decision.

There is a lot to write about regarding what these early missionaries did for us. They sowed the seed in our land and did not neglect to pull out the weed. They worked and died in our land. They were victims of fever and heat to which they were not accustomed. They nevertheless did not get discouraged about us. They preserved, they cheered. They were thus breaking the soil of the lands. Those who followed them improved the tilth which those of the present generation are continuing to do.

What is it that made these people of the by-gone generation like to come and work for a people unknown to them? Whose language they did not understand and whose culture was foreign to them? Were they seeking for wealth here? If it were wealth, they did not realize it for they died poor and far from their relatives. They gave up their people and their homeland to die among us. They did not come here for their own interest, they were sent by Him who said, "Go ye into the entire world (and to Vendaland too and turn all Vhavenda towards the living God) teaching them to observe all thing I have commanded you". When we look back we realize that it is a hundred years. The messengers are still in our midst persuading us and bearing the lamp with which to illuminate our land. Ye Vhavenda, when are we shall our ears remain deaf? When are we going to stop accusing one another of witchery which is a cause of broken families? Where are we going to end with all the accuses and distract of one another? It is a hundred years that the messengers of God have been warning us against this evil, trying to advise us that such beliefs are against national interests. They have showed us that what they have brought to us was beneficial and that it gives peace and lighten our lives.

Is it not proper for us to thank them for what they did for us? Should we not help in the services they established? Lets us show that their toil was not in vain. Lets us open our eyes to see the light they brought into our land. They had a hundred years of hard work, teaching, building and helping as far as they could. Has the time not come when we should agree to be sent by the Lord Jesus Christ to bear the light in this our land? The force bearers of our chief s received these

people hopping to realize what was brought. What do the ruling princes of today say? If it is accepted that these people brought us good things, Why don't we all arise and stand together and seen? What does it help to point at your followers and tell them to be the ones to embrace the faith while you remain clinging to the old things? Have not the people of by-gone times taught us that if the chief limps the followers will also limp? (Prof. N.M.Nemudzivhadi, Documents).

If we do not take heed we shall be outstripped by the good things of our times. Don't lose by stuttering: mbu-mbu-mbu, otherwise one who comes behind will win. Christian to be baptized in the Tshivhase area was the wife to the late Johannes who was known by the name of Mufanadzo. She was baptized in the year 1877. She chose a name similar to that of her husband and was called Johanna (Prof. N.M.Nemudzivhadi, Documents).

Johannes Mutshaeni was related to chief Madzivhandila of tshakhuma. Then the Chief heard that there was a missionary at Maungani. He gave a message to Mutshaeni that he also wanted his own missionary. On the 1st September 1873, Rev. Beuster, accompanied by Mutshaeni, visited the headkraal at Tshakhuma in order to get first hand information as well as to arrange with the owners of the place as to how the matter would be carried out. They came to an agreement that Rev. Beuster would get them a missionary. He first came to Maungani in order to learn the language and culture of the people. On the 14th May 1874, he left Maungani to settle at Tshakhuma.

The commencement of work at Tshakhuma was not as difficult as it was at tshivhase. The missionary was given a place of residence at Muhuvhoya where the headkraal stood. The helpers to put up the new home were readily available. A little later Rev. Schweltnus decides to buy a horse which he heard was at Lwamondo. Although they did not agree on the price, there started friendship between the missionary and chief Maphuphe. When Rev. Schweltnus started a school at Tshakhuma, the Chief's four sons came from Lwamondo to attend school. Before the expiry of a year, two of these young men asked to be admitted to the confirmation class. It was these two young men who accompanied the missionary to Natal to meet his bride. One of them was Hohannes Madima and the other Simon Madilonge. They were given the names of Johannes and Simon at their baptism on the 6th January 1877. It is said that their baptism was delayed because Madima was attacked by Malaria and had to be bed-ridden for a long time.

The period between 1874 and 1877 was one of good as well as sad events. In 1875, there arrived two missionaries from Switzerland and started work amongst the Matshangana across the Luvuvhu River. This was welcomed by the people at Tshakhuma as there started friendship between the two missionary bodies. A road was opened between Tshakhuma and Valdezia. Eventually this road was opened up to fort Edward and Bandelierkop and the mealies to relieve the starvation historically known as "Bandelierkopo" were conveyed along this road. The first post was also delivered along this road. It was during this year that Rev. Schweltnus came back from Natal with his wife. The following year was not a peaceful one. There started war between Davhana and Makhado and this almost let the Vhavenda and the Matshangana into a quarrel



because Davhana was enlisting the assistance of the Matshangana. It was also a year when the whole of Vendaland was hard-hit by three outbreak of smallpox. At Maungani, Johannes and David were attacked. As a result of the smallpox, the school at Tshakhuma was nearly closed because the pupils did not come back after the attack by smallpox. Johannes and Simon remained at school. It was during this year that David Funzani, a Christian who was baptized in Natal, came to live at the Tshakhuma Mission Station.

During March 1877, David Funzani's two sons, Thomas Mukatshelwa and his younger brother Nathanael, who was only three weeks old, were baptized. These were the first children to be baptized in Vendaland. When the school at Tshakhuma reopened after the outbreak of small pox, there were only nine pupils left on roll. One of the pupils (Prof. N.M.Nemudzivhadi, Documents).

5.3.1 The establishment of first station in Venda

The birth of the Berlin missionary society dates back to 29 February 1824, when ten men in Germany came together with the aim of forming a new society that would help in mission work. It was Johannes Janicke who stated the school for the training of evangelists who would then go out and preach the Gospel to the nations. At that school eighty evangelists were trained and sent out to places much as India, China, Ceylon, Sierra Leone and also to South Africa (Almanaka: 1924,3).

Janicke's successor, Prof August Neander and his colleagues continued with the work and asked for donations from the people. They set up the Berlin Missionary Society whose chief aim was to help missionaries by giving those gifts and praying for them.

When the mission inspectors noticed the progress of the society, they also started thinking of sending missionaries to the "Heathens". Thus, on January 5th, 1829, a seminary was opened. A number of missionaries were trained and were later sent to South Africa, East Germany and to China.

The first people to qualify at the seminary were five in number, namely Gabel, Krant, Schmidt, Lange and Gregorowsky. After ordination they were sent to the Cape where they were welcome by Dr Philip, the then superintendent of the Wesleyan Missionary Society. These missionaries were assigned to work among the Batswana. Fear of Moselekatse drove them to the Free State. In 1834 they established the first Berlin mission station in South Africa at a place called Betanie (Ibid: 1924:5).

This mission station was established for the Koranas. These were a nomadic group of people and working amongst them was difficult, but it continued all the same. Betanie is regarded as the mother of other mission stations such as Pniel, Admshoop, Bloemfontein, Kimberley, Beaconsfield, Springfontein and Douglas. The Koranas spurned the work of God, yet some

Tswanas came and stayed at the mission station in order to receive the word of God. Mission stations that were set up in the Cape were Amalienstein, Ladysmith, Anhalt-Schimdt, Riversdale, Herbersdale, Mossel Bay, Laingburg and Cape Town. Mission stations spread to natal (Emmaus) in 1847 and also to the Eastern Cape.

Work in the Transvaal started late in the nineteenth century when in 1860 instructions were issued by the Committee in Berlin to open up a new field, if possible among the Swazis (Du Plessis J.A history of Christian missions in South Africa, 344).

The Revs A. Merensky and H. Grutzner who had lately arrived in South Africa were designated to this task. This had not been the first attempt to evangelise the Swazis. In 1847 James Allision of the Wesleyan Mission received a warm welcome from the war-like Swazis. The word of God seemed to find a ready entrance into the hearts of the Swazis. Unfortunately, a sudden and violent tempest broke over the unsuspecting missionary, putting an end to all his missionary operations. The converts who came and assembled around the mission stations were adherents of one of the chief's brothers, who were there on their arrival. Those Chiefs looked upon as rebels. Then, on a quiet Sabath morning and without warning, he suddenly attacked them and killed many of them.

After this massacre, no other course lay open to Allision but to withdraw to Natal. Thirteen years had now elapsed and Merensky and Grutzner cherished high hopes that their attempts would meet with success. Their reception was not reassuring because the chief was distrustful of their intentions. The chief wanted temporal benefits from them and would not allow any Gospel that forbade war or bloodshed. On these terms the missionaries found it impossible to remain. Thus the endeavour also ended in failure (Ibid: 1924: 345).

They therefore decided to settle among a group of the Transvaal Basotho. These were the people under chief Maleo. Here the first Transvall mission station was set up in 1860. It was given the name of Gerlach's Hoop, in honour of General von Gerlach, one of the Society's directors (Van Der Merwe.D.W." Die Geskiedenis van dies Berlynse sending genootskap in Tvl: 1860-1900:11).

The missionaries met with a host of misfortunes, but the sympathies of the Boer authorities from whom permission had been obtained helped them tremendously. In 1861 they were joined by the Revs Endeman and Nachtigal. Merensky, accompanied by these two men, moved northward and established another mission station among the Bupedi under chief Sekwati.

While Merensky was away, the older mission station, Gerlach's Hoop, experienced serious problems. Relations between the Transvaal Government on the one hand and chiefs Maleo and Mapoch on the other had grown very strained, and in 1863, the two chiefs broke out in open revolt. The Transvaal Government tried in vain to subdue them. These victorious chiefs were, in 1864, attacked by the Swazis. Mapoch was the first to be defeated and the Swazi army marched on to Maleo's kraal where men, women and children were massacred. Mapoch also felt victim to

this cruel Swazi army. After the battle, corpses of 854 men and 2842 women and children were found (Ibid: 1924: 347).

The mission station among the Bapedi tribe experienced the strongest vicissitudes. Shortly after Merensky's arrival old Sekwati died and was succeeded by his son Sekhukhune. At the beginning, the new chief was well disposed towards the missionaries who had established a mission station at Ga-Ratau. Other mission stations that were established were Phatametsane and Kgalatlou. Sekhukhune soon swung to the other extreme and began persecuting the converts.

The missionaries were expelled. In 1864, Merensky together with two of his converts, fled. The three stations that had been opened among the Bapedi had to be evacuated and it seemed as if the door of Bapedi-land was finally closed to the Gospel (Ibid: 1924:346).

When in 1864 Merensky and his fellow missionaries were expelled by Sekhukhune, they made their way Southward in search of a place to settle. He bought a plot of land and settled with his converts where the mission station of Botshabelo was started. He stayed with them as their missionary and chief.

In 1865 the station at Gerlach's Hoop was given up and the missionaries moved further south with the remnant of the tribe, and established themselves at Botshabelo (place of refuge) which had already been established in Merensky.

The new station entered upon a period of unprecedented prosperity. The missionaries were encouraged by the good attendances at divine services. Within three years there were 860 inhabitants at Botshabelo, of whom half were baptised Christians. The church building was enlarged and a school building was erected, followed by a shop and a mill. In 1878, an elementary school was started and industrial work was undertaken. Then came the erection of a printing and book-binding department. During Merensky's time Botshabelo was the most successful and most prominent of the Berlin missions in the Transvaal (Ibid: 1924: 348).

Other missionaries also wanted a place where they could teach. The Rev. Knothe started work in Pretoria in 1866. Soon thereafter messengers, sent by chief Kekana, came to him asking for a missionary to go and work among his people. The Rev. Knothe went and bought land, and the mission station of Wallmansthal was started with the Rev. Gunberge as its first missionary. The Rev. Sachse, who had also fled from Sekhukhune, went and worked among the Bagatla at Marpyane in 1873. The mission station was New-Halle. Other mission stations that were established in the decade 1865-1873 were Matlala, Makapanspoort (1865), Lydenburg (1866) Modimolle, Malokong (1867), Balaaauwberg (1868), Potchefstroom and Tshivhase (1872), Tshakhuma (1874) and Heidelberg (1875) (Ibid: 1924,10).



During these years the Berlin Missionary Society established itself firmly in the country. Besides these mission stations, other mission stations were set up at Mekletse 91887) by Rev. Regler and at Pietersburg and Krehzburg. The Rev. Knothe was called from Wallmasnthal to go and started a mission station at Mphome. He was assisted by Daniel Machaba. Medingen was also set up in 1881 by Rev. I Reuter. The mission station was named after Charlotte von Meding of Germany who donated large sums of money for the mission station. Machaba was helped by headman Kgashane. This devoted evangelist was later assassinated while he was approaching the church door. This didn't stop missionary work however.

5.3.2 The First Berlin Lutheran Missionaries in Venda

Before 1872 the missionaries occupying the most northerly stations in the Transvaal, Blaauwberg and Mphome, used to undertake evangelistic tours from time to time into the regions bordering on the Limpopo, where as yet no Europeans had settled (Du Plessis J, 349).

The History of church and school in Venda is so interwoven that it is really hard to separate one from the other, all this work having been introduced by missionaries.

Education in Venda started as a direct result of the Great Trek, as well as the discoveries of gold and diamonds in the Southern Transvaal. When the rush to seek employment in the gold and diamond diggings was on, adventurous Vendas who had left home to go and work there were attracted by the teachings and preaching's of missionaries. Attracted as they were, some even went to the extent of kneeling before the missionaries' pulpit to be baptised. Others took the chance of attending what was universally known as "night schools" for the purpose of leaning the three R'S.

Those who were fortunate enough to receive both baptism and an elementary knowledge of the R's exercised considerable influence on their return particularly on their various chiefs.

It was through this influence that Chief Ligegise Tshivhase, as early as 1870, started to seek for missionaries to preach and teach. Amongst his people, some of whom had been converted to Christianity in towns. This measure was followed by other Venda chiefs and led eventually to the establishment of five major mission stations which later proliferated into numerous smaller stations (Prof. N.M.Nemudzivhadi, Documents).

5.3.3 Rev. Carl Beuster 1872

Carl Beuster has without doubt contributed more than any other missionary in the upliftment of the Venda people educationally and spiritually. He was born in Liebenwalde, Brandenburg-Prussian on 7 July 1844. After training as missionary he was sent to the Transvaal Republic on 14 June 1870. He first worked as an assistant missionary at Modille and Ga-Matlala in the Pietersburg District (Kruger D.W. (Ed) Dictionary of South Africa, 63).

In 1872 he, together with Rev. Stech, was instructed to establish a mission station at Hatshivhase

among the Vhavenda. This followed an invitation by Chief Tshivhase (Grundler.W.Geschichte Der vhaVenda mission in Noord Transvaal, 44).

Then on 30 October 1872 Rev. Beuster, accompanied by Reverend Stech, Beyer and Grutzner set off from Matlala to Venda. On Friday, 8 November 1872, they arrive and were given Maungani (the present Beuster) help establish a mission there. Reverends Grutzner and Beyer went back to Matlala, leaving Beuster and Tech to start work among the Vhavenda (Gieseke.W.D."Minwaka ya Dana kha la Venda").

They experienced great difficulty in getting converts. At first they started looking for those people who were converted and baptised while working in urban areas. Most of these people didn't want to come forward and attended church services regularly. He had been baptised while in Natal by missionary James Allison of the Wesleyan Mission. With the help of Mutshaeni, Beuster was able to collect a few words for his vocabulary book. He also helped him to draw up a liturgy (Ibid: Grundler: 24 -25).

With the help of Mutshaeni, Beuster compiled the first Venda Hymn. The two are therefore pioneers in the written form of the Venda language. They also rendered extracts' songs, still sung today, are included in the "Nyimbo dza vhatendi na vhana" (songs of Christians and children), published by (Berlin Mission Society, 5th Impression, 1920).

It took five years before the first baptism could take place. Although quite a number of people came to church, they came out of curiosity. It seemed as if the people were suspicious of white people, and this made the missionar's task far more difficult.

According to Grundler W, 29-31, the people seemed to delight in spoiling and even destroying what Beuster had achieved, for instance in this vegetable garden and by fouling the water furrows. He was regarded as an alien and his teaching was not accepted.

Another convert, David Denge settled at the mission station. Paulus Luvhengo from Modimolle also settled at the station. A school for children was begun with Beusters stepdaughter, a child of Johannes and a child of Paulus Luvhengo as the first enrolled pupils (Kratzenstein.D.E." Kurze.Geschichte der Berliner Mission in Suid und Ostafrika": 387-388).

In 1876, at Pentecost, the kitchen girl of Beusters wife was baptised. Although she was not a Venda, this made an impression on the people who witnessed the ceremony. Soon three people approached him for baptismal classes (Ibid: Grundler. 36).

They soon withdrew, owing to the outbreak of a smallpox epidemic at the station and the subsequent deaths of David Denge and Johannes Mutshaeni. The year 1877 was a turning point in the history of Tshivhase mission station when the wife of Johannes Mutshaeni became first Muvenda to be baptised(Ibid: Grundler: 36).



In 1879 five people were baptised, and in 1881 approximately twenty children were already attending school.

Several outstations were established: at Ha-tshikalange or Tshififi, in 1881; at Mbilwi in 1886, at Thengwe in 1887; and also at Mandala in 1884. In this manner the area of operation of the Tshivhase mission station grew steadily to the south, east, west and north. Prejudiced headmen and chiefs began to realise that the missionary was not trying to usurp their hold and power over the people. Soon (1887), the church building had to be enlarged and a new school was built. The missionary was also instrumental in road-building and a great change was brought to Venda.

Inter-tribal skirmishes were not unusual in Venda. In spite of all this, Christians did not become involved and could go whenever they wished. In 1882 Beuster, accompanied by J. Wedepohl and Meister, went to the then Mashonaland where they founded the first mission station at Gutu.

In 1893 smallpox broke out again many died. This was followed by a plague of locusts, followed in 1896 by a great famine. No food could be brought in from the outside because the rinderpest had broken out, so that there were no draught animals to be found anywhere.

Between the years 1872, and 1901 Beuster had lost three wives due to Malaria fever. He died at the mission station on 5 November 1901. The mission station was named after him and it is to date known as Beuster Mission station (Prof. N.M.Nemudzivhadi, Documents).

5.3.4 Johannes Mutshaeni Black Pioneer at Beuster Mission station

Johannes Mutshaeni (Malindi Neluheni) was born at Tshiheni, an area due west of Lake Fundudzi, and was brought up there. Like many of the Vendas, Johannes heard of Kimberly and wandered south to the diamond fields. While there he became interested in missionary teaching to the extent that he attended night schools. On Sundays he attended church services. He wandered South-East into Natal where he was baptised by James Allision of the Wesley mission.

On his return home, the word of God which was embedded within his bosom, turned him into a preacher amongst his people. He worshipped God in a cave at Tsharotha near Tshiheni until the arrival of the Lutheran Berlin missionaries. On their arrival the missionaries were told that there was a man who was preaching the same gospel as theirs. Meanwhile, tidings came to him that there were missionaries at Maungani (Beuster).

On Christmas day 1872 he travelled to Beuster to find Rev Beuster and his colleague Rev Stech celebrating the day. They were surprised when Mutshaeni introduced himself as one of the Christians baptised while away from home. The two missionaries were overjoyed, for a new member had been added to their number.

Henceforth Johannes, despite the long distance from his home, became an ardent Christian who visited Beuster station to attend church services every Sunday, and went back home the following day.



As time went on Johannes left home and his people and came and settled at Maungani, being the first Christian to depart from his people in the pursuit of Christ. While at Maungani he undertook the task of teaching Reverend Beuster to speak and write proper Venda, for at this time Beuster only knew Sotho. It is thus through Mutshaeni that Luvenda first became a written language.

At the time of his arrival at Maungani, the founding of a mission station at Tshakhuma had not yet been through of. Now Mutshaeni, related somehow to Chief Madzivhandila of Tshakhuma, used his influence and prevailed on the chief the request a missionary for his people.

To this end negotiations were held with authorities of the Berlin Missionary society. As a result, Rev E. Schellnus was sent to start as a resident missionary at Tshakhuma in 1874.

The untiring work of Mutshaeni at Maungani led Rev Beuster to send him to attend a Bible continuation class at Umgungundlovu (Pietermaritzburg). After completeing these classes Johannes returned as an ordained evangelist.

Charged now as an ordained evangelist, Johannes went over hill and dale, preaching the word of God untiringly. It is through him that such outposts as Mukumbani, Tshamanyatsha, Khalavha, Mandala, Mbilwi, Tshififi and Thengwe were established, with churches and schools.

Tragedy befell the station in that Johannes was a victim of the small pox epidemic which broke out during the year 1876. He died on 4 November of that year, leaving Rev; Beuster and his congregation in perplexed dismay.

His brave wife, Johanna, continued his work until her death in 1894. They three sons, namely Joseph, Daniel and Johannes, who had been named after his father. Joseph was sent by the Lutheran Church to Mphome where he completed his training in 1888, and he later worked as an evangelist at Beuster Mission Station. Later he moved to Fondwe to start a new station, which he named Emaus. In 1919 he was ordained a minister of the Lutheran Bapedi Church (Prof. N.M. Nemudzivhadi, Documents).

5.3.5 Rev. E. Schwellnus 1874

While Rev. Beuster was at Maungani, word came to him through Johannes Mutshaeni that Chief Madzivhandila of Tshakhuma was in need of a missionary. Mutshaeni was a relative of the chief. Thereafter Beuster paid chief Madivhandila a visit to see and hear for himself. They then came to an agreement that Beuster would get them a missionary (Ibid: Grundler: 52).

Merenskey, the then Superintendent of the Berlin Missionary Society in the Transvaal, was informed of this. He had a committee in Germany quickly made use of this opportunity. Erdmann



Schwellnus from Lutkomandscheit in Litane (Germany) was sent and he arrived at Tshakhuma on 14 May 1874 (Dzivhani and mudau: "Mahosi a Venda na vhadau vha Tshakhuma". 1).

The chief assisted him with workmen who helped with the erection of buildings. He first set about learning the Venda language and customs. Very soon he established a friendship with Chief Maphuphe of Lwamondo (due east of Tshakhuma). When he started his school in 1875, four of Maphuphe's sons attended the school. Soon four more joined them. Of these two were attending catechetical classes. The two were Johannes Madima and Simeon Madilonga (Ibid: Kratzenstein D.E.P 395).

During 1876 inter-tribal fighting took place at Tshakhuma which hindered and delayed mission work. This was followed by the outbreak of smallpox. In the same year David Fungani (Muvenda) returned from Natal where was baptised and came and settled at Tshakhuma. He became the first Christian to stay at Tshakhuma Mission station (Almanaka: 1922: 6).

Then in January 1877, the first baptismal ceremony took place when Johannes Madima and Simeon Madilonga were baptised. Johannes Madima soon thereafter went to help missionary Klaas Kuhn at Mavhola. At the end of the year fourteen more people were baptised. One of these was Jacob Munzhedzi, a brother of Chief Mphaphuli (Trauf Register: Tshakhuma).

In the same year three marriages were conducted according to Christian rites (Ibid: Grundler.W, 58). At the beginning of 1878 the local inhabitants around Tshakhuma became troublesome as was the case at Tshivhase. Chief Madzivhandila remained friendly and protective, but his neighbour, Chief Makhado, took up a threatening attitude towards the Christians. It was the feeling of most people (especially after the Battle of the VhaVenda against the Boers where the Boers lost) that the aim of the missionaries was to take their land and give it to the Boers. They "het--- beweer dat die sendelinge deur middle van vrome woorde van broederliefde en vir die Vader vir almal, hul land wou verower (Ibid: Van der Merwe: 106).

Towards the end of 1878 the chief of Tsianda at Lwamondo died. Both Makhado and Maphuphe claimed the right to appoint a successor. The hostilities that followed lead to a great deal of unpleasantness for the mission station. Because of this unrest only nine people were baptised in that year.

In 1879 progress was further hampered by circumcision schools and only three people were baptised. The following year matters began to improve. The new English government that had taken over the South African Republic put an end to hostilities between Makhado and Maphuphe. In this year twelve people were baptised (Ibid: Trauf Register: Tshakhuma).

In 1818 mission outposts were established at chief Mugivhi's and chief Masie's places. Johannes Madima was sent to the former as an evangelist and Jacob Munzhedzi to the latter.

In 1882 an outpost at Mugeru was established. An attempt to open an outpost at Mauluma, in the Makhado area failed because Chief Makhado did not like the idea of a mission station in his area.

The following few years saw a great deal of unrest. The struggle for power especially between Makhado and Tshivhase caused a halt to much of the mission work. The outpost at Tshifhire (established in 1886) had to be abandoned because Makhado warriors had plundered the area.

In 1890 missionary Meister was sent to Tshakhuma to assist Schellnus. Chief Madzivhandila died in the same year and was succeeded by Mbodi. He, like his father, encouraged mission work.

Since 1883 Christians at Tshakhuma had trade relations with the Vhakalanga (Shona) from across the Limpopo River. The people there had expressed a desire to have a missionary. Consequently, in 1889, missionary Superintendent Knothe (from Mphome) and Schwellnus undertook a journey to Rhodesia (The present Zimbabwe) to find out what the position was. Johannes Madima was then stationed there (Ibid: Grundler: 65).

An outpost was also established at Muraleni (to the west of Loius Trichardt), and Paulus Luvhengo was sent as an evangelist. This outpost was soon abandoned. However, a certain chief Funyufunyu nearby invited Paulus Luvhengo to settle near him, which Luvhengo did (Almanaka: 1922, P7).

In 1894 Schwellnus and his family were recalled to Germany to recuperate for a few years. Missionary Wessman from Georgenholtz was transferred to Tshakhuma. Rev Wessmann was succeeded by Rev. Sontag in 1905 who continued the good work begun by Schwellnus. He died in 1919.

His successor, Rev. L. Giesekke was one of the pioneers at Georgenholtz mission station. Soon after his arrival he made big improvements in the church and school. He introduced "compulsory" education because he knew it was a way of getting more Christians. He had the full support of the chief and other people like evangelist Isaack Mulaudzi and S.Rabothata. He literally saw to it that every child was at school by moving from village to village on Horse back (Ibid: 119- 121).

His son D.W. Giesekke was called upon to help with the school. The school grew tremendously and later teacher training was introduced. The school was given the name of Vendaland College for Higher Education.

5.3.6 Johannes Madima – Black pioneer at Tshakhuma

Johannes Madima was the first black man (Venda) to do mission work at Tshakhuma. When Johannes Madima heard of the advent of missionary teaching and preaching, and with the encouragement of his relative, Johannes Mutshaeni, he went to attend school. He went to Tshakhuma together with three sons chief Maphuphe. This was in 1875.

In 1877, Madima was Christened Johannes. He continued Bible classes under reverend Schwellnus till he qualified as a church elder. He was later ordained as a qualified evangelist. On 26 July 1877 Madima accompanied Klass Kuhn to Mavhola to assist him in getting the work started.

Having attained this position, he undertook the task of assisting the revered Schwellnus in his missionary work. It was he who made it possible for the missionary to spread the word to such outposts as Mauluma, Luonde, Hamugivhi and Hamagoro. Then in 1881, when Chief Mugivhi wanted a resident preacher in his country, Johannes Madima, Being a tribesman of the place, was charged with the task of founding a mission station and school there (at Ha-mugivhi).

While Johannes Madima was at Hamutsha or Hamugivhi, both school and church expanded. Church services were well attended and schoolwork progressed. The school at Tshakhuma benefited by attracting pupils from Hamutsha who, upon passing the lower classes, remained on for further classes.

When in 1889 a station was established in Zimbabwe (Vhunyai) Johannes was sent to start mission work there (Prof. N.M.Nemudzivhadi, Documents).

5.3.6 Rev. Klaas Kuhn

Mavhola Station was established by the Rev. Klaas Kuhn in 1877 at the express wish of chief Makwarela (son of Mphaphuli). At the time Makwarela was ruling over GABA. Although his father was not interested in the word of God, Makwarela persuaded and finally convinced him that the status of their people would be raised if a missionary came to their area (Heimbach P Neu-Georgenholtz in Venda Land, P 12).

Makwarela went to Beuster himself to ask for a missionary. Although the way was open for further missionary work in Venda, the Berlin missionary society could do nothing at that stage because of lack of funds (Ibid: Van Der Merwe D.W, P107).

Friends of the Berlin Missionary society started donating their money to the society on their death. Fortunately, an offer of money from Germany was used to help out with missionary work in Venda. The idea was to have the mission station named after a person or persons who offered the money. In 1876, a certain Pomeranian landowner by the name of George Hiltz and his daughter offered some money (Ibid: Grundler W: P69).

It is necessary to note the real cause of Makwarela's big desire for a missionary. Makwarela once visited chief Lobengula in Mashonaland, where guns could be procured. He undertook this journey together with Ligonuba, Tshimange and Lalumba. At chief Lobengula's headquarters there were at the time two missionaries of the London missionary society who conducted sermons in the mornings and evenings.

Makwarela was so impressed by these missionaries and their teachings that on his return, he asked for permission from his father Ranwedzi Mphaphuli to have a missionary in his country.

Makwarela's request was granted, and after training as a missionary, Klaas kuhn, accompanied by Otto Hahl, was sent to Venda. He first went to Tshakhuma to learn the Venda language. On July 26 1877 he arrived at Mavhola accompanied by Johannes Madima who first had to assist him in getting the work started. In 1878 the mission house was completed.

Makwarela liked education so much that he becomes one of the pupils who learnt to read and write. He was also interested in the word of God. He was very disappointed when the missionary refused to baptize him because he was not prepared to abandon his many wives.

In 1878 there were close to twenty people who wanted to be baptized. Kuhn was greatly assisted by Nathaniel Lalumbe, one of the catechists. A school was soon begun, and catechism classes were held three times a week as well as Bible study. Morning and evening devotions took place regularly. In June 1879 the first baptismal ceremony took place for four adults and a child. These were Joseph Radema, a brother to Makwarela, and his child, Makwarela, Paulus Ligonuba, Augustus Tshimange and Nathaniel Lalumbe.

In the same year, the pastor suffered severely from Malaria fever. Makwarela nursed him. The only other people who were allowed to help were Johannes Madima and Nathaniel Lalumbe.

Kuhn was ultimately taken to Maungani (Beuster) where he could be properly nursed. He came back greatly improved.

Shortly thereafter Kuhn went on a journey to Natal to fetch his wife. Johannes Madima and Nathaniel remained to work at Mavhola. The chief didn't want the work to stop, so he encouraged people to carry on.

Although Makwarela worked very well with Kuhn in the beginning, his mother Matsheketsheke hated the word of God. She and her husband (Mphaphuli) did all they could to spoil the friendship between Makwarela and the pastor. Eventually, this friendship deteriorated and the school suffered a lot. Nevertheless the Christians preserved in their work.

Nathaniel Lalumbe became a faithful assistant and, in 1880, visited neighbouring village and preached to the people. During this year there were two baptismal ceremonies and the people were baptized. In 1881 seven people were baptized. An outpost was established at chief Luvhimbi's place. Luvhimbi was reputed to be a famous rainmaker. Nathaniel Lalumbe was appointed there as an evangelist. In 1882 the pastor built a new house and changed the old one into a Church.

When Kuhn realized that his health had deteriorated greatly, he asked the committee to discharge



him from his duties. The committee was not prepared to discharge this thirty-year old man from duty. Instead they sent an assistant, Dietrich Baumhofner, to help him at Geogenholtz. By January 1883 Kuhn was no longer in a position to continue with his work and he died in Februaru 1883. Six weeks later Dietrich Baumhofner also died of malaria. Thereafter, Beuster had to look after the congregation, which then consisted of six members. Franz Maluleke became the helper at Georgenholtz. On December 11, 1884, Director Wangemann of Berlin visited Geogenholtz. In 1885, the old mission was accidentally burnt down. A new house had to be built. It was decided to build the new one on much higher and healthier ground. In October, 1877, the new stone house was ready. During the same year Rev. Wessmann arrived at Geogenholtz after the station had been vacant for four and a half years. By this time, Chief Makwarela had become friendly and helpful again.

There was little progress in the years that followed. In 1894 rev. Wessman was transferred to Tshakhuma in the place of Schwellnus, who had been given leave. Missionary gernecke came in Wessmann's place. Very little could be achieved at haluvhimbi. Some distance northward an outpost had been established by Wessmann in Chief Mutele's area. Nathaniel Lalumbe was stationed there in 1895. At Makwarela's place (near the Levubu River) an outpost was established and evangelist Simon was there. He later fled to Geogenholtz as a result of the behaviour of the people and famine. He fled together with his congregation. This was the end of the outstation (Grundler W: 85 – 89).

In 1898 Gernecke left Geogenholtz for Germany. Gottsling arrived as his successor. The following year he was transferred to Gertrudsburg where he had to establish a new station. In 1900 Nathaniel Lalumbe was transferred from Hamutele to Makuya outstation. The station at Mutele came to end.

5.3.7 Rev. Ludwig Giesekke 1907

On the 11 November 1905 and inspection of a new site which had been chosen by T. schwellnus for the erection of the Mavhola Staton took place. Present were Rev. Sontag, O Klatt, T. Schwellnus and L. Giesekke. It was decided to transfer Geogenholt to its present site. On 18 may 1906 missionaries T. Schwellnus and L.Giesekke arrived at the new day of the founding of the new-Georgenholtz. The building of the house was done by rev. L. Giesekke. He came to stay there with his wife in 1907. Georgenholtz then had a married missionary after 10 years.

When he arrives there were several Christians who had been baptized in town. These were Samuel Nembilwi, Marcus Phunge, Daniel Phophi, Jeremia Sidimela, Felix Guweli Netshebumu and Rabelani Malade.

The Rev. L. Giesekke and His wife, daughter of Rev. Schwellnus were liked by everyone. Mrs Giesekke (Vho-Makhadzi, as they called her) worked as a mid-wife amongst the people, and she

and her husband helped the people a great deal when there was an outbreak of German measles.

Both church and school work progressed well. On 4 August 1919 Rev. Giesecke was informed by Superintendent J. Wedepohl by cablegram from Germany that he had to take over the congregation of Tshakhuma. C. Westphal of Khalavha had to take over Geogenholtz station. All these missionaries did church and school work (Prof. N.M.Nemudzivhadi, Documents).

5.3.8 Nathaniel Lalumbe

During the rule of Makwarela, Tshishonga Lalumbe together with Ligonuba and Tshimange became great friends of the chief. Lalumbe, son of a headman at Tshifudi, was later to play a vital role in missionary work.

These friend got permission from Chief Ranwedzi Mphapjuli to have a missionary at Tshifudi. Subsequently, Rev. Kuhn was sent to Tshifudi (Mavhola). When Kuhn arrives Tshishonga Lalumbe was one of the first scholars in the school and catechetical classes. He was baptized in June 1879 and given the name Nathaniel. Thereafter he continued with Bible lessons until he became an ordained evangelist who helped Kuhn and those that came after him.

Because of his faithfulness and fact that he was in good terms with chief Luvhimbi, he was sent to Haluvhimbi to start a mission station there. He was also responsible for the establishment of outpost at Makahane, Mutele (near the confluences of the Limpopo and Mutale Rivers), Musunda (at Makuya) and Tshamadandila. He again went to Tshaulu and established Tshamahale mission station.

At this time, his son Nathaniel who was named after his Father was sent to Middelburg for evangelical studies. He later came back to help his father who was already aged. This mission station was moved to Begwa. The old later retired and his son continued in his father's footsteps. From Begwa young Nathaniel went to Makuya. While there, he studied through correspondence until he was ordained minister. The station at Makuya had already been started by Martinus Ramudzuli together with Ramudzuli Nemukongwe in 1926.

Geogenholtz mission station moved up to the mountain opposite the Mavhola Mountain.

Just before Rev.Kuhn died one Reverend came at Mavhola that was Bainhofner in 1882 not very long that Rev. Bainhofner got sick. He was taken to Manungani where he died in 1883. He was buried here at Beuster mission cemetery. During the absence of the Pastor, the church appointed Mr. Maluleke to act as an assistant Evangelist in 1884, the coordinator of the mission stations visited Mavhola (Geogenholtz) where he Baptized Mr. Maluleke Petrus, Son of Petrus Maluleke in 1884. Pastor Beuster came to visit this mission station he decided to baptised anna Lalumbe in 1985 and Paul Ligwaba in 1886.

In 1987, Pastor R. Wessmann he visited Geogrenholtz mission station. This mission station at this

time was almost had four years without a Pastor. Pastor Wessman he decided to move the mission station on top of the mountain the reason was the fear of mosquitos which casused Malaria to many died missionaries. They moved the mission station in 188; in 1889 he completed to build a Pasonage for the pastor.

The cleaning of the site of the church is building at Geordeholts. Pastor Wessman he was very active and full of energy. He uses to walk around the river Vhembe until he met the Luvuvhu River. He found himself at the place of Makhahane, the King of Vhanyai, a cruel King. That king use to punish people severely when Pastor Wessman teaches him to respect God and his people. He changed on his cruelty he accepted God then the king asked somebody to teach him to read and write. When pastor Wessman came back from Makhahane to Georgeholtz, he structured Mr. Lalumbe to go to Hamakahane together with August Tshimange, so that will help each other to build a church structure.

When they wanted to start building the King did not like see visitors building the Church structure, but he called an Mbizo, the whole community came and instructure them to assist the visitors. The Church building was just fro a week, the work was over. Mr. Lalumbe went back to Georgeholtz to collect his properties like clothes and other cooking utensils because of that, King Munyai gave instruction to pave the road for the missionary to use that road with his wagon machine. Mr. Lalumbe when he came back, he immediately started to teach confirmation class at Hamakahane. The King Munyai was among the first three men who attended the confirmation class that was king himself, his Nduna Mr. Mulindathavha and King son in law Mr. Netshitungulu Maphanda. The king was very bright and intelligent he sings from hear without reading the hymn lines. There after Pastor Wessman was called to test the King and his subordinate. In Baptismal the King was given a name August and Nduna vho mulindathavha was Simeon and the Son in Law was Samuel Netshitungulu Maphanda. King Makahane was baptised in 1890, He was seventy Eight years old. The Baptismal Register only shows one name of the King only. This tells that, the king mighty be baptised alone just ahead of the two subordinate. If so that was a good strategy to baptise a king and the whole community will follow suit.

In 1881 the Church building was erected at makahane. It was built by the stones from the Mamila Mountain. The church was dedicated. The missionary offered the Georgeholz a gift of Church Bell Goug to the congregation but the church bell was taken Georgeholtz mission station.

Pastor Wessman Baptised almost 31 people at makahane when Pastor Wessman left Tshifudi he was having two children in 1894 that was Gindere and Bruno Wessman. Pastor Wessman was transferred to Tshakuma to replace Pastor Germany to have a rest. Wessman was followed by the Pastor C. Gerneke who came to Tshifudi in 1894. Pastor C. Gerneke he stayed there at Tshifudi. Pastor C. Gerneke was known as a strong man in prayer. There is a story that he once prayed for a dead person and he woke up (Prof.N.M.Nemudzivhadi, Collections).



At makahane there was a great floods after the floods there was no food to eat then people left the place up to the mountains Vhuphani. When Pstor C. Gerneke went there he realised that people had move to another villages. King Mutele also did the same when he asked Pastor C. Gerneke to get him a person to teach him Bible and Christian hymns Mr. Lalumbe was instructed to go there and teach king Mutele the good news. That was 1895. Simeone Mbabada was a Evangelist at Hamakahane, but after Mr. Lalumbe left, he also left to Georgeholtz with the whole congregation.

At ha-Mutele, where Mr. Lalumbe was deployed, he spent one full year staying in the Barcon of the mountain he was without a residing place for himself. King Mutele he builds a house on the following year. The mission station of Mutele was started at 1895. After the death of king Mutele there was chaos at the king's family fighting for the kingship at last king Nephalama was inducted as a king. King Nephalama he never fought against Christianity, he was very supportive towards the work of God during that time there was a conflict that was involving Evangelist Semion Mudzhedzi who was stationed at Shayandima area. He was rescued by Mr. Lalumbe when Pastor C. Gerneke lifts Tshifudi, he was baptised 21 people. That number can form a congregation. In his place they bought Pastor Gottschling he was assigned to ha Lambani and finally went to Georgholtz mission station but he did stay long, he proceeded to Tshitandani at Gertrudesburg mission station in 1899 pastor Gottschling he wrote a lot about Venda History and their culture.

In 1990 there an outbreak of foot and mouth of animals like cows. Mr. Lalumbe and other assistants they decided to move from the place to new place called Hamakuya Village; there they built a huge village (Prof.N.M.Nemudzivhadi, Collections).

Georgholtz moved to Haluvhimbi. Since Pastor Gottschling left mavhola Village, none one white missionaries came to leave at Georgholtz. Georgholtz was on the hands of the Evangelist Mr. Lalumbe, Mr. Timotheus Mavhusha. This evangelist used to baptise people and when the ordained pastor comes around he will confirm the baptismal. In those there was Pastor T.H. Schwellnus who used to frequently visit Georgholtz. In 1905 a group of missionaries came to Georgholtz ti visit a new site of the mission station that was Pastor T.H. Schwellnus, CHR Sontag, O. Klatt and H. Grsekke.They started to build at Georgholtz in 1890 a Pastor came to reside at Georgholtz in 1905 (Prof.N.M.Nemudzivhadi, Collections).

Pastor Th. Schwellnus and Pastor L. Giesekke they came to Georgholtz with church building materialt that was 1906. They cleaned the site and started to make building Breaks for church building. During the building process Pastor Th Schweelnus was asked by the then Government to assist in the demarcation of Maisimane Village to clear the boundaries of the local kings. When Pastor Th Schwellnus came back from the Governmental task, he found that the heavy rain has damaged the construction until they stop to build.

In 1907 Pastor Giesekke, he went with the building of the church. In 1907 they celebrated 30

years of settlement at Georgenholtz mission station. Pastor L. Giesekke was over the moon when the completion of the church building was over. He asked Mr. Stephanus Makhado to give a thankful prayer to God for every work that was done at Georgenholtz mission station. The whole project to build a church building and two Roundvels costed to L 145.15s OD.

Pastor L Giesekke was transferred to Pietersburg Parish; Georgenholtz died because of all members followed Mr Lalumbe to Mutale. Pastor L. Giesekke got married at Pietersburg and he visited Georgenholtz mission station he was shocked because he founded that there were only two people that was Mr Samuel Nembilwi and Simon Madilonge who voluntarily came to stay at the mission station at Georgenholtz. They began to conduct church services almost every Sundays. During that, Haluvhimbi was ruled by the King called Vho-Masikhwa. From that time the number of the congregants went up to 30 and 50 per Sunday service. They confirmation class took place twice a week for young and adult class.

In 1908 they God a Mission farm of about 2000Ht. after the assegnement of the 2000 Ht. the good relationship between missionaries and the King Masikhwa was hit sour. Church Sunday services used to start at 12 am to 14 Hrs on Sundays. Confirmation class took place twice a week that was Tuesday and Fridays but every evening there was a evening prayer (Prof.N.M.Nemudzivhadi, Collections).

The word of God spread all over Venda. When Pastor L. Giesekke came to Georgenholtz he realised that mission stations were hit far from Georgenholtz. He did not like it. Mr. Masiagwala, he was on the advanced stage at Thengwe Village but he had a problem of malaria out break, then he left Thengwe and he was followed by the MrMathews unfortunately he died sooner. The local King at Thengwe they decided to approach the choice of the good place that will suit the church building for the congregation. The church leader chose Lukau. Then they started to make Breaks to build in 1912. An Evangelist who came to teach there at Lukau was a man from Vhulovhedzi area by the name called Moses Tsagwana. He went to Likau in 1913. During that time Pastor Giesekke Baptise three gently men by the name of Mr Paulos Mukatuni, Mr I. Netshakhuma and Mr. Joshua Muila, they were Baptised at Georgenholtz these three gently men they also influenced their families wife and children (Prof.N.M.Nemudzivhadi, Collections).

At Tshaulu Chief Madzhadzhi Bohwane he made a call to a Christian teach, to teach himself and the community at large. Evangelist Lalumbe he volunteered to go there and called his friends Mr. Jacob Mudzhadzhi, Mr. Andries Phaphana, Mr. Daniel Paphana and Jack Mahuluhulu. They started to build a three room for Mr Lalumbe which took only a week to be completed. Then they followed to build houses for the rest crue (Brothers). After the completion of the residing rooms they went back to the chief to collect their wives and properties. The completion was done in 1915 at Tshaulu. They were joined by Philemon Ndou and Titus Mukwevho.

The following mission station to be established was Muramba Thenzheni where they were few

Christians who were Baptised at the Johannesburg there Mr Lazarus Luvhengo, Mr Johannes Ratshitanga and Stephanus Ntsieni (Prof.N.M.Nemudzivhadi, Collections).

At Hamadala mission station there was evangelist called Raphalalani Andries, he was just passing through Dzimauli village the chief called him and said "I need somebody who will teach me and my people the Christianity". The chief Vho-Rambuda he made a follow on his requests therefore Mr Raphalalani was sent to Dzimauli to start preaching the word of God in 1913 at Hamadala evangelist Johannes Ramavumo was sent there.

Chief Tshisinavhute, he also made a same call to look for a teacher who will teach good news to the chief and the community. They sent Son of Mr Lalumbe Vho-Nathaniel Lalumbe who was a teacher at Tshamaha there was Philemon Ndou and Tetus Mukwevho. The Parsonage at Mianzwi was donated by the farm owner and it was built for Solely Mr Lalumbe N. the building project was completed in 1919.

Pastor L. Giesekke got a letter from Deutschland to instruct him to move to Tshakhuma in 1919. At Georgenholtz they have sent pastor Westphal who was stationed at Khalavha mission station. Pastor L. Giesekke when he leaves Georgenholtz has been baptised almost 103 members. People at Georgenholtz were so sad and demoralised by the transfer of pastor L.Giesekke.

Pastor Westphal G. Continues with the preaching of the Word of God. As I have mentioned above that pastor Westphal was from Khalavha mission station, when he comes to Georgenholtz. He was well and warmly welcomed at the mission station. Chief Ravhra made a call for a teacher who will teach him and the community at large. Mr Abel Mandala was sent there as evangelist Mr. Martinus Ramudzuli he was sent to Ha-Makuya to preach the Gospel.

When pastor Westphal came to Georgenholtz he found Mr I Dau who was the head of the school on Sundays. He used to preach at church congregation at Tshilongwe on part time bases. In 1921 Mr I Dau was sent to Tshilongwe as a principal of the school and as a preacher in the local congregation.

In Tshamaha they sent Mr. S Mudzhedzi which did not do well at the village. They decided to send another our called N. Lalumbe. Mr. N. Lalumbe and P Madima they went to the Chief to ask a permission to move the congregation to Ha-Begwa. The chief accepted the proposal of the two Gentlymen. Immediately they started to building residing houses. In 1923 they completed the building project (Prof.N.M.Nemudzivhadi, Collections).

Mr. P. Madima was assigned to preach at Tshifudi Village. Mr P Madima he used two Roundvells who were built by the man called A. Tshimange and Mr A Malada. Who was Evangelist at Mahungwuni. Mr A. Tshimange was a evangelist at Georgenholtz mission station. Mr P. Madima decided to bring the mission house down to the mountain next to the main road at Tshifudi which leads to Tshaulu and Ha-Begwa even today the Lutheran congregation is still

there then today.

There were two Gentrymen that was Mr Josias Makuya and Petrus Nembahle who were from Mavunde village who were attending class at Tshifudi. Immediately after Petrus was baptised he started a congregation at Mavunde and he became evangelist, and again there was this Gentrymen who was coming from far who was called Mr. David Nemukongwe and Hosias Nemukongwe. David Nemukongwe was baptised at Tshaulu mission station. The young brothers to David Nemukongwe were S. Nemukongwe, Paulus Nemukongwe and Hosias Nemukongwe and they were finally baptised. They decided to build the church building at Mukondeni village. The church builders were Mr.N Lalumbe, Mr Paulos Netshandama, the evangelist was Mr. David Nemukongwe on the day of the dedication of the school pastor Westphal, and chief Malilele they were so happy.

When Evangelist Moses Tsangwani left Lukau they have sent Mr. Abel Mandala who was at Shadani at Ha Lambani. They have sent Mr. Philemon Ndou in 1923, at Tshitavha they sent Titus Mukwevho (Prof.N.M.Nemudzivhadi, Collections).

In 1931 Mr I Dau who was already ordained as a Pastor he was working hand and glove with Pastor Westphal. During that time Pastor I Dau was assigned to serve at Mukula congregation, which was originally belonging to the Church of England. All this was done well because there was a good understanding with the local chief Joel Takalani, Josia Silimela was assisting in that congregation.

At sometimes Pastor "Stork" he used to come all the way from Khalavha to assist at Georgenholtz congregation. The Baptismal register shows that series of Ministers names like Westphal, Dau, Giesekke, Masiagwala in the work of the Lord.

In 1934 Mr N. Lalumbe he was instructed by "Stork" to go to serve at Ha-Makuya Village to replace Mr Ramudzuli M. Mahagala mission station was initiated by Mr. S Mudzhedzhi in 1935 when he left Shadani. Pastor Westphal was given a senior post to monitor all the missionaries in the area of Vhembe, He replaced Pastor Jacke. During this time the total number of the Baptised people was approximately 300 in number. According to the Baptismal Register it shows that Pastor Westphal was last appear in 1937 when he was Baptising at Shavhela Luheni.

Pastor W. Johannes Meier continues with the word of God. The Baptismal Register shows that Pastor Johannes Meier he was already at Georgenholtz in 1937 when he Baptised Philemon Muila who was from Lukau (Prof.N.M.Nemudzivhadi, Collections).

Pastor Hohannes Meier he was a man who was full of energy and a lot of potential. Mr Abel Mandala he moved to Pile, at the Mapuloni mission station they sent Mr Luheni, instructed by the Mr. M Ramudzuli. Mr Joseph Maseda he was taken to Vhuthalu. At Vuvha they sent Mr.Mukwevho as an Evangelist. Pastor Johannes Meier he extended the church at Lukau and he

contributed in the building of two schools in Lukau area. During the word war II Pastor Johannes Meier was taken back to Germany. Because of the lack of the Pastors, Evangelist N. Lalumbe was ordained as a pastor at Ha-Makuya in 1942, because he was trained at Botshavhelo in the Luthern Bible College. Pastor Lalumbe was in charge of Hamakuya, Mavunde, MUKondeni, Vuvha, Lukau, Pile, Dzimauli, Luheni, Dzmba, Tshiheni, Tshitangani, Tshiavha, Mudunungu, Tshithuthuni, Mphephu, Khalavha, Ngovhela, Tswinga, Tshififi, Mianzwi, Thenzheni, Vhutalu, Mahagala, Sane and Ha-Lambani. Pastor N. Lalumbe was faced with a huge task a head of him. Pastor C Fobbe he continues with the word of God. In between 1947 and 1952 there was no white missionary around Venda except Pastor Johannes Meier was frequently visiting the Georgenholtz mission station (Prof.N.M.Nemudzivhadi, Collections).

When we peruse the baptised Register we have realise that Pastor Fobbe was once serve at Georgenholtz, because that day was the when he baptised Regina Ravhuanzwo. Pastor Fobbe,He was a well known pastor who really serve this Venda community. Pastor Fobbe build a church of Georgenholtz mission Station which is still there even today, he also built a Mukula church building, Mianzwi church building and also Mahagala. The number of the Pastors were gradual increasing i.e. CH. Makgakga, Mr M Ravhuanzwo and Mr. I. Dau who were ordained to be Pastors. Pastor Ravhuanzwo and Pastor Dau died before they were assigned to any mission station. In 1962 pastor Dau died as well. Th Dau was ordained as a Pastor and also the coming of Rev. B.P. Ramothwala.

When the George grows bigger and bigger, they decided to develop other near by congregations that is Mianzwi, Lukau, and Mavhola. The last Pastor who came within the 100 years of mission at Georgenholtz was Pastor P. tshikota. When Pastor Kuhn arrived at Georgenholtz he did know even a single word in Tshivenda (Prof. N.M.Nemudzivhadi, Documents).

5.3.9 Rev. E. Gottsling 1899 -1904

After the establishment of Georgenholtz, a period of about twenty-five passed before another mission station was established, because it was not until 25 July 1899 Louis Trichardt mission station could be established(Ibid:Giesekke D.W." Minwaha ya Dane", P18).

The station was started by reverend Gottsling who had come from Georgenholtz. The station was started in chief Ramakhadwana`s area.

His tent (Rev. Gottling`s) served the purpose of a Church as well as a school. At first only a few people attended. The people had a negative attitude towards the word of God. They believed that "the book" (Bible) was the law of the white people. The first man to listen to and accept the word of God was Elias Mashau, a man who had leprosy. Then there came some young men looking for job. They worked while receiving the rudiments of education, and after grasping them they started with catechetical lessons. The sixth of January 1901 was a great day. On this day, the first group of the village, thirteen in numbers was baptized. Among them was Isaack Ramovha.

Since there was no church bell, the people were reminded that this was Sunday by the hymn “Mudzimu nga a rendiwe wa tadulu-tadulu” (Let God the most high praised with the minister sounded on the trumpet).

The school was attended by both boys and girls. Mubva Simeon Ramabulana, son of chief Makhado, was one of the pupils. Phineas Raphunge as well as David Makatu was also pupils. Most of the girls who attend had to withdraw to enter into matrimony.

On 19 June 1901, the church bell arrived. By this time the minister had already built his house. The church was built of corn stalks and plastered with mud. Nevertheless it was beautiful. Then came the great day, When, for the first time the bell was heard ringing in that part of the country. On that day six people were baptized. Among them was Frank Matloga.

Shortly thereafter, in 1904, Reverend Gottschling had to leave for Botshabelo, where he was going to be responsible for the “Seminarium” (Seminary work). He was replaced by Rev. O. Klatt, This new minister taught the people how to make bricks and how to build houses as opposed to their traditional huts. This gave rise to Gertrudsburg village with its streets. A little school was also erected.

Since the number of pupils had increased, David Tshatsinde was called upon to assist Martinus Phalu in teaching the young ones. Many people came to live at the mission because it was a peaceful place to live in. the missionary work was progressing.

Then in 1914 Rev. O. klatt went home and was replaces by rev. Stephanus Masiagwala, who stayed for two years preaching to the people. Hewas replaced by Rev. C. Endemann who came along with new educational enthusiasm. He introduced the villages in all directions to start churches. The word of God was brought to Tshikota, Muila, Mufeba, Louis Trichadt Location and Various villages.

In 1923, Rev. T.H. Endemann left for Beuster mission Station, Rev. Schwellnus was sent to Gertrudsburg mission station. The first thing Rev. Schwellnus did was to repair and extend the school buildingwhich was then used for holding church services as well. The congregation, enlightened as they were by education, became stronger and stronger. The church building could no longer accommodate the now big congregation. The Rev. Schwellnus decided to erect a bigger church building, but before his intentions in the work as a result of his death.

Then Rev. L. Giesekke of Tshakhuma was asked to take charge of the work. He occasionally came to help “meester” Matloga and the church elders. In 1940, through the co-operation of the people, a large school building was erected. The number of pupils increased. There were then five teachers, four of whom taught up to Std VI.

For the minister whose home was far away, it was anything but easy to encourage the people and keep the work going for years. Eventually in 1947 Rev. L. Giesekke went to stay at Gertrudsburg, so that the station could have a minister of its own (Prof. N.M. Nemudzivhadi, Documents).

5.3.10 REV. STEPHANUS MAKHADO MASIAGWALA

At the request of Mr. D W.M. Phophi, the Rev. S M. Masiagwala wrote out his life history in the year 1946. Rev. Masiagwala was a Venda Pioneer minister of religion at Gertrudsburg mission station. He was brought up at Tshakhuma and Mauluma where he was impressed by missionary preaching and teachings. His father was appointed sub-chief at Maungani (Beuster). He started attending both school and bible classes there and was later (1881) christened Stephanus.

Thereafter he was sent to Mphome, then the Bible Seminary. He returned in 1886, a qualified preacher. He thereupon became the first Venda school teacher as well as qualified preacher. In the same year he established a mission station at Thengwe.

Together with Beuster, they visited Mutaale, Manenzhe and Tshiungani (in the north) preaching the gospel. He also accompanied Rev. Wedepohl to Mashonaland where the mission station Gutu was established. In 9 June 1907, he was ordained minister of religion at Tshakhuma. He became the first ordained Venda minister of religion.

Thereafter he was sent to Mbilwi. In 1914 he was sent to Gertrudsburg to take the place of the Rev. O. Klatt. There he worked hard for two years. He later came back and worked at Mbilwi, Shadani (Makonde) and Lukau.

At the synod held at Tshakhuma, it was decided that Rev. Masiagwala should be stationed at Gergenholtz where he worked with Rev. Johannesmeier. He was put in charge of outposts Dzimauli and Dzamba. In 1935 he retired and went to stay at Georgenholtz. He died in 1948.

Rev. Stephanus Masiagwala deserves special honour among the Venda people. It was through him, especially as he was of royal blood, that it is possible for the Berlin missionaries to erect many outposts throughout Venda even where they could otherwise have been prohibited. As a pioneer preacher and teacher, his name will remain indelible in the hearts and minds of many, a Venda who knows anything about education (Prof. N.M.Nemudzivhadi, Documents).

5.3.11 Rev. G. Westphal

The last of the mission stations with resident missionaries to be established by the Berlin Missionary society was Mandala. This mission station should have been built at Mandala along the Nzhelele valley in 1894. But as this part of the valley was a Malaria fever region, it was resolved to pitch this station high up at Khalavha, where weather conditions were cooler.



The Rev. Westphal was responsible for the erection of this mission station in 1916. He did a good job, assisted by Solomon Sikhwari. Solomon Sikhwari helped Rev. Westphal and his wife in mastering the Venda language.

The two of them, assisted by Joseph Mutshaeni (son of Johannes Mutshaeni), were responsible for spreading the word of God in the Nzhele valley and also across the mountains to the North outposts at Nzhelele, Hamadala and Dzama were started.

Rev. Westphal worked until 1919 when he was transferred to Geogenholtz to take the position of Rev. L. Gieskke, who had gone over to Tshakhuma following the death of Rev. Sontag (Prof. N.M.Nemudzivhadi, Documents).

5.4.1 SOLOMON SIKHWARI

Solomon Sikhwari did pioneering work in education and evangelization at Mandala. His father was a high-ranking official at the chief's headquarters. Born at Khalavha, he, like many boys of his age and time, left for Johannesburg to seek employment. Whilst there, he was converted. He also went to school while he was in Johannesburg. He returned home in 1916. at that time the mission station at Khalavha had just started. As already mentioned, he helped rev. Westphal and his wife in mastering the Venda language.

Because he knew the place and people better than they did they were then able to establish such outposts as Nzhelele, Hamadala and Dzamba. When in 1919 Rev. Westphal was transferred to Georgenholtz, Solomon Sikhwari remained there alone doing both mission and schoolwork. He worked hard until 1930 when Rev. Stork arrived at Khalavha.

He was indeed one of the pioneers in the introduction of Christianity and education to Venda. Until 1902 all education for black in the Transvaal was a missionary undertaking, being carried on without any financial aid from the state.

In Venda it was only in the late nineteenth century (1872) that German Missionaries succeeded in making permanent settlements. This was due mostly to the fact that the Venda was opposed to white domination. They felt that the missionaries had come to rob them of their land. The biggest objection to the missionary work was in the field region and culture. Change was regarded with suspicious and even enmity as it could endanger the continuing identity of the community.

Unfortunately, the missionaries felt that the Venda customs and habits had to be uprooted and obliterated. From the first, therefore, no attempt was made to adapt the Christian religion to the circumstance that prevailed amongst the Venda or even to sublimate these deep-seated customs and thus gradually change the habits and customs of these people.

It is no wonder, therefore, that the early missionary record tells of indifference and callousness which was encountered and in some case had to be patiently borne for a long time before any serious impression could be made (Prof.N.M.Nemudzivhadi, Collections).

Although it is generally believed that the beginnings of education (in the narrow sense of schooling) in Venda were connected with Christian missionary effort, it is a fact that education is not something which the black man received for the first time from the white man. Venda men and women who have not been to school or have not come into contact with European influence reveals so much refinement that they may be termed 'educated'.

We find that the fundamentals in the content of Venda and any other indigenous education did not differ radically from those of our modern system. A survey of this education reveals that, the Venda child had to know something about the world of things. He had to study and know the environment.

The child was taught to make tools which had been evolved through past experience.

Thirdly, the child had to learn to live in a group; his family, his age -group and tribe. He had to learn to take his rightful place and make his contribution in each section and in the community as a whole (Prof.N.M.Nemudzivhadi, Collections).

He had to learn of his ancestors and their great deeds. This knowledge was handed down from generation to generation by word of mouth. Mention be made here of the value of oral literature.

The curricula of our modern schools provide for precisely the same as above. What difference there is one of degree only?

While it cannot be denied that the Missionaries education and evangelized the Venda, it must be fearlessly pointed out that their efforts would have been a hundred times more successful and lasting had they founded that education on the sound rock of the people's cultural heritage, avoiding those customs and practices which are not just, sub limiting those that are intrinsically good but wrongly, directed and retaining those that are good per se.

The Berlin Missionaries who came to Venda, although they experienced difficulties to a greater or lesser extent, were fortunate because they found amongst the Venda several people who had already received the word of God. This was a blessing because this made their work considerably easier. The Venda nation should always remember the great Venda pioneers in the field of religion and education. The stories of great men like Johannes Mutshaeni, Hohannes Madima, Nathaniel Lalumba, Stephanus Masiagwala, Solomon Sikhwari, to name but a few, should be written down in our annals as it was through them that education and religion were able to flourish and reach the stage they have reached today.

The Venda nation is greatly indebted to the dedicated Berlin missionaries, for it was the Berlin missionaries who encouraged educational Endeavour's as well as establishing churches and schools for the evangelization and upliftment of the Venda nation.



Besides formal education in their schools, the missionaries and their Venda colleagues lead their followers from the darkness of relative ignorance to the light and happiness of knowledge (Prof. N.M.Nemudzivhadi, Documents).

5.4.2 Rev. Carl Beuster

Carl Beuster contributed more than any other missionary to the upliftment of the Venda people educationally and spiritually. He was born in Prussia on 7 July 1844. He was trained in Berlin and later sent to the Transvaal Republic on 14 June 1870. He first worked as an assistant missionary at Modimolle and Gamatlala in the Pietersburg district (Prof.N.M.Nemudzivhadi, Collections).

1872 saw the arrival of the first missionaries in Venda. These were Rev. Carl Beuster and Rev. Stech; who were accompanied by Grutzner and E.B. Beyer. They left with instructions to establish a mission station at Hatshivhase among the Vhavenda. This followed an invitation by chief Tshivhase who had heard from miners that these missionaries were kind-hearted people. He was also interested in the fact that they could repair wagons and weapons.

Before this incident took place, These Missionaries had been invited by Chief Makhado, but when they arrived at Nzhelele, Makhado felt that they would steal or take his land away from him: ~~So they returned.~~ But the messenger from Chief Tshivhase assured them that nothing would happen to them.

In March 1872 Rev. Grutzner, who was then at Matlala (Blaauwberg) sent Reverends Beyer and Baumbach to go to Chief tshivhase's headquarters in order to make sure whether they (the missionaries) were really invited, and welcome. The Chief confirmed the invitation. Then on 30 October 1872, as already stated, Rev. Beuster, accompanied by Reverends stach, Beyer and Grutzner, set off from Matlala on their way to Venda. They traveled by ox-wagon. On the long journey many of their oxen died. They were fortunate to oxen from "Dzhuwana" (Albasin), who was then stationed at Luonde.

On Friday, 8 November, these missionaries arrived and they were given Maungani (the present Beuster) to establish them selves there. The Reverends Grutzner and Beyer went back to Matlala leaving Beuster and Stech to start work among the Vhavenda.

The first church service was held at Beuster on 10 November 1872, but the singing and praying was still done in Sotho. People from the surrounding areas came out of curiosity. The missionaries immediately set about learning the Venda language. By this time they had already erected a structure made of locally cut wood. This served as a dwelling place.



They experienced great difficulty in making converts. At first these missionaries sought those people who had been converted and baptized while working in Towns. Most of these people had reverted to their own beliefs and would not come forward. Only one person, Johannes Mutshaeni of Fondwe, came forward and attends church services regularly. He had been baptized while in Natal by a missionary called James Allison of the Wesleyan mission. With the help of Mutshaeni, Beuster was able to collect a few words in his vocabulary book. Mutshaeni also helped him draw up a liturgy (Prof.N.M.Nemudzivhadi, Collections).

With the help of Mutshaeni, Beuster compiled the first Venda reader. The two are therefore pioneers in the written form of the Venda language. They also rendered extracts from the Bible, various Psalms and children's song into Venda. The children's song still sung today, are included in the Nyimbo dza vhatendi na vhana (songs of Christians and children published by the Berlin missionary society (5th impression 1920).

In February, Beuster traveled to Natal to marry Ida Haack. While he was away Stech was able to heal some sick people and in so doing won the confidence of the Chief and his followers. On his return Beuster found that Stech had achieved a great deal in the building up of the station. When he (Stech) was transferred to Blaauwberg, Mutshaeni become Beuster's only assistant. It took five years before the first baptism could take place. This was because, although a great number of people attended church services, it was, as already mentioned, out of curiosity. They were suspicious of white people and this made the missionary's work far more difficult.

According to Grundle, the people seemed to delight in spoiling and even destroying what Beuster had achieved, in his vegetable garden, and by fouling the water in the furrows, for instance. Cattle were deliberately driven into his gardens.

Besides Mutshaeni another Christian, David Denge came forward, He, like Mutshaeni, had been baptized in town. He came and stays at the mission station and became a faithful supporter.

On 22 April 1874 Beuster's wife died, only four days after giving birth to a child. The child died soon afterwards. This was a bitter blow for the lonely man. He realized that the mission station was badly situated, that is, on low-lying ground and next to a swamp. He moved the station to a higher, healthier site.

A year after his wife's death he married the widow of missionary Koboldt of Waterberg, Emma Oberlander. When she came she brought with her, her little daughter and some black followers among whom was Paul Luvhengo, who came stayed at the mission station.

Beuster now held morning and evening devotions together with these three, as well as a church service on Sundays. A school for children was also begun. With Beuster's step-daughter, a child of Johannes and a child of Paul as the first enrolled pupils.



In 1876, at Pentecost, Beuster baptized the kitchen girl of his wife. The girl had come with his second wife (Emma) from Waterberg. Although she was not a Venda, this first baptism made an impression on the people who witnessed the ceremony and soon three people approached Beuster for baptismal classes (Prof.N.M.Nemudzivhadi, Collections).

Meanwhile, missionary Karl Kuhn arrived. Although he was intended for Chief Makwarela of Tshifudi, he helped Beuster build a new massive dwelling out of stone.

In 1876 smallpox broke out and many people died, including David Denge (on 20 October) and Johannes Mutshaeni (on 4 November). The three who had applied for baptismal classes withdrew.

The year 1877 was a turning point in the history of Tshivhase mission station. At Pentecost the widow of Mutshaeni was the first Venda to be baptised. The number of catechesis grew, as well as the number of school children. Beuster was from Tshivhase for a while to assist at Waterberg. When he returned in January 1881, he brought with him three men and their families. These were Stoffel, Franz and Simon Padu. These three helpers (evangelists) received daily instruction for five to six hours in Venda and knowledge of the Bible; they were generally and specifically instructed in the work of an evangelist (Prof.N.M.Nemudzivhadi, Collections).

Approximately twenty children attend school, and catechism classes took place. In the evenings regular devotions as well as singing practice for the whole congregation were held. In April 1881 evangelization journey took place. To get a Chief to accept "a Teacher" was not easy. Sometimes Chiefs were over ruled by their headmen and advisers.

An outstation was, however, established at Hatshikalange or Tshififi (Tshikalange was the eldest son of chief Mphaphuli) in 1881 Stoffel became its spiritual leader. By the end of this year five adults and five children were baptized at Hatshivhasa (Beuster). This brought the total number to thirteen. In 1886 another out-station was established at Chief Mphaphuli's area (Mbilwi) with Simon Padu as evangelist.

Stephanus Masiagwala (baptized in 1881), a nephew of Chief Tshivhase, was sent over to the school at Beuster in 1886. He had been trained at Botshabelo. A year he was put in charge of Thengwe outstation. In the meantime, in 1894, Beuster set up the station at Mandala and evangelist Franz took charge.

Work progressed well and the area of operation grew. The headmen and Chiefs who were prejudiced began to realize that the missionary would not usurp their power over the people and in 1887 the church building had to be enlarged a new school built.

The presence of the Berlin mission had in a few years of existence already brought a great change to Venda. They were instrumental in starting road building, so that communication lines with the outside world were opened.

In 1892 Beuster, accompanied by Wedepohl and Meister went to be then Mashona where they founded the first mission station at Gutu.

Progress at Hatshivhasa was hindered by the outbreak of small pox in 1883, followed by a plague of locusts. This was in turn followed by a great famine in 1896. No food could be brought in from the outside because rinderpest had broken out, killing many draught animals.

On 7 April 1896, Beuster's wife succumbed to Malaria fever. The third wife, Elizabeth Backe, died of Malaria fever. Between the years 1872 and 1901, Beuster had lost three wives due to this disease. This fact forces him to have two dwellings: one that could be used in summer, which was built on higher ground; and a winter dwelling in the valley. Beuster died at the mission station on 5 November 1901. The mission station was named after him and is still known as Beuster Mission Station (Prof. N.M. Nemudzivhadi, Documents).

5.4.2 Rev. E. Schweltnus 1874

While Rev. Beuster was at Maungani, word came to him through Johannes Mutshaeni that Madzivhandila of Tshakhuma wanted a missionary for his area. Mutshaeni was a relative of the chief. Thereafter Beuster paid Chief Madzivhandila a visit to see and hear for himself. They then came to an agreement that Beuster would get them a missionary (Prof. N.M. Nemudzivhadi, Collections).

Meernsky, the then superintendent of the Berlin Missionary Society in the Transvaal, was informed of this. He and a committee in Germany quickly made use of this opportunity. Erdmann Schweltnus, from Lutkomnscheit in Litane was sent he arrived at Tshakhuma on 14 May 1874.

The chief assisted him with workmen who helped with the erection up of buildings. He first set about learning the Venda Language and Venda Customs. He spent the first few months at Maungani doing this. At Tshakhuma he was given a portion of land to build his house at Muhuvhoya where the Chief's headquarters was also situated.

Very soon thereafter Schweltnus established a friendship with Chief Maphuphe of Lwamondo. When he began the school in 1875, four of Maphuphe's son attended this school. Soon four more boys joined them. Two of these boys started attending the catechetical school. The two were Johannes Madima and Simeon Madilonga.

When this first school started, altogether eight pupils enrolled. In the meantime the Swiss mission established Valdesia among the Shangaans (who were also known as Knobnose). Because there were no hard and fast boundaries between the Venda and Shangaans it sometimes happened that a Venda was converted and baptized by the Swiss and Shangaan by the Berlin

mission. This state of affairs could not be avoided. What is significant is that it never caused unpleasantness.

During 1876, inter-tribal fighting took place, which hindered and delayed mission work. An outbreak of smallpox followed. Maphuphe's sons (scholars at Tshakhuma) left for the diamond fields to work. A certain David Fungani (Muvenda) returned from Natal where he had been baptized and settled at Tshakhuma mission Station. He became the first Christian to stay at Tshakhuma mission station.

Then in January 1877, the first baptism ceremony took place at Tshakhuma, when Johannes Madima and Simin Madilongwe were baptized soon thereafter Johannes Madima went to help missionary Klaas Kuhn at Mavhola. On 25 March 1877, two infants were baptized. One of the adults was Jacob Munzhedzi, a brother of Chief Mphaphuli.

In the same year three couples were married according to Christian rites, Simon Madilongwe's brother Moses married a Shangaan woman, Elizabeth; David Fungani married Anna and Jacob Munzhedzi married Lea (Prof.N.M.Nemudzivhadi, Collections).

At the beginning of 1878 the local inhabitants around Tshakhuma became nasty and troublesome, as was the case at Tshivhase. Chief Madzivhandila remained friendly and protective, but his neighbour, chief Makhado, took up a threatening attitude towards the Christians. It was the feeling of most of the people (especially after the battle of the Venda against the Boers, where the Boers lost) that the aim of the missionaries was to take their land from them. They "het beweer dat die sendelinge deur middle van vrome woorde van broederliefte en van die Vader vir almal, hul land wou verower."

Rumours spread that he (Makhado) was going to annihilate the Christians and destroy the mission station. These fears frightened the Christians but at the same time it strengthened their belief in God and it eventually made them a united and dedicated community.

In November of 1878 Schwelnus received a church bell from the Christians in his home Town overseas. A festival was held to dedicate it (Prof.N.M.Nemudzivhadi, Collections).

Towards the end of 1878 the chief of Tsianda at Lwamondo (a few Kilometres east of Tshakhuma) died. Both Makhado and Maphuphe claimed the right to appoint a successor. This led to hostilities between the two and a great deal of unpleasantness for the mission station. Because of this unrest, only nine people were baptized in that year.

In 1879 progress was affected by the circumcision schools. Only three people were baptized. Meanwhile Schwelnus embarked on the task of building a bigger mission house of stone.

In 1880 matters began to improve. The English had taken over the South African Republic. The new government put an end to the hostilities between Makhado and Maphuphe. The government also felt that Maphuphe's nominee- Mugivhi -was the rightful successor to the Chieftainship at

Tsianda. His opponent, Mukhesi (Makhado's nominees) was arrested and taken away. At the same time Joao Albasin was appointed commissioner of the area. In this year 12 people were baptized.

In 1881 mission outpost were established at Chief Mugivhi's and Chief Masie's places. Johannes Madima was to the former as an evangelist and Jacob Munzhedzi to the latter. In 1882 an outpost at Mugeru was established. An attempt to open an outpost at Mauluma, in Makhado's area, failed because the headman said those him did not want to hear the word of God.

Meanwhile Chief Maphuphe died at Lwamondo. Three of his sons (former pupils at Tshakhuma) wrangled over the throne. Phophi, the eldest, claimed the sole right to the chieftainship. The other two went to Makhado for help and protection. The struggle continued in 1882. Eventually Phophi had to accept Makhado's superiority and ceded a section of his land to his younger brother. Makhado wanted to drive Albasin away, thereby regaining his father's one time domain. Albasin became aware of his intentions and quickly called a Boer commando together. This checked Makhado (Prof.N.M.Nemudzivhadi, Collections).

Schwellnus' wife suffered a great deal from fever. This often made it difficult for him to travel far from home. To obtain a certain measure of relief from the intense heat of summer, he built a small cottage as a summer resort high up on the mountain nearby. He called the place Wartburg. During the hot and rainy season, he and his family lived there. On Sundays he returned to congregation went up to Wartburg and the services were held there.

In 1886 Themotheus Mmbengwa and Paulus Luvhengo returned to Tshakhuma after having successfully completed their training at the mission station at Mphome (the old name for Kratzenstein Berlin mission station). Themotheus took over the school at Tshakhuma, while Paulus took over an outpost at Tshifhire which bordered on Chief Makhado's domain. In that same year David Funzani died (Prof.N.M.Nemudzivhadi, Collections).

The following few years saw a great deal of unrest. The struggle for power, especially between Makhado and Tshivhase, put a halt to much of the mission work. Paul Luvhengo had to abandon the outpost at Tshifhire because Makhado's warriors had plundered the area. The new commissioner, captain Schiel, managed to control the situation for a while, but it was clear that matters were heading for showdown between Makhado and the government.

In the meantime Joao Albasin was succeeded by his son Antony as the head (chief) of the Shangaans. Both Makhado and Tshivhase were confused as to who the proper government officials were Anton Albasin or Captain Schiel, the commissioner. The matter came to an end when Anton Albasin died in 1890. When his brother Lucas took over the chieftainship, the Government sent General.

Pet Joubert put end to the chief Tainship of Albasin. All his followers now became subject to the

commissioner for native affairs.

Schwellnus bought the farm Tshakhuma in the name of the Berlin mission from a trader called Watt. He introduced specific rules that had to be observed by the accountants of the farm. One rule was, No work is to be done on Sunday.

In 1890 missionary Meister was sent to Tshakhuma to assist schwellnuss. Unfortunately chief Madzivhandila died in June 1890 and was succeeded by his eldest son, Mbodi. Mbodi, like his father, encouraged mission work.

Since 1883 Christians from Tshakhuma had had trade relations with the Vhakalanga from across the Limpopo River. The chiefs there had expressed a desire to have a missionary. Consequently, in 1889, Missionary superintendent Knothe (from Mphome) and Schwellnus undertook a journey to Vhunyai (in Zimbabwe) to find out what the position was. Certain helpers were then stationed there, one of them being Johannes Madima.

In 1893 Masanyane and his Christian followers trekked from Mphome mission station area and settled in Makhado's domain. Makhado allotted a site to them at a place called Muraleni about ten kilometres to the West of present-day Lous Trichardt. Masanyane approached Makhado for permission to have "a teacher". He agreed, apparently because he didn't want to lose the newcomer. An outpost was established in 1893 with Paulus Luvhengo as evangelist. Masanyane returned to where he had come from and the out post came to an end. However, a certain Chief Funyufunnyu nearby invited Paulus Luvhengo to settle nears him, which Luvhengo did (Prof.N.M.Nemudzivhadi, Collections).

In 1892 Meister had accompanied missionary Wedepohl to begin missionary work among the Shona in Zimbabwe. Unfortunately Meister died soon thereafter of Malaria.

In 1894 Schwellnus and his family were recalled to Germany to recuperate for a few years. Missionary Wesmann from Geogenholtz was transferred to Tshakhuma. Chief Mbodi Madzivhandila was at first unfriendly towards him, but eventually accepted him as his father had accepted Schwellnus (Prof. N.M.Nemudzivhadi, Documents).

5.4.3 Nathaniel Lalumbe

During the rule of Makwarela, Tshishonga Lalumbe together with Ligonuba and Tshimange became great friends of the chief. Lalumbe was later to play a vital role in the establishment of various mission stations.

These three friends got permission from Chief Ranwedzi Mphaphuli to have a missionary at Tshifudi. Subsequently Rev. Klaas Kuhn was sent to Mavhola in 1877. When Rev. Kuhn arrived, Tshishonga was one of the first scholars in the school and catechetical classes. He was baptized in June 1879 and given the name Nathaniel. He continued with Bible lessons until he became an

ordained evangelist.

Because of his faithfulness, and because he was on good terms with Chief Luvhimbi, he was sent at Haluvhimbi to start a mission station there.

He was later transferred to Makahane's place which was given the name of Gertrudburg. The name was later given to a mission station near Luis Tritchardt.

Thereafter Nathaniel was called to start a mission station at Mutele in 1895. a convert who he found there. Simon Munzhedzi helped him in running the school.

He then went to Musunda (Makuya) and stayed at Tshanyenga. He did a lot of work there. Most of his converts were his sons-in-law. Then he went to Tshamadandila. Next he went to Tshaulu, then to the chief's headquarters and the mission station Tsamahalale was started by him.

His son, Nathaniel, named after him, became evangelist at Tshaulu to help his father after training in middleburg. The mission station was later moved to Begwa. Old Nathaniel retired and young Nathaniel carried on with the good work (Prof. N.M.Nemudzivhadi, Documents).

5.4.4 Rev. Stephanus Makhado Masiagwala

The Rev. S.M. Masiagwala was born of the Tshiavhase royal family at Tshakhuma in the year 186. He was born while his father was in exile following disputes over the chieftainship which took place upon the death of his father, Chief Luvhengo Masiagwala Tshivhase.

During his youth, at Tshakhuma and Mauluma he became attracted by missionary preaching and teachings. He attended prayer meetings conducted by Rev. Schwellnus.

Interested as he was in this, he was concerned when his father was called back home by Chief Ligevisa Tshivhasa who had by then, succeeded to chieftainship at Hatshivhasa. His father, on his return was to be sub-chief at Maungani (Beuster). By that time Reverend Beuster had started missionary work.

This was a blessing to Makhado, who despite many objections from his people, prevailed upon his father and attended both school and Bible classes. He was later (1881) Christened Stephanus Makhado Masiagwala.

After he was christened, stephanus, because of his interest in Bible studies, was sent to Mphome, the then Bible Seminary where he did meritorious work, to return in 1886 a qualified preacher. He thereupon became the first Venda schoolteacher as well as the first qualified Venda preacher. When in 1886 Chief Nethengwe wanted a preacher in his country, Stephanus Makhado was sent

to answer the call. He, together with Beuster, visited many places preaching the Gospel of our Saviour.

They went to such place as Mutale, Manenzhe, Tshiungani and many other places in the Northern regions. Later he accompanied reverend Wedepohl to Mashonaland. There he preached the word of God because he had a command of the Shona language. He established a mission station at Gutu.

In 1891 he married his first wife Anna Phadu. In 1892 they had their first-born son, Ignatius. He, together with rev. Wedepohl, used to visit the mission station at Gutu. Masiagwala even asked to stay there permanently, but Beuster could not give him permission to do so. On returning he did not go back to Thengwe, but worked with Beuster until Beuster died in 1901. After Beuster's death Masiagwala carried on with the work AT Beuster until Rev. O. Klatt came.

In 1902 his wife and child died. Then word came from Germany (Berlin) that, both Masiagwala, Phillipus Bopape and a few others had to have their knowledge of the Bible tested. Masiagwala was then put under the supervision of Rev. Sontag. He was tested and on 9 June he was ordained minister at Tshakhuma. He was the first ordained Venda minister of region.

There after Rev. Masiagwala went to stay and preach at Mbilwi. In 1914 he was sent to Gerteudburg to take the place of Rev. O. Klatt. There he worked hard for two years. He again went back to Mbilwi where he helped Rev. Scwellnus who was then at Beuster. The Rev. Masiagwala also worked with Scwellnus' successors, i.e. Rev. Endemann and Rev. Drescher.

At this time Makwarela (who had formerly been at Gaba) was now the ruler at Mbilwi. He still yearned for the word of God. The Rev. Masiagwala used to go to the chief's head quarters and conduct prayers. Chief Makwarela Mphaphuli died with a Bible in his hands, which Bible had been given to him by Rev. Masiagwala (Prof. N.M. Nemudzivhadi, Collections).

Later on a call was made upon him to be at Shandani (Makonde) in 1937. He was later sent to Lukau (1938). By this time he had already married twice after his first marriage. His second wife was Maria Mphaphuli, who died, and the third was Johanna Nyamufuwi.

At a synod held at Tshakhuma, it was decided that Masiagwala should be stationed at Geogenholtz, where he worked with Rev. Johannsmeier. He was put in charge of the outposts at Dzimauli and Dzmba. In 1935 he retired and went to stay at Geogenholtz. He died on 14 March 1948.

The Reverend Stephanus Masiagwala deserves recognition for, being of royal blood; it was possible for him to pave the way for the erection of many outposts by Berlin missionaries, even where they had been prohibited from doing so (Prof. N.M. Nemudzivhadi, Documents).



5.4.5 Did missionaries leave too early?

I believe that missionaries left too early in South Africa. The local church was not yet fully matured to manage the church administration and Church projects. I believe that they were lot of things to be considered before missionaries left. I talk of things like Theological training, church administration. Theological training has to concentrate in all concepts of mission. The issue of finances will always haunt us badly. You cannot avoid it or ignored it but it is a fact. You cannot manage mission and other church activities without finances. I still believe that, the church is in the midst of deep confusion, we still need the assistance of those retired missionaries.

5.4.6 Why are Congregations who are still having Missionaries seemingly better off?

I believe that is true. According to me. There is a vast difference between Germany congregation and EICSA congregation. The Germany congregation is fully supported by an experienced missionaries and experts on mission. There are economically stable and they have a good management on International partnership. International partnership supportwhite missionary congregation with an ideas and proper focus on mission.

International partnership conduct researches from time to time. Research work helps in the identifying the problem and the current situation in the church .The research work show how to solve the problem and the types of instruments that they need to be used. White missionaries they knew how to prioritise sensitive issues.

Chapter Six:

“A fresh agenda for missions at the beginning of the 21st century”

6.1 Introduction

In this chapter I will be concentrating on the new agenda and new approaches of the Comprehensive mission, for ELCSA. This will involve a Church new strategy and a new approach, in all the Church Structures and protocols.

What is our new agenda for the mission?

ELCSA as a Church need to come up with a new strategy or approach to the problem. I believe that new approach will involve tracking back of the missionaries, trying to find out what was vision, which did not implemented. Further than that it has to track down the leadership of the church, which direction would have to take the Church to?

ELCSA church it's a church that is based on Church structures and well trained Leadership. Leadership develops from one leadership to the other. That is why handing over it's very much important.

ELCSA Church needs to close down the gap which was created between missionaries and the ELCSA Leadership. Comprehensive mission should be taught at all levels, and be intensified even in the Theological Studies. Berlin Missionaries were known for their rationalism ideologies compared to the local Church Leadership. Berlin Missionaries were deeply concerned about individual conversion and Church planting. Berlin Missionaries were not happy about anything that relate to the cultural issues because they thought it was related to gods and Ancestral worship. I believe that any human being, understand religion better if it is interpreted within the cultural boundaries.

Berlin Missionaries were deeply concerned about Mission stations development and own the piece of land for the Church planting in South Africa. That piece of land was the beginning of the great – great works of the Berlin Missionaries. I strongly believe that ELCSA Church and its leadership can utilise mission stations for better use. Mission stations supposed to be utilised for “Comprehensive Mission “and all sorts of training.

The secondary aim of the Berlin Missionaries was to educate people, so that people should be able to read and write, so that they can read Bible for themselves. Even though Bibles were written in English and not in vernacular, but some blacks were committed to read and write. I believe that ELCSA Church should take education to the highest level, in order ensure the efficiency and sufficiency of comprehensive mission and related issues.

Berlin Missionaries were ready to sacrifice with their lives and everything. Commitment and Sacrifice are the core functions of the “Comprehensive Mission “. Even the ELCSA Church leadership should be committed and be ready to sacrifice with their lives and their families.



“Comprehensive Mission will become a reality if everyone in the ELCSA Church will acknowledge it and do something about it.

I believe that we need a new approach on this issues and new programmes to be designed and developed for the propagating of the “Comprehensive Mission. “ I suggest this because Comprehensive Mission needs to be established a new. I am writing like this because many Church workers are less concern about Church matters and development of programmes concerning comprehensive mission. Most church workers they are frustrated and hopeless. They only think about Money, Salaries and extra income. Most of the Church programmes suffer severely because they depend on the Church worker’s attitude and financial situation. The ELCSA Church needs to go beyond that situation in order to rectify this problem.

ELCSA Church and its leadership needsto improve the financial issues and Budgets for all Church activities. Most Church activities they failed because of the loose and unprecise Budget. The Church structure of ELCSA Church, it’s a very good structure ever, but there is one element which is lacking, that is Missionary elements. The ELCSA Church suppose to put more emphasise on Evangelical and missionary idealogies.

The Church leadership, it’s a good leadership and it’s very loyal to the Hierachy of the Church. As I said before, that we lack burning vission of Mission as Missionary did earlier to our Country. Even during the Church election campaign of the Deans and the Bishops, we miss campaign and promises that include few lines that talk about the improvements of Mission and Missionary works in the ELCSA Church.

ELCSA Church needs to promote Indipendency in all its Church levels. The independency that I am talking about its independency on thinking and the independency on planning. The ELCSA Church needs to educate all its levels from the top down to the bottom. The top structure I mean ELCSA Church Council and ELCSA General Assembly, which is regarded as the highest Church Structures. Once the mentioned above structures can be alert and informed, I can expert a huge change in regard to the comprehensive mission. The bottom structure I refer the ELCSA Congregation, Parish, Circuit and Diocese.

All these above-mentioned Church structures, they need to put Budget of the Comprehensive mission to promote its programs and its projects. Each Church level should have well planned programs, and its activities throughout the year. Those mission activities needs to be monitored and the Budget control.

The ELCSA Church needs to come with a new approach to make comprehensive mission become a reality. Our Church is supposed to convert all those white elephants buildings, which were used as Lutheran Boarding Schools. The whole ELCSA Church does not have a Missionary Institutions like Umphumulo Theological Seminarywhich was solely designed to produce Lutheran Missionaries. Those buildings can assist us to realize our vision, to train the ordained

ministers, Laymen, League's and Associations.

6.1.2. Can ELCSA become Missionary Wagon?

My answer to this question is a dual answer, I can say “no “at the moment and” yes “at the later stage. Why I say no at the present moment, it's because the ELCSA Church it's not yet ready and the Comprehensive Mission Foundation is not yet prepared.

My response to the second answer, which is “yes “at the later stage. If the Church can be ready to change and take up a new challenge of Comprehensive Mission. The Comprehensive Mission, it is not a challenge that, the Church cannot deal with; it is a matter of time.

The ELCSA Church has to establish support systems, to the ELCSA Church structures, Congregations, Parish, Circuits, and Diocese. In other words, the Church should organize itself, a Mission structure from bottom to the top structures. Those structures should have well trained personnel, to take lead and influence the Church leadership on Mission work.

My second approach to the problem of lacking missionary vision, the Church has to revive the phased out former Lutheran Publishing house, to activate them by writing Books on Mission, to promote Mission themes, Mission discussions and debates.

My third response to the question is yes, the Church should change its attitude on Mission and Missionary views. The leadership of the Church should change and become positive on Mission and Missionaries. The Church leadership should motivate and encourage people at all levels. The Church leadership assessment should include the Missionwork from all Parish Pastors, Deans's, and Bishop's of all ELCSA Diocese.

6.1.3 In which way can Leaders and Laity be empowered to fulfill their roles in this regard?

The ELCSA Church leadership should be ready to face the problem in order to find the solution. The solution is not just a cheap thing, its demanding. It calls everyone to think more deeply. On top of everything, the leadership should be accountable on what ever they say and what they agreed.

Among the ELCSA Church remedies to the solution, the Church can recall back all the retired trained Ministers on Mission work. I believe that some of the retired pastors got a professional training on Mission at Umphumulo Lutheran Theological Seminary. If the Church can follow this idea, it means we need to allow them to share their experiences and accept all new outreach idea's.

The Pastors who are already on the field (on the Ministry), they need a special workshop training on Mission work. It won't be a too difficult thing but to make them aware of missing gap of Mission work and try to reinforce the Mission work.

Another option, it's to train Pastors and laymen to establish Missionary Society which will be a core Missionary Organisation. Missionary Society will also organize funds and Missionary activities. It will also assist strengthen the partnership, here at home and abroad just like Berlim Mission Society, Hanover Mission Society etc.

6.1.4 Conclusion

This it's the last part of my dissertation, which forms part of my findings and conclusion. In this chapter I will have an opportunity to make my recommendations as well as the wayforward of my derrsertation.

6.1.5 Main findings

My first findings in this research work are that, most people in the Lutheran Church were not aware of the word 'Comprehensive Mission', in the doctrine of our church. They know comprehensive in other environments but not in the church.

My second finding in this research, its that 99% of the church members they did not figure out that lirturgy, Koinonia, Ecumene and Kerygma they goes hand and glove. When the church deals with each elements of above they usually single them out, because they thought they don't belong to each other. The most critical challenge its that when you single out these comprehensive Mission elements; you reduce the power of the comprehensive Mission. All four aspects of comprehensive mission, needs to be threated with fairness and equally, in order to see its dynamic sensations. There is no aspect that is more senior or surbodinate to the other.

My third finding in my research work is the lack of 'Mission Theological Institutions.' Like in the European Countries they do have 'Mission Theological Institution', which specifically deals with the Mission work basics and it produces 100% Churh Ministers who are trained as Missionaries and Mission experts. If ELCSA Church does not have Mission Theological Institution how will it overcome this problem? That is one area that is completely neglected.

My fourth finding in my research is that, the Church leadership committed unforeseen mistake when they phased out the Evangelist, who were responsible for the small Congregations and they were life inspiration of the Congregation. Evangelists were not professional Theologians but their impact was clearly seen after they were phased out, The Church became dry and miserable. Evangelist used to visit each every family in his vasinity. When there is a sick person, Evangelist used to quick get it and vist that person. Unlike now the Pastor does not know his family members and where they reside, they only know sure of the leadership members, who are in the Committees, Parich Council, Circuit Councils and many more, you can name them.

My last but not least finding on my research work it's the lack of emphasise on 'Comprehensive Mission'. Comprehensive Mission is very unpopular in ELCSA as whole Church and even in all Church structures. We need to change this old approachand adopt a new approach which will



publicise the Comprehensive Mission in all the times. My last finding is the youth absenteeism in the ELCSA Church. Originally we have thousands of young people, of late we are facing with youth absenteeism in the Congregations. The active youth is from about 12 years to 16 years of age. ELCSA Church has established the “young adult” which is the reinforcement of youth and the youth campaign which is more than 30 years of age up to 45 years of age, but still the youth is difficult to win them back to the church. Most of them they have moved on towards the mushrooming Churches in the Cities and they don’t want to fellowship with us any more. They enjoy the Praise and worship songs which are backed up by the Music Band instruments.

The Evangelical Lutheran Missionaries (Germany -Berlin Missionaries) they played a great role in South Africa, especially on religious matters. The Lutheran missionaries sacrificed a lot about their time, their lives for the sake of other people which they did not know. The arrival of the Evangelical Lutheran missionaries brought a huge change in South Africa. After they have been given some places and called them “Mission stations” they started to work day and night. Developments were started there in the mission stations and then through out the mission vicinity.

The Missionaries had a very good strategy; they began by building a “mission house” for missionary and church building thereafter. When the two huts has been built, and then they use to start to build school for “mission children” to provide them with education, so that they would be to read and write. This strategy went well, because mostly where ever they were or there is Lutheran mission station, those schools produced lot and lot of school teachers in those area.

When I look at the social infra-structure I realize that, those strategies did well even today most of the health centre, clinics and Hospitals were introduced and built by Lutheran missionaries may be to name few, Kwa Ceza Hospital was built by Lutheran missionaries. May be again if you look at the number of nurses which were produced by these Hospitals they are very much. Some of these hospitals were serving as training institute for nurses.

The third contribution was the technical Institutions were introduced for children who were not able to go further education as far as colleges and university level. Those students were taught how to do plumbing, break lying, and carpentry etc. the pressure of the Evangelical Lutheran missionaries will never be forgotten. Today when you look around the cities of South Africa, the country has a lot of progress, the social politics, justice system developments its doing very well.

What were the main problems / difficulties they faced? In the first place, Lutheran missionaries had a problem of communication/language problem. Those who were in Cape of goodhope had a problem to speak with ana Xhosa, and those who were at Kwazulu Natal they struggled to speak Zulu with the community.

The next problem which I need to high lite, it’s a problem of wild animals like Lions, Leopards and wild dogs. Some of the Evangelical Lutheran missionaries died in the bushes of South Africa.

One Missionary in Venda experienced a family tragedy where he lost his three wives, from one another due to the Malaria diseases, but that missionary by the name of Beuster a Germany missionary he never gave up. The Mission station was named after him, Beuster Mission Station, even today.

Another problem which I picked up during the evaluation process was the issue Denominatioal interest, for example where Evangelical cluster churches had interest on the same congregation of Evangelical Lutheran church. But at the end they were able to sort out that problem. The Evangelical Lutheran missionaries had a problem of communication that's why they started to initiate schools so that people should know how to read and write. When I look at the religious issues, Lutheran missionaries did not find a person who can explain to them the issue of amadlozi and ancestral spirits. They thought that it is associated with the worship gods or partly its evil spirits. There is no one who worships "Idlozi" but they communicate through "Amadlozi" in order to take the message up to God who is staying in Heaven. That's why some of the Lutheran Missionaries faced with a lot of resistance, because some people thought that other religions were undermined by the missionaries. Other problem which Lutheran missionaries experienced was the mistrust from local Chiefs; they thought they were overtaken by white people who are coming to take his people in his land. Another serious problem was the means of the transport. They traveled a long distance from one place to another. The other problematic area was on area of attire they had a problem to understand the African attire especially to women who walks proudly without breast covered and males only covering the private parts. That's why missionary organized clothes as far as over seas to cover the naked bodies of the Africans.

6.1.6 What were the common errors they committed?

The first and foremost mistake was to ignore the existence of the African religion, and to undermine the other people's culture. Another mistake, Lutheran missionaries did not like to accept the life styles of the African community. They were a gap between them and the community especially to those who were not bona fide Christians.

6.1.7 What were the common errors they committed on Politics?

Most of the missionaries did discourage their members to participate in social politics. Whoever participated in politics used to excommunicate and banned from receiving Holy Communion. Some they were ex-communicated and they decided to leave Church for good. Another error was, when "Baptism" was playing a great role in the matters related to registration of a child at school. A child was not admitted to school without also playing a great role in working places especially when you need employment. Christians were given high status compared to nonChristian members. That is where segregation started and divided our African Brothers and Sisters. Missionaries used to force people to change their African names after "Baptismal" to be given new names, which are known as "Christian names". Some of the men who were joining these missionaries due to the calling to serve God, they were encouraged to leave behind their families who were not converted to Christian faith.

6.1.8 How did they relate to other Churches in the country?

The Lutheran missionaries had a problem when it comes to fellowship with other churches. During that time every leadership of each denominational church they were warned about people who may come and confuse the congregation with other Doctrine.

That fear led to the establishment church policies for example no Pastor or missionary was allowed to move from the denomination to another. The issue of Church uniform came from there; they wanted to identify the members of the same flock. Lutheran missionaries they used to be against of Zionist African Churches, if they happened that you often attend “inkonzo yesigubu” they may even excommunicate you from the Holy Communion. But what was surprising was that, all missionaries they use to communicate on the ground updating each other in despite of denomination.

Were the ELCSA churches and missionaries able to respond to the challenges of the new South Africa? The Lutheran Church (ELCSA) in particular it is striving so much to address the new challenges in the new Democratic South Africa. May be before I go on, it will be better to mention few of challenges of this area.

The first challenge is that, the Church faced with was the immigration problem. Most of the mission stations were at semi and deep rural areas. When people begin to flow to urban areas that are the challenge that needed urgent attention. The second challenge is the issue of HIV/AIDS. The Evangelical Lutheran church (ELCSA) has come out clearly on this issue; no body should be stigmatized on related issues. Every one is free to fellowship and celebrate in the cup of wine where everybody is partaking, except when a person has full of septic soars around the mouth has to at last to avoid guilt and uncertain.

The third challenge is the gay and lesbians, white wedding in the church. So far the Lutheran church (ELCSA) says no to gays and lesbians” marriage is not accepted at this point and time.

The forth challenge is the “drugs abuse.” Many teenagers from our Church are so much addicted in this drugs issue; the Church stood up against this, attacked and uprooted all the abuse of drugs. Some families were left without Bread because of the drug abuse and substance abuse.

The fifth challenge is “Church service absenteeism” after we have Baptized and confirmed, most of these youth they disappeared and look green pastures in the Big cities. When they arrived in the City, they join the mushrooming Churches or Pentecostal Churches when they come back; they come with a change look and full of undermining their Church orders.

The Lutheran Missionaries they came ready to work, they had done the physio bility study. These missionaries were taught how to approach people of Africa.

6.1.9 Kerygma: (Proclamation of the word of God.)

The Lutheran missionaries knew very well, how to present the word of God, especially in Africa.

The word of God changed many people's life. People started to understand the connection between God and human beings. African people did not know the direct communication through Christ, but they were used to ancestral approach.

I believe that missionaries had a break through, because today we talk about the thousand of mission station, which were established there after.

Missionaries were experts in preaching the God's love to the congregants and also into community members, that's why they flow into mission station to be given sweats and cakes for free.

6.1.10 diaconal: (Proclaiming Love of Christ to the needy)

Lutheran missionaries they succeeded in proclaiming the love of Christ to needy, on the right time, especially during the crises or disaster. Deaconate you just give without expecting any payment back. Diaconal does not segregate Church members and community members; all are treated in the same manner. The Deaconate services has a great impact on non-church goers, when they receive assistance unexpectedly, some they ends up joining the church.

6.2.1 Koinonia: (Ecumenical Church fellowship)

Lutheran missionaries they knew about the meaning and the idea behind, but they achieved very little when it comes to the implementation. Lutheran missionaries failed because of fear of unknown and fear of conviction by other denomination. Every congregational member was encouraged to have a friend in the same congregation, not from another denomination, let alone for a heathen friend it was worse them all. On the other hand we lost many people due to this policy.

6.2.2 Liturgies: (Liturgy in the worship services)

The Lutheran missionaries, did they level best in terms of teaching African people the meaning of liturgy an idea behind it? The Lutherans they worship God through worship services "dzi mvumiso dza Lutere". This is a very special service that prepares you to be able to receive the word of God. Once you miss "worship service" you have miss the most important item in the Church service.

6.2.3 The effective of the Lutheran missionaries in the District of Venda and its congregations.

The first missionary who came in Venda was "Beuster" at "Maungani Village". This missionary initiated church building ad parsonage for missionary He come in Venda in about early 1905 where taught people about Christ. I am told that, it took him more than five years to have contact with people in the village. He started with two members whom he used a lot to challenge and invite others to church on Sundays. That first group of five was taught Cathecisim more three years before they were baptized.

He started with one congregation of 12 people but today it's about we have 14 parishes and more than 20 congregations. The current statistics says Lutheran have more than 22 000 membership only in Venda.



6.2.4 Strategy

Lutheran missionaries had very good strategies i.e. comprehensive mission was the best ever. Comprehensive mission was the best ever a way that, it was easy for them to reach community people. They were able to address most if the common issues. The second strategy was to be part and parcel of the community. They were not treating themselves as strangers. The third strategy was to learn the common or local language. Due you begin to speak the language, the people on the other hand they begin to accept you as one of them. Most of the Evangelical Lutheran missionaries were good in community development. The fourth strategy, Evangelical Lutheran mission were good in house visitation and also to know each every person by name.

Evangelical Lutheran missionaries used to collect all the women who were not employed, to organize them into a women's forum. Some they were busy on craftwork, some on sewing and also on knitting. Some were make living by making African mats. Evangelical Lutheran missionaries used school as a way of evangelization, because no child was accepted at school. The condition was that every parent who has a child at school must be a church member. At some extent, Evangelical Lutheran missionary were good in agriculture and also in small projects. Some male church members were taught how to use timber for any domestic furniture and house decorations.

6.3.1 The way forward

What are the lessons that we have to learn?

The Berlin missionaries they were dedicated in spreading the good news. They even risked with their lives and put their lives in danger.

If God has given you a task, you should not look back or have some doubts in heart.

The Berlin missionaries gave every one a challenge to go to a country they did know, not even knowing a single person. The outstanding activity, was the translation of the Bible in according to the local Languages and the Lutheran hymnal Book as well.

6.3.2 What are the Priorities?

The priority will be the matter of how do we revive the vision of missionary work?

The second concern is the Mission strategy in Venda Communities.

6.3.3 Who are the missionaries who can be called to do the mission work?

I believe that, the Evangelical Lutheran church (ELCSA) has a momentum task to revive the Evangelical Lutheran mission society, which will be responsible for training of missionaries and academic subsidy.

The Evangelical Lutheran church, is suppose to appoint anyone who believe that He/she has missionary calling, and a person who can prove that he/she has a calling. Appointment can be due

to any person who has relevant qualification; it can be on missionary qualification in terms of educational qualification and also who have a missionary heart a missionary character. Appointment can be done to one who has missionary experience, locally and abroad. Appointment can be also done to a person who have experience but willing to learn from time to time. Appointment can be done to a person who has a vision and strategy of mission implementation.

6.3.4 What are the dangers that we need to guard against?

In the first place, the Evangelical Lutheran church (ELCSA) should bear in mind that, there are those who can come and lie pretending as if they love mission.

Secondly there are those who can produce good qualification but not have interest in doing mission to go from one place to another, but not having a heart of a missionary.

In my conclusion, I would try to summarize the content of the dissertation.

Introduction has much to say, about character and lives of missionaries. Missionaries had showed a lot commitment and dedication towards their goal in Christian mission.

The problem, which I have observed, is the issue of handing over on the side of missionaries and between local Church leaders. It was not done properly or as supposed.

The “missionary” gap is still clear and visible to every body. This gap that I have mention above, it needs the church attention so that they may come with the new mechanism in order to close the gap.

6.4.5 ELCSA – General Secretary

This post must be given to an International Community Representantive, who mightly liase with the National and the International Community. He/She may even organize a joint conference in order to update each other on several issues.

6.4.6 ELCSA Head of Partnerships

ELCSA must be ready to accommodate the International representatives in their structures i.e. ELCSA -Head of partnership, must be a person from abroad in order to maintain that lost attachment and direct involvements in ELCSA activities. This person must be able to fund raise and keep communication with the International partnerships. This person must be able to market ELCSA new programs and any other Church event that needs the concern of the local Church and International Communities or partnerships.

6.4.7 ELCSA-Head of mission

ELCSA – Head of Mission must be responsible for the Mission and Evangelisation as a whole. The Head of mission must a link with circuit and Diocese heads of missions as well as International heads of missions. It can be very interesting to see Foreign Bishops in the midst of the local Bishops.

The Church has a big role to play in the Religious Matters and it is where the Church has gained the popularity. While the Church will be busy with social problem involvement, some other people, they become converted and become Church members. The appearance of Church in social issues, it creates hopes and trust in the Church image.

In chapter 3, I have been discussing the arrival of Lutheran missionaries in South Africa. Those Evangelical Lutheran missionaries had escaped so many dangers, for examples crossing the mighty sea until they reach South Africa. To start a Evangelical Lutheran congregation it took them years before they start to do what they wanted to do few years back, again there had to identify the area of operation in the South African Provinces. Evangelical Lutheran church was so much popular in Kwazulu Natal, Gauteng and Northern Transvaal Region. All that effort shows how dedicated our brothers and sisters in the Lord. These brothers and sisters they survived because their recruitment strategy and implementation strategy were absolutely good. That's why today, wherever you go in South Africa you can simple find the Evangelical Lutheran Church congregation.

On the evaluation of work that was done by the Evangelical Lutheran missionaries, their contribution will never be forgotten. Most of the things that you see today here in our country, it comes from the missionary contributions. What is good about Evangelical Lutheran missionaries were so opened in mind and their eyes were wide open, they never worked for personal glory. Therefore we salute them!

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